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VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 23 1905

1405

The Catholic Record. LONDON, SATURDAY, SEPT. 23, 1905.

AN APOLOGY NECESSARY.

After reading some editorial pronouncements anent the evils of yellow journalism a stranger might have an idea that the editors who penned them were models of journalistic propriety. We deplore with cur friends the existence of the vulgar cartoon and the printing of divorce stories with all their unsavory details. We are not unduly enthusiastic over the ten cent magazine, which is, as a rule, an instrument to kill time. And what myriads of it come across the border, with chitchat about stage-folk, trashy tales, articles on American public men to be read by the young Canadian in every town and village. Little wonder is it that many of us see things through American eyes !

What, however, troubles us just now is that some editors put themselves on a pedestal, crying out the while : "Behold us, purveyors of the solid and moral," and yet welcome accounts of New York divorce cases and give us on occasion home-made cartoons which are pointless save in so far as they prove the senility of their makers.

We know that the art of forgetting is worth striving for. Life is too beautiful to be encumbered with memories of insults-of men who tore off the veil that hid the bigots' heart and showed as that in their game of politics there were tricks and devices which consorted not with honor. But though we try to forget this we do not attach any importance to the utterances, howsoever conciliatory, of editors who fan the flame of anti Catholic prejudice and in a shameful and shameless manner abused and calumniated the Canadian Bishops. What we are entitled to is an apology.

#### HYPNOTISM.

In reply to a correspondent we beg to repeat what we have said before in these columns that hypnotism is considered as a reality by distinguished medical men of the present day. But though they look upon it as a fact, and are far from under rating its usefulness in the treatment of certain ailments, they are unanimous in saying that all hypnotic experiments should be en trusted to skilled and conscientious medical practitioners. This advice is fot heeded by the charlatans who give what they term "seances," but it should keep the average citizen from countenancing these exhibitions. The Church's [attitude towards hypnotism is that of aversion. As a matter of fact, by an encyclical letter of July 30, 1856, addressed by the Holy Roman Inquisition to the Bishops of the world, the Church has forbidden the practice of hypnotism in its every phase save that of inducing hypnotic sleep. But in the case of hypnotic sleep permitted, the Church says that the means employed must savor neither of superstition nor of sin; they must not be injurious to health and must be used only for some weighty reasons.

### WHAT IS THE CAUSE?

Professor Goldwin Smith has, we are told, bequeathed his brain for dissection by an American professor of anatomy. The American scientist may help us to understand why a gentleman of Mr. Smith's ability, erudite, a lover and writer of books, ranges himself, when he deals with a question pertaining to the Church, with the ignorant and uncultured.

Did not the distinguished W. E. Channing say that Protestantism has written no creed, fashioned no culture, framed no Church, developed no power which could begin to take the place which the Catholic Church holds in the world? And we might go on and quote the testimonies of noteworthy men to the power of the Church which stands untroubled amidst the din of warring sects, and speaks to the soul "in the serene and lofty accents of divine authority."

But the professor sees nought of this. In his latest effusion, for instance, he distorts facts anent the massacre of St. Bartholomew. He knows, we presume, that impartial historians attest that the Church had no part whatsoever in that deed of blood. Yet he disowns, in this matter at least, the scholarship that is accurate and allies himself with the bigot. And for what we shall do something towards cleared up when his brain is dissected.

In the meantime he should take to heart the advice of Leo XIII. to "Oblige men to know you," said heart the advice of Leo XIII. to "Oblige men to know you," said will return to the divine friendship all will be forgotten.

we shall do something towards the same shadow of right to for it gives us some shadow of right to for it gives us some shadow of right to for it gives us some shadow of right to fine the sweet title of friend. Sinner, if you will return to the divine friendship all will be forgotten. heart the advice of Leo XIII. to writers of history: "The first law of Cardinal Newman, "persuade them,

history," says the Pope, " is to dread writing falsehood; the next, not to fear stating the truth; lastly, that the historian's writings should be open to no suspicion of partiality or animos-

#### A MYSTERY.

Writing on the " Present Boundaries of human ignorance " Professor A. E. Dolbear, of Tuft's college, says that the nature of gravitation is as unknown as the nature of life itself. We know how it acts, and this action is millions of times quicker than light, but that is all, and the one who unravels the mystery will deserve to rank with the greatest of discoverers. Scientists accept the theory of gra-

vitation because it accounts for the phenomena of inorganic motion. And yet some of them, instead of searching for a theory to explain the phenomena of the spiritual world, deluge us with guesses which mean nothing and emit no ray of knowledge. Roman and Greek struggled with the problems of origin and destiny and admitted their failure; the infidel scientist either bothers with it not at all or dismisses it with a solu tion that he has found in a test tube. The scientist who knows his business knows too, in the words of Pascal, that the knowledge of Jesus Christ frees us from both pride and despair, because there we find at once God, our own sinfulness, and its remedy . . . He is the centre of everything and the end of everything; and he who does not know Him knows nothing either of the world or of himself."

And Mr. Tyndall tells us that science has no answer to the great problems which vex the human mind. "The question as to our origin and destiny dies without an answer, without even an echo upon the Infinite shores of the unknown. . Having thus exhausted physics and reached its very rim, the real mystery stiil looms up before us, and thus it will ever loom beyond the bourne of knowledge."

### MORE POPULAR LITERATURE

NEEDED. Some time ago the Rev. Jno. Gerard, S. J., in commenting on the repulsive trash that loads the bookstalls, and the systematic dissemination of anti-religious books and pamphlets, said that Catholics should provide an antidote in the shape of solid and instructive literature. We need a popular literature of such a stamp as will furnish a sound and solid course of elementary philosophy for the people, and one which the people will read. Not folios, but sixpenny tracts, lucid and stored with argument and couched in language understood by the people, so that he who runs may read, and reading may comprehend.

Father Gerard says that in order that this literature may be brought home to those for whose benefit it is seems to us that with a Federation of societies plans could be better made to repel the anti-religious assault and demonstrate that ours is the cause of reason itself quite apart from any authority of scripture or the Church. We have men who can write the literature that is needed. There is more than one brilliant pen lying idle in civil service berths; and throughout the country there are clerics qualified for the writing of tracts and pamphlets that will be read. Again, let us have the Federation of societies so that inertness may be roused into action and the activity wasted on trifles may be directed to the building up and extension of God's Kingdom on earth. One in aim and aspiration, banded together for man and God, what could we not do. In the course of an address before the Pennsylvania Convention of the Federation of Catholic Societies the Rev. Dr. Lucas said:

"Unorganized, non-federated pusil-lanimous Catholics of France, look at their condition. Federated, courage-ous, aggressive Catholics of non-Catholie Germany and of non Catholic Holland, be inspired by their example.'

### FEDERATION'S SERVICE.

Our advocacy of Federation is inspired by the belief that by husbanding and concentrating our strength we can do more than we do for Church and country. For many of the problems which confront us can be solved only as they should be solved by Catholic philosophy. With our faith in action we shall do something towards eradicat-

with disfavor on Federation. One reason for this may be set down to cowardice, which they miscall prudence. They either imagine they are here on sufferance or are living in hopes that the "don's wake the baby air" will gain them some position or enable their good ladies who have social aspirations to get a footbold among the coterie which is neither Irish nor Catholic They are satisfied with things as they are and are fearful lest any movement on our part may arouse the opposition of our separated brethren. We fear nothing of the sort. The sensible non-Catholic will welcome any scheme that makes for good citizenship, that aims at disseminating truth and fostering toleration and amity and the Canadianism that does not discriminate in civil and political matters on the lines either of religion or of race.

#### READY FOR ACTION.

And we are certain that the order to

brave in single fyle. When combined efforts are called for, be ready to act and prompt to obey the orders which are given; but never forget that vast room remains for individual action."

#### NATIONAL DECAY THE WORK OF THE REFORMATION.

Years ago Cardinal Newman described in that matchless sermon, "The Second Spring," the condition of Catholics in England.

it had an unpleasant sound and told of form and superstition. Such were Catholics in England found in corners and alleys and cellars—cut off from a populous world around them and dimly seen, as if through a mist or in twilight, as ghosts flitting to and in twilight, as ghosts flitting to an analysis of the control of the c fro by the high Protestants, the lords of the earth.

Times have changed somewhat since the great Oratorian uttered these words. Englishmen listen to a Dr. James Gourdner tracing the Reformation to a very ignoble origin—to Henry VIII.'s infatuation for Anne Boleyn. They listen, too, with some degree of equanimity to adverse criticism of the civilization and prosperity which they were disposed to look upon as their reward for having accepted the principles of the Reformation. They are beginning to suspect that the Church of their forefathers is not the monstrosdesigned, the Catholic body in general ity limned by some historians. More must co-operate. In a word, we ought to be willing to pay our writers. It which are destitute of authority and beauty of the service I felt our dear

of unity can be but a feeble barrier to agnosticism. And Rev. Dr. Barry told them but the other day that under the influence of agnosticism precepts most positive, shaping the creed of no small number, have risen from the deeps. When we look at the ways of business, fashion, literature, and at social statistics, a new decalogue appears in view. What are its commandments? I seem to read among them these: "Thou shalt make money, have no children, commit adultery, plead in the divorce court; and, such duties done, commit suicide." The test and proof that a mistake has been made by our agnostic philosophers are to be found in the national decay which follows in their teaching as darkness follows an eclipse. The pronouncement of Dr. Barry has provoked some indignant rejoinders. But he has facts enough to warrant him in saying that not the individual only but the nation, if it loses its old Christian principles, will enter on this journey to Hades.

Friend is a tender name, and friend ship is a precious title. To be sure, we are children of God by the grace of divine faith. But haven't you noticed that children sometimes feel awkward and timid in the presence of their father? and timid in the presence of their lather?
But there is no such estrangement between one in the state of grace and his Heavenly Father. Has he been a deadly foe of God and then sought reconciliation? No unpleasant awkwardness remains; no bitter recollections rankle in God's memory: the forgiveness is per-God's memory; the forgiveness is perfect. The very need of confession and penance makes it but the more perfect,

conversion to the true fath. I am glad to let every one know of my unspeakable happiness. But first let me tell what led me to question whether "my" Church was truly the Church founded by our Divine Lord. For several years I had been a member of the Protestant Episcopal Church. In our little town there was only one our little town there was only one church, so High Church and Low Church worshipped together. I belonged to to the first named and was called "ex-tremely high." Our pastor had been coming to us from a neighboring town and was decidedly Low Church. When our beloved Bishop sent us a resident minister who was High Church and a Ritualist my heart filled with joy. I was his sacristan, and my work about the altar caring for the vestments made me very happy. Mr. F—, or "Father," as I called him, was de voted to his work. He had a wife and one child, and we never could agree on the celibary of the clergy. One Sunday in his sermon he spoke of Purgatory. I saw that he believed the same as the Roman Catholics did and I knew our Bishop did not agree with him. As this thought troubled me I went to him

And we are certain that the order to federate will be obeyed by every Catholic society in Canada.

"Laymen need not," in the words of Archbishop Ireland, "wait for priest, nor priest for Bishop, nor Bishop for Pope. The timid move in crowds, the brave in single fyle. When combined to him. Soon after I asked the Bishop and he gave me a different reply. In fact they did not believe at all alike. This led to other questions, on which too I found they differed. Why, thought I, should there be these different opinions between those of the same faith, and in the same Church? I began to doubt—to get puzzled. They claimed that in essentials they agreed and it was only essentials they agreed and it was only in non-essentials they differed. Mr. F- was kind and patient in trying to clear away my doubts. I began to wonder if it were possible we were wrong, and had a longing to read some

and he explained it to me as it seemed to him. Soon after I asked the Bishop

wrong, and had a longing to read some Catholic books, so I sent to Father C—. He loaned me "Aletheia;" eagerly I read it and sent it back, asking for more reading matter. Before I had read much more my pastor objected unless I would promise to show him all I read and let him explain it to me. I consented to this; so I would go to him and he would look over what I Catholics in England.

Who they were or what they did or what was meant by calling them Roman Catholics no one could tell;—thought also. I grewmore and more dissatisfied with his explanations, for somehow I could not see all things as he did. I finally begged that I need not go to

> were then in my home. I would look at them and then turn away unspeakably sad, because of my promise. Once I took up a book, opened it feeling that I must read, but oh, that promise, and hastily laying it down I went out of the room wringing my hands to think of having to wait so many weeks. The Catholic priest said I might keep the books as long as I wished. Before the time was up I went to Mr. F—, begging him to release me from the promise. the did so, and I eagerly read and studied both sides. The clouds began to lift a little, but I would walk the floor in agony, saying if the Roman Catholic Church is the true Church what shall I do?-leave my own dear little Church I never could. Some-times I would go to Mass to the Catholic church and was so impressed with

crite and in danger of losing my soul. I gave up going to confession, for I could not go to one whom I did not be lieve was a priest. I should be committing a sacrilege. I continued, however, my work as the sacristan with a heavy heart, praying, oh so earnestly, heavy heart, praying, oh so earnestly, for courage to follow my convictions. I found no peace—no rest. I knew my duty; still, coward as I was, I hesitated.
One Sunday during service, like a shock came the thoug t: oh he has no icht to be spring Mass, to wear these right to be saying Mass, to wear these vestments—it is all a horrible mockery. It seemed as if I could not live until it was over. It was the last time I ever attended service there. I sent word to Father C— of my desire to become a Catholic. He told my husband, asking if he had any objections, to which he replied, "none whatever. If she believes in that Church I am willing to have her join it." Father C— told him that I might lose some friends by a delight but he thought that a friend. so doing, but he thought that a friend ship could not be worth much if they would give me up because of a change in belief. I was duly instructed in the Catholic faith. It is no easy matter Catholic fath. It is to easy masters for a non-Catholic to prepare for admission into the Catholic Church. It requires a good deal of study. The priest made very sure that I fully believed and understood every article of faith. It was study, study, but at last came the joyful day when I was told I could be allowed to make my profession of faith. I never can forget that day above all days. What happi-ness was mine! I made my general conession and in the morning I received our dear Lord in Holy Communion. When peace was mine after the months worrying and anxious thought. My mother has turned against me, never coming to see me, she feels that I have

importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you nor refuse to justify you."

It is true that, judging from letters received by us, some Catholics look

The blessed privilege of writing of my triends have turned the cold daring mother and so give up my friends, but I can only say that my received by us, some Catholics look

The blessed privilege of writing of my triends have turned the cold daring mother and so give up my friends, but I can only say that my received by us, some Catholics look

The blessed privilege of writing of my triends have turned the cold daring mother and so give up my friends, but I can only say that my received by us, some Catholic look and colleges. The hope of the Catholic Church in America is in Catholic schools and colleges."

Suffer much for my cowardice in not suffer much for my cowardic suffer much for my cowardice in not leaving all as soon as convinced of the

truth.

Now I feel impelled to tell something Now I feel impelled to tell something heretotore told only to my Father Confessor, a Carmelite Sister and a very devout Catholia woman. One night, a short time after my baptism, I was all alone in my house in deep anguish of mind because of wrong stories told of me, and my mother's deep feeling of condemnation of the step that I had taken; I prayed before my crucifx carnestly, and I pleaded my cruciax carnestly, and I pleaded with my Lord to give me some sign that I might know that I was doing right in I might know that I was doing right in leaving all my friends and being the cause of so much grief to my mother, when a great stillness that I cannot explain fell upon me and the room seemed to fade away and I was sensible only of my crucifix and our Lord. It seemed as if the earth was removed and the as if the earth was removed and the Holy Family was with me. They seemed to stand around me. I covered seemed to stand around me. I covered my face and knelt in silence and very distinctly I heard the words "go in peace, my child." After this they seemed to vanish and I felt almost ex-hausted but filled with joy. From that moment every lingering doubt dis-appeared and I knew I was doing right; from that time I have hear so hearny appeared and I knew I was doing right; from that time I have been so happy. There are many crosses. I am misun-derstood by many, sneered at by some, yet it is worth it all; my religion is my comfort, my only true happiness and each Communion only seems to make me stronger. I am proud of the word "Catholic." I cannot be thankful "Catholic." I cannot be thanking enough that the good Lord has led me into His true home. I can only pray that my dear mother may some day see the truth as it is and know the beauty of the one holy religion. Surely I cannot be thankful enough for the gift of the faith.—The Missionary.

#### ARCHBISHOP IRELAND ON EDU-CATION.

From a recent termon by Archbishop Ireland, of St. Paul, we take the following extract:

"Schools and colleges where the mind is solely cared for cannot suffice for the education of the children of the land. For the masses of those children, the home and the Sunday school do not apply the moral training re fused them
The proble in schools and colleges. The problem facing the country is awful in its portents—what is to happen as the result of the lack of moral training in schools and colleges frequented by the multitude of its children in the country is the country of the country dren? They who give thought to the problem are affrighted, and well they may be. Remedies are proposed; but the sole remedy that is effective is feared and shunned—the inculcation of religion in schools and colleges. Moral training, it is admitted, should be sought, but it must be such that religion be not evoked to define and enforce its teachings. But morality with-out God is void of force, as it is void of

"The peril of the age, the peril of America is secularism in schools and colleges. I signalize the peril, how it is to be removed, the people of the land will some day declare when the harsh lessons of facts will have forced them to realize the gravity of the

situation. "To Catholics I can speak with "To Catholics I can speak with special insistence of the necessity of religion in education. With Catholics, all hopes for weal and happiness, in time and eternity, are wrapped up in religion—in religion as expounded and religion—in religion as expounded and religion—in religion as expounded and rould no longer. I knew I was in the wrong—that Mr. F—was not a priest of God—that if I went longer to the Episeopal Church I would be a hypological church I would be a hypologic cious above all others, with which they

wish to dower their children.
"For this reason they should bend their energies to give their children a thoroughly Catholic education. There is no room for argument - experience teaches too clearly the lesson—nothing but the daily drill in the teachings of faith, and the assiduous breathings of an atmosphere permeated with the spirit of faith will sink religion so deeply into the soul of the child that it must remain there through li'e, unaltered and

unwavering.
"To be a firm and uncompromising Catholic in the midst of prevailing un-belief and indifference to retain the warmth and ardor of Catholic faith in the trying atmosphere of the irreli-gious world in which we live, requires the heroism of the martyr, the ardor and enthusism of the saint; and it is folly to think that the martyr and the saint are born of the perfunctory and superficial religious instruction which is usually vouchsafed by parent or priest outside the Catholic school.

"We cannot but look with alarm on the future of religion in America, when we recall what a large fraction of children are excluded from Catholic schools, and how little is done for the religious instruction of such children. The losses to the faith will be immense unless much more is done for our little ones than is being actually done. Heretofore we have not been made to feel, as we feel to day, how vitally im-portant it is to attend to the religious instruction of childhood. Heretofore Catholics lived very largely in a strong inherited faith, nor were they hereto-fore exposed to the perils which now confront tiem. Conditions and circumstances are altered: our plans and nethods of work must be altered accordingly. If, in the past, we labored for our children and youth, we must, in the future, labor for them with energy

#### CATHOLIC NOTES.

Archbishop Quigley has donated to the Sisters of the Holy Family of Nazareth fifty-eight acres of land at Feehansville, Ill., where a novitiate building is to be erected. The com-munity is devoted mainly to teaching munity is devoted main in Polish parish schools.

A press despatch from Seville, Spain, describing the sufferings from the famine, and the efforts being made to relieve them, says that Cardinal Sancha, having exhausted the available charitable fands, is going from house to house in Seville begging for contribu-

Archbishop Symon, who has been in months investigating conditions in the Polish Catholic churches, sailed on Aug. 25 for Rome. He expressed himself as greatly pleased with conditions as he found them there, and he regards his mission as successful.

Lady Butt and her daughter, the Princess Margaret Ruspoli, have become Catholics. Lady Butt is the widow of the late Charles Butt, President of the English Probate and Admirality Division. Sir Charles was a Protestant, but his brother became a convert to the Church, and was the late Dr. Butt, the lamented Bishop of Southwark.

Not long ago Right Rev. Thomas J. Conaty, Bishop of Los Augeles, California, confirmed a class of twenty nine converts in his cathedral. During the following week several Protestants presented themselves for instruction in the different parishes of the city, saying they were drawn to do so by the im-pression made on them by this solemn administration of the sacrament and by the sermon of the Bishop .- The Mis-

The rumored conversion of Lord Dunraven to the Catholic faith, which bunraven to the Catholic faith, which has just been authoritatively and definitely denied, will recall the circumstance, says the Liverpool Catholic Times, that his father became, late in life, a Catholic at the same time as Mr. Monsell, the first Lord Emly, who had a seat in a Liberal Cabinet. who had a seat in a Liberal Cabinet. Both Lord Emly and Lord Dunraven were powerfully influenced by Aubrey

A recently published work entitled "Un Siecle d'Eglise de France," is auth-ority for the statement that the converority for the statement that the conversions to Catholicity in the nineteenth century number twenty-six millions. This has been due, under Gcd, in no small measure, to the organization of the Society for the Propagation of the Faith, which to day is the main support of the propagation of the start missionaries all over the world. of our missionaries all over the world. When this society was first organized, eighty three years ago, Catholic missionaries numbered one thousand, all sionaries numbered one thousand, and told. To day we count, priests, brothers and nuns, sixty-five thousand. This increase in the army of our workers explains largely the gains of the past century. "But what are these among century. "But what are these among so many?" More than one thousand millions have yet to be reached.

### HEROINES OF CHARITY.

Here is a paragraph clipped from a long dispatch from New Orleans that appeared a day or two ago in the

work, and are working actively to re-lieve distress among the italian population.'

In all the epidemics that have ravaged the Suthern States, killing off thousands of people with yellow fever small-pox and cholera, the Sisters have proved themselves heroines of charity. They have given themselves to God and how can they better serve Him than in the persons of His creatures who are in desperate need care and have no one else willing to attend them? To die in that service

is gain.
The Sisters are inspired with a divine motive in their lives, and grace combines with it to make them fear-less and self-sacrificing—Catholic Columbian.

### LETTER FROM A CONVERT.

A Paris contemporary publishes the ext of an interesting letter written by Henry Schaffer, a French Protestant publicist, who some years ago distinguished himself as the founder of the "union of Christian churches," and later on wrote several violently bigoted articles against Catholic religious orders. In his letter, which was dated from Rome, he says in part: "After much study and prayer, I have renounced Protestantism, with its sects and divisions that war incessantly against the Church, One and Apostolic.
I have here beheld the ineffaceable evidences of antiquity, the monuments to Catholic dogmas, notably those furnished by the catacombs and hastened to attach myself intimately to the Church founded by Christ. I regret that as a Protestant 'conferencier' I have written much in delense of a bad cause, and as a conscientious jour-nalist I retract formally all my articles in the Protestant and anti-clerical press, especially in my campaign against the religious associations." This is a manly acknowledgment of grievous mistakes, and an honest effort to repair whatever injury his articles

IT WILL PAY UEST Money Refunded.

MITED ANADA

## THE HALF

By GERALD GRIFFIN

CHAPTER X .- (CONTINUED.)

"Friendship is but lightly grounded that will grow cold at sight of a friend's particularly if that error should be followed by a punishment so severe as hers. You thought her beautiful Mr. Hamoud, but you would have been shocked to see the startling havor that nine years of sorrow and of sickness with her loveliness, before left France. This trinket was hers, Miss O'Brien continued, handing hi small miniature set in gold. "It is the same which you returned her on the norning of your departure from Dublin though some circumstances prevented its reaching her hands for a long time after. She wished that you would it once more, as a token that you for-got and forgave. Look — that dis colouring on the gold was made by her own tears. Does not that touch him?" she added to herself, as he took the minia

sue added to nersell, as ne took the mina-ture coldly, and without looking on It placed it in his bosom.

"I have long since taught my self to consider the one as my duty," said Hamond. "For the other—but pray let us pass to another subject. Emily and I have had but a hard life here Her suffering, I hope, are ended—and mine shall not be tamely fostered. I have long since discovered the secre of my own mistaken hope-and found the cure too. I have entrenched my self in this hill solitude, where I one more breathe the air of content freedom. I hang my peace upon humor of no high born coquette. () will fergive me for having learned coquette. (You speak coarsely). I watch no beck. I court no smile. My heart does not, as it once did, start, like a coward's at every sudden footfall. I walk, or write or read the whole day long, or else sit at ease by my turf fire, and think what a happy man Adam might have been if it were not for the rib he lost in para-

"Yet," said Miss O'Brien, entering freely into the spirit of Hamond's thoughts, though she could have dis pensed with the politeness of the last sneer, "if it be fear that induces you to turn anchoret, there is but little merit in this Parthian warfare world—the busy world has joys for the deserving as well as for the ingrate and the proud one. Why should we leave them the undivided enjoyment of those pleasures, when we might meet and share them in calm and steady

should be wiser," replied "You will Hamond, shaking his head. forgive my saying that you are an enemy who must be fled—not fought with. In our strife with you we must keep our hearts out of eye shot. You made our ears the traitors to our peace for there is a seductive and over whelming grace in the very music of your accents. What? Defy you? Ab, your accents. -I thought that once, and my heart bled for it—and all that remains to me, or it—and all that remains to me, as you perceive, is to use the privilege of a beaten gamester—to revile and tax you with false play."

"I do not know, M. Hamond, whether I am to take what you said as

flattery or the contrary, but it has a strange m'xture of both," said Miss O'Brien, who felt really a little piqued by the bitter virulence of his manner.
"You say, you were once mistaken?
Would you think," she continued more Would you think," she continued more playfully, "that a general did his duty who would change his whole plan of warfare after one defeat? That is a brief experience. Besides, is it not brief experience. possible that the hermit in his silent solitude, might sustain as painful contest with the memory of the world as those who live in the midst of allure ments with its real dangers? Does h not buy his safety with an enduring sameness of regret that make those dangers look most amiable in the com parison? Are there not moments of tion puts on even a stormier hue than action itself, when the brain is almost torn asunder by the violence of its own asametr by the the care of the season thoughts, and the heart is oppressed almost to breaking with the memory of past social happiness, and the sense of present loneliness. Must you not sometimes sit down and think on the hopes you once cherished-the vain and faded visions that made youth so sweet the stirring ambition, that even the anathy of seclusion cannot subdue Oh, I, for my own part, should fear the solitude that was peopled by my own - the silence that my fancy filled with sounds long oved and lost for ever, far more than all the mischief that the laughing world in its worst malice could inflict upon me. I am no speculator in human nature," she added, reigning in the flowing torrent of enthusiasm into which she had been betrayed, and speaking in an humble voice—"but if I have erred, your experience will set

So far from it," said Ha nond, who was much struck with the manner of his fair companion-"you have told me secrets of myself which surprise and

pause here occurred-when Hamond, who already began to feel strong ly propossessed in favour of the lady's frankness and ready cordiality, peti-tioned for an ample detail of the ciramstances of Lady Em'ly's life on the Continent, which was given with little hesitation. The conversation, as it had been long, now grew perfectly familiar, and the lady and gentleman talked as if they had been old acquaint-The former, at length. ventured to become inquisitive in her

Hanond, "if you use no ceremony.

Pray speak freely.'

know the cause of your retiresaid Miss O'Brien, after once minutes. "Yet, if I should judge by the demeanour of Emily, and by my own heart, I should say that your stat; as he passed his handkerchief over his damp and heated brow—" your sid will end, at least." more holding her peace for a few minutes. "Yet, if I should judge by

was far happier than hers who wronged

"Why should you think it?" "I have played her part—and met her fate. Ay, I see," said she, as Hamend almost involuntarily moved his chair farther from her—"I see that his chair farther from her—"I see that I have already by this single avowal forfeited the little interest which you have taken in my history. I am hateful in my own eyes, and must be so to all who know my guilt, and who cannot now my penitence.

"I beg pardon," said Hamond, "I hope—I—have no reason to form a judgment. Played her part?"

"A prouder, viler par; than hers appears to you."
"It cannot be!" he said, with a mence that made her start. have not broken plight-you have not given your promise to one, and your hand to another. Played Emily's part! You have not deceived, decoyed, duped and blasted the heart that loved you that lay for years at your feet in slavish fondness. You have not acted

thus. You are not a fiend, a demon—a —pardon me?" he added, suddenly arresting the loudness of his passion, as Miss O'Brien covered her face with her hands, and shrunk back in her chair. "The violence of my recollection; compels me to throw aside the decorum that is due from me. I did not remember that you were her

Oh, sir," said the lady, "this is the very least that I deserve. I wish not to preserve a misplaced respect.
My conscience is so galled with the burning weight of my errors—crimes I should call thom—that I feel a dreadful luxury in avowing them, even though positive contempt and detestation must positive contempt and detestation must be the consequence. Hear me, I on-treat yoi. Since you have learned enough to hate me, let me tell you all. For you can serve me well. You know the person I have injured." Hamond resumed his chair in an at titude half irresolute, half attention

titude half irresolute, half attentive while the lady, retiring still farther into the shadow thrown by the window into the shadow curtains on the already darkening apartment, spoke in a tone of deep

"I was bound, as Emily was, to a young gentleman whom you know and who, I believe, sincerely loved n He was handsome, witty, accomplished, elegant in mind and manner—passion ate, and young—but lowly born—at least it seemed so, comparing both our fortunes. Indeed, I may truly say, that love never was deeper than his

or me—'
"Pardon me once more," Hamond, rising impatiently, " I cannot always govern myself. This is not a tale for ears like mine, that are wearied

with the sounds of falsehood."
"You will not treat me so unfairly," said Miss O Brien, using a gentle action to detain him in the chair. "Hear all that I would say. I wish not to escape your just reproaches, if you should find me worthy of them." Hanond, chafing under the restraint,

to his seat, while Miss continued. "We were be trothed-bound by a registered con tract, and still more by the intelligence that subsisted between our hearts yet, united as we were by anticipation, sensitive nature—to awake his jealousy to see him watch me with an anxious glance through the whirl of the ball and rout, where I had smiles and quips for all but him—and pretty sentences strung up like pearls for every ear but

" Must I hear this?" said Hamond, struggling violently with himself—
"Fit companions! Worthy frients!
Pray, madam—let me beg—"
"I love! to see him," Miss O'Brien

continued, not heeding Hamond's im-patience, "when he alterwards crept patience, "when he afterwards crep to my side with a pale and frette brow-and a gentle and reproaching and reproachful the various members of the youthful aristocracy that passed us-to speak wealth-their title and high birth-

"Hold! torture the madness!— hold!" Hamond exclaimed, starting up in a paroxysm of ungovernable fury and flinging the chair across the room, while Miss O'Brien recoiled in terror at this unexpected burst of violence

Wnat! taunt him with his lowliness-with the station of life in which the mighty Lord of life and nature had placed him? Did you tax that poor being with the will of Providence? Why do you not chide the wren that it cannot outsoar the eagle? or those dwarfish shrubs before ur, that they do not uplift their boughs above that pine or oak? Shame on you! Shame and sorrow on you! In this manner was it that my brain was stung, even to the very verge of madness—I feel the scourges of my heart renewed—but you are not yet too late-you have not ve flang your false vile person into another's arms—your injured love may yet be sought and satisfied. Oh, fly then ! fly (since you speak of peni tence) return to that poor wretch feet-you know not the misery he en dures-you know not how his heart is burning and his soul darkening within him-how restless are his nights, how bitter is his food-how lonely are his thoughts-how he howls and groans the anguish of his spirit. You know not what that anguish is. I do. Fly to him! Find him out! If you have a corner of the earth unsearched, and save him not. you are a murderess! Seek him out—fling yourself at his feet-moisten the dust around them with your tears-and if his pride-his honest, injured, manly pride, refuse the amend, and he should justly spurn you in your humbleness-go then, and hide you in your shame, where the eye "Pardon me," said the lady, "if I am intrusive. But you have already given me half a confidence, and it is on that I would presume."

"You will show me a kindness," said
"It is a just judgment that talls upon me," said the lady, faltering, "yot I would be penitent." They

"yet I would be penitent." The with a still more hesitating voice but where's the hope from that?

never would forgive me."
"Go, do your part," said Hamond

some seconds, "jadge by your own heart, sir. If she whom you once loved, Emily Bary—pray foreign "Judge-" she again faltered loved, Emily Bury—pray forgive my boldness—but if she were now living

" Peace !" Hamond sternly. Then with a graver and gentler tone, "She's in her tomb, gentler tone, "She's in her to young lady—there let her rest. fate is long since in His hands, in Whose eye the titles and distinctions of human society are nothing more than the holiday sport of children in the thought of serious manhood. And yet, if that great change of being can purify the earthly nature, and make the sout once more white from its worldly follies, and if her spirit," he continued, raising his hands and his eyes, moist with tears, to heaven can read the heart it blighted—she can read the heart it buguted—she does not see the silent agony of that heart more clearly than its full for giveness and affection." And here, as if to compensate to his heart for the which he had before privation which he had before so coldly inflicted upon it, he drew the miniature from his bosom, and gazed long and fondly upon it, while the lady watched him with an emotion which almost bordered on tumultuousness.

"I ask not of the dead," she said, at length, looking fixedly and s him. " I ask of that Emily living, you have lovel, and w 10m, who, living, wronged you. Suppose she lived yet. Do not start nor wave your hand in scorn—such things have been. The grave has yielded forth its tenants, coffined and shrouded though they were—buried men have sat again beside their living friends—the sea has given its half-devoured prey to life and light once more, in a relenting mood mothers have taken to their bosom their children long thought deadbosoms wives, husbands-fathers, sons. Might this not be again ?"

Hamond dropped the portrait from between his hands, and remained star ing on the speaker in an attitude as se and stirless, as if her eye had been Medusa's, while she continued:

"Suppose, I say, Eugene Hamond that Emily Bury lived again, would your hatred revive her? Suppose, she continued, panting heavily, and wringing her extended hands, "83] that she stood before you now, he where I stand, her form thus drooped and penitence, her hands uplifted thus-

Yes," Hamond said hoarsely, eyes still rivited on hers, while he spoke in soliloquy—" There is a mean-ing in those words, wild as they are. s not earth, earth? death, death? Does not the grave stone press heavily where it has been laid? The tomb is not so merciful. It is impossible. You have not answered me,'

the lady, bending low before Suppose that she did more than this -that she washed the earth before you with her tears-poured out the gushing penitence of her heart-and thus in her

agony of sorrow-"
"Ha! hold! Stand back! Avoid Hamond almost shrieked in a tone of hoarse anger and horror. "You are not she—'tis false!—Alive? What are not she—'tis false!—Alive? What!
living? Near me! Speaking with
me! Once more, I bid you in mercy
tell me who you are—give me but a word-a sign. My heart is burstingspeak! your name—''
''You have guessed it, Hamond

Enily!"
"Uttering a burst of loud, delirous his strength failed him in the

he staggered. action, and heavily, to a chair, while Enily, mis taking the action for one of repugnance and disgust, threw herself again at hi "Do not spurn me, Hamond, nor look

so dreadfully into my eyes. You have already pronounced my pardon. Do not retract your word. I have suffered deeply, Hamond-I have sought you in toil and danger—I have watched by your sick bed hour after hour—do you not know this face ? Did it not ever mingle with the phantoms of delirium? Oh. do not reject me. will, if you desire that I should do so, leave you this instant, and never ver your sight again; but let me for once rom your own lips, be assured that I

an forgiven. While she spoke, Hamond gradually recovered, and muttered, while he gazed steadily on her—"Merciful Providence! It is, indeed, her form warm, living, and real! The eye is dimmed with tears, but it is the same —the cheek is paler and colder, but the same soft relief is there still—the same high forehead," he continued. "I have been cheated many years with a dream of misery, and here comes my early happiness, waking and bright. Reject you?" he added, as the echo of her words came back upon his memory "Oh, letme lift you from the earth, and place you on the throne where you only have reigned as a queen since we first met—my own dark and desolate heart. My own dear Emily!" he continued

tenderly, "my resentment was not so dear to me as you are. Nay—nay—no more imploing looks, you have my heart's forgiveness now." And I will treasure it more heed

fully than your first confidence, Ha "Hush," said Hamond, "I hear

ootstep. Emily turned her head and beheld Martha Hunter, holding the half-open door in her hand, and gazing with her own sweet and benevolent smile on the scene of reconciliation. When she met Emily's eye, she let the door close, and in a moment the two friends clasped close in each other's arms.

"I owe all to you, my darling Martha, to-you and your kind hus-band. But this is only one act in your whole life of goodness and

"Poh! poh! no speeches now. Well, Mr. Hamond, did I not tell you this lady would be worth knowing. Come now, and let us make the toilette Hunter has agreed to take an Irish dinner for once, and is waiting for in his dressing-room. Take Emily's arm, pray," she added merrily, as they were leaving the room—"I will dispense for once with ceremony. That's a good boy and girl—go, and never

quarrel before strangers again."
Hunter was only less delighter Hunter was only less delighted than his wife at the success of their common his wife at the success of their common stratagen; and the evening was worn pleasantly in mutual explarations— that of the letter, and the fair hand that ministered to hin (like the prince in the tale of the White Cat) in his mid-

in the tale of the winter only in the fact in might fever, not being forgotten.

"I have only one quarrel yet remaining against you, Emily," said Hamond;
"and that is, that you should have trusted so little to my own sense of justice, as to suppose that any thing more than these explanations was required, to reconcile me to all that has quired, to reconcile me to dit that has taken place since we parted. But you have duped me into happiness—and I should be an epicure indeed in good fortune, if I took exception at the means. I do so only so far as my own Emily's sufferings are concerned. But Smily's sufferings are concerned I will take care to compensate to you for those. I do not know, notwith for those. I do not know, notwith standing the many years that have been lost, to me at least, why we should not still live happily. We have our experience in return for our suffering—the fervor of our youth is cooled and subdued—but there is the less desired. subdued-but there is the that the same of our affection may waste or change. We will love as wel though more calmly than in younger and simpler days, and live the happier for our saddening recollections—"

"And advise our neighbors to take warning by our tale," said Emily be all that true Irish men and women ought to be; that they may retain spirit—Irish worth—and Irish honor, in all their force, without suffering their hearts to be warped and tainted by the vapors of Irish pride.' Whether the anticipations of th

lovers were fulfilled—whether their old contract, so unhappily broken, was now again respected -or whether they were content to wear out the remainder of their days in the quiet enjoyment of steady esteem and friendship, are ques-tions in which, probably, the reade may now have ceased to take an interest; I will intrade yet so far upon his time, nevertheless, to tell him that Castle Hamond soon became (what all Irish houses are, with few exception he abode of hospitality, and (what all Irish houses, alas! are not) the seat of happiness and comfort. The traces of male hand and taste soon became evident in the improved appearance of the little demesne; the onger aspired to the office of a gatelock-the avenue was cleared eded-the bundle of newspapers was no longer permitted to act for a window pane—and the economy of the establishment was no longer so con fined, as to involve Remmy in grading implications as that thrown the wren boy at the commence

ment of our tale.

'My master is delighted at the thoughts of Miss Emily comen to life agen," said Remmy O'Lone to his mother, as he sat dargling his leg over the corner of the kitchen table one evening. "May be twould be another evening. "May be 'twould be another story with him after they're married a

It was not "another story" with them, however. Humond and Emily persevered in the benevolent course of life which both had adopted for some time before; and the condition of their enantry, and of all the cottagers who came within the sphere of their good offices, afforded a pleasing proof of the penefits that might be conferred on even the most destitute portion of Munster cottagers by a single well-disposed esident proprietor.

Lady Emily Hamond was seated in a

enstic chair, on a fine summer evening near the gravel plot before the hall Mr. Hamond was walking down the lawn with Mr. Charles Lane and his young wife, who were now sober, settled bodies in their neighbour hood. Looking on one side she saw Remmy O'Lone sidling towards her in a half bashful way - now pausing, and looking sheepishly at his toes — now pushing his hat up behind, and using more comical actions than I have time or space to describe. When he had at length approached within about a yard of his lady's side he made a grin, and with a half-laughing affectation of free

"Why then, please your ladyship," said he, "if it wasn't making too free, ma'am, there was a little girl that I had a sort of a rattlen regard for - Nelly, you know, ma'am; 'tisn't living with you or anybody belongen to your ladyship still she'd be, ma'am, I wonder?" "Oh! Nelly? she was married very

soon after your master left Dublin, to sergeant, Remmy."
"Gondoutha! Wisha an' I never

seen the peer of her. That's the way of it, Nelly? Wint off wit a sodger Very well, why-"
"Indeed she was a foolish girl

Renmy," said Lady Emily.

"Oh then — not contradicten your ladyship—not an ounce of foolish flesh was there upon her carcass. Ayeh, fool indeed! If you bought Nelly to sell for a fool you'd lie a long while out your money. Tis like all their bens the thieves."

Whose doings, Remmy?" "The women, ma'am, with submission to you. Women an' pigs bate the

"Oh! fie, Remmy. How can you be so ungallant, so un-Irish as to say that in my presence," said Lady Enily, smiling.
"Irish or no Irish, ma'am, I speak the

plain truth, an' sure 'tis well I knows em," said Remmy, stoutly. "Barring what's of 'em that's ladies, 'an under proper governmint, there isn't such rogues goen."
Oh, fie, Remmy, I am quite ashamed

of you."
"Sure I say only what isn't ladies, please your ladyship. I'd go down on my two knees to your ladyship if I thought there was any offence in me words; but as for the women lower order," said Remmy, with an aristocratic curl of the upper lip, "it stands to raison what I say, an' I stand

Oh, shame! Remmy! you a Muns terman! You should talk angels sent down to guard and cheer

you."
"Angels, ershishin?" (does she say?)

said Remmy, with a toss of the head.
"Ay, angels like them that they put
upon hearses—all head and wings—with
gingerbread gilding—an' death under—
an' sorrow after 'em. That's all the
angels I can see in 'em!"

The plot of the foregoing tale is dentical with that of a drama, in tw acts, sent by the writer to Mr. Arnold late of the English Opera House. Sub sequent occurrences induced the author to relinquish the desire of seeking an introduction to the public through medium of the stage, not withstanding the kind and pressing instances of the geatleman just named. The incidents of the tale are, so far as the writer is aware, entirely imaginary, but the manner in which they are treated still bears a strong impression of the mould n which they were originally cast, and t is probable that what might have aided their effect in scenic representation has a directly opposite effect in a performance intenned solely for the calm and quiet consideration of the

### MRS. NOBERRY'S SUBSCRIPTION

The front door was open, and the mistress of the house stood in the hall. "Go away!" she shouted to the little girls who were about to ring the bell.

They spoke at once: "We have They spoke at once: "We have ome to ask if you would kindly give small subscription toward—" "No, I won't! Be off with you. There

I won't be woried all day long by beg gars at the door."
"But we are not beggars," replied the elder of the two small children,

whose neat, plain clothes might have suggested that they came of poor but parents. "I thought you said you wanted oney," remarked Mrs. Noberry

"A little subscription toward a home for orphan children," the child began.
"People shouldn't have orphan children," inter-I don't approve of them," interrupted the woman. She was unusually mpatient and irritable that morning The cook had just said that she go home to nurse her brother; and her new dress was so tight it not meet across the chest. seemed to be conspiring to annoy her.
These begging children were the final

straw. "We heard you were a Catholic, and thought of course you'd understand," pleaded the elder girl.
"Oh! I understand all right. Now

run a way."

They hesitated still. A child's head
They hesitated still. woman in the had appeared beside the woman in the doorway. She looked a nice, kird

"If I have to speak again I'll set the dog at you," said Mrs. Noberry. "Spark!"

A fox terrier came dashing round the corner of the house. The jounger child screamed, and clung to her sis ter in an agony of fear.
"Oa, please, please call away your dog!" cried the sister, who was trem-

dog! bling too, but more with anger than with fear. "Edith is so dreadfully afraid of dogs." 'Go away, then !" shouted the wo

man, without attempting to restrain the terrier's investigations. The child of the house pushed past her and seized him by the collar. quiet, Spark! He isn't savage; he wouldn't really hurt you," she ei. "Oh! den't cry, please don't cry

I am so sorry."
She drove the dog back to its kennel and led the little strangers to the garden gate. Then her mother called

"I'm coming directly, mummy," she answered, hunting in her pocket for half-penny. "Come when I call you!"

Mrs. Noberry, angrily, and Edith be gan to cry again at the sound of the ond, harsh voice. But Mrs. Noberry's voice was not

always harsh and loud. It was a different woman who called on Lady Mary Stuart at the Castle ten days later. Her little daughter accom-

"I want you to know the Stuart children," she explained; "they will be such particularly nice friends for you; beautifully dressed, well brought up, and with all sorts of grand relations. "I don't think I shall care about that

mummy, dear," said Maggie; "I hate best clothes myself." She was decked out for the visit in scarlet pelisse with brass buttons and velvet cuffs, a satin sash, lace collar locket, chain, bracelet and brooch, and teathers in her hat. She felt uncom-

with her dark curls flowing natur "Now you look nice," remarked her mother. "I want her ladyship to think my little girl is smart."

fortable, and looked far less attracti

than she had done in her holland over

And as a matter of fact that was ex actly what Lady Mary did think, though she also thought some other things which were charitably left unsaid.

It was a most unfortunate From the moment that Mrs. Noberry entered the drawing room she felt out of her element and ill at ease. She talked a great deal, and said things that she did not mean to say out of sheer nervoust ess.

"I am so glad that you have come to reside here," she began. "Most of the people in this neighborhood are so dreadfully common. I hardly know a family with whom I care for my Maggie to associate.'

"Oh, mummy! the Johnsons are very nice children," interposed Maggie, who was not shy.
"Hush, dear! their father is a re-

tired dentist. "A man of whom my father has the highest opinion," said Lady Mary, quietly. "I am hoping that the little Johnsons will be able to do lessons with my daughters."

"I should so like to see your little girls." and Mes Noborns "Magnetal

girls," said Mrs. Noberry. "Maggie is longing to make friends with them." "Not if they always wear their best ocks," said Maggie. Lady Mary laughed. "They cer-

tainly will not do that. I will send for Edith, Winifred is out riding with her father. But poor little Edith has not been very well lately. She had a fright soon after we arrived."

We cannot think who the woman was," said one of the I've been trying to find out for you ever since. Mrs. Noberry looked puzzled

The ot er visitor explained: " Some orute of a woman set her dog at the brute of a woman set her dog at the children when they were out collecting for their orphanage, and poor little Edith, who is a timid, delicate little thing, has been having nightmares and s reaming in her sleep. How Lary Mary can allow them to go out begging, I never can understand. It me an altogether uncalled for humilia-tion, but she has extraordinary severe views on the subject of holy and I believe she considers that begging for the poor is a necessary part of a training in holiness. I don't approve of it myself. However, as I was say. ing, some woman set a dog at them, and frightened Edith nearly out of her wits
I'd like to set a lion at her, and see it she'd be frightened,' was what Winifred said when she came back; but Edith is the most wonderful little saint already, and if you can believe it she prays and it you can believe it she prays
every night and morning to St. Vincent
de Paul to soften that woman's heart."

Maggie listened with open eyes;
but whatever remark she was about to but whatever make was checked by the appearance of Lady Mary's youngest child. In a plain white flannel frock, with no sash, no hair ribbon, her hair hanging loose about her thin, pale face, she stood in the doorway taking a survey of the strangers before entering the drawing room. When her large dark eyes rested on Mrs. Noberry she gave a scream and rushed to bury her head against her mother's shoulder.

It's the woman who set her dog at

e!" she gasped.
"Impossible!" cried Mrs. Noberry. 'Sarely there must be some take,' said Lady Mary.

"Of course it was entirely a mis-take," said Mrs. Noberry: "the beg-gars about here are so very tiresome, and how could I guess for a moment that those were your children?"

"Then do you mean to say that it was you?" asked Lady Mary, surprised and shocked.
"You knew in any case that they were somebody's children," interposed the other visitor "I cannot conceive

how any mother could have been so cruel! Lady Mary rose. "I must ask you to excuse me," she said. Edith was still trembling and sobbing. She took her hand and moved toward the door,

Maggie sprang forward to open it. and threw her arms round the little irl's neck.
Lady Mary stooped and kissed her.
dear, "she said. "May God reward
you for your kindness."
This might have been the eud; at

any rate it was an unfortunate begin-

ning.
. There is no chance of any intimacy with the Castle now," said Mrs. Noberry, when Maggie begged to be ken there again.

Great was her surprise, therefore, at finding Lady Mary's card upon her table a few days later, when she re-turned from a shopping expedition. An invitation for Maggie to go to tea with the little Stuarts soon followed, and the children became fast friends. No one minded Maggie dropping her h's and putting them in again in all sorts

of wrong places.
"She has a good heart," said Lady
Mary; "that is the great thing."
Winifred and Edith showed her all heir treasures, and told her stories of

our friends the Saints.' Their large French picture book delighted her. She has never seen so beautiful a drawing of St. Francis of

Assisi and the birds before. St. Elizabeth of Hungary and St. Vincent de Paul are our favorites," Winifred explained; "Edith prays to St. Elizabeth about your mother every night, because her relations couldn't understand her being so devoted to the poor. And we both ask St. Vincent de Paul to look after our orphanage. 'Ladies,' he said, compassion and charity have made you adopt your children; little creatures for your children; you will be their mothers according to grace, because their mothers according to nature have abandoned them. Isn't

it a lovely picture? Maggie was much interested, and repeated everything she learned, at the Castle to her mother when she got

"Winifred and Edith don't have sugar in their tea, and get the money instead, and that is why they wear plain frocks. Will you let me be like nem and help an orphanage?
"We'll see," said Mcs. Noberry,

is wanted to keep our children through the year," Edith explained, it will go toward Christmas prese for the others. "You don't have Christmas presents

oftening.
"If we can collect more money than

yourselves?" asked Maggie.
"Not now. Our friends and relations have got to know what we like best

"I th'n't you will be saints," said Maggie, gravely.
"I think I'd rather be a martyr"

said Maggie.
"I hope so. A saint is one who loves God more than anything," said Edith.

"That's very brave!"
"You remember the day I gave you
my halfpenny? Well, I had to eat
cabbage for cinner as a punishment."
"Don't you like cabbage?"
"I hate it; but I ate it all up, and
eated for another helping, Like St.

asked for another helping, Like St. Laurence.' "I never heard of St. Laurence eat-

ing cabbage!" exclaimed Edith, much surprised. "Not exactly cabbage," Maggie exwas roasted on plained, "but when he was roasted on one side he said, "Turn me on the plained,

"Yes, it was just like him!" cried Winifred; she recognized

Maggie was often at the Castle now, spirit. and sometimes "Spark" accompanied her. Edith had long since learned not

be airaid of h him retrieve his n Toward the en adding up their a found that they we of the year's subsection Mother, what

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asked.
Lady Mary of "I think that it for you and ve berry, if you were subscribe again."
"Oh, mother!"
"I think that

"But mother!" "You are no "Oh, no."

"Then you are Maggie's mother "Yes, rather." "Well, I feel And even if she to you, that is Offer it for the So they went rs. Noberry Mrs. serge frocks and ing up the gard "How do yo sure Maggie "If you plea

as to give a home for orpha of God?" It was their f The tears sta eyes. Her voi as she said. me again!' Please do belp the orpha "We want

whole amount; ot think of as Mrs. Nober · Edith and ago that we ear to keep t nd father giv but we have t the rest. "I know, M

it, and she wo orphan too. keep a child Twelve p She took drawing-room shillings from writing table " That is t

drawer and children wa standing wh envelope and she said ; must thank having sof Bullock We

A MARTY In no tim the fire of the beginni as they wer

especial ma Nero did n pleasure o' to light th drawing, a lie Bishop country a the statu governme onv to t the elequigrate th they seem fierce or

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a sist

ying to find out for you

sitor explained: "Some nan set her dog at the they were out collecting

anage, and poor little a timid, delicate litter having nightmares and her sleep. How Lady them to go out begging, addrs, and . It seeps.

iders and. It seems to her uncalled for humilia-has extraordinary severe

subject of holy poverty, he considers that begging is a necessary part of a bliness. I don't approve However, as I was say.

an set a dog at them, and

ith nearly out of her wits, at a lion at her, and see if

tened,' was what Winifred

derful little saint already,

an believe it she prays an believe it she prays and morning to St. Vincent iten that woman's heart." stened with open eyes; remark she was about to toked by the appearance of a youngest, child Leve

s youngest child. In a annel frock, with no sash,

on, her hair hanging loose in, pale face, she stood in

taking a survey of the fore entering the drawing a her large dark eyes rested

erry she gave a scream and ary her head against her ulder.

woman who set her dog at sped. le!" cried Mrs. Noberry.

e it was entirely a mis-Mrs. Noberry: "the beg-ere are so very tiresome,

ld I guess for a moment

you mean to say that it

w in any case that they ody's children, "interposed isitor "I cannot conceive

other could have been so

ry rose. "I must ask you

ne," she said. Edith was ing and sobbing. She took ad moved toward the door,

rang forward to open it. her arms round the little

ry stooped and kissed her. e said. "May God reward ar kindness." ht have been the end; at

was an unfortunate begin-

is no chance of any intimacy Castle now," said Mrs.

e again. as her surprise, therefore, at

ady Mary's card upon her

days later, when she re-om a shopping expedition. tion for Maggie to go to tea

nildren became fast friends.

nded Maggie dropping her h's

g them in again in all sorts

hat is the great thing."
d and Edith showed her all

sures, and told her stories of

rge French picture book de-

er. She has never seen so a drawing of St. Francis of

izabeth of Hungary and St.

e Paul are our favorites," explained; "Edith prays to beth about your mother every cause her relations couldn't id her being so devoted to the

nd we both ask St. Vincent de

look after our orphanage. he said, compassion and

be their mothers according to cause their mothers according

have abandoned them. Isn't

y picture?"

e was much interested, and reverything she learned, at the
her mother when she got

fred and Edith don't have su-

eir tea, and get the money and that is why they wear eks. Will you let me be like

help an orphanage?"
see," said Mcs Noberry,

can collect more money than

d to keep our children through," Edith explained, "we hope

o toward Christmas presents

on't have Christmas preserts es?'' asked Maggie. now. Our friends and rela-te got to know what we like

n't you will be saints," said

gravely. ink I'd rather be a martyr"

gie.
ggie.
ggie.
pe so. A saint is one who loves
e than anything," said Edith.
's very brave!"
remember the day I gave you
fpenny? Well, I had to eat
'tor cinner as a punishment,'
'to you like cabbage?"
to it; but I ate it all up, and
or another helping, Like St.
e."

e."
ver heard of St. Laurence eat-bage!" exclaimed Edith, much

your children;

ave made you adopt

eatures for

nds the Saints."

the birds before.

there must be some Lady Mary.

be airaid of him, and liked to se to that. I will send for is out riding with her por little Edith has not ll lately. She had a r we arrived." think who the woman of the other visitors.

to be alraid of film, and lake to see him retrieve his mistress' ball.
Toward the end of December, on adding up their accounts, the children found that they were still 14s. 9d. stort of the year's subscription.
"Mother, what shall we do?" they asked.

Lady Mary considered a moment.

I think that it would be very good for you and very good for Mrs. No berry, if you were to go and ask her to

"On, mother!"
"I think that she would help you

"But mother!" You are no longer afraid of the

"Then you are still a little afraid of Maggie's mother?"
"Yes, rather."

Maggie's mother?"
"Yes, rather."
"Well, I feel sure you need not be.
And even if she should speak sharply
to you, that is a little thing to bear.
Offer it for the orphanage children."
So they went again. And this time
Mrs. Noberry recognized the blue
serge freeks and white straw hats com-

ing up the garden path.
"How do you do, my dears? I am sure Maggie will be charmed to see

wiff you please, will you be so kind as to give a little money toward a home for orphan children, for the love of God ?

God?"
It was their formula.
The tears started to Mrs. Noberry's
yes. Her voice was unusually gentle
s she said. 'You have come to ask me again!'

me again!'
"Please don't be angry. Mother said she thought you would be sure to telp the orphans this time."
"How much do you want?"
"We want 14s 9d. to made up the

whole amcunt; but of course we should not think of asking you for as much as

Mrs. Noberry smiled.

Edith and I made a promise lorg ago that we would send enough each year to keep two children, and mother to keep two children, and mother to keep two children. nd father give us a large subscription but we have to save and earn and beg

"I know, Maggie has told me about it, and she would like to provide for an orphan too. How much does it cost to keep a child for a year?" Twelve pounds

She took the little girls into the drawing-room and counted out fourteen shillings from her purse, and nine pennies from a china bowl upon the

writing table.
"That is to complete your subscription," she said. Then she unlocked a drawer and took out a long, narrow paper book, from which she tore one sheet, and sat down to write. The children watched her without understanding what she was doing. She blotted it, folded it, placed it in an envelope and handed it to Edith.

"This is a check for 12 pounds," she said; "but don't thank me. You must thank St. Vincent de Paul for having softened my heart."—Violet Bullock-Webster in the English Mes-

### A MARTYR OF THE PENAL DAYS.

In no time during the penal days did the fire of persecution burn more flerce-ly than in the reign of Queen Anne and the beginning of the reign of George I. No weapon that bigo'ry could invent was then left untried. The Baptists, as they were termed, were subjected to every kind of civil disability; but it was on the heads of the clergy, in an especial manner, that the full vials of heretic wrath were mercilessly poured. Nero did not gloat with more inhuman pleasure over the agonies of the early Christians converted into living torches to light the darkness of Rome than did our English rulers over the hanging, drawing, and quartering of the Catho-lic Bishops and priests both in this country and in England. The laws country and in England. The laws passed at that period and preserved in the statute book published by the government itself, bear ample testi mony to the horrors of the time. Even the elequences of Burke failed to despend ignate these enactments properly, for they seemed to be the product, not of perverted ingenuity of man, he mildly termed them, but the fierce onslaught of flends upon the Church of Ged. As a sample of those laws we may take that passed in 1703, aws we may take that passed in 1703, entitled "An act to Prevent the Further Growth of Popery," and followed immediately by another, called "An act for Registering the Popish Clarge."

The priest regarded this law of reg-The priest regarded this law of reg-tration as a kind of toleration, if not of protection, and believed that by complying with it, they would secure peace to follow their sacred calling and to minister to the spiritual necessities of their flocks. Little they dreamed it was a deep-laid plan to affect their ruin by giving them the choice of death Yet this was the dilemma or apostacy. Yet this was the dilemma in which an act passed in 1700 placed

In obedience to the government edict, most, if not all, of the parish priests got themselves registered. Among the number we find the name of Father Hegarty, or O'Hegarty, the subject of

Fortunately, tradition in the case of Father Hegarty has been both clear and abundant, owing to the fact that many of his collateral relatives still reside in the locality, and have treas-ured up every item of information re-garding him. Some of these, now far advanced in years, learned from their grandparents, who were almost con-temporaries of Father Hegarty, all the particulars of his birthplace, life, and cruel death. These traditions, given by persons in widely septrated parts of the locality, agree most, wonderfully. locality, agree most wonderfully, n in minute details. From these even in minute details. From was we learn that Father Hegarty was born in the very townland in which he born in the very townland in that he had was afterwards murdered; that he had a sister named Mary, to whom, on the occasion of her marriage with Thomas

The family resided on this small farm until they got a larger one from Colonel Vaughan as a reward for be traying the priest. This Vaughan came to Crunchana in command of the troops in 1707. No sooner had he taken up his residence than he began the work of priest-hunting, and of endeavoring to Protestant ze the inhabitants of the locality. Owing to a variety of circunstances, but especially owing to the fact that the peninsula had never recovered from the desolation spread over it in the preceddesolation spread over it in the preceding years by Chichester and his agents poverty something akin to famine prevailed in Inshowen, and materially assisted Vaughan in his missionary campaign. Like modern zealots, he believed the way to the soul of the people was to be found through their empty stomach; he at once had respect to the method of establishing course to the method of establishing coup kitchens for the starving poor, not by any means as an act of charity for the famishing people, but as a for the famishing people, but as a means of perverting them from their faith.

None, however, were permitted to partake of this soup till they had pub-licly attended the Protestant Church for three Sundays, and then they must take broth or soup publicly on Fri day—the one day it was ladded out to them. Those who consented to these them. Those who consented to these terms were rewarded with money or lands or both. Among the first to avail themselves of this offer was the brother in-law of Father Hegarty—Thomas Doherty, and his friends, and ever after they and their descendants were known as the "Friday Doherties."

From their readings in giving up the From their readiness in giving up the faith, Doherty and his sons became favorites of Colonel Vaughan, and as the sons were stout burly fellows, they became a kind of bodyguard to hin when he went into possession of the Castle came a kind of bedyguard to hin when he went into possession of the Castle of Buncrana, which, according to some, was built in 1713, or, according to others, a few years later. The result of this unhallowed friendship we shall see later on. When Colonel Vaughan made it known that, in addition to the government reward, he himself would give both lands and money to anyone who would betray Father Hegarty to him who would betray Father Hegarty to him the offer was too tempting to be resisted by Thomas Doherty and his sons. On their return home to Ballynary they talked freely over the matter; said as the reward was now so great there would be plenty to look for it, and the prest could not escape. Such being the case, they said they might as well have it as so ne other, and they determined to secure it. The poor wife and mother, having heard of their conspiracy, fell on her knees, and with streaming eyes begged them not to imbrue their hands in innocent imbrue their hands in innocent blood—in the blood of their own re-lative and God's anointed—but all in vain. She succeeded, however, in having word conveyed to her brother, who at once changed his hiding-place, and betook himself to that cave where he was afterwards betrayed, and where he

We said above that the act of registration of the parish priest had an object in view that the priests never anticipated. This became manifest in 1709, when the period of registration

expired. We come to see clearly the object of the registration of the clergy. It was not for the purpose of protecting them or giving them freedom in the exercise of their ministry, but of knowing for certain their whereabouts that they might at any moment be seized and obliged to deny their faith, or go to exile or death. It seemed a certain means of getting the country cleared of priests of every rank, for as parish priests were forbidden to have curates or assistants of any kind, when they priests were forbidden to have curates or assistants of any kind, when they would go, there would be no successors to take up their work, and the faith would then die out of sheer inantice. The seeming protection given by the Registration Act was merely the "protection that will was give to lamba"— The seeming protection given by the Registration Act was merely the "protection that vultures give to lambs"—covering and devouring them. All the priests who had been registered in 1704 were now called upon to take the oath of abjuration, or abide the penalties. That oath was similar in its tenor to the Accession Oath still taken by the sovereign of these realms on coming to the Catholic faith had been removed, two gentlemen, the Right Rev. Edward Maginn, D. D., and Hugh O'Donnell, M. D., visited the spot and, with a cocount, dug up the clay and brought approach of it for analyzation to the College of Surgeons, Exinburgh, where Mr. O'Donnell was then studying. sovereign of these realms on coming to They afterwards raised a green mound

the throne. In this same year had been passed an Act offering a bribe of £50 to anyon e who discovered and betrayed an Archbishop, Bishop, Vicar General, or other person exercising foreign ecclesiastical authority in this kingdom and siastical authority in this kingdom and what rendered this law particularly odious was that the bribe or reward thus offered was to be levied off the Catholic people alone. Now, since the Commons had declared that the prosecuting and informing against Punister secuting and informing against Papists was an honorable service," it is not strange that spies, informers, and priest hunters, became at once numer-

The priest hunter, had an infamous corps under his command, says Dean Cogan, designated priest hourds, whose duty was to track with the untiring duty was to track with the untilling and unrelenting scent of the blood hound, the fisures of the rock and of the caverns of the earth, where the poor, humble priest took refuge. Religion was now in a lamentable con dition. The wretched mud-wall, thatched chapels of which the Irish Catholics were then glad to have the use, were levelled or closed over the kingdom. In cities and towns the Catholic clergy were concealed in gar-rets or cellars, and in the country districts they were hid in unfrequent-ed caves, in the lonely woods, and in the ever-welcome homes of the poor Irish peasants. During these storms o pars oution the sacraments were dis-pensed in the dead of right, and during the week-days word would be sent round to the people where to meet their pastor on the following Sunday

morning.

It is not easy at this data to know whether there was any specific charge preferred against Father Hegarty, but it was enough that he had declined to take the oath of abjuration, as happily Doherty (the subsequent betrayer of the priest); her father gave a portion of his own farm as a dowry, and that of this marriage there were three sons born.

take the oath of abjuration, as happily the other priest had also done, and the other priest had also done, and this made him liable, as we have seen, to transportation in the first instance, and to death if he dared return again to the country. Besides, he was a dig-

nitary, being dean of the diocese, and we know that £50 was the reward for apprehending such as he. We are also to take into account that £50 at that than at present.

In an interesting little book, com-piled by the late Michael Harrin, of Cardonagh, published in Derry, in 1897, and entitled "Inishowen: Its History, Traditions, and Antiquities," an account is given of the scene and circumstances of the murder, which we have reason to believe is accurate,

which, therefore, we have pleasure in transcribing : In the village of Ballynary, about two miles northwest of Conerana, on the banks of the Swilly, is a sea cave which served as a hiding place for a humble and zealous priest of the name of O'Hegarty. From this wild seclu-sion he was accustomed to steal, under the shadow of night, to carry the minis-trations of his religion to the hearts of the faithful fisherman around the coast and the hardy mountaineer further inland. His retreat was unknown to all save his sister, who lived with her hand and fould fould in the contract of t her husband and family in the above named village. None of the family ever questioned her on the object of her journey, when she departed from her cottage in the grey dawn of each morning to carry him the provisions for the day. At last her husband sus-pecting her mission, was led by curiosity to watch her unseen, and so became acquainted with the hiding-place of her fugitive brother. This, once known, he had not the fidelity to once known, he had not the ductive weekep secret, for, tempted by the reward held out for such a discovery, he led a guard of soldiers from the garrison of Buncrana to apprehend the priest, his own brother-in aw in that lonely dwelling. Often did the poor wo-man return at morning from the entrance of the rude domicile charging her brother to be wary and endeavoring to cheer him with the hope that these ruthless times would pass away and be succeeded by others, when he could live in the habitations of men and go abroad in daylight in the service of His Divine Master. But the dawn was brightening; she might if she remained longer, be discovered, and her object at last suspected. She received the usual parting benediction and conmenced her toilsome ascent, when horror of horrors, there full before her, were the soldiers, descending by the same path to terminate that life she had so long and so anxiously labored to preserve. She called frantically to her brother that the guard was upon him. He rushed from the cave; above him were the soldiers, beneath the whole breadth of the deep-flowing Swilly, and deeming it the friendlier of the two. and putting his trust in God, he plunged and putting his trustin God, he plunged into its depths with the bold, almost reckless, resolve of swimming to the opposite shore. The guard, seeing they were in danger of losing the object of their pursuit, or fearing that if they fired and killed him in the water they would have no evidence of the fast, called him to return and they would soare his life, but no

dence of the fact, called him to return and they would spare his life, but no sconer had he gained the top of the precipice than they seized him, cat off his head, and buried his body on the spot where they had committed the deed. His poor sister, the informer's wife, seeing all that had been done, became a waying manica. Though features became a raving maniac. Though fear of the soldiers' vengeance prevented the peasantry from marking his grave, yet was the memory of the place so engraven on their hearts and carefully transmitted from father to son, that the villager's children could at any the villager's children could at any time point out to the curious stranger that sad momento of the horrors of bygone days under the name of Hegarty's Rock. Long afterward, when civilization had made a proper impression on the governing classes, and when the disabilities imposed on the professors of the Catholic faith had been removed,

on the spot, which now marks the place where the priest was interred. We may add that the result of the analysis proved that human remains had been buried in the spot.

One statement in the foregoing narrative seems incorrect, viz., that the priest's sister, when she beheld the nurder of her brother, became a raving maniac. All the traditions in the locality testify the contrary. When she beheld the atrocious murder committed before her eyes, and saw that the band of soldiers was led by her own degenerate husband, she is said to have fallen on her bare knees and prayed to God that she might not die until she had seen vengence fall upon that husband and his sons. That prayer and imprecation, coming as it did from her broken heart, did not go unheard, for all three perpetrators of the crime met with a violent death.

A hundred years before the crime met.

romantic region had been overrun by the sleuth hounds of Chichester, who lacerated the entire peasantry, but now the bloodhounds of Anne sprang at the threats of the priests in par-ticular. They were to be exterminated and the method adopted for their extermination seemed, according to human calculation, absolutely certain of success. No curates were permitted nor assistants of any kind, therefore there would be no successors to the present parish priests. The parish priests had parish priests. The parish priests had been registered, and were consequently known, and by the Act of 1709 they were called on to take the oath of abju-ration—in other words to deny their faith, or else go into exile or suffer death. Under all these fiendish de-vices of our legislators nothing but a special mercy of God could have perpecial mercy of God count may say: "This is the victory that may say: "This is the victory that warrament the world, our faith." Bemay say: "This is the victory that overcometh the world, our faith." Between the Scylla and Charybdis was Father Hegarty placed. Had he taken the oath of abjuration, had he been recreant to his God and sworn that to be blagshemons and idolatrons which he

The second of th

knew to be sacred and divine, ther

of his sacred calling there is not the shadow of a doubt, and it was the death of martyrs such as he that strengthened the faith of the people and except age. and encouraged them to cling closer to the Rock of Ages.—Bishop J. K. Doherty, in Irish Ecclesiastical Record.

THE WOMAN AND THE DEVIL.

Once upon a time the devil whispered into the ear of a young girl and what he said was, "You are very fair." But she tossed back her sunny curls, and smiled carelessly, as who would say

"Beauty is my birthright; I need give it no thought."

After a few years the tempter came again, and listening to her sweet voice uplifted in song, he applaused raptur ously. He touched her white fingers as they compelled divine harmonies from the ivory keys or wrought colormarvels upon canvas, and he said, "You have rare gifts."

But she brushed him aside, and said, "If I have, I thank God!" it no thought.

If I have, I thank God! Then the devil assumed his favorite guise of tawny Fortune and he mur

mured: "Darling of the world, you are beautiful, gitted, charming. You have the refined tastes of a connoisseur—extravagant tastes. Why not gratify your self and a world that waits to adore you? Here is one who will help you to supremacy. He admires you; admire his money. Why need you trouble yourself about his character? Once his wife, you may have distintrouble yourself about his character?
Once his wife, you may have distinguished social position, a fine establishment, foreign travel, the gratification of every artistic longing—"
But she interrupted him disdainfully.
"All these are too cheap to purchase my soul," she said. "I cannot be bought."

By and by the Enemy threw a mighty temptation in her way and eagerly watched her struggling with the great est force of her life. When her passionate heart leaped high in rebellion against an inexorable decree, the Devil came to her and said softly. "You love?" and sobbing, she answered, "I

Then the Devil chuckled, for he felt almost sure of her now. Bending to her ear once more he whispered, "He loves you!" The sudden glow of joy in her face delighted the Arch-Fiend, and in his exultation he made a diabolical error. "Yes, he loves you, he loves you." he repeated bolical error. "Yes, he loves you, he loves you, he loves you!" he repeated again and again, calling the lightning flash of joy into her tear-bright eyes; "he loves you; he would sacrifice his soul for you!"

The woman regained her command as the Devil blundered in his triumph the Devil blundered in his trumplin;
"He would sacrifice his soul for me?"
she repeated. "Oh, no, no, no, no!
he shall not—I love him too well for
that!" Tearing the thought of the
forbidden one from her and trampling ner sharpest feelings under her tender ner snarpost teerings detect her tender little feet, she arose and stood erect, pale, pure snd strong, so that the Devil defeated and ashamed was forced

to slink away.

The thought of her victory annoyed the Fiend; he determined to assail her again. In the meantime he had plenty work to do; there were many to of work to do; there were man, to be tempted in the temptations she had so heroically resisted. So it happened that long years passed before he troubled her anew, and when he re-turned he found her greatly altered. Her luxuriantly flowing golden hair had grown gray and scant: her once satiny fairness was creped with wrinkles; he lissome grace had stiffened to angular-ity: there was a suspicion of primness in her thin lips and drooping eyes.

ings upon her head and that she seemed but ill-pleased when free souled sin-cerity offered brief-worded thanks for her favors. The Fiend exulted; he

had her measure new.
So he slid beside her and said, "You are a heroine; who but you could have overcome temptations so nobly?" She overcome temptations so nonly repaised and echoing the suggestion, flushed with pride in self. And the Devil, noting the success of his insinuation, went on: "Who is so good as you? Who so charitable, so pious, so

gentle?"
The woman's face looked almost girl ishly reseate again in its complacent irradiation. "Many people are heed-less and ungrateful," continued the Tempter, and she nodded in confirma-"Your heroic sacrifices not been appreciated at their just value; sometimes your best intentions are misunderstood. But you, you can afford to overlook ingratitude or indifference, for selfish as the world is, it recognizes your benevolence; it loves you living it will honor you dead."

The woman bowed reverently to her wn image thus conjured and the old Davil smiled.

"O sinless one," continued the All-Sinful, "high will be your place in heaven, radiant the halo encircling your head! You conquered the temp tations of your youth; in your age your hands are filled with deeds of mercy. Mighty should be your reward, for your virtues are so many and so uni-form that no one living can judge where-

in you excel!"
"But I can judge for myself," she said, proudly. "I know that my great

said, proudly. "I know that my great est virtue is humility."
"True," assented the False One, gloating in her arrogance. "In all else you are merely the best of good women, but in your humility you are a sairt."
Then the woman, falling upon her

the Scylla and Charybdis was Hegarty placed. Had he taken hof abjuration, had he been reto his God and sworn that to be mous and idolatrous which he

being dean of the diocese, and ow that £50 was the reward for one of the might have lived at ease and enjoyed the pension wrung from the poverty of his down trodden fellow Catholics. But he nobly spurned the piece, the perfering to be ranked among the white-terming to be ranked among the white-

robed band described by St. John. That Father Hegarty died for his faith and for his fidelity to the duties

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saved herself from vanity and avarice and forbidden love, only to 1083 her soul at last in the baser idolatry of Self-Righteousness. — Honor Walsh in passion was a cold ember; who had Irish Monthly.

## PROTESTANTISM AND AGNOSTI-

It would be a mere truism to remark that one of the most striking movements in the religious world for the last twenty or thirty years, is the rapid process of disintegration that the rapid process of the rapid process of the rapid process of disintegration that the rapid process of t has been going on in degmatic belief among Protestant denominations, threatening the total extinction of all historic confessions among them. Rankling memories of the long con-flict of three hundred years that Protestantism has waged against us, might naturally beget a frame of mind that finds satisfaction in the disappearance of a formidable adversary. We have heard, too, Catholics say that the loss of their ancestral faith on the works, and the world approved her sacrifices.

The Devil hid himself in her thin shadow, and followed her watchfully. He saw that her face glad whenever some plausible beneficiary called blessings upon her head and that she seemed that ill release to the part of such great numbers of Protest ants is a benefit to us, because the work of conversion can be prosecuted with more fruit among those who have lost, than among those who retain, their ancient convictions. This onlines the conversion can be prosecuted with more fruit among those who retain, their ancient convictions. This onlines have the loss of their ancestral faith on the part of such great numbers of Protest ants is a benefit to us, because the work of conversion can be prosecuted with more fruit among those who retain, their ancient convictions. seems to be the result of a too super ficial outlook; and the triumph of rationalism, or agnosticism, over Protestant Christianity ought not to be a cause of satisfaction to any Christian. No doubt, to win an earnest, religious soul, that has no axed belief beyond a love of Christ may be an easier task than would be the conversion of the same soul if it cherished the picture of the Master as refracted through Luth eranism or Presbyterianism. the unity of Christendom is once more to return—and to doubt such a consum-mation is to have 'little confidence in the conquering power of Christ's Church—one can scarcely believe that,

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exactly cabbage," Maggie exwas roasted on e he said, "Turn me on the it was just like him!" cried d; she recognized the martyr ie was often at the Castle now, netimes "Spark" accompanied dith had long since learned not Published Weekly at 484 and 486 Richmond street, London Ontario. Price of Subscription-\$2 00 per annum. EDITORS :

REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels."
THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

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LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905.

o the Editor of the CATHOLIC RECORD,

o the Editor of the CATHOLIC RECORD,

London Oab.

My Dar Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that its directed with intelligence and ability, and, shove all, that its imbued with a strong Catholic spirib. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes.

therefore, carnestly recommend it to Cath

le families.

With my blessing on your work, and best ishes for its continued success,

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus,

Apostolic Delegate.

UNIVERSITY OF OTTAWAOttawa, Canada, March 7th, 1990.
To the Editor of THE CATHOLIC RECORD,
London, Ont:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congranulate you upon the manner in
which it is published.

Its matter and form are both good; and a
truly Cabholicapirit pervadesithe whole.

Therefore, with pleasure, I can recommend
to the faithful.

Blessing you and wishing you success,
Salve we to remain.
Yours faithfully in Jeeus Christ
† D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, SEPT. 23, 1905.

MARRIAGE AND DIVORCE.

As was anticipated, a lively discussion took place in the General Synod of the Church of England in Canada on the question of marrying parties who have been divorced.

The Upper House, which is composed of the Bishops, sent to the Lower House, which is composed of clergymen and lay delegates, a unanimous message asking concurrence in a canon to the effect that no clergyman under the jurisdiction of the Church of England in Canada shall solemnize a marriage between two persons, either of whom has been married to a third person and afterward divorced, so long as such third person be living.

Dr. L. H. Davidson, K. C., of Montreal, moved concurrence in the message received from the Bishops, and Hon. Judge Macdonald seconded the motion.

The arguments used by the mover divorced persons as an encouragement and legalization of lust. In Canada divorces are not easily obtained, but many people obtain divorce decrees in the United States and come to Canada to be re married. Thus the border towns of the Dominion are besieged with people who seek the services of the Anglican clergy to reunite them in the bonds of matrimony. There are also many more divorces among Canadians than people generally imagine, as many Canadians go to the United States and there obtain a legal separation. The learned gen'leman urged, as a strong reason why the motion should be carried, that the Bishops, who are the best judges of the importance of the question, were of one mind in urging the passage of the canon.

Judge Macdonald, speaking of the prevalence of the divorce evil, quoted one of the United States Supreme Court Judges in a certain State who said he dissolved more marriages in one year than any one clergyman had solemnized in ten years.

Another speaker on the same side the Rev. D. Allnut, of Bishop's College University, Lennoxville, stated that some persons are of the belief that in Scripture there is authority for the remarriage of the innocent party in the case of a divorce. There is no such authority, and Christ's teachings do not sanction such a step.

The principal argument dwelt upon on the opposite side was that the proposed canon would be unacceptable to the people of the Church. This was strongly urged by Judge Hannington of Dorchester, who opposed hasty action, and insinuated that the Bishops were not really unanimous in favor of the message which had been sent to them for concurrence.

Several amendments to the proposed canon were offered, but were voted

down, and the final vote on concurence was 55 clergy and 29 laymen for, and 8 clergy and 20 laymen against concurrence. From this it is to be seen that the Anglican Church of this Dominion has at last taken its stand upon the same ground with the Catholic Church on this important question. We congratulate the Synod on having thus recognized that the Catholic Church has constantly maintained the true teaching of Christ in regard to the sanctity of the marriage obliga. tions. It is to be remarked that the Church of England in Great Britain and the Protestant Episcopal Church of the United States have not taken this stand, as they still permit the marriage of divorcees, when it is supposed that the persons applying are the "innocent parties."

### METHODISM vs. MASONRY.

At Concord, Michigan, a few days ago, Mr. Jesse B. Burroughs, a farmer, a Freemason of old standing, and a member of the Methodist Church, died. He had frequently attended masonic funerals and he regarded the Masonic funeral ceremony or ritual as " a beautiful piece of word painting," and it was his standing desire ofttimes repeated that the Masonic service should be recited over his remains in the church after his death so that all the brethren might hear it, as there was much room in that building, whereas at a house funeral only a few could stand near the coffin, while most of the members must stand outside, baking in the hot sun or shivering in the cold or

Mr. Burrough's funeral was arranged to take place in the Methodist Episcopal Church, and the pastor, who is Rev. George D. Yenger, was chosen to preach the funeral sermon, but at the service the pastor publicly declared that the Masonic ceremony should not take place in the church, which is the House of God. The Freemasons of the town are very indignant at what they consider to be a slight upon their

We must say that from every reasonable standpoint we think the minister was quite right in the stand he took. The Masonic body is not in any sense a religious society, and surely, if the church was built to be the House of God, no secular association has the right to control it or to arrange what sort of worship is to be held therein. Even if the Masons were a religious body, and if their ceremonies were part of a religion, it is a different religion from Methodism and could have no claim to exhibit its forms of worship within a Methodist church.

Church should not ally itself with Masonry. We cannot say that in this country Masonry is actively opposed to Protestant Christianity, but it boasts that it includes within itself not only Protestants, but persons of all religions, Jews, Pagans, Mahometans, Shintoists and Buddhists. It is surely a queer religious conglomeration which embraces all these forms of infidelity, idolatry and superstition, and it can and seconder were similar and cogent. not claim to be identical with either Dr. Davidson stigmatized the present Methodism or any other form of Prosystem of permitting the remarriage of testantism, and it cannot claim any right to exhibit its inventions in any Protestant or Christian church. Christianity cannot affiliate itself with these idolatries, for there is nothing in com

There are other strong reasons why

mon with God and Buddha or Serapis In Europe, the Masonic associations have frequently declared themselves positively to be not merely non Chris tian, but anti-Christian, and they can have no claim to the use of a Christian church for the purpose of making an exhibition of their anti-Christian " word painting." The Church of God is the house of prayer, and not an enclosure for an artistic, any more than for an agricultural or mechanical exhibition.

There is indeed this to be said in favor of the Masonic view that Pro testantism in theory allows the greatest possible latitude to religious opinion, and should not erect a wall for the ex clusion of any form of worship. There is much truth in this, but it is an accepted opinion among Protestants that each sect should have an exclusive right to its own property, and so there is no reason why the churches of one denomination should be claimed for the worship of other sects : much less can they be claimed by secular associations, or conglomerate religions like Free

masonry. It is true that Masons often claim that Freemasonry is a religion worthy to take the place of the religion of Christ. But by this very fact it should be excluded from the use of Christian churches, which are erected for Christ and not for religions which absurdly profess to be superior to the religion of

We have noticed before now that cer tain denominations steer clear of Freemasonry. The Baptists of New York years ago in convention denounced the order unreservedly, but we are not aware that there has ever been an

official denunciation of it by Methodist church. The Rev. Mr. Yenger's action appears, therefore, to pe merely a personal attitude on his part. Surely the wishes of the deceased

Mr. Burroughs could not constitute a valid claim on the Methodists for the use of their church to meet his whims. It required no small amount of assur ance on the part of the Concord Free masons to dictate what kind of a funeral service should be held in the church on this occasion.

#### PRAYERS OR FLOWERS. Hamilton papers inform us that on

Sunday, Sept. 10, about 300 members of the Sons of England Society, together with their children, held a procession to the public cemetery to celebrate the eighth annual decoration of the graves of deceased members. They were accompanied by the Salvation Army Band which volunteered its services for the occasion. A religious service was conducted by Mr. Thomas Paradine and one hundred and three graves were decorated with flowers. Mr. Para dine read also an original poem by Brother James Mitchell.

In Catholic countries, and even in non-Catholic localites where there is a Catholic cemetery, it is customary on the 2ad of November, to visit the cemeteries for the purpose of praying for the repose of the souls of the faithful departed. Surely this is a more appropriate and devout visitation than the mere placing of floral offerings on the graves of those who are dead. Even the Jews to this day have kept up the practice of praying for the dead, because it was from the beginning part of their belief as revealed by God that the devout prayers of the faithful on earth are beneficial to the dead, helping to obtain for them the forgiveness of the minor or venial sins in which they died, and hastening their admission to heaven, into which nothing defiled can enter ; for "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." (2 Maccabees xii. 46.)

Two thousand people are said to have ssisted at the Hamilton ceremony.

HE POPE AND THE MIKADO.

It is announced in a despatch from Portland, Maine, that the Right Rev. Bishop William H. O'Connell has left his diocese for Japan on a special important mission from the Holy Father Pope Pius X, to the Mikado. The mis sion was decided upon about the time when peace was concluded between Japan and Russia. It is stated that the Pope sends to the Mikado his personal congratulations on the magnan imous manner in which the Japanese

moderated the conditions on which peace was agreed to, this moderation arising out of Japan's sincere desire for peace between the two powers, and for the world in general. The Holy Father also thanks the Emperor of Japan for his kindly interest in the Catholic subjects of Japan, and

expresses the hope that this interest in

their prosperity may be continued. It is stated that notwithstanding the kindness manifested by the Mikado towards Catholics, the Japanese people looked suspiciously upon the Catholic because it Japanese Empire by French Bishops. As France was regarded as an ally of Russia, it was thought that the Church in Japan would be sympathetic with Russia during the war. It is partly on this account that an American Bishop has been selected for the present special mission, as the American people are very favorably regarded in Japan at this time, owing to the friendly efforts of the President of the United States to bring about a cessation of the terrible war which has just come to an end.

The main purpose of the mission has not been announced to the public in

### HAZING BARBARITIES.

The abominable practice of hazing the younger pupils of a school has broken out once more to such a degree in one of the high schools of Chicago, as to again call public attention to the barbarity of the practice. The institution at which this has occurred is the Lake View High School of the city located near Ieving Park.

The other pupils desiring to "initiate" the new comers, attacked them unexpectedly in the dark a few nights ago and dragged them to a vacant lot which was covered with broken rocks. on which the smaller pupils were com-

pelled to dance barefooted! The result is that the freshmen are in terror lest the ill treatment may be repeated, and several of the large boys, including a son of Mayor Dunne, are

said to be threatened with expulsion. Principal B. F. Buck of the school has begun an investigation to ascer tain the identity of the hazers, and to determine what punishment should be

inflicted upon them. Many parents have already threat ened to withdraw their children from the school: but the parents, and the

younger children who have been subto the torture have been urgently requested to help " save the chool from the scandal" which has arisen out of the outrageous proceeding.

This practice of hazing has frequent ly occurred in the Public High schools and colleges, and even in the institu tions in which young ladies are educated. In many of these, it has even been connived at by the faculty, who are sometimes filled with the absurd notion that this rough treatment aids in forming the character of the pupils by inuring them to hardships, and thus preparing them more effectually for the rials of real life.

However, the atrocious character of many hazings have compelled the faculties of the principal institutions of the country to forbid hazing in any form, and it is now a practice which has for the most part fallen into disuse, though we occasionally hear of its revival in certain localities. More civilized methods should be used for the formation of the characters of the pupils than those which the giddy and irresponsible elder pupils are apt to employ when they are allowed loose rein.

We are pleased to be able to say that we have never known of these barbarous doings being perpetrated in any of our Catholic colleges, whether in Canada or the United States, and parents may therefore rest satisfied in the consciousness that if they send their children to these institutions which are governed under the fear of God, and with due respect for law and order, they will not have to undergo any of the barbarities which take place under the name of hazing.

### AN ERRATIC MINISTER.

The vagaries of ministers are not confined to any particular sect, but crop out at every ministerial meeting from some unexpected quarter, and there is no authority in the churches to restrain these men within the bounds of eason and religion in their ravings. They are as free to utter absurdities in the pulpit which shock the Christian sentiments of their congregations, as are the synods, presbyteries, conferences and conventions which have ordained them or authorized them to be sent to various localities ostensibly to teach the doctrine of Christ to certain congregations. In fact under such a regime, the people need not expect to hear Christianity preached from the pulpit, and they do not hear it, but are obliged to listen to the fantasies of preachers, whatever these may be, until they become so gross that they can be endured no longer, and the congrega tion rises en masse to drive out from among them some preacher who has made himself obnoxious by the ridiculousness of his pulpit teachings. The order established by Christ is

reversed. He sent His Apostles " to preach His Gospel to every creature, to "teach all things whatsoever He com nanded," and not to substitute therefor the vagaries of their own imagination. (St. Mark xiii. 10; xvi. 15; St. Luke xxiv. 47: St. Matt. xxviii, 19.) But this is no longer the office of a Protestant minister. He must ascertain what his congregation wishes to be taught, and must act accordingly, or be driven ignominiously

rom his post. We are led to make these remarks by the novel parody on the gospel which was uttered by Rev. Elias Raff of Traverse City, Michigan, at a Ministerial Conference held there on Sept. 5th. The Detroit Journal of Sept. 6th is our authority for the information that this rev. talker declared that satan "is an angel of light, and next to God is the wisest and strongest being revealed in the Bible or known to history."

The Bible states that "there was war in heaven : Michael and his angels fought against the dragon: and the dragon, fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the Great Dragon was cast out, that old serpent called the devil, and satan . and his angels were cast out with him." (Apoc. (Rev.) xii. 7.)

We are not assured, therefore, tha satan and the fallen angels are any wiser or stronger than the faithful angels who obeyed God and were confirmed for ever in glory.

Rev. Mr. Raff also denied that God the Father is the Creator of heaven and earth, but God the Son. The Creator is in reality God in three persons Father, Son and Holy Ghost.

It is God the Father Who is usually spoken of in the Old Testament, and Who speaks in Jer. i. 5. "Before I formed thee - I knew thee." It is of the Father in the first place that the words are spoken: "In the beginning God created the heaven and the earth.' (Gen. i. 1.)

Nevertheless it is also said of God the Son:

"All things were made by Him, a without Him was made nothing that was made." (St. Jno. i. 3.)

Of the Holy Ghost it is said : "By His Spirit He hath garnished

the heavens." (Job xxvi., 13.)
"The Spirit of God hath made me."

It was evidently merely for the pur pose of showing off some of his eccentricities that Mr. Raff uttered such things as are reported of him in the Detroit Journa !.

#### BELGIUM.

Belgium celebrated recently the diamond jubilee of its independence as a nation which was accomplished in 1830. Before this date, by its union with Holland, which became intolerable, owing to the restrictions imposed on the Catholic faith by the Protestant majority which ruled the kingdom of the Netherlands, by which name the united nation was called. It was especially in the matter of religious education that the intolerance of the Dutch Protestants was made manifest, just as there is in Ontario a noisy and aggressive party urged on by such spirits as Dr. Sproule, Sam Hughes and W. F. Maclean, to endeavor to deprive Catholics of the right they value so highly, to have Catholic schools in which they may educate their children in the Catholic faith.

The population of Belgium is chiefly composed of two races, the Flemings and Wallcons. The former are of Teutonic, the latter of Gallie origin. The languages of these races are of the Flemish and the French respectively. The Flemish tongue is allied to the German language, though varying considerably from its original, just as the French and Italian diverge from their parent tongue which is Latin, but are so like it that their parentage is unmistakable.

Both these races are Catholic, but Catholic with the spirit of their religion strong in them, and faithfully have

they lived to this spirit. is in Belgium a Liberal Party which there as elsewhere on the continent of Europe aims by sub tlety at the destruction of Catholic principles, even though professing the Catholic faith. Nearly a quarter of a century ago this Liberal party suceeded in getting the reins of government into their hands, for a time, by hoodwinking the people into the belief that they were the friends of true progress, and they used their power arbitrarily by oppressing religion, just as the similar party has done in France with more and more determination as their term of office has been prolonged since 1870. Catholic teaching in the schools was abolished by this regime, but the spirit of faith predominated, and both Flemings and Walloons with one accord rose up against their semi infidel rulers, and succeeded in re-establishing the Catholic Government on the ruins of the Liberal Party, which was utterly routed twenty years ago, and has remained so ever since.

Belgium is at this day the most Catholic independent nation in the world. not even excepting the South American Republics, some of which, like Ecuador, Argentina and Chili, are also pretty thoroughly Catholic in spirit as well as in name. Belgium stands to day the one Catholic nation which for so long a period has maintained its Catholicity notwithstanding all the forts of the enemies of religion to wear it from religious principles. And it is also among the most progressive of modern nations in regard to those principles of real liberty which are generally regarded as necessary for the welfare of humanity, while they do not degener ate into license to do evil.

Like the United States, Belgium has universal suffrage, modified however by provisions which give learning and wealth a recognition which does not exist elsewhere. University graduates, and a certain amount of property entitle their possessors to an extra vote in the elections, so that the person who unites in himself the three qualities of manhood, learning, and wealth has three votes.

Who will venture to say that this very provision is not a considerable inprovement upon both the generally prevalent European plan of a franchise restricted to property owners, and the American plan implied in the aphorism one man one vote." It is among the illiterate and the poverty-stricken part of the population of the country that the temptation to accept bribes is strongest, and surely it cannot be shown that those who by their industry, intelligence and business tact have distinguished themselves among their fellow men should have their trials and sacrifices made for the benefit of the community as well as for their own advancement, entirely passed over in the be stowal of the electoral franchise.

And further, this extra recognition of learning and wealth is not so great as to drown the influence of the work ing classes, who are by far the most numerous part of the population, and who, therefore, have their full influence by their numbers. On the other hand the whole of the extra influence of the educated and richer classes will be as much divided between parties as will

that of the workers, so that really that influence will never go beyond what their greater intelligence and merits justly entitle them to. The fierce war waged by the Liberals

against Catholic principles resulted differently from that waged in France ever since the fall of the Empire. Prelates of the Church did not hesitate to advise their people of the danger of socialistic principles which in Europe are identified with the principles of Anarchy; and these were backed by such distinguished laymen as Mr. Vanderperenboom and Count Smet de Noeyer, the ministers of Finance and Public Works, whose patriotism saved the country from the dangerous abyss toward which it seemed to be tending under the Liberal or anti-religious regime which held sway for a short time to the great danger of the nation. The population of Belgium is small, but is thriving wonderfully under the present Government. The population is now about six million, and the workingmen's clubs are all in harmony with religion. The great University of Louvain is the pride of the country, as it has ever stood in the front rank of the educational institutions of the world, and still keeps up its traditional reputation. The country is prosperous and the people are in comfort, thus showing that devotedness to religion is no obstacle to financial success and comfort in life. The success of the educational system of Belgium is also a sufficient answer to those who would have us believe that Catholic education is an obstacle to commercial success and true learning.

Belgium has every reason to rejoice at the occurrence of its seventy-five years of independence as a nation, and most becomingly and enthusiastically was its jubilee celebrated. Te Deuns were sung in the Churches, and eloquent addresses delivered by able preachers, in addition to the secular festivities with which the great festival was celebrated.

"Glenanaar," a very interesting story of Irish life by Very Rev. Dr. Sheehan, has been just published. It takes rank with the best stories from the pen of this noted writer, and we cheerfully recommend it to our readers. Price \$1.50. Address CATHOLIC RECORD Office, London, Ont.

#### LINCOLN'S ESTIMATE OF THE CATHOLIC CHURCH.

N AUTHORITY SAYS HE ONCE TERMED

IT THE "SHEET-ANCHOR OF SOCIETY." A phase of Lincoln's character that is rarely touched upon is the liberality f view with which he regarded every thing touching upon Catholic teaching or practice. Norman Hapgood — an authority upon the subject-states that Lincoln once called the Catholic Church the "sheet-anchor of society" to the mystification of a group of ministerial bigots who had called upon him. A sentiment so despicable as religious intolerance could never have been harbored by the great soul of Lincoln. Nobody could have been Lincoln. Nobody moved more solely by the desire to select the best men for public service. He believed that Rosecrans should be advanced. Now Rosecrans was a devout Catholic, and the writer of this ers distinctly hearing him-in his old age-tell how recite the Rosary every morning in his tent. This was a bit too much for the serenity of a certain Methodist the military service was "being de-bauched by the Romanists." He con-tinued: "There's that ardent Irishtinued: "There's tha altogether too much in that direction to suit me

Lincoln heard him with patience and that quaint, illuminating smile—that his photographs still hold for us-played about his lips as he answered: played about his lips as he answered:
"Well, Mr.——, I certainly do not
place any trust in Rosecrans, Sheridan and—shall we say—Sherman, because they look toward Rome. They are effic-ient officers and they win battles. Those are the sort of men I'm looking for. I've had enough of the other kind.
I tried these men first, then I chose the others—now I'm back to first principles-which reminds me of girl who ate cherries and then figs. The figs disagreed with her. After the throes of deep agitation, she managed to gasp. 'Well, I guess I'm back now to the cherries!'

Even in the tumult of the struggle for national life the voice of bigotry was not stilled. Intrigue stained deeply certain appointments. een many years since the Know Nothing agitation swept through the country like a sinister forest fire. Its fury had not entirely abated. The Rev Ambrose J. Walter, pastor of St. Patrick's church, and atterwards the spiritual adviser of Mrs. Surratt, stated in nal adviser of Mrs. Surrate, an emoir published after his death for private circulation that Lincoln always looked with favorable eye upon Otholic activity and achievemen's When religious prejudice was urged upon him, says Father Walter, he repilled it with constant energy.—Republic Reste death for ic. Boston.

Happy is the man who feels that God cares for him: that he journeys under Divine convoy; that his Father is a regent of universal wisdom, and represents the whole commonwealth of love; Who is all nature, and Who commonded the second with the secon mands all nature to serve His child. Such a man is weaponed against every enemy, and is invincible. in the very realm of restfulness. He bides far above all fear, as eagles above the arrow's flight.

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CHURCH AND STATE IN FRANCE.

SEPTEMBER 23, 1905.

PROBABLE CONSEQUENCE OF THEIR

Dublin New Ireland Review. The passing of a measure for the separation of religion and civil authority by the French Legislature opens a new chapter in the history of France. The t writer, having resided for som years in France, has had opportunity to guage more or less accurately the opin-ions of the French public and the probions of the measure on the Re-able effects of the measure on the Re-public and the Church. He ventures to offer here his impressions for what they are worth.

On and off, for many centuries, there On and on, for many centuries, there has been a formal compact of some kind between the rulers of France and the between the rulers of France and the Holy Ses. It was a French king who first raised up the temporal sovereignty of the Papacy, and, since the distant days of Charlemagne, the monarchs of the French nation have, generally speaking, acknowledged the rights of the Charleman a practical and condense. ing, acknowledged the rights of the Church in a practical and consistent manner. For hundreds of years the two great powers reigned side by side in natural harmony; the one exercising its spiritual functions without encroaching on civil freedom: the other guiding the temperal destinies of the people without unduly hampering the human liberty of the spiritual power. There is no reason why the forces of religion and the forces of civil law should not work in active and friendly combination for the common good. Religion calls society to obey legitimate auth society to obey legitimate authority, and live its life in perfect consonance with right order. It is the manifest interest of the State to uphold the teachings of truth and justice in their work for the salvation of the human race. The Church prepares the individual from very infancy to become a law abiding citizen and strive for temporal abiding citizen and strive for temporal ends by lawful methods. The least the State might be expected to do would be to acknowledge its gratitude for such assistance, and tender a helping hand to the Church as often as she may legitimately require it. French Governments, in the main, have recognized the advantage of the Church's influence in pacifying the unruly elements which here, as iu all nations, are ready, when here, as in an nations, are ready, when opportunity offers, to throw off the restraints of social order. The ablest of French citizens, Napoleon Bonaparte, was so forcibly impressed by this fact that he deemed it an essential duty to society to restore the Church to her old-time prestige, when she suffered a tem-porary overthrow in the dark days of the Reign of Terror.

By main force the unscrupulous Corsican brought the College of Cardinals the capital, and, after a menorable diplomatic cuel between himself and the famous Corsalvi, in which the latter did not come off defeated, a Concordat was concluded in 1801, and soon after ward ratified by the Holy Father. I a short time the Ministry of M. Rou vier will, at its own risk and on its own initiative, here according to the control of the control vier will, at its own risk and on its own initiative, have cancelled that bond be-tween the Holy See and the "Eldest Daughter of the Church." Is a formal union between Church

and State always to the advantage of the former? Theoretically the partner ship seems ideal, but in practice the State usually has its way, and frequent-ly forces the Church into humiliating concessions. In fact, if the civil ruler maintains a firm stand against the Holy See, the Church, no longer the allpowerful organization that used to summon Europe to arms in defense of her prerogative, more often than not has to yield through sheer weakness. Since the very beginning of the Catholic Caurch, her path through history is thickly strewn with a lamentable series of broken hopes and false pledges, all of which the State promised to fulfil by solemn contract entered into by Pope and King. Concordats unquestionably have their uses, but no one will dery that they have been too often a chain between Church and State, whose every link pressed heavily on the former. Curiously wrought fetters they are too; no matter how many links be broken, you will hear persons say that the whole chain remains intact!

Does the Church nowadays require Concordats for the free exercise of her prerogative? Assuredly she does not. Indeed, her induence is most crippled Indeed, her influence is most crippled where Concordats exist. Catholicity is the State religion of Austro Hungary, of Spain and of Portugal, endowed and pro tected by the secular arm; yet there are few regions in all Christendom where the ancient faith encounters such stern opposition from the powers that be the same in each and everyone of the Catholic republics that lie hetween the Isthmus of Panama and Cape Horn The Church is there sure enough, in all the pride and majesty of outward show, but still she is compelled to dispute every inch of her onward march with

unscrupulous and jealous rivals. On the other hand, the Church moves with greatest freedom in countries where no formal union exists between the temporal and the spiritual authority. In Germany, in Great Britain, in the United States of America, in Australia, in New Zealand, and in all the lands where the Catholic Celt has settled, the old faith, notwithstanding number less obstacles, possesses a liberty of action and a social power which State Were we asked Churches might envy. Were we asked the reason we should unhesitatingly reply that it lies in the fact that thing stands between the pastor and the flock who look to him for support and guidance. Unite priest and people all civil laws will fail to shake the fabric of Church organization. Divide them and Concordats will avail but

The position of the French priest of the present day in pitiable. He is but a Government official who is forced to acquiesce in every action of a Cabinet that despises him. In every nation there is a large section of the community at variance with the Ministry wer, and this is particularly so in France where there is no dynasty or other institution which the people regard as a common centre of Here the priest is looked upon as a civil servant, and receives his du easure of all the popular odium heaped ruling upon supporters of the ruling power. Owing to the official status conferred upon him by the

Concordat, he is permitted no oppor-tunity of taking his proper place among the people, no opportunity of joining them in their rightful resistance to op-pression, no opportunity of demanding liberty of conscience, liberty of action, or liberty of Christian education. It would be very hard, indeed, to expect a people to do due honor to a clergy whose hands and tongues are tied at the bidding of a civil government.

"What about his spiritual aureola, and why is not that honored?" asks the Irish Catholic. Let the questioner remember that Ireland's priests and people opposed the granting of a Veto on the election of their Bishops to the British Government for one single but sufficient reason—that it would be impossible for Irish human nature to re

possible for firsh numan nature to respect a Castle Prelate.

The passing of the Separation Bill will strike the shackles from off the limbs of the French clergy. It will deprive them of their miserable yearly stipends, but they have nothing to fear in this regard from a people who con-tribute as much to the nee's of the Holy Father as the rest of the world put together. It will elevate their put together. social status and increase their dignity by making them free to move among their fellow-countrymen without in curring that suspicion which hovers round all who earn their bread by subservience to Government. The writer's belief is based on his intimate acquaintance with the condition of the and on the expressed opinions of men o all sorts in most of the provinces of France. No longer will the Cabinet exercise a veto on appointments to the episcopacy and lower dignities; it must take its hand off the wheel and not stop it from going on. To put it bluntly, the breaking of the Concordat will do away with the Government priest, and, at the same moment, will be the signal for the people's priest to appear and assert himself. From what we know of the French clergy we believe that, notwithstanding all they have lost by their connection with the Government they will not fail to secure the confidence that should exist between the

two great sections of French society. have laid great stress on the necessity of bridging over the between pries s and people in Catholic France. The conclusion we have arrived at, after a study of the question on the spot, is that most of the ills to which religion in the French Republic is the unhappy heir are due to the un-natural guli between the laity and the clergy. Once that chasm is closed there can be no fear the future of the

Charch of France.
When the bill becomes law it is expected that the entire ecclesiastical organization will be revised, if not revolutionized. The Pope, it is said, will nan the higher offices with prelates whose holiness of life and devotion to their calling will fit them for their responsibilities. Then there will be no more weak links in the chain of the French Hierarchy, for loyalty to the Church, and not to the Cabinet, must be the watchword of the future. And the history of every church is the history of its priest. T. B. CRONIN.

### ALWAYS IN THE AGES OF FAITH

A touching and beautiful incident in A touching and beautiful meant sep-aration of a widowed mother, Mrs. Jane Harmon and her only son, in Philadelphia, that both may devote themselves to God in the religious life. The son, a youth of eighteen and a student of St. Joseph's College of the Jesuits, has gone to the Jesuit noviti-ate, St. Andrew's on the Hudson: the ate, St. Andrews on the Hudsan the mother to St. Regis' House of the Re-ligious of the Cenacie, a cloistered community, in New York City. Dur-ing her ten years of widowhood Mrs. Harman has maintained herself and her son through her position in the office of the American Fire Insurance Company, knowing all the while that from earliest childhood he aspired to the priesthood in the great society whose membership he now seeks. Instead of looking forward to the day when her son would provide for her, and maintaining as she might without blame her right to his care, she but made ready to yield him up to God, and rejoiced when she discovered in her own heart a disposition to the religious life.

But this is not the first case of the hini in Averican religious annals. More than half a century ago the subsequently famous Jesuit, Father Rob ert Fulton, and his widowed mother separated in the same manner—he to enter the novitiste of the Society, then at Frederick, Md., she to become a Visitation nun in the famous Georgetown convent. Mrs. Fulton was a woman of wealth and a slave holder. woman of weath and her son sought the higher life they assembled their slaves at a banquet, at which every one of these humble guests found under his plate his freedom papers, while some provision for a start in his new life was also made for him. she and her son sought the

also made for him. Another notable case of later date is that of Mrs. Harriet Redman Lilly, an accomplished musician, who entered the mother house of the Sisters of the Holy Cross at Notre Dame, Ind., where her daughter also entered, while her son became a priest in the Congrega-

tion of the Holy Cross at Notre Dam University.
Such incidents occuring in America of the twentieth century as in France of the twentieth century as in France or Italy of the thirteenth prove the unbroken continuity of the Ages of Faith in the Catholic Church. There will always be a host of Christians trying to gain Heaven on the easiest terms. The external aspect of the religious life itself will change in needful adaption to new conditions, or in ful adaption to new conditions, or in onessions to new conditions, or in concessions to new aspects of human weakness. There will be times and places in which worldliness will pre-vail while the fire of sacrifice consequently burns low and vocations be-come few and far between, but through it all the Church will never it all the Church will her splendid examples of all for God and the world well lost, like the above.

Before such separations as we have cited are denounced as unnatural we cited are denounced as unnatural we now."

When Madame Liebich asked her must remember the mothers shrined in song and story for giving their sons mayhap to some forlorn hope of parameters to please go out of the room,

They have not loved their less, but country or humanity May not other mothers remain equally loving, and grant uncriticized at least as much to God as to their country's cause!—Boston Pilot.

#### SECRET SOCIETIES.

Rev. E J. Boarman, S. J. in an interview with the reporter of the N. Y. Freeman's Journal, spoke as follows on secret societies:
"How about secret societies? Do

they work much harm to the Church?"
"Not at present. The condemnation
by Leo XIII. and Pius X. of the Freemasons, Oldfellows, Kuights of Pythias and Sons of Temperance has produced the most happy results. Practical Catholics, who had joined these socie ties, resigned, and have enrolled them selves in Catholic societies. In conse quence, our Catholic societies are now in a flourishing condition."

You spoke of the condemnation by the Church of four secret societies. What reasons can be assigned for this condemnation?'

"Many can be given, I will give you five reasons as they occur to me. The Church has condemned these socie-

"1. Because all of them in a greater or lesser degree aim at substituting themselves in place of the Church. They teach a distorted faith, replacing revelation with mere naturalism and humanitarianism. They conduct religious services with rituals of their own making. They offer a convenient morality founded on human motives, and not founded, as it should be, on the

relations between man and God.

2 Because these societies demand of their members an oath of unconditional obedience and secrecy. Now this is against sound morality; for the State and the Church, as guardians of the publie good, have a right and duty to know the aims and conduct of lesser associations, and to supervise them to the end that they do no harm to the State or to private citizens.

The Church, with two thousand years of experience, has seen the rise of similar societies and knows full well the practical effects of their work. She knows that they weaken the faith of men and finally induce them to prefer the easy ways of the lodge to the stricter duties of Christian life.

4. Because men of easy morals are too often made 'high priests,' 'wor-shipful masters' and 'grand command. ers' in these societies to the detriment virtuous companionship on the part of the members.

"5. Because as the Protestant churches know, to their sorrow, the lodges empty the churches; and while offering men some mutual temporal ad vantages, deprive them of those divine sacrimental helps and graces Jesus Christ instituted to assist men in keeping the commandments and gaining eternal happiness."

#### A DISTINGUISHED NORWEGIAN CONVERT.

GIFTED MUSICIAN WHO EXPERIENCED IN AMERICA HER GREATEST SADNESS AND

GREATEST JOY. For the past two years and a half, writes Richard E Delaney in The New World, the Cathedral of St. Mary in Burlington, Vt., had the rare privilege of having one of the leading singers and the second music composer of Scandinavia as the head singer of its choir. The subject of this sketch is Madame Mary Inga Liebich, who came to this country from Uhristiania, Norway, three

years and a half ago. At twenty one years of age this lady, who was then Miss Inga Laerum, showed such splendid talent in music that her parents sent her to Milan, Italy, where she studied voice culture for one year, under some of the best masters of Europe. She next went to London, England, and there studied piano and vocal music for three years. It was there she met her husband, who is also an accomplished pianist.

On her return to Christiania from London she was awarded second prize in Copenhagen for original composi-tions in music among the first women composers of that country. Because of her splendid talent in music, King Oscar II. of Norway, who is a great lover of art and music himself, and who is an intimate friend of Madame Liebich's family in Christiania, also conferred great favors on her on several

The story of her life since she came to America is both sad and interesting.

Into each life some rain must fall, Some days must by dark and dreary. And the life of Madame Liebich is no exception. Soon after she was married, in 1890, she and her husband went her parents in Norway and there lived very happily together till seven years ago, when her husband left for a while to go on a tour in America. They had a child then that required a mother's care and so Madame Liebich remained in Christiania. Till four years and a half ago they were in very triendly correspondence with each other. A year later Madame Liebich other. A year later Madame Liebich came to America to join her husband and start a home with him. On arrivand start a nome with fill. On arriving at New York she was taken very ill.

"When leaving Christiania for New York it was my intention," she says,

"to give my husband a pleasant surprise, so I did not write to him of my coming. But when I came to New York I was taken very ill, and I had to write to hin to come at once. After a week or ten days I was able to go and take fresh air on the balcony my hotel. On one fine afternoon in August, 1901, while I was looking at the people on the street I saw my band coming. He was accompanied by a woman I was in great joy to meet a woman my husband, of course. After we had greeted each other he introduced the woman accompanying him as a nurse he had orought along with him to nurse me. 'But I am much better now,' said I to my husband, 'so you had better pay her off. I do not need a nurse

he did so, but she would not go. Pro-fessor Liebich had then and there to confess to his true and legal wife that the woman accompanying him was one he had been married to in Burlington,

Vt., and with whom he had been living.
"My heart sank low, I can assure
you," said Madame Liebich, "when I you," said Madame Liebteh, "when I saw the sad circumstance facing me after my long voyage. But when I came to myself again I ordered both of them out of my presence. I then made up my mind to return to Norway at once, but I prayed for help. If my husband, as I soon found out, had not tried to make out that he had been married to me in London for fun, and married to me in London for fun, and so tried to pass himself as innocent, so tried to pass himself as innocent, while I possessed a certificate of our marriage, I would have returned to Norway; but, learning this true, unbeknown to my husband I came to Burlington and went to a detective in Winooski, near by, and there stayed

for a month.' As the result of the work of the detective, Professor Liebich was arrested and served six months in jail. when he was released on bail. He never returned for trial. With charity for the poor, unfortunate man, Madam Liebich preferred to let him earn his

own living and go his own way.

In the midst of her trails and tribu lations among strangers in America, Madame Liepich had not forgotten the consolation of Holy Mother Church in the hour of need. This she had learned the hour of need. This she had learned to appreciate during her stay in Milan, Italy. She says herself that she was a Catholic at heart for the past twelve years. She had her child so baptized. About two years and a half ago, she embraced the Catholic faith, was baptized and confirmed by Bishop Michaud of Burlington, and has proven herself a devoted Catholic and a true Christian woman. She considers her conversion to the Catholic faith, she says, as the greatest event of her life.

One needs but to hear her at the piano to realize that she has made music her life study under the very best circumstances. Besides her musical education, she speaks five languages, namely, Norwegian, German, Italian, French and English. Outside her church rehearsais, she had, while there, all she could attend to professionally, and that in the best families. She always earned her own living ever since

she came to America.

In person Madame Liebich is a tall blonde, with silky golden hair, and of splendid physique. Her appearance is very distinguished. She has a son thirteen years of age with her parents in Norway. She is now returning to Christiania to see to the bringing up of my dear, good boy in the Catholic ith," as she fondly speaks of her child.

#### TRIBUTE TO MORAL POWER OF THE CHURCH.

GREATER INFLUENCE WITH ITS MEMBERS THAN ANY OTHER CHRISTIAN DE-NOMINATION. South Bend, Indiana, Tribute.

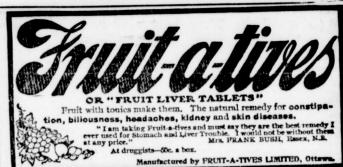
A resolution adopted at the thirty fifth annual convention of the Catholic Total Abstinence Union has attracted attention to that grand organization and its efficient work.

The resolution pointed out that in-temperance is a disease and should be treated as such, and that total abstinence is the only efficacious remedy; that children should be pledged to ab stain from drink until the age of twenty one, that a legislation calcula ted to promote temperance should re ceive Catholic support; that Catholics hould aid non Catholic societies in their efforts to discourage social drinking; that legislation be enacted to prohibit treating and dealing with the corruption of voters by the use of liquor. The resolution urged Catholies now engaged in liquor dealing to quit the business, claiming it brings disgrace on the Catholic religion, and charges Bishops and priests to organize temperance societies and to guard the young of their dioceses and parishes fron the influences for evil accompanying strong drink.

THE GREAT INFLUENCE OF THE CATHOLIC Truly, this is a wise forward move the interests of temperance, and it should be productive of great good. The influence of the Catholic Church upon its members is undoubt-elly greater than that of any other Christian denomination, so that the action of this powerful society, whose object is to increase total abstinence, must result in producing changed con-ditions among Catholics. Indirectly it should have an influence upon these non-Catholics who are actuated by a desire to follow and promote good movements. The members of the Cath olic Total Abstinence Union can ele vate mankind by their example and they should do so. The Union des the most cordial commendation of every respectable person for the firm Christian stand it has taken.

### THE UNFAITHFUL DEAD.

By Rev. J. T. Roche In the course of a priest's lifetine he is frequently called upon to settle a problem which is as old as the Church That problem has to do with the burial of those who have been unfaithful to the laws of the Church in life. It is a problem which always presents the same difficulties and the same sur-roundings. On one side stands the inexorable law, which the Church has enacted for its own preservation and for the salvation of all its children. On the other stands the claims of faithful children who are bound to the deceased by ties of blood and affection and who look to the priest for sympathy and compassion in the hour of their affliction. The priest is fully conscious that departure from the law is always a scandal. It is always a scandal to force man or woman into the church after death who have seldom or never been seen in it during life. Of course there may be exceptional circumstances. On their deathbed such people may have given extraordinary evidences of a sincere repentance. Their illness may have been of such a character as to give the whole community in which they live



DIED A CATHOLIC.

the knowledge that they have really and truly turned to God in their last moments. This, however, only rarely happens. Usually the priest in such cases is called when the sufferer is at the point of death, and the result of his ministrations frequently leaves much to be desired. In the majority of anth cases the sufferer is already unsuch cases the sufferer is already un-conscious or so filled with drugs that he is unable to make a rational preparation. He has labored under a lifelong delusion that he will repent on his deathbed, and his deathbed repentance proves to be of a most unsatisfactory

character. This hope of a death bed repentance is a favorite deception of the evil one. It is found to be a deception only when it is too late, only when satan stands as an accusing augel before God's judgment seat.

ment seat.

There are a few Catholics born in the faith who do not cherish the illusive hope of dying in the grace and favor of God. There are few of them, who, when they stand face to face with the dread reality, will refuse the Church's ministrations. There is this trouble, however, about those who have been careless and indifferent; they wish to put off the work of reconciliation until they are certain and positive that death for them is near at hand, and they accordingly put it off until it is too late. By a strange retribution the real coadition of such Catholics is frequently concealed from them at the very time when it is all-important that they should know it. They are fre-quently surrounded by people of their own kind, by negligent members of their own faith, or by those indifferent Christians who cherish very broad views or matters pertaining to man's

tetrnal welfare.

Amongst non-Catholics there seems to be a prevailing idea that it is well to let the dying person pass away as easily and peacefully as possible. Religion is selfom mentioned in their control of the presence, for fear it may agitate them unduly. Of course there are honorable exceptions, and there are many non Catholic clergymen who realize the gravity and importance of the deathbed ; but in the great majority of cases minister is never summon the dying person passes out of this life without having the subject of religion even so much as mentioned to him.

Dr. Oliver Wendell Holmes in his

'Autocrat of the Breakfast Table tells of the impression which the Cath-olic deathbed always made upon him. He was convinced that a Catholic alone knew how to die bravely and well. He is describing, however, the deathbed of the dutiful and the fervent, the last moment of those who receive the last great sacraments in faith and fear and confidence. Of the unfaithful he has

nothing to say.

If they die without the sacraments of which they stand in such dire need their end is sad indeed; and no priests, no matter what the circumstances may be, will dare officiate over their mortal remains without at least the special permission of his Bishop, to whom a larger discretion is given in such mat-

Barying a man in the name of God who has not lived for God is always a scandal. One of the most serious re-proaches levelled against non-Catholic dergymen is that they will bury anyfidelity. I have seen the blatant unbeliever buried with all the pomp and panegyric accorded to well-meaning and sincere followers. Such inconsistency deceives nobody and brings the very religion which body and marry anybody. It is such a worful absence of consistency to preach fidelity to Christian principles and convery religion which they preach into disrepute. Wny bring a man into church after

death who has been conspicuously ab sent from church during life? Wny bacy in the name of religion one whose life has been entirely devoid of religion; and least of all a Catholic, who has been warned time and again of what he has to expect in case of death, with out open and ev dent marks of a sincere repentance? Is is enough that the life of such a Catholic has been a scandal. I remember attending years ago the funeral of a prominent citizen of a Canadian city. He had been a Catholic, but had died suddenly and conse quently without the rites of the Church.
After his death it was discovered that
he had not complied with the obligation
of going to Holy Communion during the pascal season. He was a member of the Cathedral parish, and the Bishop of the Cathedrat parish, and the Bishop ordered his body to be buried without the ceremonies of the Church and in unconsecrated ground. I do not believe that any Catholic who attended that faneral will ever forget the outcast's grave in the potters' field and the broken-hearted family gathered round about it. It was a lesson which the careless and negligent of that city

We need more of such lessons for our might never forget. present generation. The laws of the Church are the outcome of two thou-sand years of dearly purchased wisdom. In their application a few must suffer here and there in order that the spir itual interests of the many may be safe guarded .- Catholic Standard and Times.

A Catholic who tells you, "I don't read a Catholic paper," is apt to have a son who will say, "I don't go to church."

The most solid base of the public welfare is shaken when the religious idea is impugned. (Leo XIII. Jan. 17,

By the death last week, in Washington, of Mrs. Mary Emily Donelson Wilcox, the last personal link connecting the present with the Jackson administration of over half a century ago, was severed. The history of Mrs. Wilcox is full of interest.

The Donelsons, being of Scotch-Irish descent were, of course, Presbyterians, but early in life Mrs. Wilcox joined the Episcopal Church, of which she was a member for many years. Her son, Andrew Donelson Wilcox, who died in 1903, married Miss Ida Seymour, of Georgatiwa, a member of a strong Catholic family, the result being that he also became a member of his wife's faith. His death proved a great shock to his mother, and owing to the kindly sympathy and attention rendered on that occasion to herself and daughter by Rev. Father Buckey, of St. thew's church, who officiated at the funeral of her sou, she from that time forward had a very decided leaning to ward the Catholic religion.

Mrs. Wilcox had been ill six weeks Mrs. Wilcox had been in six weeks prior to her death, and knew that the end was coming. She, therefore, on the Sanday before her death requested her daughter to send for Father Buckey. The daughter, to make sure, asked whether she would not prefer an Epis-copal minister, whereupon Mrs. Wilcox stated that her mind was made up on the subject. Rev. Father Buckey was accordingly sent for, and Mrs. Wilcox professed the Catholic faith with perfeet treedom, her mind having remained clear to the last.

Mrs. Wilcox was the first child born in the U. S. White House, having first seen the light of day in the year 1829. She was the daughter of Andrew Jackson Donelson and Emily Tennessee Donelson, who were nephew and niece of Mrs. Jackson, the wife of President Andrew Jackson.

Andrew Jackson Donelson was at the time of Mrs. Wilcox's birth private secretary to President Andrew Jack-son, and as Mrs. Jackson had died shortly before that event, it devolved on Mrs. Emily Donelson to preside as mistress of the White House and first lady of the land.

In 1846 Andrew Jackson Donelson ras appointed by President James K. Polk, Minister to Prussia, his family accompanying him to his new charge. The Donelsons remained abroad five years, and during that time Mrs. Wil-cox studied the German, French, Italian and Spanish languages, which she mastered thoroughly, and which proved of great use to her in after life. She also studied music under Kullak, the

famous composer.

The Donelsons returned to the United States in 1851, settling in Washington, where Miss Denelson met John A. where Miss Denelson met John Wilcox, member of Congress from Mississippi. They were married May 27, 1852. Colonel Wilcox failed, however, of re-election, and from Washington he and his wife went to live in Aberdeen, Miss., and later to Texas, to which State Mrs. Wilcox's father had been sent some years before by President Polk as special commissioner to bring the Common-wealth, until then a republic, into the Union. Mr. Wilcox represented Texas in the Confederate Congress, dying at his home in San Antonio in 1861.

After the Civil War Mrs. Wilcox reing been fellow students at West Point. Hearing of her destitution, General Grant offered her a place as translator in the Post Office Department, which she accepted in 1874, coming to Washington to live. Subsequently she was ington to live. Subsequently she was promoted to a translatorship in the Translator Department, from which she Treasury Department, from which she resigned in 1895, owing to failing health. Mrs. Wilcox's father, Andrew Jack-

son Donelson, sr., was in 1856 vice-Presidential candidate on the Knownothing ticket, the nominees of the American Know-nothing party of that year having been Fillmore and Danelson.

### THE DIVORCE QUESTION.

We rejoice at the public recognition which the Catholic principle regarding macriage and divorce has received in the protest of non Catholic denomina-tions against the present divorce legis-lation in the United States and its wide interpretation by the courts. As Catholics, we claim that Christian marriage, being a divinely instituted sacrament, falls exclusively under the juried ction of the Church, and that civil authority has no right to late regarding the bond of marriage, although it may regulate its civil of the married parties. Yet, in view of the religious conditions of our country, and of the fact that the American law claims full jurisdiction in this matter, we call upon our Catholic and non-Catholic fellow-citizens, especially our State federations, to use all proper necessary influence in [the state legislatures to frame such laws as will effectively restrict and reduce the facility of obtaining a divorce, and bring about more uniformity in the marriage and divorce laws of the different States.— American Catholic Federation.

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

#### TA PROTESTANT THEOLOGIAN. CCCLXX.

The Protestant assumption still maintained by the average teaching, though somewhat less truculently than once, that we have the Gospel and Catholics at best only a distorted caricature of it, could not but create uncasiness unless it could be made out that there had been, from the Apostles' times, an unbroken and distinctly traceable succession, if not of formally declared, at least of virtual Protestants.

We have noted that the Reformers at We have noted that the Reformers at first endeavored to find this assurance in the Greek Church. Had they succeeded, they would have secured a great triumph, since the ordinations and sacraments of the Greeks are undisputed. "It is not lawful for a Catholic," says Pope Benedict XIV., "to call in question the sacraments of the Eastern Church." stern Church.'

Moreover, the Graceo Russians now number some eighty five millions, and in Melanchthon's and Bucer's time they seem to have been relatively quite as numerous.

However, Constantinople, after a little consideration, emphatically refused to extend her pastoral staff over Next Practory Europe. She said then

North western Europe. She said then in fact what the Greeks have lately said explicitly: "Settle your quarrel with your own Patriarch before you apply to us." Moreover, the Easterns, after duly examining the Protestant positions, sided with Rome in almost or quite every point. Indeed they availed themselves of the Tridentine definied themselves of the Tridentille denti-tions to round out their own doctrine of the Eucharist, and to complete their cance of Bishop Grafton, they still resent any impeachment of the Eucharlatic soundness of Trent.

These early overtures were from the Lutherans. After they were repulsed there seems to have been a long quiescence. At last, in the next century the Calvinists, in their turn, made efforts for a Concordat with Greece and forts for a Concordat with Greece, and for a little while secured an astonishdisciples, Cyril Lucar, on the patriar-chal throne of Constantinople. The be wildered Greeks remained passive for a wildered Greeks remained passive for a while, but at length, having fully satisfied themselves of their Patriarch's heresy they persuaded the Sultan to depose him, and I am sorry to say, to put him privately to death. At last, in the Synod of Bethlehem, held I believe, in 1672, the Easterns condemned Protestantism root and branch. Since then the Greeks have been known for what they really are, as at one with what they really are, as at one with Rome in almost everything except the question of the Primacy. The ritual and disciplinary differences are confess-edly unessential, and the Apostolic See permits the Uniates to retain them.

Disappointed in their endeavors to and their supposed succession among the Greeks, the Protestants cast about to see if perchance they might secure it through the Waldenses and Albigen Ses. Our own William D. Howells—though with no nolemical intent excitat though with no polemical intent against Rome —ingenuously describes the denses as the oldest episcopal succession in the world. Such legends greatly the eminent Waldensian scholar Dr. Emil Comba. They are, says he or. Emil Comba. They are, says ne, not worth the paper they are written on. The more carefully, he says, we compare the early Waldensian with the Catholic chronicles, the more com pletely we are convinced that Catholic history gives us the exact truth, name that the Waldenses are a body founded about 1173 as a preaching order by the merchant Peter Waldo of

Dr. Comba rejects utterly all attempts to find some nebulous prede cessors of the Waldenses. There is not he says, the slightest evidence of such, at any time or in any place. The at-tempts to identify them with the folrs of Claudius of Turin are utter failure, not to say that Claudius himself lived many centuries after the

Moreover, he remarks, the Wal-Roman See, although at odds with the Roman See, always held themselves to be Catholics. They firmly maintained Transubstantiation, and doubted whe ther anybody could say Mass except a priest of unbroken succession. Bossuet points out that they enjoined yearly auricular confession, and were most confident of its efficacy if made to the confident of its efficacy it made to the parish priest. They were finally driven into Calvinism by the force of their antipathy to the Papacy. Left to themselves they inclined rather to Pelagianism. In Italy they insisted in exercisely great remain unmarked. not priests, must remain unmarried. In one point, we must own, they were almost as good Protestants as we are in New England; they allowed divorces for almost anything and everything. Doubtless priests now and then

Doubtless priests now and then joined them, but it is not pretended oned them, but it is not presented that they ever received one Bishop.

Of course then they could not be some an episcopal succession, and we have seen that they were in no proper sense Protestants. A small body of them in Protestants. A small body of them in Austria, in the Hussite confusions, once obtained for three of their min isters ordination to the priesthood and consecration to the episcopate, and transmitted this succession to the Moravians, but did not maintain it for themsolves. Besides, as they only date back 732 years, we can not make them serve our turn as a succession of any sort, unless we can connect then with a previous body.

Many have thought that we can do so, in this way. The Albigenses, of Cathari, lasted for some fifty or seventy years (perhaps more) after the beginn ing of the Waldenses Dr Comba admit that the two bodies were considerably intermingled at first. Why not then regard the Waldenses as succeeding the Cathari, as these succeeded the Pauli-cians, and these the Manicheans?

A precious succession this would be, would it not? It is now fully acknowledged by the higher Protestant scholarship that Cathari; Paulicans. and Manicheans, rejected historical men in their conflict with evil.—Rev. Christianity altogether. Their God R. E. Sykes.

was not Jehovah, but a being whom they put above Him. Their Christ was a mere phantom. The Maniche us, indeed, are understood to have utterly rejected the Christian name. Do we want these for our spiritual ancestors? It must be said for the Waldenses that when they came finally to understand what the Albigenses really were they withdrew from their fellowship with abhorrence, and thenceforward threw themselves unwaveringly on the Catholic side in the controversy against them. lic side in the controversy against them. Being diligent students of the Scripbeing diligent students of the Scrip-tures, they are said to have been very helpful to the priesthood in their conferences with the Albigenses. Whatever their faults and errors may have been, it is an insult to them, and a greater insult to us, to find our piritual ancestry in a line of Mani-brean Dualists.

The messengers whom the early Pro-testants sent out to ascertain whether testants sent out to ascertain whether they could not find a spiritual succes-ion through the Waldenses came back, it seems, disappointed and disgusted, reporting that their lines of supposed spiritual ancestors were either malignant heretics or too uncertain and interrupted to be of any significance.

The fact is, Protestantism is an independent apprehension of Christianity founded in the temperament of the Tounded in the temperament of the Teutonic races, but having no other analogies in the past than such imperfect analogies as result from a common opposition to the See of Rome. Wycliffism is hardly Hussism, and decidedly neither is Protestantism. Nor were the Waldenses either Lollards or Hussites or Protestants. These movements had resemblances, but they formed no continuous succession. And yet there are even now fools who declare the Albigenses and the Walden-ses two bodies that detested each other to be the Two Witnesses of the Revela

CHARLES C. STARBUCK. Andover, Mass.

#### THEY ARE COMING FASTER THAN EVER

It is difficult to note all the convert who are coming to the Church these eays, the numbers are growing so large. We may mention among the more recent ones: Mrs. Winthorp Rutherford, fourth daughter of Love P. Morton, former Vice-President of the United States. She was a well-known member of Grace Church, New York, where her marriage was celebrated by Dr. Hunt-ingdon in 1901. Wilfrid Sheberae, organist and direct-

or of music at the Crowley Fathers, (Angelican) Church, Oxford, England, was received into the Church by Father Maturin a few days ago. He is a very able musician, and his work at Crowley received exceptional praise from Padri di Santi, S. J. (member of the Papal commission on music), when he was in England last autumn. Two
of the e'der choir boys of the same

church were also received into the Church a few weeks ago.

Mrs Launt Thompson, sister of Henry Codman Potter, Episcopal Bishop, of New York, and widow of the celebrated and erratic sculptor, has been receive into the Church, in Florence, Italy.

Mrs. Thompson made a solemn a

uration of Protestantism in the ancient Church of San Piero Gattolino, Florence Italy, and this was followed by her confession and confirmation. The Archbishop of Florence graced the ceremonies with his presence.

Episcopalianism was "bred in the bone 'with Mrs. Thompson it had seemed Her grandfather was a Quaker and a farmer, but her male relatives have been in high place and influential in the Protestant Episcopal Church.— The Missionary.

#### CATHOLICS AND PROTESTANT SERVICES.

The question may sometimes be asked: "Why do Catholics give missions to non Catholics, and specially invite Protestants to hear Catholic doctrines expounded by Catholic priests, when at the same time Catholics resent any attempt to get Catholics to attend a Protestant service? The answer is sim-ply this: Protestants are invited by Catholics to listen to explanations of Catholic doctrine, because Catholics know that Protestants can attend without violating any principle of Protest-antism, which is a religion of private opinion. Disclaiming infallibility both or himself and for the denomination to which he may at present be giving his allegiance, a logical Protestant must necessarily be in the attitude of a seeker after truth. On the other hand, Catholic, not resting his faith on varying and fallible witnesses, but on the intallible Church, believes that he sses an absolute certainty that this Church is the one Church and the only Church that Jesus Christ establish ed. This fart is as clear and unshaken in his mind as the mathematical proposition that two and two make four It admits of no question, no shadow of a doubt. The logical Protestant is and oust be a seeker after truth; the Cath olic believes that he has already found The Protestant therefore can take part in any religious service, for he knows not at what turn he may receive more light to cause him to change his present denomination for another, but the Catholic, because of the facts stated, can not, without violating the essent al principle of his faith, take part in the religious service of any Church, but of that which he believes to have been instituted by Christ. Participa-tion therefore in a Protestant service is, to the Catholic mind, not merely question of liberality or toleration or broadmindedness; it is a question simply of right and wrong.

To-day there is a splendid and grow ing confidence that truth is stronger than error, light than darkness, love than hate. The doctrine that pro-phesies the victories of the armies of God and the final reconciliation of all mer to Himself is the evangel that is glad-dering the world and nerving all good

#### FIVE-MINUTES SERMON.

Fifteenth Sunday After Pentecost. SINS OF PARENTS.

And Jesus said, Young man, I say to thee rise. (St. Luke viii., 1i )

Many mourning parents, brethren, are represented by the poor widow of Naim, told of in this day's Gospel; and their mourning is for sons dead in mortal sin. These are indeed days of mortal sin. These since interest many and various vices, and our young people are far from being exempt. Blasphemy and religious indifference; neglect of prayer, Mass, and the sacraments; drunkenness and imparity; such are the plague spots on the spiritual corpses of many of our young people. Yet, alas! as parents raise their eyes

to our Lord's gracious countenance and beg His pity, they should some-times confess that they are not without blame for their misfortunes. Many Lord's gracious countenance parents spoil their children by bad example. For if they profane the name of God in the midst of their families, they need not be surprised to find that in after years their chiliren have no in atter years their entired have no reverence for God or for His Church or His sacraments. Fathers who come home smelling strong of drink, and now and then plainly intoxicated, may in deed hope to save their own souls by thorough repentance, but are likely enough to have drunkards among their enough to have grunkards among their children. Parents who tolerate im-proper language in the household, and can laugh at a double meaning joke, and see no harm in a lascivious dance or a doubtful novel, need not be sur prised to find that their daughters have lost maidenly reserve, and that their sons are given to open debauchery. Parents who neglect their Easter duty, nd who easily excuse themselves fro Sunday Mass, need not be surprised if their children fall quite away from the practice of religion and even from its

Now, it often happens that chi. Iren who have been treated too leniently while quite young are treated too severely when a little older. Too much authority should not be used with boys and girls who are some years in their teens. With them authority is at best a medicine, and not a food. To strengthen a boy's virtue, to make him love religion, to give him a bright notion of the next world and of the value of his soul, the exercise of authority is one means, but perhaps the least useful of all. In some cases authority can only do harm. To make person who has full use of reason good Christian it is necessary to put him in the way of intelligent instruction, by giving him good, readable religious matter, books or papers; by persuading him by such inducements as an occasional little present, and by a an occasional little present, and by a continual interest in his progress, to keep his place at Sunday school; by introducing and discussing religious topics in family conversation, and by interesting him to attend sermons and lectures. Meantime let there be many lectures. Meantime let there be man kind words and much sympathetic con duct, forgetfulness of past offences, patience with natural difficulties and with youthful folly; let all this go be d and authority will find nothing

Brethren, do not suppose that it is always best to force one to do what he ought to do; try rather to induce him, to attract him. St. Francis de Sales to attract him. St. Francis de Sales says: "You can catch more flies with says: " rou can caten more mes with one drop of honey than with a barrel of vinegar;" and he also says: "For every ounce of good advice add a pound of good example."

Therefore it is that so many scolding

parents end by becoming weeping parents. Parental authority, which should be merely the supremacy of all that is worthy of affection, has made home hateful and driven the children into occasions of sin-the saloon and the low theatre for the boys, the stolen interview and the common dance for the

But, some one might say, what if But, some one might say, what it your child has got beyond you and will bad in spite of every best endeavor on your part — what then? Well, at any rate there is no sense in railing at him. If you cannot make him better, what is the sense of making him miserable And is not then the very time to lay him, spiritually speaking, in his coffin nim, spiritually speaking, in his collin, and lead our Lord up to him, and, kneeling down, say: O Lord! have pity on me, for this is my dear son, dead in mortal sin? Say but the word; touch his dead soul with Thy loving hand; stir him up to repentance!

Many such prayers cannot be said.

Many such prayers cannot be said without producing their effect; the resurrection of your child's soul from the death of mortal sin.

### A Mean Trick.

"It is a well-known fact that a larger proportion of Separate school children than public school pupils, who try the entrance examinations, are successful because the Separate school authorities require a very high standard before al lowing pupils to try for such examina-tion."— Foronto News.

What's this? Separate school authorities requiring a higher standard than public school authorities? Why, how can that be when those who favor Separate schools are bent on keeping the children in ignorance? For the Catholic schools of Ontario to play a trick like this just after the Ne spent months in proving what an injury they do to educated citizenship is simply intolerable,-Montreal Herald.

### LIQUOR AND TOBACCO HABITS

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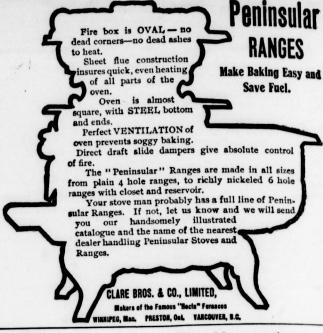
#### PROTESTANT ADMIRATION FOR CATHOLIC SAINTS.

Nobody who makes any pretense of being abreast of the times can have failed to notice the changed attitude of Protestants towards principles, practises, devotions, etc., once held to be "Romish" and hence abominable. In no way is this more clearly and strik-ingly manifested than in the growth of Protestant admiration for some of the reocestant admiration for some of the saints. Indeed one would suppose that poor St. Francis of Assisi were a true blue Protestant, from the the way our blue Protestant, from the the way our separated brethren have adopted him into their gallery of heroes. St Catherine of Siena is another of our saints who has fallen into Prot stant hands, as it were. Miss Vida D. Scudder has just written a book about the saint, "St. Catherine of Siena as seen in Her Letters," and from this book the Protestant and secular press has discovered testant and secular press has discovered how much sanity and spiritual excel-lence there was in the character of a Catholic mystic. The Churchman (Protestant Episcopalian) says, in re-viewing Miss Scudder's book: "Until the saint of Assisi won his way to our hearts and minds, there were

way to our hearts and minds, there was in the modern world a certain antipathy or at least a lack of sympathy for the medieval saints. Even now, to a vast majority of Protestants, St. Francis is the exception proving the rule; but his popularity has already done much nis popularity has already done much to mitigate prejudice against those of his spiritual type, and to stimulate curiosity at least concerning it. Ten years ago men could see in St. Cathe-rine of Siena little more than an ignor-ant cestatis, manifesting religious ex-citement in grategue and nainful citement in grotesque and painful fashion. To-day students of history and psychology are recognizing that the important characteristics of this remarkable woman are not her hysterical eccentricities, but the spiritual sanity of her mind, the common sense and penetration she exhibited in dealing with human nature, whether in individuals or affairs of State."

we have no desire to deprive our Protestant friends of the luxury of admiring St. Catherine of Siena. They can not very well study her life without profiting thereby. But we would respectfully ask them not to try to make a Protestant of her. Above all things they should refrain from calling her "a forerunner of Luther." Anything but that. Some nine or ten years ago but that. Some nine or ten years ago the London Daily Chronicle (of course not a Catholic paper) delivered some opinions concerning St Teresa which it would be well for Protestant admirers of Catholic saints to read. "St. Teresa," of Catholic saints to read. "St. Teresa," said this London paper, "was winning and wise, self denying, humorous and discreet; in one simple phrase, she used all her powers in doing, and making others do, the right and righteous thing. Whather willing a converse was thing. Whether ruling a convent, or writing upon the mystical life, or dealing with dignitaries of the Church and State, she kept the golden mean, never state, she kept the golden mean, never straying into tryanny or heresy or rebellion. Her interior life and her public life show an equal aspiration after justice, the will of God, the precise and definite truth. To all the reformers the large truth. formers she is an example; all who in Church and State take the side of absolute right, amid a world of indiffer absolute right, amid a world ence and misunderstanding and an toronism may copy her. She flund tagonism, may copy her. She flung no fanatical defiance in the face of the world; she struck out no new way of her own; she did not part company with the past. She neither clamored like Carlyle, nor wailed like Rousseau, nor thundered like Savonarola; but what she believed to be right, for that she worked sparing not soul nor mind nor body, with self abandonment to the law and light of God,"—Sacred Heart

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### ABOUT RELICS.

Interesting facts, relating to the relic of the true cross, perhaps not generally known among the laity, are thus noted by Rev Dr. Wm. J. White, of Brooklyn, in a statement on relics printed in the New York Sun:

New York Sun:

"The greatest and most authentic relic in the Charch is the true cross, the largest portion of which is preserved in the Church of the Holy Cross at Rome. Each Sishop has a portion of the true cross in his pectoral cross So scarce has this relic Leo XIII., in a letter to the Bish the Church, asked them to will their pectoral crosses to their successors."

And Dr. White illustrates the spirit

\$4 Velvet Hats \$2 of the Church in the matter of relics by

familiar vp-to-date example "The spirit that has prompted the American Government to send a war ship 3,000 miles to bring back to American soil the remains of a man who fought her battles when she needed fighters is the same spirit that proupts the Catholic Church to venerate the relics of martyrs and saints They are her heroes. Doubt may be They are ner nerces. Doubt may be cast on the authenticity of some of the relies, as it is still open to question whether we really have interred the remains of John Paul Jones at Annapolis but Catholics do not pray to a bit of bone or a tuft of hair; they venerate and pray to the saint to whom it is supposed to belong, just as the patrioic American who makes a pilgrimage to Annapolis honors the brave American Captain, whether his bones are interred there or still lie undisturbed in the Protestant cemetery in Paris.

This, one might thing, is easy enough to understand, leaving no ground for allegations about Catholics worshipping or "adoring" relics such as are so frequent in ultra Protestant publicans. -N. Y. Freeman's Journal.

### TEETHING WITHOUT TEARS.

Mothers who have suffered the nisery of restless nights at teething misery of restless nights at teething time, and watched their babies in the unhelped agony of that period, will welcome the safe and certain relief, that Baby's Own Tablets bring. Mrs. W. G. Mundle, Yorkton, N. W. T., says "When my little one was cutting her teeth she suffered a great deal. Her gums were swollen and inflamed and she was cross and restless. I got a box of Baby's Own Tablets and after start or Bay's Own Tarlets and after state ing their use she began to improve at once, and her teeth came through almost painlessly. The Tablets are truly baby's friend." This medicited is constanted to contain an prisonous A new bill for the amendment of the royal declaration that is made when a sovereign first ascends the throne in England has been introduced in Parliament by Lord Liancaff. It pledges the monarch to faithful membership in the monarch to faithful membership in the monarch to faithful membership in the truly baby's friend." It is guaranteed to contain no poisonous opiate or harmful drug. It cures all the miner ailments of little ones and may safely be given to a new born child. Full directions with every box. Sold by all medicine dealers or sent by mail at 25c a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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CHATS WITH YOUNG MEN. WHAT SHOULD BE THE EDUCA-TION OF A BUSINESS MAN? If at the beginning of the twentieth

If at the beginning of the twentieth century, education does not accomplish that which may reascnably be expected of it, the indifferent results must be ascribed chiefly to the failure to determine clearly in advance the purposes for which studies are to be pursued, says John Brisban Walker, in the August Metropolitan. While our great schools are organized in the most complete way for instruction and administration, I have found, by personal exatration, I have found, by personal examination covering nearly a dozen of our leading universities, that there exists no board or commission of disinterested men whose duty it is to determine what

One can scarcely expect that the in-fluential professors of Latin and Greek, fluential professors whose down through three hundred years, will vote to abolish their own offices. Yet to them has been largely committed the task of determining the all-important and fundamental question, "What is education?" Until some university appoints a com-mission of disinterested scholars and mission of disinterested schelars and men of wide attainments to consider in formal session this subject which is preliminary to true education, we may expect prejudice and the custom of the ancient schools still to hold the chief

In attempting therefore to outline what should be the education of the modern man who has chosen the busiworld for his career, I have but little to guide me. The libraries show that small attention has been given to the subject; I base my conclusions upon an experience of thirty five years

all too short. No matter whether he has at his disposal two years, four years has at his disposal two years, four years or six years, all are insufficient to cover the field of important knowledge. It therefore becomes essential to arrange with the utmost precision the order for the period of time available. But before this can be done so that the result will be without waste, the student must will be without waste, the student must

What do I hope to obtain by education?

answer to this must embrace certain things which apply to all students. Every man seeks :

Every man seeks:

First, happiness—not enjoyment merely, not pleasure, but that deeper felicity which can be founded only upon right living—a condition of the soul which is given out as well to those round about up. Secondly, the tools with which to

accomplish business results.
It goes without saying that the nearer one comes to Truth—that is, to a clear understanding of the conditions which surround us—the more certain is

he to achieve happiness, the more cer-tain to accomplish results.

If the youth starts out in a fog of deception, his every effort must be ham-pered. If he comprehends but dimiy the causes at work about him, he is likely to deceive himself and to deceive

Therefore, in the acquisition of knowl-Therefore, in the acquisition of knowledge, comes first and fundamentally some comprehension of the Universe. As a preliminary and an accompaniment to business training there should be brief studies of the known facts, first concerning the universe itself and secondly, of our own globe. If one first concerning the universe itself and secondly, of our own globe. If one starts in ignorance of things which cencern all life, there will be endless groping in the dark. Having some knowledge of the world in which he exists—Astronomy—and of the globe upon which he lives—Geology—he must next know something of the things round about him—Botany and Chemistry. Then comes the even more necestry. Then comes the even more neces-

and foremost in human acquisitions, and health will not last long without knowledge. Lastly some understanding of his own mind—Psychology.

Do not say that these are the advanced studies of the university and that there is no opportunity for them in a short business course. They must become a part of every education become a part of every education because they are all-important, all necessary. come a part of every education because they are all-important, all-necessary. Without them the mind of the business man must ever remain confused. They enable one to comprehend; they give the power to see. The time will soon be here when they will be recognized as essentials in every education—as preliminary to all right thinking. To know where we are—upon what: to know where we are—upon what; to have some comprehension of the phenomena going on around about us; to understand our own bodies and so pre serve that health which nine scholars serve that health which nine scholars out of ten now sacrifice through ignor ance; to have some insight into our own mental processes, and the workings of the minds of those with whom we come into contact—this knowledge belongs at the beginning of all true

we come into contact—this knowledge belongs at the beginning of all true education, and its assimilation should move concurrently through all courses.

And kept parallel to this must be a scientific study of human happiness. What is true happiness, and how is it to be attained for one's self and for one's neighbor?—in acquiring health and vigor, in aiding good government, in wise business planning, in perfected organization, in economic production?—these things concern the problem of happiness and should be constituent parts of all education. When once their true place of essential preliminaries is recognized, humanity will advance with extraordinary strides. These studies do not mean the use of such numerous text-books as are now employed in our colleges, but of simply written little volumes from such really great minds as have that grasp, that power of bird's eye view, which enables them to give much in little, which makes clear the greatest subjects, which in simple language, touching only the salient view. greatest subjects, which in simple language, touching only the salient points, conveys that knowledge which so many writers have seemed to delight in making about the salient points.

We now come to the tools which edu ent of lifework. ones are necessary to all. To mention them in the order of their importance: First. How to take that physical

exercise necessary to the proper care of the body; because if one falls into ill health, all things else become inignificant. Second. A knowledge of one's own

language.
Third. Ability to make analyses. Fourth. A knowledge of the Fifth. An understanding of the principles of classification and organi-

zation.

Beyond, come the courses of specialization to fit the student for the work he has elected to pursue, and into thes he has elected to pursue, and into these it is not necessary to go. If, for in stance, he is to become a bookkeeper, he must have already laid the groundwork in his study of Analyses and of the principles of Classification and Organization; for these underlie all successful accounting. That bookkeeper is always a failure, except in the humblest work, who is not ground the humblest work, who is not ground ed in these preliminaries, which are also essential to all education. And oh, the pitiful failures that I have personally witnessed-failures that might sonally withosted—natures that might so easily have been made successes if their minds had been properly opened in their preliminary training. Take for instance the study of Aualy-

ses. In whatever business a man may find himself, success of failure depends upon the power to analyze the problems upon the power to analyze the problems which present themselves during every hour, at every turn in life. Failing to understand the conditions, he can make no real analysis—failing in his analysis,

the subject; I base my conclusions the subject; I base my conclusions in association with, or in handling, men young and old, in publishing, manufacturing and in general business—to determine the things which most contribute to the moral and material successes in the business world.

The time allotted any man in which to seek an education in the schools is all too short. No matter whether he has a this disposal two years, four years. point beyond which he cannot go. He has now before him a birds eye view of the situation. If failure comes subsequently, it will be because of conditions saible to foresee.

And this tabulated analysis must be applied to the smallest as well as the largest affairs of business life, if one would act upon premises clearly thought

Much of what has been given here as men is known in the schools as "science." Scientific knowledge comes into play in practically every branch of modern business. Its lack handicaps every man who would accomplish. To the manufacturer, in the use of materials; to the merchant, in the intimate knowledge of goods; to the contractor, in carrying on his work to oconomic ad vantage; to the man engaged to trans portation; to the investor, seeking opportunities which will bring him fortune; and above all, to the young clerk, tune; and above all, to the young elerk, who would advance himself by becoming useful—to all these science presents itself as necessary, as indeed it is to any career which would rise above the nost commonplace.

Knowledge of one's own language is an important factor in business success. The study of grammar and rhetoric, of synonyms, and of the best literature, is synonyms, and of the best interactive, is essential to that choice of words which brings conviction to the hearer—to that concise style so necessary in modern correspondence to that clear and exact correspondence to that clear and exact statement so essential to contracts, either oral or written. But beyond his own tongue, no one should waste upon languages, ancient or modern, the precious minutes of the all too short a time which he can give to education. The man sceling a husiness education The man seeking a business education The man seeking a ousness education is a runner in a race. He has but so many seconds to win his goal; and he must keep constantly in mind the course he has set himself to pursue. If he

deviates, he loses. Modern languages are a thousand times more valuable to the student than try. Then comes the even more necessary knowledge concerning his own body—Physiology; health stands first and foremost in human acquisitions, and health will not last long without knowledge. Lastly some understanding of his own mind—Psychology.

Do not say that these are the advanced studies of the university and yanged studies of the university and the standard from the instruction of the young man who desires a mastery of the essentials. Languages may be acquired at any time, by anyone, in spare hours. They

time, by anyone, in spare hours. They are no part of the fundamentals of either a business or a liberal education, so wide is now the field which must be covered in other directions.

In conclusion, I would urge that above all, before beginning actual studies, there should be a carefully matured, well-thought-out plan for the education of each individual. This work is now done in a haphaxard way. But at least a week at the beginning of the school year should be given up to the careful consideration of what the young man proposes to accomplish. the careful consideration of what the young man proposes to accomplish. During this time he should not be rushed. It should be a week of quiet thought, and attendance upon lectures which shall show the purposes of the several courses, and their usefulness and their hearing upon the various em several courses, and their usefulness and their bearing upon the various employments of life. Each student should have, in the preparation of his table of studies, the personal counsel of his professors and instructors. Each should have pointed out to him the purposes and advantages of the proposed courses. No matter how crowded the tern of studies, an entire week is not too much to give to this preliminary, so all-im portant is a clear comprehension, in advance, of what the student aims at and proposes to accomplish.

institution fails which does not pro vide for constant lectures upon "Integrity, the first Requisite to a Successful Business Career." Every part of business ethics should be discussed; difficult situations should be presented and the temptations of business life Because these things are shown up. Because these things are neglected, or imperfectly explained, in our schools and colleges, thousands of trouble?

youths annually wreck themselves upon the sophistries of the business world. the sophistries of the business world. Uppn every business field lie there wrecks of men, who would very likely have seen the way to hororable fortune had they been instructed in advance oncerning the temptations they were to encounter. A love of Truth and the possession of a Personal Integrity above temptation, constitute the highest capital of the youth who would ek business success.

I am aware that there are many who think differently. But I have followed the careers of a thousand men who the careers of a thousand man who have sought succes by unscrupulous ways, and have watched their brilliant ability go down to poverty, where honor would have brought prosperity; while in the case of those dishonorably while in the case of those dishonorably succeeding, fortune was invariably embittered by the contempt both of self and of neighbor. Eventually, "respectable" thieves are always recognized in every community.

Such are the requisites of a business education as they saws to me after a

education, as they seem to me after a long and perhaps anusually broad experience in affairs. I am aware that in a measure I am departing from cer-tain accepted standards. But the business world is changing rapidly and education must be advanced to meet the requirements of the new conditions.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

NO ROOM. "I believe my room was turned out this morning, and that Jane must have thrown them away," said Susie. "I asked you when I was going out to tell her not to touch my writing table on any account. You know I was late in starting, and had not time to hunt her up and tell her myself. Did you tell

her?"
"I forgot it, Susie—that's the truth

The crimson of anger on Susie's face The crimson of anger on Susies stace grew deeper, and her whole face was eloquent of excited feeling. "How abominably careless of you! How would you like any one to touch your table? You would be simply mad. Of course that is it! Stupid idiot of a circle thought they were waste paper, for girl thought they were waste paper, for the rough copy was just on sheets torn out of a copy-book. Really, Betty, you might have thought of it. I do believe might have thought of it. I do believe you hate my writing and are jealous of my success, and didn't want me to get those articles written. I hate being at home—I wish I had money enough to get right away and live by myself in a flat or in lodgings and live my own

Susie had spoken so rapidly that she suste had spoken so rapidly that she was almost out of breath, and though Betty felt hurt at the volley which contained so little sense and truth, she did not betray that she did so, for she like the rest of the household, was well accustomed to Susie's burst of temper, which were more or less violent, and had during the past couple of years in-

creased in frequency.
"Why don't you answer?" "There is no use in answering," said Betty: "you know I would have told Jane had I thought of it, and you don't suppose for a moment that I want to believe that I want to believe that you mean all that non-

ense—
"I do—every word of it! Well, I shall just go down and find Jane, and she shall have what for."

Jane was a stupid country girl lately come as housemaid, and Susie's excited language and angry tones scared her very much indeed. In answer to a string of questions she owned to having thrown away some papers which she thought were of no use, and when Susie had expressed her opinion of her having so done in forcible language, she left the kit then and went up to her room.

the kit then and went up to her room, banging and locking the door after her. Mr. Vavasour who had not returned from the city in the afternoon, only came home an hour before dinner, and missed Susie's usual greeting. He was very tired, for he was not a strong man and he had had to go a long distance to a suburb in the north of London for a business talk with his chief, who was suffering from influenza and unable to

get to business.

The tenderest spot in Susie's some The tenderest spot in Susie's somewhat rough character was for ner tather, and she could not but admire him very much. Living as shedid with few principles to guide her, and an inordinate love of herself and her own way, she had in her heart of hearts a very genuine admiration for any one as opposite in all respects to herself, and though she wilfully shut her eves to all though she wilfully shut her eyes to all her aunt's good qualities, she was fully alive to those of her father. But still the love and recognition of his worth never touched her own life to the extent of making her do what she knew

tent of making her do what she knew would please him, or give up her own lancy or pleasure for his.

That evening as she was still very angry she did not come down to dinner but sat up in her room, where there was no stove or fireplace, feeling extremely cold and hungry, but relasing to admit the fact to herself. It was a sort of grim satisfaction to her to sit there and know that her absence from the dinner table would cast a gloom

Mr. Vavas our shrugged his shoulders

Mr. Vavas our shrugged his shoulders when told that Susie absolutely refused to come down, as he knew that the cause must be one of her tempers. "Rather a small party to-night," said he as ne saw two vacant chairs.
"Yes. Betty had to go off to a committee meeting just at dinner time," said Miss Vavasour, who was a very sweet-looking middle-aged woman, with a low musical voice and gentle manner.
"I hope she will not get very wet," a low musical voice and gentle manner,
ization which is interwoven with every
affair of business life.
One other teaching must run
throughout the business course. That

carving, while Ida curled herself up in a chair by the fire and read a novel, so tha Mr. Vavasour and his sister had the drawing-room to themselves.

They were silent for a while, and then when Mr. Vavasour looked up he saw his sister's eyes were full of tears.
"What is the matter, Angela—any

'I feel very much depressed to-night Frank and I have been taking myself to task about many things."

"You have no reason to do so," said

Mr. Vavasour.

"I wonder if it is my fault," said
Miss Vavasour, "that the girls are—
well, as they are?" And she hesitated.

"How could it be?"

"I don't kno v," said Miss Vavasour

where. It distresses me very much in-deed."

"Are you anxious about all of them?" asked Mr. Vavasour, who knew to what she referred. "Yes. It seems to me that as time

goes on they get more and more inde

"They always were very much in that way," said Mr. Vavasour.
"Yes, I know they were, excepting in their convent days. But since they have come home they seem to have lost any of the love they ever had for church and holy things, and really Susie hardly and holy things, and really Susie hardly ever goes to the Sacraments at all." She made her Easter, surely?" for Mr. Vavasour had been in Spain on

business at that time. TO BE CONTINUED.

JUST OUTSIDE THE FOLD.

INSTRUCTING THE STRANGER AT THE GATE-MOUNTAIN MISSIONS.

Mission work among the mountain people of Kentucky continues to be successful in removing the suspicion which in their minds, is attached to everything Catholic. In some cases everything Catholic. In some cases this suspicion, aroused by reading literature in which the most violent attacks are made upon Catholic morals, or by hearing the denunciation of Catholic teaching and practice by "fence corner" preachers has developed in a strong prejidice. There are some lence corner preactions has developed into strong prejudice. There are some who seriously object to the presence of Catholic priests and use their influence to prevent them from using the court-

house for mission purposes.
Sometimes it is difficult for priests to obtain lodging in these places; the people being fearful lest the one who harbors them gain the displeasure of their neighbors. However, priests are little known in these parts, and the Roman collar while it excites cur-iosity does not betray their identity, iosity does not betray their identity, and by securing lodging before advertising the lectures, associating with the people and preving there is nothing undesirable in such a character this difficulty is most easily overcome.

During the past month the Rev. William Punch and Rev. Thomas Cooney, while the past was the page the page and the properties of the page to the page to

who for some time have been engaged in this work, have given a course of lectures in Campton, Wolfe Co., West lectures in Campton, Wolfe Co., West Liberty, Morgau Co., and Jackson, Breathitt Co., Kentucky. Campton, which was formerly a town of not much importance, has been trans-

formed into a lively business place, on account of the oil which is found abundaccount of the off which Many oil men antly in that region. Many oil men have been attracted there and the Standard Oil company have recognized the permanent character of the wells by laying a pipe line to the field.

The missionaries arriving in town late at night after a long drive through a hard rain, over rough roads found it almost impossible to secure a place for the night. The hotels were The hotels were over the night. The hotels were over crowded and it was only after consider able managing they were given a bed in a stable-like apartment. There they able manufing they were given a see in a stable-like apartment. There they spent the night listening to the coming and going of the eleven oil men who occupied the same room.

The following day a Catholic gentle man and his non-Catholic room-mate insisted upon exchanging rooms and through this kindness the rest of their every evening, giving the closest at-tention to the lectures and asking many

questions pertaining to Catholic teach It is not unusual for those who at tend the lectures to approach the priest in an embarrassed manner and tell him, "they were surprised to hear him use so much Scripture and do it so reverently;" they had heard nothing of Catholic teaching had never seen a Catholic priest but had read much which they knew now to be untrue." Many of them ask to be given books that they may learn something more of the Church which they so long de-It is not unusual for those who at the Church which they so long de-

The visit to West Liberty was not as successful as it might have been, had the weather been more favorable. Rain and the untidy condition of the court-house which has been condemned, united in keeping the people at home. Those who did attend were incensed at the noise made by a secret society con-ferring degrees. The lodge rooms are in the upper story of the building and in the upper story of the boulding and the attention of the people was greatly distracted. Fortunately this occurred but once and the remaining lectures were listened to with redoubled in-

The coal fields of Morgan County are centered around this town and the development of them will cause many to settle there. By opening up this missionary field with lectures upon Catholic doctrine the Church will be afficiantly well advertised so as to sufficiently well advertised so as to work upon broader lines in the future. work upon broader lines in the future.

An unusual thing happened during the visit to Jackson. The missionaries, although well accustomed to ringing court house bells, pulled the rope too

court house bells, pulled the rope too hard the first night and unloosened its fastenings. The people not hearing the bell failed to attend. The lecturers had the pleasure of addressing twelve good souls who were not to be disappointed. The subjects were discussed with the same earnestness of manner as they would have been had the hall been crowded to its capacity. The incident did much to enliven interest in follow-

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ing lectures and a good crowd was pres-

Literature was distributed freely and judiciously at all these places and what ill was shown in regard to Catholicity was soon suppressed and a kindly spirit

evidenced.

To make that spirit permanent is the first and important step in mission work.
When this is once attained the doctrines and teachings of the Church, her claims and the proof of those claims, will receive deeper and more serious considera

PRESUMPTION OF GOD'S MERCY.

To say that this sin against the Holy Ghost is more common than many sus pect may not be readily admitted Yet a glance at the conditions sur-rounding us will prove the correctness of the assertion. To determine the accuracy of the statement we should first understand what is meant by presumption.

presumption.

As taught by the catechism, it is a vain confidence of salvation without cut making use of means which have been provided for it. Measured by this definition, is it not, then a fact that many are guilty of the sin?

In proof may be cited the thousands of professing Christians who hold that faith alone is sufficient for salvation.

How frequentity we hear this claim

faith alone is sufficient for salvation. How frequently we hear this claim advanced by those outside the Catholic Church. Yet we know that faith alone without good works will not merit eternal salvation. To maintain that it will militate against the justice of God; Who will judge and reward each according to his works. justice of God; Who will judge and reward each according to his works. It means that, if we only believe, heaven is ours, regardless of the character of life we lead.

What is this, however, but the presumption condemned in the second chapter and fourteenth verse of St.

caspter and todrecard to 3 James? Is such a claim not equivalent to insisting that we may obtain pardon for our without doing penance for the same? And yet we are cleadmonished that "Unless you penance, you shall all perish together, True, God is most merciful. But He is also most just. Hence there can be no mercy without repentance, no pardon without sincere contrition. To hold otherwise is to presume upon the mercy of God, which we are taught is a sin against the Holy Ghost.—

INITATION OF CHRIST.

THAT A MAN SHOULD NOT BE TOO MUCH DEJECTED WHEN HE FALLEIH INTO

SOME DEFECTS.
What should I do in my so great What should I do in my so great tribulations and anguish, if Thou didst not encourage me with Tny holy words? What matter is it how much or what I suffer, so I come at length to the haven of salvation?

Grant me a good end; grant me a happy passage out of this world; be ever mindful of me, O my God, and direct me by the straight road to Thy

ever mindful cf me, O my God, and direct me by the straight road to Thy ingdom. Amen.

Remember to pray earnestly for those who have been unkind to you or

Throat Coughs

A tickling in the throat; hoarseness at times; adeep breath irritates it; -these are features of a throat cough. They're very deceptive and a cough mixture won't cure them. You want something that will heal the inflamed membranes, enrich the blood and tone up the system .: .: .:

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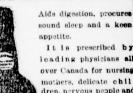
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### INTERMARRIAGE

DR. BRANN EXPLAINS SOME INTEREST ING POINTS.

The learned Rev. Henry A. Brann, D. D., rector of St. Agnes Church, New York city, writing in the New York Herald on the laws of the Church in reference to intermarriage between sons of different religious beliefs,

It would be well for those who intend to write on this and kindred subjects to study them in the text books of theology and of canon law, which are found in every Catholic priest's library. This dvice is given even to certain non-Catholic Bishops who write review articles amusing and provoking by their ignorance. A "Bishop" who their ignorance. A "Bishop" who writes about Catholic doctrines should know at least the Catholic catechism, which can be bought for a few cents.

In the Catholic Church there is an impediment diriment called "Cultus Disparitas," "difference of worship." According to this the marriage of a Jew to a Catholic is null and void, un less a dispensation has been obtained Pope or his Delegate. ordinary Bishop is often the delegate

In the matter.

This impediment is not of the natural law, nor of the Divine law, nor, strictly speaking, of ecclesiastical law.

It was introduced by custom about the twelfth century, when the public opin ion of Christianity was intensely op-posed to the intermarriage of Chris-tians with pagaus. Mohammendans and Jews. As to marriage, all unbaptized persons were classed in the same category and consequently incapable of receiving the sacraments of the Church Baptism is necessary for the ligit and valid reception of the other six sacra ments-confirmation, penance, holy Eucharist, extreme unction, holy orders

tually obtained the force of law as it

pes to-day. It is not a special law against Jews; it includes all the unbaptized, and is more radical than the law forbidding the marriage of Catholics and Pro-This law constitutes an imtestants. pediment, rendering the contract her welcome but unable to enter, so illicit, but not invalid, while the other set was I by hesitation and doubt. law renders the marriage of a bap-tized person to one unbaptized null and void. But there may be for serious and important reasons a dispensation in both cases, always, however, with ence, and iting a the following conditions: First, that the Catholic shall not be exposed to you will have the great joy of hearing

persecution or to the danger of perversion either in faith or morals, and that the rights of God shall be re-spected; second, that the children born of such marriage shall be brought up Catholics; third, that there be a probable hope of the conversion of the non-Catholic party, and, fourth, that there shall be no double ceremony.

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### A RENOWNED PULPIT ORATOR.

FATHER BONAVENTURA, O. P., SAID TO BE BEST PREACHER IN GERMANY.

One of the principal crators at the great mass meeting in Cincinnati Music Hall last Sunday evening as the closing celebration of the "Catholic Day" planned by the German Catholic Central Verein as part of the observance of its golden jubilee, was the eloquent Ger-Dominican, Father Bonaventura of Berlin. Father Bonaventura is a present visiting the houses of his order United States. In Europe he has a great reputation as a scholar and His appearance before the Cincinnat

conven ion makes timely the following sketch contributed to the current number of the Rosary Magazine by one of his converts, Mme. Von Fuerstenberg: "How well I remember the first time this marvelously gifted man's name was mentioned in my presence. It was a beautiful October afternoon some five years ago, in a castle on the Rhine. Some German officers in their brilliant uniforms, their good wives, two Domin ican friars, relatives of my husband, who is a German, were gathered about the tea table of my mother in law. With one of these priests I have been studying diligently for some time past, trying hard to understand the Catholic conception of a certain vital point of difference between the Catholic and Protestant creeds. For years I had always arrived at this same point, never to advance - always with the same unappy result - failure to comprehend,

and inability to believe, alas! " For years I had been kept standing by my intellect at the threshold of the One True Church—longing with all my heart and soul for her consolation, for was particularly discouraged on that October afternoon, but my cousin, the

Pater Bonaventura lecture. He is of our order, and acknowledged the first preacher Church.' of the German Catholic

"Then this group - who were all Catholics — bezan to praise Father Bonaventura. They recounted how Catholics of all grades in life flocked in great numbers to the Dominican church
—far from the center of Berlin—to hear this famous orator: how, also, Protest ant of note and learning attended his sermons; they spoke of the many con-verts he had made, etc. My sick and renowned healer of souls, and when went to Berlin the following January my first call was at the Dominican monastery, where Pater Bonaventura leads the secluded, rigidly severe life of work and study of the German monk.

" He was glad to welcome a member of such a devout family, he told me, and hoped to help me to come into the light of the True Faith. At first he was so shy, so bashful, in fact, I could hardly believe this was the man who had stirred the innermost being of thousands of poor sinners longing to be shown the way to a better life. His voice was so low—he was so quiet and simple—but when he forgot the bit of worldliness which a worldling always brings along into the monastery, and saw before him one thirsting for the source of Heavenly Love, a change was words fail to describe. His arguments were so clear and convincing that it was simply impossible to withhold as sent any longer.

"Long were the talks I had with him—great was his patience. The winter went by; Lent began. Holy Week came and with it the famous Lenten sermons. How can I describe this man's power in the pulpit; the power which completely dominates his congregation! He seems as one inspired by the Omnipotent to a flow of eloquence which thrills the very fibre

of one's being.
"Here are no oratorical tricks, no one's emotions; he also convinces the understanding. His own immenso, un-shakable faith in the divine, over-powering love of Jesus Christ for suffering humanity inspires his listeners to hope fervently for that greatest of earthly blessings—perfect faith.

"Here, first, He told them to "Here, first, He told them to "teach" His revealed truth; next, "teach" His revealed truth; next, "teach" His revealed truth; next, "teach "things;"

the religion of love!' And how broadly tolerant he is! Therein lies the secret of his greatness—in that and the intensity of his nature—that great, broad, plendid nature of his that appeals alike to the lowly and the great in life.

An orator of his profound learning seldom possesses the gift of imparting that learning in so simple, lucid and effective a manner as does this German Dominican nonk.
"He was born on December 20, 1862,

the was born on becomer 2, 1805, at Karl-rube, Baden, be worldly name being Frederick Julius Kortz. His parents were simple but well-educated people. His father died when his son Frederich was quite a child, and his mother died on the eve of his ordina

"As a boy he delighted very much in serving Mass at the parish church, and he was a favorite with the priests who knew him. A nature like his—full of religious instincts, brought so early into such close association with the service of God—was naturally improved with the service of the priestly. pressed with the beauty of the priestly calling. So then it is not astonishing that, after finishing his literary education at the Public schools of Karlsruhe and of Freiburg, the youth could not withstand the ever-increasing desire withstand the ever-increasing desire to become aminister of the gospel. He passed his graduating examinations with great distinction at Freiburg in 1884. Immediately afterwards he 1884. Immediately afterwards he matriculated at the University of Freiburg. During this period of his life his scholarly labors were given not only to philosophical and theological sub ects, but also to the most various sciences, as well as history, literature and even law.
"There his profound appreciation of

"There his profound appreciation of Goethe's works, especially of the immortal Faust, got new nourishment. It is said that at the age of filteen Pater Bonaventura knew by heart this grand tragedy. About this time he distinguished himself by carrying off a prize which the university offered for the best essay upon an important scientific subject. After having most brilliantly finished his university scientific subject. After having most brilliantly finished his university studies, he entered the clerical seminary of St. Peter's, formerly a Benedictine abbey, beautifully situated in the heart of the gloomy woods of the renowned Black Forest. There he was ordained priest July 12, 1888, and he said his first Mass the following day a requiem for the soul of her who had given him life. At the very hour his mother should have set out for Karlsruhe to assist at the sacred ceremony, her heart ceased to beat!

her heart ceased to beat!

"His priestly life began with a cur acy at Gernsbach and Krozingen, where he remained but a short time. His Bishop soon realized his exceptional qualities, and decided that the zealous priest's future should be among educated people, and thus sent him to Hiedleberg. Here he first developed his extraordinary oratorical gifts. Whenever he preached, the church was crowded to the doors. However, Hiedleberg did not long eppy his zea ous labors. In the summer of 1892 he entered the Order of St. Dominic, that order of friar preachers, which in that order of friar preachers, which in its aims and objects seemed so well fitted for this talented orator. As 'Frater Bonaventura' he received the habit of this order at the convent 'Trans Cedron,' at Yenloo, Holland, and spent his novitiate and the two following years at St. Joseph's Priory at Dusseldori. His first sermon as a Dominican was on the feast of Our Lady's Nativity, 1893. The impression it made was enormous. From this day began his reputation as the best Cathoolic preacher in Germany. From Oct. 1895 to October, 1896, he lived with his French brethren at Toulouse, making a profound study of the trachings of the scholastic doctors, especially of his favorite St. Thomas of Aquin. Since his favorite St. Thomas of Aquin. Since that time Pater Bonaventura has been continually engaged in missionary work throughout Germany. There is scarcely a cathedrai, scarcely a Catholic town of any size, where he has not preached.

"In 1896 he came to Berlin, that excessively Protestant city — where his splendid Lenten sermons at the Dominican Church of St. Paul at Moabit at tracted thousands of believers and unbelievers. The former to be strength.

believers. The former to be strengthened, by the grace of God, in their faith, and many of the latter, if not entirely converted, at least deeply impressed and made better by the fervor and simplicity, the scholarly achieve ments, and the wonderful faith of this great preacher Father Bonaventura.'

### CHARACTERISTIC OF THE CHRIS-

TIAN REVELATION.

The Vatican definition, which comes to us in the shape of the Pope's Encyclical Bull called the Pastor Aeternus declares that "the Pope has that same infallibility which the Church has:" to determine therefore what i meant by the infallibility of the Pope we must turn first to consider the infallibility of the Church. And again to determine the character of the Church's infallibility we must consider what is the characteristic of Christian ity. considered as a revelation of God's

Our Divine Master might have com municated to us heavenly truths without telling us that they came from Him, as it is commonly thought He has done in the case of heathen nations : but He willed the Gospel to be a reve lation acknowledged and authenticated, to be public, fixed and permanent; and, accordingly, as Catholics hold, He framed a Society of men to be its home, its instrument and its guarantee. The rulers of that Association are the legal trustees, so to say, of the sacred truths exaggerated nor studied gestures—no ranting nor straining after effect. It is nature, all nature, divinely inspired nature. He does not appeal alone to nature. He does not appeal alone to nature. The does not appeal alone to nature. The does not appeal alone to nature. The does not appeal alone to nature. one's emotions; he also convinces the understanding. His own immense, unverts all over the earth "to observe all things whatever He had commanded them;" and then He added: "Lo! I am with you always, even to the end of

of earthly blessings—perfect faith.

"This is his constant theme—'Oar "teach" 'His revealed truth; next, religion is the religion of the cross—"to the consummation of all things;"

"Editor Ottawa Free Press—This morning's mail brought me your note of yesterday's date with which—in lieu of the publication of my letter of 8th inst., (and which I think I had a

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thirdly, for their encouragement, He thirdly, for their encouragement, He said that He would be with them "all days," all along, in every emergency or occasion, until that consummation. They had a duty put upon them of teaching their Master's words, a duty which they sould n t fulfill in the perfection which fidelity required, without His help; therefore came His promise to be with them in their performance of it. Nor did that promise of supernatural help end with the Apostles per natural help end with the Apostles per sonally, for He adds, "to the consummation of the world," implying that the Apostles would have \*nccessors and engaging that He would be with those successors as He had been with them."

The same safeguard of the revelation -viz., an authoritative, permanent tradition of teaching, is insisted upon tradition of teaching, is insisted upon by an informant of equal authority with St. Matthew, but all ogether independent of him, I mean St. Paul. He calls the Church "the pillar and ground of the Truth;" and he bids his convert, Timothy, when he had become a ruler in that Church, to "take heed unto his doctrine," to "keep the deposit" of the faith, and to "commit" the things which he had heard from himself "to faithful men who should be fit to teach others."

This is how Catholics understand

This is how Catholics understand the Scripture record, nor does it ap pear how it can otherwise be understood. . . .

#### Heresies.

"A new heresy to day is an impossi-bility. It cannot even be imagined. The world has so completely passed be yond that stage of antagonism to the Church that it can never recur to it. Church that it can never recur to it. The great controversies of the past are now regarded by an influential section of thinkers as childish, because metaphysical. The world has cast aside the shreds and patches of doctrinal truth left by the Reformation; and now stands forth in all the bareness of its agnosticism, naked and unashamed."—Dr. Sheehan.

### ST. AUGUSTINE.

As was athounced in the Catholic Record some time ago, Rev. J. A. Hanion has been transferred from the parishes of St. Augustine and Winkham to Cinton.

Taking advantage of this occasion a numb. rof the members of St. Augustine parish assembled in Father Hanion's parlor last Monday evening to bid good bye to their beloved pastor and to present him with an address and purse in appreciation of his kindness and good work while here. He was parish priest here for nearly five years, and during that time was loved and esteemed by all.

ADDRESS TO THE REV. J. A. HANION.

Your sincere and unaffected piety, your uni-Your sincere and unaffected piety, your unform kindness and consideration of other, your unflagging zeal and devotion to duty, your marked patience in dealing with the thoughtless and froward, your Christian tolerance and forbearance these noble priestly virtues and qualities energy and zeal for the greater honor and glory of God—in each and every one of these capacities you were ever found the same—sincere conscientious and devoted.

We feel confident that the labors while was to independ on your new field of labor will be descharged with that full measure of ability and fidelity, which has ever been the guiding principle of your life in St. Augustine.

Rest assured, dear Father, that we shall never fan to ask God to biess you in your noble work, and beg that when offering the Adorable Sacrifice of the Altar you will sometimes remember the many devoted friends of your first parish.

member the many devoted friends of your first parish. You will please accept the accompanying purse as a slight evidence of the appreciation of your genuine worth entertained by each and every one of us.

Signed on b-half of the congregation by Alv x. McCabe, Michael Leddy, and John Giosons.

McGabe, Michael Leddy, and John Gioons, I a response Faher Hanton said that when he came here it was through; he wishes of his Bienop, and he was of the same opinion as His Lordship that the old church was not in ac-cordance with the resources of the members of the congregation, hence a new church was

the congregation, nence a new church was necessary.

He said that this manifestation of the congregation skindness was not a surprise to him, he had in fact become accustomed to such acts of generosity on their part. In the efforts which evoked their appreciation he had only done his duty, land duty was only a pleasure to him. He said he was deeply grateful for their generous donation, but appreciated far more the noble sentiments expressed in their address, and hoped that neither time nor cistance would ever sever their friendship.

#### " THE DARK AGES." Editor Ottawa Free Press

Editor Ottawa Free Press:
In the editorial columns of your issue of this
Sh September, referring to the tax imposed on
Commercial Travellers by the Government
and Legislature of the Province of Quebec, you
say it—the aforesaid action—'smacks of the
Dark Ages" (with a big D and Al. I have no
doubt many of your readers in common with
myself would wish to have your definition of
this term "Dark Ages," the particular period
in the World's History, to which the deregatory term applies, and, also, wherein the connection lies between that cycle of years and
the action of the Quebec Legislature. Await
ing this information, I remain, A READER.
P. S. I enclose my name and address which,

P. S. I enclose my name and address which, should you think it necessary to do so, you-are at liberty to attach to the foregoing. Ottawa, 8th Sept., 1995.

right to expec ) you have favored me.

In it you inform me that you used
(th) "Dark Ages" in the very or
interary sense of uncellightened."
planation, while it leads me to acque
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trade, so far as I am aware, have never been repealed.

Of course I shall feel at liberty to make such use as I shall deem fit of the present correspondence.

Yours truly.

ATHEW F. WALSH.

Ottawa, 18th Sept., 1995.

MARRIAGE.

MARKIAGE.

RYDER O'LEARY.—At the Sacred Heart Church. Port Lambton, on 19th August Mr. Wm. Ryder, Principal of St. Mary s Separate School, Kingston, to Vera, youngest daughter of Mr. and Mrs. John O Leary, Port Lambton.

JOHNSTON -At Bradford on the First Friday of Sept 1905, Mr. James Vincent Johnston, aged seven y-three years. May his soul rest in peace! COFFEE.—In London, England, on the 14th inst., Mr. Thos. P. Coffee, Managing Director of the Trusts & Guarantee Co., Toronto, Ont. May his soul rest in peace!

### NEW BOOKS.

"Light for New Times," a book for Catholic girls, by Margaret Fietcher, exford, England. With a preface by W. D. S'rappini, S. J. Pub-ished by Benziger Bros. Price 60 cents.

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Department, Toronto.

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### NORTHERN BUSINESS COLLEGE.

This popular school situated attowen Sound, Ont. has issued a very handsome booklet. its Annual announcement. Those who purpose taking a course at a Business College would do well to send for a copy. The actual dates of opening for the college are: Sept. 1st for the enrollment and classification. Teaching begins on Monday, Sept. 4th.

C. M. B. A -Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Rev. D. J. Egan, President: P. F. Havie, Sacratary

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