have little or none for God's command-

ments. All these, which are but chron-

icles of sin and glorification of human

passion and arguments to prove that

nature is resistless, cannot but be hurt-

Again, there are those who labor to

make God not what He declares Him-

self to be, but what they think He

And Christ is called into court to be

arraigned before the modern critics

and to have His personality and doc-

trine discussed and sifted and arranged

to suit present day requirements. But

the dogma of the Immaculate Concep-

ful to Christian morality.

satisfy all justice.

NON-CATHOLIC MISSIONS.

an avarage attendance, the non-Catho-lics who listened to Catholic preaching

missions will probably number 78,000.

There were also given 67 Catholic missions and 11 Catholic and non-Catholic

combined, 12 triduums, 10 retreats, 6

missions against socialism, and about 45 Forty Hour Devotions. As for converts, it is entirely impossible even to

guess at the number. Converts are rarely received on a short mission of a

to get returns from pastors. It is any-how very conservative to say that a few

thousand converts have been received, whose submission to the Church is directly traceable to these missions.

To all this may be added the removal

of prejudice and the allaying of antag-

onisms to the Church, as well as the general education of the non-Catholic

people in things Catholic, by the wide-

people in unings Catholic, by the wide-spread distribution of literature. This splendid record for ten years is all directly attributable to the non-catholic mission.

carry on the work. rather Kress has been conservative, wise, and energetic, and his associates from first to last have been helpful. The financial side has been as successful as the spiritual. The

Caution in crediting, reserve in

peace of our own minds.

few days, and it is extremely difficult

The Catholic Record.

LONDON, SATURDAY, DEC. 12, 1903.

A WORLD-WIDE CELEBRATION.

Next year the fiftieth anniversary of the proclamation of the Dogma of the Immaculate Conception will be commemorated in a fitting manner.

At the end of the letter to the Cardinals appointed to organize celebrations for this event Pius X, appends the following prayer composed by him-

"Virgin, most Holy, who didst please
th Lord and become His Mother Immaculate in body, in mind, in faith,
and in love: in this solemn Jubilee of
Proclamation of the Dogma which announced thee to the whole world as
conceived without sin, look kindly on
the wretched ones who implore thy conceived without sin, look kindly on the wretched ones who implore thy powerful patronage. The evil serpent against whom was hurled the first curse, unhappily continues to attack and beguile the poor children of Eve. But do thou, O Blessed Mother, our Queen and Advocate, who from the first instant of thy conception didst crush the enemy's head, receive the prayers which, united with thee in one heart, we conjure thee to present before heart, we conjure thee to present before the throne of God, that we may never be led into the snares that are being woven for us, so that we may all reach the port of salvation and that the Church and Christian society, in spite of all the evils that environ them, may sing again the hymns of liberation, victory and peace. Amen."

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THE CHURCH THE TEACHER.

When Pius IX. proclaimed the dogma of the Immaculate Conception in 1854 there were those who maintained that he had added to the faith. While the doctrine of the Immaculate Conception, even as the Catholics in the day of Nestorius rejoiced in the vindication of the dignity of our Blessed Mother, tuted teachers. He or she as the case reasons for the conceits which they lican. impose upon their followers. And these followers, so prone to talk about freedom of thought, acquiesce without a murmur of dissent! Why? The teacher, however learned, is falliblesurely an unstable basis on which to rest one's religion.

We advert to this fact because there truth who are willing to accept all the teachings of the Lord should be able to give a satisfactory answer to this question: where are those teachings to be found? Where can we find all the things which the Lord commanded His Apostles to teach the world? Where, for instance, are to be read the things of which St. John speaks-which if they were written, everyone, the world itself I think, would not contain the books which should have to be written. Evidently from the Bible or from teachers appointed by Christ. But the Bible from beginning to end does not say that it contains the whole revelation of God. Thus we are driven to admit that we must learn them from the teachers appointed by Christ. Says a noted convert :

"Of all absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being, Who for ages had spoken to men by direct communica-tion, or by ministers and prophets hav-ing a special gift of His own Spirit Who at last sent His Son with a mes sage, should when He recalled that n have simply put the record of all these transactions in a book, and given to none any authoritative power of in-terpretation."

A TRUE VIEW OF CATHOLICISM.

Non-Catholies who grow scornful at what they call our slavish submission should heed the advice of W. H. Mallock. He, a non-Catholic, says:

"If we would obtain a true view of the general character of Catholicism, we must begin by making a clean sweep of all the views that as outsiders, we have been taught to enter-

tain about her. We must in the first who are unlovely and unlovable place learn to conceive of her as a liv and cynical and who, though they may ing spiritual body, as infallible now as she ever was, with her eyes undimmed, and her strength not abated, conand her strength not abated, con-tinuing to grow still as she has con-tinued to grow hitherto; and the growth of the new dogmas that she from time to time enunciates we must learn to see are from her own standpoint, signs of life and not signs of corruption. . . It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them: that can be always the same and yet be always develop-

WE MUST OBEY.

deny a truth vouched for by the Blessed Mother peerless in virtue—the Creator. When we are assured that it is most glorious triumph of grace. It brings God Who speaks to us we have no right evidence of its truth we are bound to accept it. We do this daily.

THE PROCLAMATION.

Catholics know that the Church but guards the deposit of revelation and when circumstances require it states it in clear and precise terms so as to prevent all misunderstanding regarding wise? Catholic world acclaimed with joy this it and to preserve unity. Hence they understand that if the doctrine of the Immaculate Conception had not been contained in revelation it would and could not have been defined as a many of these without the fold saw in Dogma of the Church. When thereall this but a slavish and unreasonable fore they heard the proclamation of the obedience to the whims and caprices of dogma they bowed the head and acthe Pope. And here by the way they cepted without question, docilely and who taunt us in this wise are ready to reverentially the teaching of the give their allegiance to self-consti- Church-the pillar and ground of truth, which all men are commanded to obey may be, takes the Bible, a many-sided unless they wish to despise Uhrist and and mysterious book, and sees in it to be treated as the heathen and pub-

THE INFALLIBLE VOICE.

Discussions may arise and continue until the Church intervenes and makes clear for all time to come what is and has been her faith on the points called into question. But during the discusis from time to time question among our contemporaries of the advisability of elaborating a common creed which may give a semblance of unity to the sects. They, of course, will start from the Bible. But if the Bible can be made to father so many different forms of belief, now how can it serve as a bond of union in the future? They may build a common platform and stand build a common platform and stand ever they hear her infallible voice a common platform and stand mitted to what they term the indamentals," but they can give no idamentals," but they can give no idamentals, and explaining the divine architecting architecture architecture. "fundamentals," but they can give no ing and explaining the divine architectguarantee that in a few months they ure of the Credo. And whenever the Church adds to her definitions of tion. And the honest seekers after faith she no more makes a new doctrine through the instrumentality than did the Fathers of Nice by proclaiming the divinity of the Son of God or the Fathers of Ephesus by defining the unity of Christ's Personality. By all her definitions she merely states that such and such doctrine is contained in Scripture or Tradition. Or as Pius IX. said :

"The Church of Christ, the careful guardian and asserter of the doctrines deposited in her keeping, changes nothing in them at any time, diminishes nothing, adds nothing; but with all industry, by faithfully and wisely treating ancient things delivered down from antiquity, and spread abroad by the faith of the Fathers, she studies to so eliminate and burnish them, that those ancient dogmas of celestial docthose ancient aggmas of celestral doctrine may receive evidence, light, distinctness, whilst they retain their fulness, integrity and propriety, and may grow only in their own kind, that is in the same doctrines, the same sense, and the same belief.

OUR PEERLESS QUEEN.

In defining the dogma of the Immaculate Conception the Church has rendered a signal service to the world.

We talk about our material triumphs, and so eloquently that we are inclined to forget that the trophies of marts and science can never give permanent national stability. Strength to be enduring must come from within. A thousand banners fluttered on the walls of Rome even as decay corroded its vitals. Then again look at many of the books which receive the commendation of critics. They are realistic portrayals of character such as it really is. So we are told, but this will scarcely cause us to welcome men and women

New York Freeman's Journal A SIGN) FICANT CONSISTORY. and cynical and who, though they may have some respect for the conventional,

ALLOCUTION OF OUR HOLY FATHER, PIUS X. AT THE CONSISTORY HELD ON NOVEMBER 9, 1903.



Venerable Brothers : Speaking to you to-day for the first time from this place We are impelled to refer to Our conduct But is it not eminently reasonable to believe what God reveals? We know that it is irrational to spurn and to impurity and pride. It holds up the dignity of the Apostolate which your suffrages have conferred upon Us. For Blessed Mother peerless in virtue—the most glorious triumph of grace. It brings men to reflect on a doctrine which they would fain forget—the existence of the expression of your will and for the very honorable judgment you formed of Us, or by unwillingness on Our part to work to turn aside from and to deny the truth, but in so doing it betrays its own dignity and value. When God the most Blessed Virgin Mary on the own dignity and value. When God proves that He is God, Him and all His revelation must we accept. And it is the very delirium of unreason to reject a doctrine because we do not comprehend described by the control of the Roman Pontiff, who will wonder that We should have considered Ourself to the should have considered Ourself to the Roman Pontiff, who will wonder that We should have considered Ourself to the Roman Pontiff, who will wonder that We should have considered Ourself to the Roman Pontiff, who will wonder that We should have considered Ourself to which Our whole life and energy are given. But knowing intimately on the great the most Blessed Virgin Mary on the energy are given. But knowing intimately our own lack of force and slent to the same time all that is justly expected of the Roman Pontiff, who will wonder that We should have considered Ourself to the same time all that is justly expected of the Roman Pontiff, who will wonder that We should have considered Ourself to the conception was by a given by the same time all that is justly expected of the Roman Pontiff, who will wonder that the same time all that is justly expected of the Roman Pontiff, who will wonder that the same time all that is justly expected of the Roman Pontiff, who will wonder that the same time all that is justly expected. it or because it does not fit into pre-conceived theories. When we have of original sin. Not for an instant was Gospel commonly observed, and the evangelical counsels duly guarded; to she the slave of Satan. The very moment that her soul was united to the defend and maintain the rights of the body it was raised to the supernatural state. The blood of Jesus did not come important questions connected with domestic life, the training of youth, the principles regulating jurisprudence and property; to settle the disturbed con-ditions of society according to Ohrisfrom a tainted source. She who was to be the tabernacle of God was through a singular grace and privelege preserved singular grace and privelege preserved from the blight of sin. And would it not be incongruous to have it otherwise?

If universal reason and the spirit of all law, asks Passaglia, would rise up astonished and distressed, to see a son astonished and distressed, to see a son accuse his mother, prove her guilt, and bring her to death, when he had the power abundantly to save her from that ignominy, can we look on Jesus Christ, the perfect Man, the God-man, the Model server of Christian doctrine and life. the perfect Man, the God-man, the Model sense of Christian doctrine and life both in public and in private, whose the perfect Man, the God-man, the Model solicitude in raising the fortunes of the lowly and the indigent and in providing suitable remedies for the drawbacks that He, Who is both Judge and Accuser, left His mother in the common wreck and condemnation when it only asked which effect society, have been so brilliant as to win for him the admiration and the eternal favor of the human His will to save her from it, and yet to And we might go on and fill pages with the tributes of the saints and theologians to her sinlessness, and to her logians to her sinlessness, and to her we were certainly alarmed, and great-we we were certainly alarmed, and great-we we were certainly alarmed.

position as witness and defender of the Incarnation. But since God in His inscrutable will has been pleased to lay upon Us the burden of the Supreme Apostolate, We burden of the Supreme Apostolate, We will support it, trusting entirely to His aid and assistance. And We have resolutely determined, that as far as in Us lies, all Our cares and thoughts will be centred in striving to preserve sacred and inviolate the deposit of the faith and in working for the salvation of all; and that We shall not shun labor or troughle of any kind to this end.

We are indeed greatly cheered by the thought that in the fulfillment of this grave and difficult ministry We shall ve the valuable assistance of your precious aid in the administration of the Church. We need hardly say, there-fore, that it will always be Our solemn care to seek the aid of your counsel and skill in the general course of affairs, and especially in matters of moment, and this in order that each of you make take his share of the immense burden of office which weighs upon Us. The work is one which pertains to immortal uses rather than those that are fleeting; it is bounded by no limits of place, but in-cludes the interests of the whole world; all directly attributable to the non-Catholic mission movement. Bishop Horstmann may well be proud of his work, for it was he who first practically carried out the idea of the diocesan apostolate. The work has not given is concerned with the maintenance of the reverence due under all aspects the precepts of the Gospel and in fine destined to bring within Our solicitude not only the faithful but all apostolate. The work has not given him an anxious thought. He has been fortunate in his choice of priests to carry on the work. Father Kress has en for whom Christ died.

It is strange, then, to find so many influenced by the passion for novelty so characteristic of our time, speculat-ing as to what will be the tenor of Our Pontificate. As if there were any food for inquiry, and it were not plain that the way We intend to follow, and the the way We intend to follow, and the only one possible for Us, is that followed hitherto by Our predecessors. We have already declared that Our aim shall be to restore all things in the correction of first duty will be to illustrate and proclaim the truth. Hence, it will be Our care that the word of Jesus Christ simple, clear and efficacious, shall ever flow from Our lips and be deeply impressed on men's to be sedulously kept. The keeping of His word He Himself has prescribed as the surest means of knowing the truth: "If you continue in My word, you shall know disciples indeed, and you shall know the help of God, in the shall at least, by the help of God, in the shall at least, by the help of God, in the shall at least, by the help of God, in the strengthening the empire of truth a monog the good, and in extending to many others not badly disposed for its reception.

And now, Venerable Brothers, it is that our pleasant duty to apply Ourself to the task of adding new members to your illustrious college. This honor is well under the word of Jesus Christ simple, clear and efficacious, shall ever flow from Our lips and be deeply impressed on men's to be sedulously kept. The keeping of His word He Himself has prescribed as the surest means of knowing the truth: "If you continue in My word, you shall know disciples indeed, and you shall know disciples indeed, and you shall know the last few months that he is endowed with great gifts of mind and character, and with equal prudence in the transaction of been as successful as the spiritual. The work has been carried on efficiently, and there has been no lack of resources. With the splendid record of ten years, who will say the diocesan apostolate has not been gloriously worth speaking, and in revealing one's self to a very few, are the best securities both of peace and a good understanding with the world, and to the inward We blame little things in others and pass over great things in ourselves.— Thomas A'Kempis.

free." (John viii., 31, 32.)

free." (John viii., 31, 32.)

In the task of preserving the law of truth and Christianity, it will be necessary for us to treat of and proclaim just conceptions of great issues, whether derived from nature or divinely handed down, which are now obscured and erased everywhere; to strengthen the forest-times of divisible authority, just foundations of discipline, authority, just ice and equity, now undermined; to direct all and several, not only those who obey, but those who command, as being all children of the same Father, to righteousness in public and private life and in social and political movements.

True, We are aware that some will be found to take umbrage when We say that it behooves Us to concern Ourself with political affairs also. But every impartial judge must recognize that the Pontif cannot separate the treatment of political matters from his office as teacher of faith and morals. Moreover, since he is the advantage of the control of the con since he is the head and ruler of a perfect society such as the Church is, ma up of men and established among men, he must assuredly desire, if he to promote the security and liberty of Catholics in all parts of the world, to be on good terms with the heads of states and other civil rulers. Man naturally thirsts after the

checked. But the abuse and threats of all such shall have no power to move Us, for We are sustained by that admonition of Jesus Christ:

"If the world hate you know that it hated Me before you" (John xv. 18). After all what need is there to show the falsity of the envious charges made against the Church—that she opposed liberty, theyty theyst seignce, puts a which have been accorded to votive poses liberty, thwarts science, puts a drag on human progress? The Church does indeed condemn and deems worthy does indeed condemn and deems worthy of severe restraint that unchecked license of thought and action for which no authority, human or divine, is sacred, no rights respected, and which, undermining the foundations of order and discipline, are hurrying states to their destruction. This is not liberty, but the perversion of liberty. Sincere and gonine liberty, the liberty which but the perversion of liberty. Sincere and genuine liberty, the liberty which permits everybody to do what is right and just, the Church not only does not hamper, but she has ever proclaimed hamper, but she has ever proclaimed that it should be of the very broadest kind. Not less at variance with truth is their assertion that faith is opposed to science. On the contrary, faith is to science. On the contrary, faith is of service to science and that in no small degree. For, in addition to those truths which are above nature and of which man can have no knowledge but that derived from faith, there are many and very important, ones in the order. and very important ones in the order of nature to which human reason may attain, but which are perceived with much greater certainty and clearness when illuminated with the light of faith. As for the rest, it is absurd to set one class of truths against another, since both kinds proceed from the same source and origin, which is God. Why, then, should not we who are the guardians of Catholic truth, approve all the discoveries of genius, all the inventions of experimental science, every increase of knowledge, in short, whatever is calculated to promote the interests of the anniversary of As for the rest, it is absurd to set one

have the valuable assistance of your prudence and wisdom. For We are aware that your College has been principally given to us by the design and blessing of God in order that you by your advice and your labors may be of your advice and your labors may be of protect all that is true, just and right, precious aid in the administration of and to detect and reject all that is false. and to detest and reject all that is false, unjust and wrong, it is no less bound to show mercy and pardon to sinners, after the likeness of its Author, Who prayed for transgressors. For God, Who was in Christ reconciling the world to Him has decreed that principally through the Roman Pontiffs as the Vicars of His Son shall the ministry of reconciliation be continued and by their authority and judgment be administered. To think, therefore, that it rests with Us to conciliate the favor of any one is to judge insultingly and perversely of Our charge and office which binds Us to show fatherly kindness toward all.

We do not indeed hope to attain fully

two illustrious men. One of them, honored by your own suffrages during

the truth and the truth shall make you affairs. The other We Ourself have ong and intimately known to be adorned with the choicest ornaments of plety and doctrine and to have fulfilled with absolute diligence in every respect the daily charge of the episcopate. They

are:
Raphael Mery del Val, Titular
Archbishop of Nicea:
Joseph Callegari, Bishop of Padua.
What think you?
Therefore, by the authority of Almighty God, of the Holy Apostles
Peter and Paul, and by Our own, We
do create and publish Cardinal Priests
of Holy Roman Church, Raphael Mery of Holy Roman Church, Raphael Mery del Val and Joseph Callegari with the dispensation, derogations, and necessary and opportune clauses.

A SOLEMN PRIPARATION.

A YEAR OF PRAYER TO HONOR TER UBILEE OF A DOGMA.

Pope Pius X. issued last month an apostolic letter confirming the appointment of the Commission of Cardinals to arrange for a fitting celebration of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception. In this connection the Sacred Congregation of Rites recommends that special devotions in honor of the Immaculate Conception be held in all churches and chapels during the coming Man naturally thirsts after the truth, and embraces it lovingly and clings to it when it has been offered to him, but, on the other hand, the corruption of nature causes only too many to hate above all else the proclamation of the truth, for thus are their errors exposed and their passions checked. But the abuse and threats of all such shall have no power to on the eighth day of each month, or wherever legitimate reasons prevent

or low, enjoying the same privileges which have been accorded to votive Masses in honor of the Sacred Heart, celebrated on the First Friday of each month; that is to say, a votive Mass of the Immaculate Conception, having Gloria and Credo and one oration only, may be celebrated on any day except doubles of first class, or Sunday of first class, or a feast of the Blessed Virgin, or a privileged ferial,

that in those churches and chapels where the aforesaid devotions are per-formed on the eighth day of the mouth,

rubries to be observed in commendation of simplified double feasts.

The Sacred Congregation also discussed the approbation of the offices of the Irish martyrs recently canonized, of the feast of the Patronages of St. Vincent de Paul, and of the office of the Blessed Virgin under the title

ADVENT.

The season of Advent is to prepare The season of Advent is to prepare us to worthily celebrate Christmas or the anniversary of Our Lord and Sa-viour's birth. It is penitential and should be kept in a prayerful, recol-lected and mortified manner. Formerof all; and that We shall not shun labor or trouble of any kind to this end.

And as it is necessary and of the first importance for the interests of Christianity that the Pontiff be and be seen to be free and not subject to any power in the government of the Church, We do complain, as We are bound by the nature of Our Office and by the oath We have taken and as holy religion requires that We should complain, of the quires that We should complain, of the most grave outrage which has been inflicted on the Church in this respect.

| Church does the same year after year allow. But in this We are hindering allow. But in this We are hindering the holy season of Advent. How important that we comply with the spirit of these days! It is the bedestruction.

But, though entering upon this necessary conflict in the cause of truth, We are full of compassion for the foes and opponents of truth—We most lovingly embrace them, and tearfully comingly embrace them, and tearfully com-His birth on Christmas Day, to begin well with Him who is our beginning, that He may be our end. I am the Alpha and Omega, said Our Lord, that is, I am the beginning and the end. His penitential spirit, His voluntary mortifications and trials. His example, in mortifications and trials, His example, in a word, are to be the model for us. We cannot have a joyful Christmas-tide, unless we be pure, innocent, child-like, loving and confiding in Our Lord, and this can only follow after we have grieved for, repented, and made atonement for our sins, and thereby become reconciled with God.

Let our Advent, therefore, be penitential and our Christmas will be joyful beyond all earthly joy.—Bishop Colton in Buffalo Catholic Union and Times.

A Crime Against Christ.

over injustice of every kind; but as We have already said it shall be Our aim to strive after this end with all Our energy. And even though Our aspirations may not be fully realized, We shall at least, by the help of God, in strengthening the empire of truth among the good, and in extending to many others not badly disposed for its reception. shall at least, by the help of God, in strengthening the empire of truth among the good, and in extending to many others not badly disposed for its reception.

And now, Venerable Brothers, it is And now, Venerable Brothers, it is Our pleasant duty to apply Ourself to the task of adding new members to your illustrious college. This honor We have decreed to confer to-day on the confer make of the Eucharistic elements

> While we retain the power of rendering service and conferring favors, we seldom experience ingratitude.— La

DECEMBER 12, 1908.

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and to defend the Catholic Fa theological regulation of the was at once established by to sentatives they sent to the Trent. When Lainez (alread

Trent. When Lainez (alread to) their second general, rose prelates left their places might hear from a nearer when the second second second second training of time that

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Council Bellarmine became

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Sir James Ste

ents of that great assembly

ANNA HANSON DORSEY, **TANGLED PATHS," "FLEMMINGS,"

"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER XVIII.

IN THE SHADOW OF THE PALMS. In the soft splendor of a summer evening, musical with the flute-notes of birds, the play of fountains, and the whispering of leaves, while the sun flashed a line of gold along the crests of the distant mountains, tinting the of the distant mountains, drifting clouds and sparkling on lofty temple and ruined fane alike, Nemesius souls who, refusing to deny Christ, gave their lives in testimony of their faith. He had for some days designed. faith. He had for some days debated with himself if it would not be best to do so, but now she had of her own accord asked an explanation of what she had accidently overheard; and, al-though it gave him a bitter pang to acquaint her with the cruel realities of the persecution which they both might be called upon to share, he not shrink from the task. She was only child, whose life, except for the blindness that for a time clouded it, had been like a summer day; she had never beheld suffering, or telt pain, or even heard of violence, cruelty, or blood shed; and he feared that without some preparation her heart might faint terror, and the weakness of childhood give way to the horror that threatened nld the test come.

Seated close beside him, her head against his shoulder, and her hands clasped over his arm, she listened, looking far away into the golden glow, a sweet, wondering, half expectant look

apon her face.
"Does it make thee afraid, dearest?"

he asked, finding she did not speak.
"I am not afraid—oh! no: I was thinking. It may frighten father, if those cruel ones try to make me deny the dear Christus; but I will never, never do it—even if they kill Then He will know that I love Him more than my own life,"

answered, with simple fervor.

"And thou wilt behold the glory of
His countenance; He will crown the with everlasting rejoicing, and with His Holy Mother and the angelic hosts, noble army of martyrs and virgins, thou wilt live in His presence, and drink of the wellspring of His love forever, forever!" said Nemesius, whose countenance shone as if transfigured by the vision that filled his mind, and triumphed over the pain and outery of

She did not see his face—her head -but his words thrilled her heart with silent ecstacy, as love, winged by faith, bore her thoughts upward to a contemplation of the inexpressible joys he portrayed. Could it be that with to which He had given sight, she would indeed behold the divine Christus, His Virgin Mother, the holy angels, and all the resplendent hosts of heaven, and that He from His great ould welcome a child like her Would His Holy Mother, in her shining and crowned with stars, lead her robes, and crowned with stars, lead to Him, ("And show unto us the blessed Fruit of thy womb, Jesus,") and say: "Behold, my Son, the child to say: "Behold, my Son, the child to whom Thou gavest sight, who has loved Thee, and not feared to die for Thee?" And then would He bless her, and let her kiss the hem of His garment, and place her where she could forever see

"Is there no other way to Him ex-cept through death?" she presently

We only follow Him, my little one for He trod the same dread road before us, that by His Passion and Cross His Adorable Presence find there eternal re-

what wilt thou do without thy little maid?" she asked, standing in her childish beauty before him, with the meshes of her golden hair, making her

look already crowned.
"Do? Follow quickly, Our separation will be but for a moment," he

answered, with a strange, glad smile. Claudia nestled closer to him in full content, her innocent heart overflowing with thoughts of that Celestial City, whose light is not of the sun, but of the Lamb Wao dwelleth in the midst thereof—thoughts that spanned like a rain-bow the dark, cloud-veiled stream, whose bitter, soundless waters flow be-tween it and this mortal life.

At this moment a clear, sweet voice

floated like an echo through the silence, rising and talling in sweet inflections, coming nearer and nearer, until the words it chanted because distinguish-

"Our soul hath been delivered," it sang, "as a sparrow, out of the snare of the fowlers. The snare is broken, and we are delivered." (Psalm exxiii., 7.) Then, the singer passing on, his pice drifted into indistinctness and

It was Admetus, going from his twas Admetus, going from his work among the flower-beds. It was his way to retresh his soul by singing scraps of the sacred songs he heard at the functions in the chapels of the Cata-combs. Like a bird, he could not help singing: it was the voice of his heart full to overflowing with the joyfu anysteries of faith.

"That will be our song by and by, my little maid," said Nemesius, laying his hand upon her head, thankful that she was prepared for the hour of trial, and assured that her brave child-heart would not lose courage in its ordeal of pain; but even he could not fathouthe depths of its Christ-given love faith, and he prayed God to send His to strengthen and comfort her

when the time came.

Day had melted into purple twilight, through which the great tremulous stars softly glowed; nightingales fluted their lays to the silvery chimes of the foun-tains, and from the pines on the hill,

and the orange blossoms and sweet

Nemesius and his child; their minds filled with thoughts too sweet and solemn for speech, walked silently back to the villa. After supper, loving words were exchanged and farewells spoken; then, blessing her with fervor, he hastened back to Rome, to bear the Holy Viaticum to certain Christians mned to die on the morrow; to distribute alms to some newcom who had taken refuge in the Catacomb and were without food, and be ready to serve the Pontiff at the altar in morning. Symphronius had instructions how to warn him, should danger threat-

When Nemesius left the Mamertine the night was far advanced, and dark-ened by clouds which threatened a storm. Threading his way in the gloom storm. Threading his way in the gloom through narrow cross streets to shorten the distance, he was conscious that he was being followed. Several times re cently he had imagined that he heard footsteps behind him, but, thinking it might have been accidental, gave no attention to it; there was no mistake now, however, and, wheeling suddenly around, he confronted a man wrapped in a cloak, so dark that he was scarcely discernible in the surrounding gloom. His movement was so quick and unexcted, that the fellow had no time to

fall back, and almost ran against him. "For what purpose dost thou follow me, friend? Dost thou need help?' said Nemesius, in grave, kind tones.

"Aye, illustrious signor," stammered "I heard thou wert merciful to the needy; but I was ashamed to beg, and followed, hoping-

"To attract my attention? I will ask thee no questions; take this," Nemesius, dropping some silver coins into his hand; "and if thou art sore pressed again, come to me openly."

The man's dark, slender fingers close

over the silver, and with muttered thanks he turned away. "I must be more wary," he panted, as he ran more wary," he panted, as he ran through the darkness. "I could have stabbed him, but that would be going beyond my instructions, to say nothing of losing the reward I am promised, and perhaps my head." It was the Cypriot.

Again and again after this, Neme-sius fancied he heard stealthy footsteps near him when going on his errands of mercy at night to various parts of the city; often he felt a presence of some one unseen—by that keen sense, call it magnetism or what you will, by which ome organizations can feel even a pass ing shadow—but there was nothing visible whenever he turned, and he hought it might be the echo of his own

footsteps.

In the meantime Fabian sought by every means to divert his mind from still rested against his shoulder, and the apprehensions that tormented him, her eyes still gazed out into the golden and look again only on the sunny side and look again only on the sunny side of life, but without success; for haunt-ing forebodings attended him still, filling him with an unrest as uncontrollable as it was sad. him to the villa on the Avent ne with an impulse he found it difficult to resist; but he had not courage to go until he should become more accus tomed to the changed state of affairs

One evening he went to the imperial palace. The soft strains of double flutes and stringed instruments blended with the hum of conversation and a light ripple of laughter, as the gay, pleasure seeking guests, clad in festal attire and sparkling with jewels, moved through the splendid and luxuriously. appointed rooms. Stopped often to ex change salutations and a few words with acquaintances and friends of both sexes, Fabian's progress was slow towards the magnificent apartment which the Emperor and his court held state on occasions of this sort. At length he was near enough to see Lao dice — conspicuous as usual by the splendor of her dress and jewels, and children may triumph over the sting the pre-eminence of her beauty-re-and bitterness of death, and in His ceiving like a queen the adulation and flatteries of the groups around her ; she "Then I will welcome death if it glance of her superb eyes invited him lead to Him. But thou, my father! to her. She was in a gay mood, and what will thou do without the little cladate set and on a deadly lever, once on my way from Cyprus, and looks in upon me whenever he passes through tragedy.

All this so quietly and naturally I underlying upon me whenever he passes through tragedy. glad to see the only man in Rome whose wit was worth a tilt with her own; she also had a purpose, known but to herthe sun tangled in the self, which made his presence especi

ally opportune and welcome.

After the first greeting and interhange of pleasant words, flavored with satirical but polite banter, the group of gay adorers, who had been offering so dulously the incense of their homage sedulously the incense of their nomage to her charms, with ready tact with-drew, to avoid being cast into the shade by this more brilliant aspirant for her favor, giving Laodice the oppor-

tunity she coveted.
"Canst theu give me news of the beautiful blind child at the villa on the Aventine?" she asked in soft tones waving her peacock fan gracefully to

and fro with indolent motion. Claudia! she is quite well; I saw er the day after my return from Um bria. She grows more lovely every day," answered Fabian, startled by her question; for none, except her slave, the Cypriot, knew this woman better

than himself.
"Can it be true that her blindness is cured, or is the report to that effect but one of those rumors one is always

earing in Rome?" she asked.
"It is true," said Fabian, having quickly recovered his self-possession and ready tact. "She can see out of a pair of eyes almost as bright and beau-

He must be a most skilful physician

who cured her," she rejoined.
"Yes, the fellow is skilful; he cured e of a dreadful fever I got on a troopship once in my travels, and I recom-mended him to Nemesius. He brings his skill from the East, where he lived pany years; he also studied in the chools of Egypt. He is a strange, mysterious man, who comes and goes like a ghost. It all happened while I

was away in Umbria."

There was a baffled look in Laodice's eyes at this simple, straightforward statement. "What if, after all," she statement. "What if, after all," she thought, "the Cypriot has deceived

At this moment there occurred an unexpected interruption. The Emperor, having taken a fancy to seek amusement among the guests, espied pleasant lines are east, to its distinguished by the cliff in a little thread of a "goat held the death angel hovered with the Cavendish. As might be expected the olives in the garden, the wind brought spicy odors to embalm the night.

turning, Fabian made graceful obeis-ance, and stood waiting his pleasure. "Health to thee, since thou art still alive, which thy long absence inclined me to doubt! Canst tell me aught of thy Achates, our commander of the Imperial Legion?"

"I have been absent from Rome, Im perator, and have seen Nemesius but once since my return. He is looking nto his private affairs, I learn,' Fabian, with as indifferent an air as he could assume. "Truly," he thought,

"Fate seems pressing close."
"Aha! by Mars!" cried Valerian,
with a coarse laugh, "is that all? Can t be thou hast not seen the fair one of his choice, or heard of his soft dalliance the second nuptials? By the Bo Dea! she who has won Neme

be a paragon."

Fabian did not know that this was the inference Valerian had drawn from the esoteric expressions of Nemesius in their last interview, but he was not thrown off his guard; he only said:
"Nemesius rarely talks of what is in his heart; it is his sanctuary, and all it holds is sacred to him."

'A confidential matter, I see; but

why such secrecy, unless to make the revelation more splendid by contrast? Commend me to the silent for sur-prises," rumbled Valerian, from his short, fat throat. "Nemesius has his besides his romance. and looking into the affairs of his large estates, he blends duty with pleasure by visiting the prisons request; to see that those wicked dealers in magic, and conspirators against the State, yeleped the Chris tians, have their deserts. hatred drew the tyrants heavy brows together, and his visage grew purpl

at the very thought of them.

Laodice had stood, all in her superb beauty, silently watching Fabian's countenance, unobserved, as she imagined, in the hope of detecting some subtle, flitting expression, by which she might judge of the truth or falsity of his words; but it was inscrutable He was on his guard, knowing that her eyes were upon him; and now, as he turned towards her, he observed a strange glitter, like a spark of fire, scintillating in their depths, which boded no good-an idea confirmed by her words.

"It will please thee, Imperator, to learn that the beautiful child Claudia, is cured of her blindness," she said, in oneyed tones to the Emperor.

The little maid of the Aventinethe child of Nemesius! By Apollo such news is like the jewel in a toad's forehead, in times like these. Health to the little beauty! But tell us by what skill or magic the extraordinary cure was made!" he asked, with singu-

interest. "Fabian says by the skill of a famous Eastern physician," rejoined Laodice.
"He must possess the skill of Machaon himself, to give sight to one born blind. Is the report true?" inquired the Emperor, turning to Fabian for confirmation.

"It is indeed true, Imperator, to the joy of all who love her," he answered, feeling himself on dangerous ground.

"The pretty one is favored by the gods to be in such luck. I remember her as beautiful as Psyche. But I would hear more of the wonder-worker, astrologer, magician, or what, who cured her. By Fidius! if he can give sight to one born blind, he must able to bring the dead to life," said Valerian.

"Some go so far as to claim that he can, but there is a margin in all reports for exaggeration,"

"Where is he to be found? I'll give him his own price, however high he may rate his services, to go with me when we march against Sapor.'

"I can not tell, imperial sir. He was on his way to the East when he saw the child. He may return soon, for he comes and goes like a shadow. He cured me of a deadly fever, once

Rome. Should be appear again before the army moves, I will apprise thee." "Thou wilt earn my gratitude by so doing," answered the rumbling, imperial voice, as the General of the Prae-

torian Guard approached,—one whose claim to attention no Roman Emperor could afford to slight. Pabian almost drew a sigh of relief as the burly form of Valerian moved away. But he not quite through the narrow strait, in which, so far, he had skillfully avoided both Scylla and Charybdis. Laodice, however, determined to probe the affair further.

TO BE CONTINUED.

THE PASSING OF THADY.

By Maude Regan, London Oat, in Dona-hoe's Magazine for November, 1903. Thady's cabin, poor enough in crea-

ture comforts, is tucked away in one of the many windings of the prettiest road in Ireland, therefore in the World. The road leads ultimately to the sea, but pursues its course with leisurely in directness, as though it were of little consequence whether it attained its destination to day, to-morrow or next week, and when you have humored its fancy for doubling and twisting as often as I have, you won't think it matters

For if it takes its own time about bringing you those seven miles "as the erow flies," to the scarred cliffs against which the ocean beats in impotent wrath, it vindicates its every digression wrath, it vindicates its every digression in a manner entirely charming, and essentially Irish. And ever at the end of its windings—beyond the little by-way where of old the pilgrims wended to the holy well—beyond the little turning that leads one to the flowerturning that leads one to the flowerpaved, leaf-thatched thicket where the
"good people" featly foot it at their
moon-lit revels—lies that unexplored
mystery, the "say." In sun-kissed
heaving splendor my fancy pictures it,
—a lovely vision which I am curiously
leath to compare with an acquality loath to compare with an actuality

which must surely prove less fair. Half way down the road, measured from the little ivy clad inn where my pleasant lines are cast, to its ultimate

and gosson" path that scrables down At least it used to be Thady's, until

the "quareness in his chest which he had poulticed and against which he had pointieed and sorven are winter, developed into a galloping con-sumption that hurried him off into a specially lovely turn of the road leading to a very quiet, grassy churchyard, whither all this forbears traveled when

t was time to rest.
So although from old habit I call the cabin Thady's, his home is really out in the shadow of the ruined Abbey wall, and possesses this one advantage dear to the Irish peasant haunted by the fear of laying his bones in alien soil, that he lies among his own people.

"My mother, may the heavens be her bed!" "My father, God rest his soul!" How often have I heard poor Thady thus speak of those he was soon to join. Yesterday, little Patsy standing those to his mother's side made same prayer for Thady, with solemn childish eyes devoutly raised, "My father, God rest him!" and I saw Molly catch her breath sharply.
There are still moments when she almost forgets "Himself" is gone, most forgets "Himself" is gone, though the neighbors have begun to speak of her as the "Widdy O'Connor." The cabin is as neat and tidy as

bustting industry can make it. hardy flowers struggle up on either side of the door-step, and behind the house lies the potato plot in all of green leaf and snowy, gold-d blossom. So straight and even crested blossom. the furrows run that the plants seem to march in soldiery files, unbroken save where Molly and the children have been with their spades, "gettin the pitaties in agin

"And little I though this time twelve months, 'tis cryin' I'd ever be over so fine a crop," said Molly to me in a burst of misery when I came upon he

yesterday busy among the drills. When the doctor gave Thady his death sentence he found him at first in-credulous. "Never a soul belongin' to him had thought of dyin' under sixty," and Thady had no ambition to break precedent established by an honorabl line of long-lived ancestors. beneath the pitiless medical logic, incredulity yielded to doubt, and doubt conviction, Thady wasted of the precieus moments to sad e of the precieus mome idle repining. There were none

few of those moments left that it became a question of coping with the ost urgent needs of "Herself," and the little ones, of mending the thatch, and planting the crop and of abando ing those vaguer plans for their well-being, scattered further down the road was never to travel-the road to

sixty—and beyond.

How well I remember the day I saw him plodding drearily homeward from the fateful interview, a figure strangely out of keeping in Nature's setting of a splendid sun-filled morning of early pring. White clouds chasing one another across a sky, deeply, wonderfully blue; thrushes in distant thickets iping Nature's reveille; the gold of the primrose scattered over the distant slopes, and Thady, uncomfortably clad

honor of the doctor, going home to tell the verdict to Molly and the "childer." When I walked over to the cabin about sun-down the first wildness of Molly's grief was spent, and though despair looked at me from her eyes I despair looked at me from her eyes I knew she would never again fail Thady in his need. She told me "Himself was busy settin' out the pitaties going into the bare brown field, I found him digging with a feverish energy that

well brushed Sunday suit donned in

the while at his discolored pipe. He told me between puffs, wantin' to plant as many as ud put her over the winter and leave her maybe a sack or two that Peter Conlon at the store ud be glad enough to take off her. By next spring Patsy, the crather! 'ud be a great help to her, if they could manage to tide over the winter. All this so quietly and naturally I

sorely over-taxed his worn frame, puffing

ing interest in that potato plot -an interest only second to Thady's—that I never got to the "say." I could never pass by Thady, scant of breath and strong of soul, casting up row after row of orderly drills, each one a new

arrier in the way of that grim invader Want. Nor was it easier to go my way, when the last furrow planted, Thady took to the house easier in his mind, having done what he could to smooth the way for those he was leaving, and with arge confidence trusting the rest to God. It became my habit to drop in of an evening, and sit with him, chatting of many indifferent themes, and in the pauses of our talk his eyes would stray through the open window to the potato plot—a rolling sea of smooth brown waves, crested as the spring advanced with delicate foam of richest green.

I don't think after that first day, he and Molly ever spoke of the parting, in

evitable and imminent, whose shadow lay so heavy on their souls. As Moliy once said to me looking ou on the gray loneliness of her future, "Thady ud have the best of it;" and this conviction, hugged to her unselfish heart, gave her courage to speed him

on his way. Although I had realized in a dim sort of way that Taady's day were to be few the news brought by a neighbor's child, one July evening, that he was "goin' fast," found me strangely unprepared. When I reached the cabin, I found gathered in the outer room, with Molly in the middle, the group of friendly neighbors whom affliction never fails to ssemble in the dear old land.

Through the open door I could see Thady propped with pillows in a chair by the window, because it was easier to reathe so, and beside him Father John who had married him to Molly fifteen years before, young and strong and never to growill or cld. I do not think heim had carefully encised the numerthere can be many who come to travel-stained as the unworldly Thady. "He'il be with God and His blessed Mother to-night," Father John whispered brokenly to Molly as he beckoned

outspread pinions. With a love stronger than death Molly fought back the rising sobs and began in steady tones

the prayers for a soul departing.

"He'll know my voice best," she said, answering Father John's kindly remonstrance, and Thady on the border land lingered a moment held by the spell of the familiar tones. They never spoke of self, they never broke in sob or cry, but rose and fell with a sort of despairing intensity, as she followed Thady to the very edge of the world, and marshalled with splendid confidence the hosts of Heaven to help him on his

"Let the splendid Company of Angels meet thy soul at its departure, let the Court of the Apostles receive thee, let the triumphant army of glorious Martyrs conduct thee, let the crowds of joyful Confessors encompass thee, let the Choir of blessed virgins go before thee. No strangers they, to these simple rish peasant, but life-long friends to Irish peasant, but life-long for be counted on in time of need.

be counted on in time of need.

"Let thy place be in peace and thy abode in Holy Sjon," Molly prayed, striving with tear bright eyes to pierce the veil that hid the splendid abode

whose gate were wide for Thady.

One by one the frail strands holding him were parting; it almost seemed as though the earth and its cares had slipped quite away from Tnady, whose suddenly he groped his way out of the suddenly he groped his way out of the d quite away from Thady, when mists back to the world where Molly was to live out her days. With some-thing of their old light, his eyes turned from the window beyond which lay the potato plot, all golden in the mellow glow of sunset, to meet Molly's tense,

despairing gaze.
"They're coming up finely, glory be to God!" said Thady quite naturally, as the last strand snapped and calm and unafraid he drifted out to the Infinite.

THE JESUITS OF HISTORY AND FICTION.

LECTURE BY THE VERY REV. CANON O'MAHONY AT THE CATHOLIC CLUB. Cork Examiner.

We have much pleasure in publishing the following lecture by Rev. Canon O'Mahony, who was one of the ablest ecclesiastical scholars the diocese of Cloyne produced in the nineteenth century. We feel sure it will be read with avidity by many priests in Ontario and in the United States:

In English prose literature the number of authors is not large in whose works we cannot be sure of finding some express diatribe against, or some passing insult to, a great Religious Order, of which we as Catholics have good reason to be proud. Some of the assertions regarding the Jesuits amuse us by their grotesque absurdity, and others awaken stronger emotions their gross injustice. English anti Jesuit prejudice has its aspect, which is presented to us in Goldsmith's play of "The Good-natured Man," where Mr. Croker, the type of the average Londoner, lives in perpetual fear of Jesuit plots, and in real life it was exhibited in the declamations of Sir Harcourt Lees and the other bigots of the Catholic Emancipation period, nd more recently in the speeches in the House of Commons of Messrs. Newdegate and Whalley, one of whom said to have regarded the other as a Jesuit in disguise, commissioned by his astute superiors to make a salutary National prejudice ridiculous. The progress of enlightenment has made ny entertaining exhibition of this kind a thing of the past. But serious writers of name and influence, writers such as Macaulay, and Hallan, are Carlyle-to say nothing of those who write for yowedly nolemical purposes—continue to exhibit to a wide circle of readers a grossly untrue picture of the Order periodical literature of the day contributes to sustain the same traditional misrepresentation. In the larger reviews, after a certain definite inter val, the inevitable new article on the Jesuits, full of all the old prejudice, is sure to turn up like a circulating decimal on the regularly-recurring tune of a certain street musical instrument. But we live in a time which is not so favorable as past times were to the perpetuation of unverified and unveriable statements. The tendency to laborious investigation and criticism of the re-cords of the past—the materials of history-is a feature of the age we live in, scarcely less prominent than the ardour with which the study of ardour with the laws of nature is pursued. It is a tendency which the Church has, on the whole, good reason to wel-One of the most eminent writers of recent times has declared in a well-known sentence that what was called history in these countries for the past three centuries was, as far as the Church was concerned, one vast conspiracy against truth. now the spirit of research and the desire to communicate the results of research have successfully contended even against inveterate prejudice. A writer of history has now to reckon with a more critical and exacting class of readers than those of a past generation whose curiosity was satisfied by the lucubrations of the "Armehair historwhose only aim was by a manipulation of second-hand authorities and attention to style to construct a pleasing narrative which would confirm readers in their traditional prejudices. The mediæval period especially suffered from this class of authors who have not survived the scathing exposure of their methods in Maitland's "Dark Ages" and other similar works of research Readers of Cardinal Newman's lectures will not forget the famous passage of Robertson proving that religion in the Middle Ages consisted exclusively of ceremonial observances, by borrowing ous references to the interior worship and of their earthly way-faring so little of the souls. But now no intelligen man would think of seeking historical information from such writers of Hume

and Robertson, any more than he

would look for information on chemistry

victory of research and criticism over prejudice though noticeable has as yet been only partial and must be gradual. It is in the domain of ancient history where prejudices—racial, political, and religious-exercise the minimum of dis-turbing influence, that modern writers have been most successful in eliminating untrue pictures of men and institutions that have so long been accepted as historical. In Grotes History of Greece it is interesting to read his exposure of the uncritical methods of most preceding historians of that country in modern times. He shows (1) that the character of a statesman is often drawn from the assertions of a contemporary writer without any deduction for the known hostility of that witness: (2) he gives instances where the lampoons of comic writers, were gravely transcribed as exhibiting

a just portrait of the public men assailed; (3) he shows how large bodies of men — notably the professional teachers called sophists, were condemned in sweeping general proposi tions based on only a few individual instances. In short, he proved that what passed as the history of ancient Athens was a series of statements formed in utter defiance of the most elementary laws for evidence.

It is the object of this lecture to show that the notion of a Jesuit which the average Englishman has imbibed from the literature of his country, has been obtained by a perfectly similar disregard of the laws of evidence by accept ng without question the testimony of bitter enemies, adopting the caricatu of satirists, generalizing from a few observed instances. I do not intend this discourse to be regarded as a vindication of the Jesuits against the charges made against them. It is not they, but their accusers, that badly require to be defended. My remarks are intended to be not a vindication of the Order, but an indictment of their accusers, an exposure of the characters of their principal opponents, of the shameful methods by which they per-verted history, of the flimsy grounds on which slanderous imputations were based. It would be a more pleasing task to dilate upon the great which the Jesuits rendered to religion. to literature and burligation. But can only touch on that subject in very general way, and just as far as seems necessary for explaining the seems necessary for explaining the origin of the antipathy of which they have been the object. For I have undertaken to give not their history, but a history of the calumnies directed against them. In the year 1640 the Order completed the of its existence. Centenaries were not then as usually celebrated as in this age of ours, which will soon celebrate as in this age of ours, which will soon celebrate the centenary of everything. One province of the Jesuits availed themselves of the occasion to One province of the Jesuits publish a folio bearing the title of "Imago Primi Seculi Societatis Jesu" written in Latin partly in prose and partly in verse, from which, by the way, some modern writers who have won a

name for Latin poetry have borrowed

rather too freely. In this they cele-

brate the memory of their founders and

other distinguished members and dwell with not unjustifiable satisfaction on a

century's record of great achievements

But the story of those achievements has been since told in much more glowing

language by many a hostile pen. In some respects the society would not

suffer if its history were compiled solely

from historians who differ from them in taith and in the actual words of those

full maturity of their influence that the

Order was said to have no intancy.

First of all the founders of the Order

flung themselves with ardour into the

writers. So rapidly did they reach

great religious contest then raging principally in Germany, but also to some extent in other parts of Europe. The results must be told in the words of Ranke and Macaulay. "We we beaten on our own ground," says " We were "and stripped of a German historian, great part of our territory." testantism," says Macaulay, in the beginning of the century had carried all before it, was now stopped in its progress by the Jesuits and rapidly beaten back from the foot of the Alps to the shores of the Baltic. A great many districts were restored to the Church, and the territorial boundaries between the two religions were fixed, as they remained to the present day. Again, perceiving clearly one of the great wants of the time, they resolved to make the education of youth their own special province. They obtained possession of several universities, they established colleges, generally en dowed by princes, and those colleges were rapidly multiplied through every European country. Wherever a sufficient endownment was obtained they taught gratuitously both rich and poor. I prefer one more that their success should be told by unfriendly witnesses. "Their pupils," said the German his-torian already quoted, "learned more from them in six months than they would in two years from others, so that those who differed from them in faith recalled their children from their own colleges and sent them to the Jesuits."
No one will deny," says Hallam,
"that in classical scholarships the Order might stand in competition with any scholars in Europe." And Lord Bacon, who had narrowly examined their schools, says in 1620, in his De Augmentis Scientiarium, "Look at the schools of the Jesuits, there is nothing petter. When I see the industry and ability of these men, I must exclaim, 'Would that they belonged to us.'" The success of their colleges must, think, be to a great extent attributed

struction of an inferior man.

took one direction, it tended to secure

exposing gross misrepreser the Catholic doctrine. He ample of fairness to his adv example, however, that the of his order and his faith ollowed from that day to t Instead of inventing argu opinions and attributing opponents, he went straig representative writers, and in whole paragraphs. Inste ase had never been replied pains to find out whatever been given on the other sid ger, a German opponent, to his fairness and cando multifarious activity in Eu multifarious activity in Eutries did not exhaust the conew Order. The wide field ary enterprise remained, years after their foundar Xavier had carried the books of the control of the state of the stat Cross to the frontiers of converted nearly a milli whom he had preached languages never before Edinburgh Review, sums in very striking languag days of Paul of Tarsus mankind exhibit no oth soul borne onward so through distress and dang most appalling aspects."
continued by Ricci, whafter a long struggle wi in entering Pekin, over judices of the Chinese by tical and astronomical kn funeral procession passes streets of Pekin attended of his converts to a ma especially in his honor b of China. Before the first century about the had at the cost of the of their members laid the tian State, which has of Paraguay for ever men a society formed from age tribes, and fi the appliances of ci governed without the punishment or imprison hundred and forty year famous Portugese state bal, succeeded in blott that bright creation of and charlty. The stor most interesting reading briand's account in his tianity may be special In order to accomplish they had in view they ial vow to renounce as as it is possible for the lignities of the Churc tined to serve so well prising that this rare zeal, self-devotion, a tracted admiration. Sovereign invited men to his Court, and appreachers and conf heir influence confir Amongst the body of Protestant writer, G year 1623, the Jesuit oute on account of th lives and their disint ing gratuitons educatheir position on re centenary. But dow their foundation the with unexampled op Human nature woul higher level than it h if such a transcender ence the Jesuits had close of their first o cite antipathy and pathy did not soor felt by calumny felt by calumny Among those outsi dium theologicum v very intense again Catholicism who h umphant progress of recovered so much said Melancthon, These horrible Je vance of our reli not be one papist some evil genius these brawlers. V society might per like what two Voltaire wrote in his friend Helveti destroyed the Jest Christianity in child's play to stated honestly t pathy. Had he ater he would h of pretending founded solely or that were attribu the Church the rivals in education ping them, rouse mity of the univ not be said that ereigns and tho ance of carping to the profound and original idea of should have been their general, Lainez, who determined that men of first-rate ability should be appointed to teach even the elementary classes. It was a plan that would ensure the proper expansion and development of many a youthful mind, which would be stunted by the routine inwas a plan that certainly did not ad mit of being copied, and that must have been kept up with difficulty by the society itself. But as might have been expected, the whole course of education

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and to defend the Catholic Faith. The and to defend the Catholic Fath. The theological regulation of the Jesuits was at once established by the repre-sentatives they sent to the Council of Trent. When Lainez (already reterred Trent. When Lainez (already referred to) their second general, rose to speak, prelates left their places that they might hear from a nearer distance. The limitations of time that were enforced against other teachers were discoved with in his case, and the presipensed with in his case, and the presients of that great assembly adjourned dents of that great assembly adjourned its debates during his temporary fits of illness to secure the advantage of his presence. During the remainder of the century after the celebration of that Council Bellarmine became the chief controversial theologian of those polecontroversial theologian of those pole-mical times. We may judge of the ad-versaries he had to encounter when we see that each of his treatises opens with a number of chapters devoted solely to exposing gross misrepresentations of the Catholic doctrine. He set an example of fairness to his adversaries, an example, however, that the opponents of his order and his faith have never followed from that day to the present. Instead of inventing arguments and opinions and attributing them to his opponents, he went straight to their representative writers, and quoted them in whole paragraphs. Instead of assuming that the arguments he was about to use had never been replied to, he took pains to find out whatever answers had been given on the other side. Heidegger, a German opponent, bore witness to his fairness and candour. But this to his fairness and candour. But this multifarious activity in European countries did not exhaust the energy of the new Order. The wide field of missionary enterprise remained. Within ten years after their foundation, Frincis Xavier had carried the banner of the Cross to the frontiers of China, and converted nearily a million people to whom he had preached the Faith in languages never before spoken by a European. Sir James Stephens, in the European. Sir James Stephens, in the Edinburgh Review, sums up his career in very striking language. Since the days of Paul of Tarsus the annals of mankind exhibit no other example of soul borne onward so triumphantly through distress and danger in all their this work was most appalling aspects." His work was continued by Ricci, who succeeded, after a long struggle with difficulties, alter a long struggle with dimentities, in entering Pekin, overcame the prejudices of the Chinese by his mathematical and astronomical knowledge. His funeral procession passed through the streets of Pekin attended by thousands of his converts to a manuscleum given streets of Pekin attended by thousands of his converts to a mausoleum given especially in his honor by the Emperor of China. Before the close of their first century about the year 1610 they had at the cost of the lives of several of their members laid the foundation of of their members laid the foundation of of their members laid the foundation of that unexampled specimen of a Chris-tian State, which has made the name of Paraguay for ever memorable. There a society formed from converted sav-age tribes, and furnished with the appliances of civilization, was governed without the aid of capital punishment or imprisonment for one punishment or imprisonment for one hundred and forty years, till the infamous Portugese statesman, Di Pom-bal, succeeded in blotting out forever that bright creation of enlightened zeal influence confessors. Nor vass

Amongst the dealits are in great repute on account of the same than the secretary. But down from the dated distinct the secretary. But down from the dated distinction on reaching the first century of the first century of the first century. But down from the dated distinction on reaching the distinction of their formation of the dated their foundation they often and above the distinction on reaching the distinction on the distort of their first century of the distinction on the distort of the distinction of the distort of the dis and charlty. The story of the decline and fall of the mission of Paraguay is some evil genius had not introduced these brawlers. Would that the whole society might perish. (How curiously society might perish. (How curiously like what two hundred years after Voltaire wrote in a private letter to his friend Helvetius "When we have destroyed the Jesuits the extinction of Christians." Christianity in France will be but child's play to us.") Melancthon stated honestly the reason of his antipathy. Held he lived some centuries pathy. Had he lived some centuries later he would have learned the art of pretending that his aversion was founded solely on the moral doctrines that were attributed to them. Within the Church the success of their new rivals in education, who were cutstrip. ping them, roused the jealousy and en mity of the universities. And it need not be said that the favourites of sovereigns and those who possess their confidence will always have an abundance of carping critics. What a cabal

sion to the political doctrines of Mariana, S. J., the historian of Spain, and me other Spanish members (doctrines which are the same as those adopted by the English Parliament at the expulsion of James II), partly also by the de-sire to restrict the Papal authority which bestowed special privileges on the Order contrived its expulsion from the greater part of France. But in ten years they were restored. The plea that they rendered a public service to France by educating four hundred thousand Frenchmen had weight with Henry IV., who restored them, and was munificent patron of theirs all his ce. When their superiors waited on the King to express their gratitude, Henry made a remarkable reply. "I found," he said, "that those who were most earnest in dissuading me from re most earnest in dissuading me from re-storing you were the Huguenots, who differ from you in faith, and certain bud ecclesiastics." And his Majesty added, in language more vigorous than conventional: "I see there are a great many who calumniate you; if all who calum niate had their tongues cut out there would be a good many in the world un-able to speak." The trenchant classification of the enemies of the Jesuits given by Henry IV. received a striking illustration not long after when they were expelled from Venice for siding with the Pope during the temporary dissension between him and the Vene tian Senate. When the quarrel was over, while others were restored from exile, a decree of perpetual banishment (destined, however, to be afterwards repealed) was pronounced against the esuits at the instigation principally of Paul Sarpi, better known as Fra Paolo. Now, who was Paul Sarpi? It you look to any English source of information you will see his merits extolled in language which may be summed up by saying that he was a compound of all virtues and all learning. This is not the occasion to discuss nis greatly exag-gerated literary merits. I will only say that though Macaulay, as may be seen in his biography, is loud in praise of his style of writing, the Italians have never classed him among their standard authors, and describe his style as harsh and involved. But for our present purpose it is enough to say that he was beyond all doubt of that class of ecclesiastics that Henry IV. described in the quotation just given. He was a Friar of the Order of Servites, but denied and disbelieved the doctrines the Church of which he pretended to be a member. This is attested by his own letters, which some persons to ex-cuse him maintain to have been intercuse him maintain to have been interpolated, but without the shadow of proof. It is attested also by an extant letter of Bishop Bedell, of Kilmore, then chaplain of the English Ambassades of Venice. Paul Saraj he says is dor at Venice. Paul Sarpi, he says, is altogether ours. Lifelong hypocriss and profanation of the Sacraments is not the only crime that this man must be charged with. His book on the best method of governing the Venetian Colonies contains the most atocious and cruel maxims of despotism. Our national poet, Moore, alludes to him in his Poem on Venice—refers to his pernicious influence on the State—

"Thy perfidy still worse than aught."

the Jesuits affords a melancholy illustration of the blinding effect of hatred.

"He that hateth his brother, says the Apostle, walketh in darkness and knoweth not whither he goeth, for darkness blinds his eyes." One need not despair of the triumph of truth over falsehood when we find that in our own day the most hostile writer that refers to this libel admits its apocryphal character. But that is a progress which has been made during the last quarter of a century. About twenty-five years are it tury. About twenty-five years ago it was quoted as authentic in several English periodicals, amongst others in Charles Dickens' All the Year Round, in which copious extracts were given.
Dr. R. R. Madden, of Dublin, a gentleman who had made a special study of several important historical questions, wrote to Dickens, enclosed a short essay demonstrating the spuriousness ance of carping critics. What a cabal should have been formed against them and that they should have been expelled during their first century from three European countries (as they have three European countries (as they have been since from all in succession) is a phenomenon, which ought surprise no phenomenon which ought surprise no that works had been written professing one, and no profound augury is required to discover its cause. Their expulsion from Holland, where Protestant influence had become a readminant. panegyrists, who tell us that he makes his readers better men, more charitable, caus for no special comment. The Parliament of Paris, influenced partly by the university, partly by their averby the university, partly by their averby the university of the

mean and ignoble." But his conduct in refusing to let his deluded readers know that the libel with which he entertained them might possibly be not control of Grand and over, to learn those letters over and over, to learn create an epoch in French prose litera-ture. Such was the man who, having been an intimate acquaintance of the leading French Jansenists, was the leading French Jansenists, was induced to write against the Jesuits in the interests of Jansenism. What was Jansenism? I must say something about it, and yet must avoid inflicting on you a detailed and technical exposition. Called after Jansen, or Jansenius, a Dutch divine, who was Bishop of Ypres, after submitting a work that he Ypres, after submitting a work that he had in manuscript and which afterwards proved full of dangerous doctrine to the independent of the line. to the judgment of the Pope, with the publication of his book Jansenism came forth into the light of day. The Jansenism senistic movement may be briefly de-scribed to be an attempt to obtain recognition within the Church for Calvin-istic teaching regarding the free-will of man and Divine Grace. There was no free-will, it was lost to man by thefall of Adam. Grace acts irresistibly. Transgression of a commandment is a sign that the transgressor had not got from God grace that would enable him to observe that commandment. Transgression, whenever it occurred, was at once inevitable and at the same time sinful. Christ died not for all men but for a chosen few; for all the rest of mankind salvation was a strict impossibility. Such was the gloomy creed of Jansenism. It made man an automaton—a machine—by taking away freewill, the essential basis of moral responsibility. It made God a merciless tyrant, Transgression,

his talents in defending. Of him more truly than of anyone else must it be said that he "to party gave up what was meant for mankind." His defence of the party was set forth in his celebrated "Provincial letters." The dishonest design of this work becomes apparent on the most superficial examination. He commences by declaring his readiness to condemn wherever he nts readiness to condemn wherever he finds them the five propositions condemned by the Church. Then we find him proceeding at once with great dexterity to defend the first of them stated in a verbally different form which involved the doctrine of a necessary sin—an act at once unavoidable and yet culpable. Conscious of the difficulty of reconciling his readers to such an outrageous paradox, he is glad to turn to a more congenial subject. From the vulner able points of Jansenism he sought to divert attention by plunging into a totally different subject, the moral teaching of the Jesuit theologians. It was an application of the time-honored maxim, "No case, abuse the plaintiff's rney." Pascal was a layman had not studied theology, but attorney. quotations—what purported to be quo-tations—were furnished to him by his friends for the purpose of persuading the public that the Jesuits had lowered standard of Christian morality by their decisions on cases of conscience. Their exquisite grace of style, caustic

mean and ignoble." But his conduct in refusing to let his deluded readers know that the libel with which he entertained them might possibly be not as true as Gospel, stamps him as one eminently fit to be classed with his own eminently fit to be classed with his own eminently fit to be classed with his own entertained them work, "Imago Primi Seculi," already alluded to as having been published in 1670, claimed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that the perlished in 1670, claimed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that wond washed that the perlished in 1670, claimed that wond washed the place in French literature. Gibbon, who may be a postrophizes as "The though, as I have already shown, he was answered, and Bayle affords eviltance that the answer created are action dence that the answer created are action of employing that weapon of against the Letters. Not a circumstance is mentioned above, or at least most of them, ought to have been known to one possessing his intimate knowledge of the reign of Louis XIV. It is said that Macaulay often travelled a hundred that washed the perlished in 1670, claimed that washed the perlished in 1670, claimed that washed the proposition of the perfection of the perfe already alluded to as having been pub-lished in 1670, claimed that the per-lished in 1670, claimed that th a bitter opponent. Bishop Joseph Hall, a Protestant prelate of the time of James the First, wrote from the Continent in 1610 that Jesuit Colleges were multiplying everywhere; "Idon't know how it is." he says. "The more maledia. Pascal's testimony and concealed every circumstances which could render it suspected, abused the credulity of their readers. 1. Pascal came for ward, as I have already shown, to defend a subterfuge. He makes a profession of faith in the Church in one letter, and in the next proceeds to defend the principal error that he knew the Church had condemned. 2. In Bayle's article on Pascal, proofs are given that his own Jansenist friends regarded him

some task. The same Bayle quotes a contemporary writer, whom he describes as a sharp critic, as holding that the reply of the Jesuit, Pere Daniel, completely demolished the Provincial Letters. Voltaire, in his "Siecle de Louis XIV." declares that the letters rested on a false foundation. 3. A commission appointed by the Parliament of Aix in Provence pronounced the letters. It made God a merciless tyrant, Who punished for the non-observance of Commandments, which He would not enable man to observe—a tyrant more cruel than Pharaoh, who expected bricks to be made without straw. this terribly defamatory paragraph. It would be a literary treat to read a dissection by Macaulay of any Jacobite author who should have ventured to

ity beyond suspicion and unanswered, though, as I have already shown, he the character of De Pembal, who express any Bayle affords evithat Macaulay often travelled a hun-dred miles to verify a small detail in a description in a battle or siege. In a bitter opponent. Bishop Joseph Hall, a Protestant prelate of the time of James the First, wrote from the Continent in 160 that Jesuit Colleges were multiplying everywhere; "Idon't know how't is," he says, "the more maledictions these men receive the more they prosper." But, as I have arready remarked, the vituperative literature directed against them perished as rapinly as It was prenaced—by its own inherent dullness. But soon an antagonist of a very different stamp—a alumniator of genius, as he is appropriately called by Chateaubriand—was to appear, in whose work calumny we to live enshrined. This was Pascal, undoubtedly a man of genius, one of the even would be a strictly and the strictly of the complete of the control of the c avoiding all references to authorities to bear out his libels, Macaulay was wiser testing them, or comparing them with the replies on the other side, but transfer them unchanged to your pages, and you have a historical portrait complete!
A brief examination of two specific accusations will place the three unscrupulous critics in a still more humiliating position. The first is the well-known imputation of holding the tenet that the end justifies the means, that is to say, that when a certain end is good say, that when a certain end is good any means whatever may be employed to obtain it. Some have believed this imputation through mere prejudice, other profess to justify it by a quotation from Jesuit works of theology. The passage quoted is "Cui licet finis licent et media," a harmless truism found in writers on moral subjects who wrote before Ignatius of Loyola was born. Without a shadow of support from the as having a tendency to inaccuracy of statement, which makes Bayle (no friend of the Jesuits) say that an apologist of Pascal would have a trouble-some task. The same Bayle quotes a before Ignatius of Loyola was born. Without a shadow of support from the laws of grammar or the ordinary rules of interpretation the word "media" is translated "all means" or "any means whatsoever!" A little knowledge of Latin would have saved anti-Jesnit critics from many an unpleasant Jesuit critics from many an unpleasant exposure. Some years ago a writer of an article in the Quarterly Review by an article in the data can article in the data can always the ludicrous blunder of translating the Latin adverb "Late" by the English word "latently" trium the English word "latently" trium phantly exposed to his own satisfaction at all events an iniquitous principle of the Jesuits hitherto undiscovered. I eed scarcely inform you that Jesuits, need scarcely intorm you that Jesuits, like all other Catholic theologians, teach that there are certain actions "intrinsically bad," that is to say, "bad under all circumstances" and

Jesuits! The most remarkable offender in this respect is Lord Macaulay, in his History of England and Essay on Ranke. In the first volume of the former work he takes, or rather makes, an occasion for introducing an episode on the Jesuits. It consists of a paragraph extolling in almost extravagant language the zeal, the ability, and literary merits of the Order, and of another paragraph it is charged with holding a sys em of morals which would justify any crime that may be thought expedient. We look to the foot of the page to find the authorities for the statement. expedient. We look to the foot of the page to find the authorities for the statement in the text. In all other important occasions authorities are ostentatiously displayed. But here each atrocious imputation is introduced with some of the following phrases, "It was said," "it was alleged, and not without reason," "it was reported!" To show that there is no exaggeration I will read for you this terribly defamatory paragraph. It m," tical unanimity of the Bisnops in their support was never manifested more clearly than when opposition to them It was flercest during the Pontificates of dis-Clement XIII. and Clement XIV. Whatever odius character the bigot choses to attribute to the Jesuits must be attributed also to the Bishops of the author who should have ventured to construct a character of the hero of his prose poem, "King William," beginning each defamatory sentence with, "it was alleged," "It was reported," etc. Macaulay did not wish to say that he had literally no proof of his allegations over the

be attributed also to the Bishops of the Catholic world. This anti-Jesuit pre judice has exercised a debasing influence on the moral and intellectual faculence on the moral and intellectual faculties. It has led them to glorify systematic hypocrites like the Jansenists who remained in a church that had repudiated them in the most formal manner, and who had not the honesty to separate form it like Luther and Claim. It wish to say that he had literally no proof of his allegations except the authority of Pascal, and he artfully ac-cumulated allegations, assertions, and reports, trusting that the reader's prereports, trusting that the reader s prejudice or inaccuracy of mind would cause them to be regarded as proofs.

He then mentions Pascal as an authorate from it like Luther and Calvin.

ecuted hundreds and imprisoned thou-sands without a trial. Nor can the intellect receive as historic truth whatever has been acquired by methods in flagrant contradiction to those laws of evidence, which we apply in judging of contemporary and everyday occur-rences. Again I repeat this prejudice tends to moral and intellectual debase-ment of those who cherish it. Involuntarily one thinks of the sentence of degradation in the The Third Chapter of Genesis—"Thou shalt walk upon thy breast, and shalt eat earth all the days

It is satisfactory to observe that the days are gone by when there were persons to be found within the Church to countenance in any degree the perse-cution and calumny which the Order underwent from those outside its fold. One sentiment now pervades all mem-bers of the Church, and that is a senti-ment of veneration for the illustrious Order that rolled back the tide of relig ious innovation of the sixteenth cen-tury, defended the fifth from the profersor's chair in the universities, pro-fessed that faith on many a scaffold, united learning with religion, and created in the depths of the South American forests the only specimen of a truly Christian state that the world.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1990.

Relitor of The Catholic Record, adon Out.

Sir. For some time past I have read stimable paper, The Catholic Record, cogravulate you upon the manner in matter and form are both good: and a Catholic spirit pervades the whole. refore with pleasure, I can recommend he faithful.

sithful.

ng you, and wishing you success.

lileve me, to remain.

Yours faithfully in Jesus Christ,

† D. FALCONIO, Arch, of Larissa
Apost. Deleg.

LOYDON, SATURDAY, DEC. 12, 1903.

THE CONFESSION OF SINS.

Is the Confessional an un-protestant institution? Is the introduction thereof into the Church of England at the present day an innovation made by traitors to their religion in order to subjugate it anew to the authority of a usurping Pope, and with a view to bring that Church back again to submission to the Roman Pontiff?

The Low Church section of the Church of England are constantly asserting all this to be the case, and it is one of the chief complaints against Ritnalism which are made by that party, which brands the High Church people with the accusation that they are "Romanizers."

In view of the discussion of this subject, which is kept up continously in the British press, it is interesting to note the trend of German Lutheranism in regard to the same matter.

The Reichsbote, the official paper of the Prussian Government, and the organ of the Lutheran "Evangelical Synod," has treated of the Confessional recently in a way in which we might expect from an orthodox Catholic journal, so plainly does it maintain the necessity of Confession, and the authority of the Chris tian priesthood to forgive sins.

That journal says in a recent issue "What our Church to-day needs, as much as we need our daily bread, is the revival of private Confession. Whoever has a long experience in the care of souls, knows that our Church is full people who should go to Confession. and also of such as would gladly go.

"Not only may it be said of the murderer and perjurer that peace deserts him unless he confesses his crime to men; but there are thousands who are persecuted by their past life as by a spectre. They may wash away the dark their book of life by tears of blood if they will, but their conscience remains sore, and their souls sick. The word of forgiveness is missing, the word of God from human lips, the promise of God communicated to the person of the repenting sinner. And why would such people not go to their ordained confessor ?'

The writer then advises such stricken souls to go to a pastor who is holy and sanctified, and in whose discretion one could have full and entire confidence, and to whose silence one could entrust one's past life as unto the silent tomb. He continues :

"What these want is a house of rewill stand by them with his counsel in combats.

'Where shall a father send his son comes home from a dangerou world broken and downcast in soul and Where is the Samaritan to body ? oil and wine into his wounds Where shall a mother send her daugh where shall a mother sent in the daughter who has perhaps sadly experienced wounds and pains of the soul which no shange of air or climate will ever heal?

Alas! if there were a Bethany to which Jesus would come, or a Siloah where the Lord would ask the stricken "Wilt thou be made whole ?

'There are truly 'homes' for the fallen ones, but these are not what we need and want. What we need is an institution for all which will repair the oody, but above all things and mainly will take care of the soul. honse wherein dwells the Holy Ghost with His sound doctrine, with sound life and sound regulations—a house of prayer with a confessional, to which,

Opposition to the Confessional is one of the charactaristics of the Low Church or Calvinistic section of the Church of England, in common with the sects which delight in designating themselves"the Evangelical Churches." The followers of John Kensit still proclaim themselves Kensitites, after the notorious bookseller who was killed by a blow from a chisel thrown at him while he was addressing an audience of workingmen against what he was pleased to call the Romanizing tend-

encies of the High Church or Ritualstic party in the Church of England.

We are at a loss to account for the contention of the Evangelical party that Confession is an un-Protestant practice, or that its use in the Church of England is peculiarly Catholic or Roman, or that its use is to be regarded as tending to Romanize a Protestant Church. It is true that the sacrament of Penance, with its concomitant Confession, had fallen into disuse in the Church of England, but the use of Confession is essentially a part of the Church of England, as it is not only recommended, but is strongly urged in the Book of Common Prayer under various circumstances, as especially in the order of the Visitation of the sick, and before the reception of the Communion, also it is implied in the power of forgiving sin which is claimed to be conferred on "priests" in the form of ordination. The majority of Anglicans appear not to be aware that this is the case : but it is none the less true, as they may easily verify for themselves.

The Lutheran Confession of Faith is also plain in regard to the utility of Confession, though in the American Manual it is stated, after the eleventh article of faith, that the Lutheran churches "declare it void of Scriptural authority," and that the Scripture does not command it, inasmuch as it is merely "a custom of the Church which in the case of true penitents may tend to tranquilize the conscience."

From the quotation given above from the Reichsbote it will be seen that the mother Church of Lutheranism is an xious to restore Confession as a gen eral practice among the votaries of that religion. Surely this is an acknowledgment that the novel religion which swept away the practice while adhering to the theory of Confession, introduced a corruption into religion, while it made the pretence that it was restoring corrupt Christianity to its original purity.

Thus we have the two Protestant sects, which number together probably one-half of the entire Protestant world, admitting the utility of Confession, and with more or less positiveness the power of absolution possessed by the priest. The American Manual declares that intending communicants are accustomed to visit the pastor in his house, or some other suitable place," the purpose of this visit being to "seek forgiveness of sin and to amend their lives." "After this, questions embodying a confession of sins and reliance in the Saviour for pardon are proposed by the pastor, and answered affirmatively by all who feel able thus to reply."

The twelfth article of the (Lutheran) Confession states positively that "the Church ought to grant absolution to such as manifest repentance."

The absurdity of the Low Church ontention that true Protestantism repudiates Confession and priestly alsolution is clear from these facts, which are not to be gainsaid.

We have before us the summary of a debate in the British Parliament on Ritualism, which is authentic, but we clared that the "conduct of Episcopal immoral and disgraceful."

left in at the Reformation."

This evidently refers to the Confestreat, and a prudent pastor to whom they can confide their troubles, who ism rejects the Confessional as an f Belfast, commenting on the same depate, said :

"We Presbyterians have always aintained that the root of the evil is he imperfectness and incompleteness of he English Reform. The prayer book ontains much of mediæval sacerdotalm, and did so in the interests of comrehension. . . . It is amusing to utsiders like ourselves to read the ex uses and explanations made by some piscopalians, as that all this is the ork of a secret society, Jesuits plottng the ruin of the Church. No, no, entlemen, your priestism and sacranentarianism was kept in at the Re-ormation, and is now ripening its poisonous fruits."

Confession of sins is a divine ordinof sanctification for mankind.

-The reasons why Catholic countries are more moral than Protestant counries are: First, that in the former the Church insists on the religious edcation of the young; second, that the people's sense of the turpitude of sin s cultivated by means of a training in the examination of conscience; and, third, that the people go to Confession.—Catholic Columbian.

THE SCRIPTURAL CANON.

"Truth-Searcher" of St. John, N. B.,

1. Of what authority are the newly discovered manuscripts found in Egypt in 1897 and 1898, to which the name "Logia Christi," or "The Sayings of Christi," has been given. Christ," has been given.

2. By what authority were the books

of the New Testament, as now received decided to be the Word of God, to the exclusion of many writings which are

3. Where may an authentic copy of the Logia Christi be procured?

Answer. 1. In regard to the newly found manuscripts called the "Logia ' we have to say that it pertains exclusively to the Church to decide on the authority of any books or writings laying claim to be God's Word, or to be a revelation from God. The Catholic Church alone was instituted by Christ with the authority vested in its pastors to ' preach the gospel to every creature.' and to teach all nations all things whatsoever Jesus had commanded. (St. Matt. x, 27; xxviii. 19-20.)

On St. Peter, primarily, and on the other Apostles, secondarily, Christ founded His Church, which is called in Holy Scripture "the pillar and ground of truth." Hence, we cannot give to any book or writing the authority of Scripture, unless the Catholic Church has accepted and defined it as such.

The four gospels, and the other canonical Scriptures contained in the New Testament are to be received as God's Word because the Catholic Church so receives them.

The "Logia" of which our corres pondent speaks were discovered at Oxyrynchus, written on parchments believed to have been made in the first century. They lay no claim to having been divinely inspired; but they pro fess to record savings of our Lord which were current at the time when these records were written.

These sayings resemble to some extent many of the sayings which are found in the New Testament, but several of these are entirely new, and others differ considerably from similar sayings found in the New Testament, or quoted by early Christian writers.

The New Testament is the authentic record of the life of Christ which comes assuredly from the first century, and was written in a considerable part by Apostles, and in part by their companions and disciples.

The various books of the New Testament are referred to and extensively by numerous Christian, and even by heretical and pagan writers, as being assuredly the authentic record of Christ's life and of the early establishment of the Christian Church; and as such the Catholic Church receives them, declaring that "the books of Holy Scripture as enumerated by the Council of Trent are sacred and canonical, and divinely inspired."

It is evident that these characteristic evidences of authenticity, truth and inspiration are not found in the socalled "Logia Christi."

Their authenticity cannot as yet be said to be demonstrated, and this may never be demonstrated. But even if it regret to say we are uncertain at this were proved that they were written in ment of its precise date. We be- the first century, it cannot be inferred lieve, however, that it belongs to the either that they were written by any year 1898. Sir William Harcourt de- Apostles, or by companions of the to Christ in some localities at the period practices. It is evident, therefore, to which the manuscript belongs, and that the Low-Churchites are completely that these sayings were collected in a spirit of piety by some devout Chrisism rejects the Confessional as an tian for his own instruction and the inimmortal institution peculiar to struction and edification of others, Popery." The Presbyterian Witness without any intention to pass them upon mankind or the whole Church as the Word of God.

The Logia may probably be regarded as a private book of piety, so far as it shall be found not to run counter to anything contained in Holy Scripture; but it cannot be looked upon as having the authority of Scripture, which alone is authoritatively given us as being truly God's Holy Word. We cannot conseive that the Logia can ever attain higher authority than this which we have indicated.

2. In answer to our correspondent's second question, we have to say that in Independently of the authority of the early ages of the Church's existcripture whereby it is provable that ence there were sectaries, such as the Gnostics, Ebionites, Nazarenes, Cerunce, the facts and quotations here inthians, etc., who corrupted the Scripgiven throw great light upon the use tures, somewhat as more modern herefulness of the holy practice as a means tics have done. The sects named even propagated spurious volumes to which they falsely attributed the name of given to themselves. Among these writings were false gospels, visions, etc. One of these was called the "Gospel of the Infancy of Christ" another was the Gospel of the Hebrews, which is supposed to have been identi-

or nearly so. These writings were never recognized by the Church as authentic, or as of any authority in the Church, any more than the Book of Mormon which was written by Joe ans and other Protestants, except a few Smith, the Mormon prophet, who foisted it upon the Mormon Church as a revelation from Heaven.

There are other writings which belong even to the first age of the Church but which are not a part of Holy Scripture, not having been accepted as such by the Catholic Church, though it is known that they are authentic as writings of the early Christians, and even of some who are reckoned as Fathers of the Church. Among these we may mention the epistles and other writings of Clement, Barnabas, Ignatius, Papias, etc. Among these, the writings of Papias and some others, as a whole, have been lost, only some fragments remaining which are known only by the fact that they have been preserved by having been quoted in the works of more recent writers.

The exclusive right and office of the Catholic Church to decide what books are inspired is plainly asserted by the Doctors of the Church in all ages. Among these may be quoted St. Augustine, the great Bishop of Hippo, who in the fourth century said: "I would not believe the Gospel, if the authority of the Charch did not compel me to do so." Hence, on the authority of the Catholic Church, the books constituting the canon of both the Old and the New Testament are to be received as inspired, and books which set forth a spurious claim are to be rejected.

3. In reply to the third question, where the Logia may be obtained, we have to say that it has not as yet been published in full, but it is expected that it will be issued in 1904.

OUR NEW VICAR-GENERAL.

We offer hearty congratulations to Rev. J. E. Edw. Meunier, P.P., Windsor, Ont., on his appointment as Vicar-General of the Diocese of London. That it was a good selection will be the unanimous verdict of the priests and people of the diocese of London.

The Rev. Pastor, from the very comnencement of his priestly career has been noted for his carefulness, zeal and prudence, as well as for his exemplary life and strict attention to the duties of his holy calling. As pastor of the important parish of Windsor his success has been remarkable. In matters pertaining to the Church peace and prosperity are birth of godless generations. visible on all hands, and the condition of the Catholic schools under the new arrangement reflects much credit on the good pastor of Windsor. For may be said that he put whole heart into the work of carrying out the programme mapped out by our beloved Bishop. Long may Father Meunier be spared

to occupy the important position to which he has been appointed ! His Lordship the Bishop of London s also to be congratulated upon the happy choice he has made of a Vicar-General.

THE SCHOOL QUESTION IN THE UNITED STATES.

From the persistence with which the Apostles, or by their authority. various States composing the Ameri clergymen who eat the bread of one Neither has the Logia been quoted by can Republic adhere to the completely Church, and betray it to another, is a long series of early Christian writers: secularized or non-religious system of much less has it been received as a public education which has been in Colonel Sandys promised "to pro- divinely inspired record, as the New vogue throughout the nation for more mote a bill to purify the Church of Testament has been. The most that than half a century and for nearly two England from the Romish corruptions can be said for it with any certainty is generations, one might suppose that that it was probably a collection of the Americans are now fixed in the sayings which were currently attributed | belief that a secularized education is the ideal one, and that it is beyond hope that the schools in which religious instruction is given will ever be given a standing in the public school system of the nation.

Yet there are not wanting signs that the religious public have to an extent become alarmed at the consequences which have arisen from the system which they have maintained hitherto, and that they are now fast learning that the rapid progress made by agnos ticism and indifference to all religion has been mainly due to the ogre of secularized education which they have nurtured at their firesides, and which having grown up to maturity has swallowed into its capacicus maw those very denominations which have nursed it to maturity.

Not all the sects have hitherto supported godless education. Our readers are, doubtless, aware that the far-see ing Teutonic race agreed with Catholies that a godless education would produce a generation which would ignore the Christian religion, and people the land with a race so graphically described in Scripture as not knowing God: lovers of self, lovers of money, boastsacred Scripture or divine revelation ful, haughty, lovers of pleasure rather than lovers of God, holding a form of Godliness, but having denied the power thereof." Hence, the German, Swedish, and Norwegian Lutherans maintain parochial schools everywhere, and especially within the jurisdiction cal with the Gospel of the Ebionites, of the Missouri Lutheran Synod where

there are hundreds of such schools The clergy under whose charge these schools are conducted freely express regret that the English-speaking Luther-Episcopalians, neglect so important a duty. Years ago, one of these clergy-

men, the Rev. F. Wishan of Philadelphia, pronounced publicly that Christian education as imparted in denominational parochial schools "is absolutely necessary for the preservation of religion and morality." This rev. gentleman at the time (1898) was conducting a school in which there were two hundred and forty pupils; and he explained that it was not for the purpose of preserving the German language that the school was maintained, but for the sake of instructing the children in their religion, " and he would be quite willing to conduct his school entirely in English if it were possible to do so, provided its religious character were preserved, which he regarded as the ssential feature of the education given."

The position of the Catholics in regard to religious education in the schools is well known. Of such import ance is it regarded that there are at the present moment one million Catholic children educated in the Catholic parochial schools of the United States at the cost of \$25,000,000 per annum, while they are paying about the same sum for the maintenance of schools from which their children derive no benefit whatsoever. The Lutherans are suffering under a similar hardship though not to a like extent, while the other sects who do not wish for any religious instruction in the schools are profiting by this iniquitous arrangement. Profiting? Yes: they are profiting in this sense that they are keeping in their purses the dollars which they are abstracting from the pockets o their neighbors, but their profits are gained at the expense of religion and good morals, both of which they are banishing from the land by excluding them from the schoolroom.

The clergy of several sects have re cently made it known that they have become impressed with the fact that their denominations have made a serious error in throwing the weight of their influence and votes into the scale of godless education, and these are now trying to remedy the error of the past by raising a warning voice to their co-religionists, telling them that the result of such a system of education has been, and will be still more the

Among the Methodists, Bishop Grant of Kansas has recently spoken frankly on this subject. He declares that he has been an interested observer of the general course of the Catholic Church, and especially of the recent movement of the federation of Catholic societies the result of his observations being that he looks upon the Catholic Church as the friend of humanity without regard to nationality, color, or precious condition of servitude.

In regard to the problem of education. he expresses the desire that himself and the other Bishops of the Methodist Church should unite with the Catholic Federation to promote an equitable settlement, and that the Methodists the next Convention of the Catholic Federation to co-operate for the amendment of the State laws so as to secure a Christian education for Christian children. He asks:

"If all Christian denominations are unanimous in demanding Christian edueation, what can stand in the way?

There is but little likelihood that any crusade preached by Bishop Grant among his Methodist brethren will bring them to recognize the magnitude of the evil which has been brought upon the country through godless or secularized education, but the present generation of his co-religionists will not easily see it for this reason, if for no other, that this is the system of education under which they themselves were brought up, and for which they will have a natural liking. It is, nevertheless, a good sign of some awakening to the imminent danger when we see a prominent clergyman of that denomination like Bishop Grant taking his stand on the Catholic ground that religious education is the crying need of the present day. We very much doubt, however, that any delegate will be sent on behalf of the Methodist body to cooperate with the Catholic Federation

on this question. The Rev. Dr. Montague Geer, who is the Vicar of St. Paul's Church, and one some time past, and we should have a special reason to patronize the Fair, of the best known Protestant Episcopal clergymen of New York City, also re-cently published in the New York Sun laudable one, and we should endeavor a letter in which he strongly urges his co-religionists, and Protestants gener-

"What is the result of our malprac tice? Why, we are bringing up all over this broad land a lusty set of young pagans who, sooner or later, they or ir children, will make havos of Lynchers, labor agitatinstitutions. ors, and law breakers generally, are are but as yesterday when it is passed, human guide posts, with arms, hands, and as a watch in the night.—Ps. 90:4.

and fingers wide extended, and voices and ingers water extended, and voices at their loudest, pointing us to the ruin which awaits society if we persevere in the road which we are now taking."

He continues in this strain for son time, and then tells us:

"The wealth and extent of the country may put off for a time our evil day, at its worst estate; but if we continue to forge ahead into the darkness at the rate at which we are now moving, that evil day may be much nearer than we think. A rolling ball make fastest when it is nearest the rolling ball makes history the hill, and we are making history at

There can be no education in these days without religion, or its negation or opposite. bring up our children in! Small woner that atheists and agnostics love to have it so; because in a most pitiful ense of the word, the lamb is inside

The Rev. Mr. Geer admits that the introduction of religion into State schools in any form commensurate with the needs of the children is an impossibility, and as there are necessarily difficulties to be overcome in arranging the matter to the satisfaction of all parties concerned, he concludes thus:

"In common, doubtless, with many others who want the children of this country to receive good American fairplay, be the creed of their parents what it may, I shall be glad to see, at least the attempt made by the highest authorities on the various sides, to rgue this question to a finish in the (New York) Sun newspaper, which has, of late, shown so much interest in the subject."

From time to time other Protestant clergymen have spoken to the same effect, but very little sympathy has been roused by such language. It remains to be seen whether the mass of the American people shall be moved by the present agitation, to any serious consideration of the question at issue.

A GREAT LOSS.

We publish in another column an account of the destruction by fire of the great University of Ottawa. To the good Oblate Fathers we extend our heartfelt sympathy on the heavy loss they have sustained. From small beginnings the University of Ottawa had attained the proud distinction of being one of the foremost educational institutions on the continent, and it is a cause for general regret that in the heyday of its prosperity and usefulness a terrible fire should have so completely destroyed the main building. We sincerely hope that a goodly sum of insurance had been placed upon it. We also trust that ere another year will have passed the Oblate Fathers and their many friends will have the satisfaction of beholding the University of Ottawa once again the foremost centre of religious and educational activity and zeal in our fair Capital City.

"THE PASSING OF THADY."

We publish in this issue of the CATH-OLIC RECORD, copied from Donohue's Magazine, Boston, a very pretty sketch of Irish life, written by Miss Mard Regan, of this city, daughter of the late Daniel Regan, Esq. We hope we will often have the pleasure of reading productions from Miss Regan's pen. For she is gifted with a literary instinct should send a "Bishop delegate" to of a very high order, and could easily forge her way to the front rank amongst the literary celebrities of the age. Miss Regan enjoys the honor of being highly complimented upon her work by Father Russell, of Dublin, one of the best known of the literary set in the old country. Commenting on the November issue of Donohoe's Magazine Father Russell says: "Miss Regan's sketch is very beautiful." We sincerely trust our young Canadian writer will continue her literary work, for it will reflect honor upon this favored country of ours.

"ST. MARY'S FAIR"

TO BE HELD AT ST. MARY'S, HALL, LONDON, FROM DEC. 14 TO DEC. 18.

The date for the holding of St. Mary's Fair is now at hand. will be devoted to the building fund of St. Mary's church, corner and Lyle streets. We are pleased to note the fact in the hope of awakening generous financial support of this worthy undertaking. St. Mary's church is one of which we have good church is one of which reason to be proud and the "Fair about to commence in St. Mary's Hall is an enterprise in which we all should be deeply interested. The Catholics of St. Mary's parish have been working enthusiastically for more especially as it is held at this to give our aid generously in the raising in the east end of our Forest City. It ally, to take up the cause of religious education. He says:

In the east end of our Forest Co., is Father McKeon's and his parishioners desire that the first Fair held in St. Mary's Hall be a great succe s, and that it will undoubtedly be, judging by their noble efforts in this direction.

For a thousand years in Thy sight

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A CATHOLIC PRIE OF A PRESE NOUNCING THE One of the to

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Y'S FAIR" ST. MARY'S, HALL, DEC. 14 TO DEC. 18. holding of St. Mary's and. The proceeds the building fund hurch, corner York

We are pleased et in the hope of s financial support of rtaking. St. Mary's which we have good ad and the "Fai in St. Mary's Hall se in which we deeply interested. f St. Mary's parish g enthusiastically for and we should have a patronize the Fair, s it is held at this r. The object is a we should endeavor erously in the raising beautiful new church our Forest City. It 's and his parishioners irst Fair held in St. a great succes, and btedly be, judging by in this direction.

d years in Thy sight lay when it is passed, the night.—Ps. 90:4.

A NOVEL SIGHT.

A CATHOLIC PRIEST ON THE PLATFORM OF A PRESBYTERIAN CHURCH DE-NOUNCING THE DIVORCE EVIL.

One of the topics discussed at the recent Ohio Congress of Mothers, held at the Old Stone (Presbyterian) Church, Cleveland, was "The Influence of Divorce on the Home." Rev. Gilbert P. Jennings, pastor of St. Agnes' Church, Cleveland, presented the Catholic position on the question. "It was a novel sight," says the Catholic Universe, "to see a Catholic priest on the platform of a Presbyterian church the platform of a Presbyterian church elucidating the Catholic doctrine on subject of divorce and pushing it home by numerous and strong quotations from the Bible—the whole rule of faith for the evangelists. Father Jennings spoke strongly and convincingly on the Catholic doctrine of no absolute divorce and won applause even from the enemies of this teaching." Father

Jennings said in part:
Marriage is essentially between two. We cannot conceive of any acceptable condition in which man's affections the kind of affection implied by marriage-can be shared by more.

Of its very nature it is such a sur-render of mind and heart and will and love and spirit and fiesh that for this reason every other tie must be broken and a man must leave father and mother and a man must leave tather and mother and cleave to his wife. Made male and female from the beginning—two in one flesh—the complement of each other corporally and spiritually, they form a corporating and spiritually, they form a union so sacred, so absolute and com-plete that even human judgment revolts from any conclusion that would permit of total separation or divorce.

And because marriage is the very corner-stone of the social structure, it cannot be hedged about with too many ards. A veritable holy of it should be walled about by safeguards. seven times seven walls of jealous care keep it in unsullied and unbroken

purity. From the divine origin and purposes of marriage, in the eyes of the Church the divorce question is a moral ques-tion. In some of its consequences it may affect social conditions and in so far the State may deal with it but in itself it is essentially within the domain of the natural and moral law and the determination of it belongs to the the determination of it belongs to the Author of the moral law. It is all-important, therefore, to learn just what God Himself says about marriage and divorce, and I assume that with this Christian audience, He is in honor and

the court of last appeal.

Our Lord came to the world at a time when the human race had fallen to the lowest depth of degradation. There was no law that man had not broken or There turned against its purposes. Not only in the pagan world but even among the chosen children of God woman was without honor in the homes of men-the slave of husband. Young girls were bought and sold like chattels. Even rabbis sought the privilege of marrying

At that very time the question of divorce was under discussion in Judea, one school holding for laxity another for more restriction. The Pharisees, for more restriction. The Pharisees, who were always trying to entrap our Lord, knowing that whatever He said He was sure to antagonize some one, tempting Him asked Him: "is it lawful for a man to put away his wife for every cause?"

To establish the very point that I are contrading for He went back to

adulteress if she be with another man. Every one of these texts is a declaration for the stability of the marriage contract and against the assumption that either husband or wife may marry again during the lifetime of the other. This is the law of God and this is the interpretation of the Catholic Church that has witnessed Christianity from the beginning.

Marriage between Christians is in-dissoluble except by death. One wife or none at all is the law. And because the law was hard, difficult for human frailty, the grace of God was neces-sary. For this reason St. Paul says sary. For this reason St. Paul that under the new dispensation union is a supernatural union, therefore not only a contract, but a sacra-ment conferring the necessary grace to enable man to fulfill his responsible

Within its own sphere the State may regulate the divorce evil as it would the social evil-drive it like an impure thing within limitations—but that only emphasizes its criminality and puts in bolder relief the justice of the Catholic position in dealing with divorce as an evil in itself which deserves no toleration and should receive no quarter from the Church that has stood like a bulwark of defense against the en-croachments of passion or self-interest or anything else that weakens the ndations of human society.

The State has no rights in so far as the essence and indissolubility of marriage are concerned any more than it has a right to release men from the commandment not to lie or to kill or to steal or to commit adultery. For by Divine declaration "if a man putteth away his wife and marry again he committeth adultery."

And when we know that there is something in the stability of marriage that makes men faithful and ashamed in the presence of infidelity and vice, and that epeated divorce prepares them for the shamelessness that puts sensuality in nonor and degrades womanhood to the lusts of the slave buyer, the mystery is how courts of justice or legislatures or church conferences can oppose Divine isdom and stand unmoved in the pres ence of an evil that has destroyed wherever it has been tolerated, and instead of building up and strengthening the barriers that hinder it, vie with one another in trying to make loopholes and pretexts through which those who have grown tired of duty and who plan to violate their plighted vows may be assisted in their perfidy. St. Ignatius Martyr and Justin and

Tertullian and Augustine and the early Fathers of the Church did not hesitate to denounce as adulterous marriages which the State permitted, and when virtuous and God fearing men and women, in our day—earnest and honest interpreters of the Divine law—learn to coll things—by their right reports. to call things by their right names, when adultery shall have no more honor than forgery or robbery or murder or drunkenness and such like — and this new leprosy shall be banished like an new leprosy shall be banished like an unclean thing from society — then will divorce become more unpopular and marriage attain to the permanency and place of honor which in God's plans

was intended.

I do not care to go into the objection I do not care to go into the objection generally raised by non-Catholies about the exception made in the Gospel of St. Matthew by which it is claimed that adultery on the part of either of the married couple is a valid reason for releasing the innocent party and allowing him or her, as the case may be, to marry again, except to say that the Catholie Church interprets this exception to apply to that clause in the

her husband so that she is not an put a premium on crime.

Divorce opens the door to every kind of conjugal sin. It excites and lends fuel to strife and bitterness and domestic trouble. It lessons mutual affection. It hinders human life by preventing childbirth and for the unfortunate offspring of such unions it takes them from their homes to transplant them in new and strange sur-roundings and often makes them victims of new fathers and mothers who have no love for them and no interest in

But when the law stands and no exceptions are made, and no change in health or sickness or poverty or per-sonal appearance or anything else can be made a pretext for breaking the marriage tie, when men learn that the law is of Divine origin and is supported by Divine sanction, that to desire the unlawful is wrong, then human passion, left without hope of unlawful Indulgence, becomes calm and homes are in peace. * * *

In what I have said I must not be understood as saying that the Church never allows married people to separ-ate; that she compels them to live to-gether when all love is gone, when the unfaithful wife or husband has forfeited all rights, when to live together means such enmity and discord that souls are endangered. For grave reasons separa-tion is allowed, but never remar-

The Church has stood for the inviolability of marriage from the first con-demnation of free love in the Council of Jerusalem to her condemnation of the communistic and Mormon principles of our day. She makes no dis-tinction for prince or slave. The cen-turies tell the story of her position; rich and poor, subject and king are treated alike. From Pope, Nicholas, resisting the insolence and sensuality of Lothaire, to the imprisoned Pius VII. hurling back the threats of Napoleon Bonapart, we have illustrious examples of how the head of the Church has defended womanhood against the lust and intrigues of royalty, as well as from the brutal lust of the semi civilized. The Protestant writer, Von Mueller,

who certainly cannot be accused of par-tiality to the Catholic cause, says in speaking of the debt of humanity to the Sovereign Pontiffs: "If the Popes could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats and persecutions, that alone would render them immortal for all

The policy of the Church is as fixed as the eternal hills — it has been tried out and it works. It is the fulfillment of Divine law, and, judged by its results, it vindicates its wisdom. The world outside is wrestling with opinion and doubt. Abandoned to itself, it is groping in the way alone. Unaided human reason has committed it to a policy that has multiplied conjugal troubles doubt. by trying to escape them, has multi-plied divorce until society is threat-ened by the ruin it inevitably brings.

The Church has stood like a wall of adamant for the sanctity and stability of marriage, and the consequence is that divorce is almost unknown among Catholics. There is greater permanency in the home, race suicide is not the problem that it is elsewhere. In this way she has kept the well-springs

Now, without discussing the "higher criticism," I think it worth while to point out that agnostic science which has disturbed the faith of so many and is responsible for the prevalent doubt, has proved unsatisfactory and dissap-pointing in its conclusions; that their is a noticable reaction against its claims and pretensions, and that many of its prominent professors are showing signals of distress.

Let me deal first with the proposition

that there is to-day a reaction from agnostic science. Later on I hope to say something in the two other propositions. something in the two other propositions. Note the change. But a little while ago the agnostic scientist, always referred to as "that eminent man of science," was regarded as the supreme Pontifi of all knowledge worth knowing. In pity for a generation whose "intelligence was limited and whose mind was warped by old superstitions that were said to be revealed because they could not be proved," he undertook to explain not be proved," he undertook to explain the universe on a rational and scientific basis. A tone of superiority and self confidence marked all his pronounce-ments. His style was magisterial. The owds like that. It is imposing. "Here are men," they say, "who make you feel they are sure of what they

ach; let us listen to them," and they listen and read.
Up to the beginning of this new cen-

Up to the beginning of this new century the disciples of agnostic science were many and credulous. The output of the press proved it. Great books full of the new knowledge went through large edition. Popular science lectures were established in all the great centres. The men of agnostic science occupied not only the professorie chair but they went on tour. flessor's chair, but they went on tour. They had crowded and enthusiastic audiences. Their novel theories and speculations because the fashion of the hour in universities, theological seminaries, in drawing rooms, in working men's union and clubs. Not to be able to talk Darwin and the "Origin of Species" was to be very uninformed indeed. Not to have at least dipped into the hard and penderous medita tions of Herbert Spencer was to be imperfectly educated. Not to fall into praise of the classic diction of Tyndall, not to be an admirer of the bolder and more downright style of his twin star, Hore downright style of his twin star, Huxley, and not to know at least the drift of their daring was to be a very old-fashioned person, indeed "much be-hind the times." Not to be tinged a little with the scorn of Thomas Carlyle and enjoy the savage anger of the omniscient judgments "the sage of Chelsea" chartered himself to pass on all mankind was to be unadvanced. Not to smile over the crude sallies and bitter invectives of the late Mr. Inger soll; not to be tolerant of Mr. Stephen in his flouting of the Divinity, was to be illiberal.

Such was the feeling which to

speaking world not so long ago. In fact from about the middle of the last century to the beginning of this ag-nostic science had things much its own way. It occupied almost the whole field of thought. It had the reading multitude at its feet. No patient hear-ing could be gained for the defenders of the old and orthodox teaching. Many were chary of criticizing the new theories lest they should be set

and that very time the questions of more sendent belong to make a state of the property of the

HOMES THE REMEDY.

The American people have again arisen from their knees after a day of actional thanksgiving. Professedly, of course, not actually, for the nation is course, not actually, for the nation is course, not actually, for the nation is the expert better thanks for a peace that is tyranous and a prosperity that is treacherous. It is peace in as much as a few thrive on the robbery of the many.

And for the proof. This every man may find in the present nervous temperament of the financial world. The manipulators of markets are trembling with an ominous uncertainty. Securities are almost water logged, and values have been inflated a weakened the people is still supporting the uncertaint, hope of weathering the storm. The grave depression in industrials has shivered the markets well know the meaning and live daily in dread of the manipulator of an earthquake. The heavy stock gamblers well know the meaning and live daily in dread of the manipulator of an earthquake. The heavy stock gamblers well know the meaning and live daily in dread of the collapse. We have felt the effects of general panies before. We shall feel them again, perhaps sooner than we anticipate.

Only recently we wondered at the magnitude of knavery and guilbility uncovered by the collapse of certain of the properior of the strength of the properior of the properior of the collapse of certain of the properior of the properior of the collapse of certain of the properior of the strength of the properior of

stantial community. It is the guaranter of just laws, the protection against municipal corruption, the safest arbiter of industrial disputes, and the only sure guide to local and national prosperity. In fine it is investment in the one real thing upon which all real value is based, real namely, estate.— Church Progress.

UNIVERSITY OF OTTAWA.

MAIN BUILDING DESTROYED BY FIRE.
Toronto G.obe, Dec. 3.
Miss Danis, domes ic, burned to death.
Rev. Father McGurry, assis and curate of St.
loseph's, burned about the face and hands and
affering from inhalation of smoke (May
lie.)

Rev. Father Fulham, prefect of discipline. injured v. Father Bayou, professor of languages nur about body.
Mrs. Bastlen, aged sixty-three, domestic,
eff. leg fractured, dislocated hip joint and bad
eff. leg fractured (May die).
Mrs. Dupuls, domestic, nasty out over the

Miss Tremblay, domestic, dislocation of the

Hoyal, \$20,000.

Economical, \$10,000.

Stawa, \$10,000.

Mercaniie, \$10,000. Rev. Dr. Walter at Markdale

Rev. Father Walter, D. D. officiated last Sunday for the first time in St. Joseph's Church in town. He was greeted by a large congregation.—Markdale Standard, Nov. 26, ----Miss Adele Lemaitre, organist of St. Michael's Carhedral, Toronto, has issued a third Canadian edition of her beautiful composition. Litany of the Biessed Virgin to meet the increased demand in Canada for this due production. In the United States this meritorious work has gone through several editions and has been greatly appreciated. It has features which commend it particularly, the music being of a soli manufarligious character and the words of the litany are sung as recited, without repetition. It is on sale in the principal music stores of Toronto.

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ST A PROTESTANT THEOLOGIAN. CCLXXIX.

We have seen that, while it is very true, as the Advance declares, that Leo XIII. devoted his reign to administering the system of his Church, as it was his duty to do, he administered it in a large spirit of general enlightenment and humanity.

The Advance then goes on to give what it views as the two principal fea-

The Advance then goes on to give what it views as the two principal features of the Roman Catholic system.

The first point which it gives, apparently therefore in its estimation the chief point, is, that the Pope is supposed "to be endowed with infallibility of the proposed to be endowed with infallibility. sed "to be endowed with infallibil-

posed "to be endowed with imanionity."

Now I should say that its chief teaching is, "that God hath given unto us
eternal life, and this life is in His
Son." This doctrine has been the
principal testimony of the Church of
Rome from the time of Peter and Paul
to that of Plus X. On the other hand, to that of Pius X. On the other hand, it is only within thirty five years that she has imposed on the faithful the obligation of receiving a carefully re-stricted doctrine of papal infallibility.

It will be said that this is also the principal doctrine of Protestants and Greeks. True, but that does not make principal doctrine of Protestants and Greeks. True, but that does not make it any the less the principal doctrine of Rome. If other Christians enforce it, so much the better for them. Sur-rendering it, of course, they would no longer be Christians. longer be Christians.

If a man should declare that he believed in the Pope's infallibility, but not in Christ, what would Rome say to him? She would tell him that he was er brutishly ignorant, or a lunatic, mocker. What if he declared his or a mocker. What if he declared his faith in Christ, but declined the juris-diction of Rome? She would tell him diction of the would tell him that it was a great pity, but that as a Christian believer he was within the covenant of salvation, to use the words of Cardinal Manning, and that if the rejection of her claims did not proceed from dishonesty, then, in the words of rejection of her claims did not proceed from dishonesty, then, in the words of Plus IX., authoritatively proclaimed, he "might be able, by the operation of divine light and grace, to lay hold on eternal life." Which then is here the chief dottring. Panal Infallibility, or chief doctrine. Papal Infallibility, or Christian Recomption?

Leo XIII. is ued various doctrinal encyclicals, and, I believe, a certain imber of doctrined constitutions. In these he doubtless treats ex cathedra infallibility, although not often exer-sised, as a very important means of securing faith in Christ, and doctrinal ecuracy, but does he ever attribute to t more than this instrumental value?

I think I am safe in saying, No. Frederick Robertson is an extreme Protestant. Yet he declares that the chiei reason why so many English men and women had of late years submitted and women had of late years submitted to Rome was, that she " gave them a certain, not a highly probable, God." Here God is supreme, and Rome is simply the principal terrestrial wit-

Indeed, as some Protestant writer says, if you leave behind popular devo-tions and administrative questions, and plunge yourselves into the depths of Roman Catholic theology, you will find an austerely pure monotheism filling the field of vision, all other things being reduced to a subordinate and instrumental place.

instrumental place.

Moreover, the Advance, after our
usual Protestant fashion, talks about Papal infallibility in a way which would certainly make the Pope stare, if his present Holiness chanced to know English, and had ever heard of the Ad-

To say that a man is enlowed with anything is to say that the thing is his permanent, at least relatively permanent possession. We say that a man is endowed with wealth, or strength, or power, or influence, only when these possessions are his few life or independent. It is the practice to be commended or condemned? The power, or influence, only when these possessions are his for life, or indeterminately, and when, under certain easily actuated conditions, he has the use of them at any and every time.

This is true even of these external possessions of fortune, or person, or social or political distinction. Thus we should hardly say that our President is endowed with his office, on account of its limited tenure; but we may easily say that the Chief Justice is endowed with the chief judicial authority, be cause he has it for life.

When we rise to spiritual possessions such as learning, wisdom, genius, we restrict ourselves still more rigorously, in speaking of endowments, to those which we view as intrinsic and permanent, and always at disposal, subject only to the decays of nature. We should not talk of a man as being endowed with wisdom or genius if he only now and then, so to speak, was transiently taken possession of by them, made, as it were, the occasional organ

of a higher power than his own.
Rising now to Inspiration, the accepted Christian doctrine views this as having been an intrinsic and permanent ssion of the Apostles. We can possession of the Aposties. We can hardly conceive an Apostle as speaking of divine things otherwise than out of a permanently inflowing fund of divine illumination. When St. Paul once or illumination. When St. Faut once of twice says that he speaks "of permission, not of commandment," he is not speaking of God's commandment or permission to him, but of his commandment or permission to the Corinthians. Inspiration, therefore, must be regarded spiration, therefore, must be regarded permanent endowment of the

Apostles.

Now when the Advance says that
Catholics view the Pope as "endowed
with infallibility," it would naturally mean that they view him as permanently dwelling in the region of certain knowl edge of Divine truth, so that at any time he has but to turn his mind on any matter of religion in order to express

an infallible judgment. We have the less reason to hesitate in attributing this meaning to the Advance, because it is the current Protestant notion of Papal infallibility. The Pope can hardly speak, however casually, of anything that has even a tinge of theology in it, but that some

Protestant will sneeringly say: "Ah, another infallible sentence!"

Even more serious and bettermannered writers do not come much short of this in substance. Thus worthy Dr. Dunlop Moore, of Pittsburg, thinks there ought to be no doctrinal uncertainties in the Catholic Church, because the Pope "has but to speak ex cathedra," and they are at once extinguished. The excellent clergyman—in whom there is no scoffing or virule lence—evidently supposes that Catholics imagine the Pope as floating easily about in the Church, and wherever he discerns a doctrinal dispute, as free to discerns a doctrinal dispute, as free to rush upon it and extinguish it by dis-charging over it a flood of infallible wisdom from the personal possession of

his own inward being.

That there may be large ranges of theological speculation which, resting neither on Scripture nor on early Tradition, are, in the express words of the Pastor aternus, incapable of doctrinal definition; that even when a point may be defined, this requires careful research and deliberation (which, it is true, as Bellarmine says, are never wanting); that there is never a comwanting); that there is never a com-munication of new light from above, such as the Apostles had, but simply a restraining influence of the Spirit to keep error out of the final use of knowl-edge already possessed: all these things, essential to Catholic belief, seem to be completely out of the field of Dr. Dunlop Moore's vision, as they are out of the field of Protestant vision generally.

generally.

Says the eminent Jesuit divine, Perrone: "Never has it been taught that the gift of Infallibility has been communicated to the Church in the way of Inspiration." Unerring Inspiration, giving knowledge of new truth from on high, that is binding on the faith of Christians, is allowed to be uniquely the possession of Prophets and Apostles. the possession of Prophets and Apostles.
As the Vaticanum declares, the business of succeeding Popes has not been to add new truth to the original deposit of faith, but to interpret unerring-

posit of faith, but to interpret unerringly ambiguities attaching to this.

Yet a much higher Protestant authority than Dr. Dunlop Moore, the
Spectator itself says, and that very
lately, that the Pope's negotiations
with civil powers, as distinguished
from his government of the Church, are
not viewed as, strictly speaking, "inspired." Here we see it assumed that
not only all the Pope's doctrinal pronouncements, of every kind, but also nouncements, of every kind, but also nouncements, of every kind, but also all his disciplinary directions, are, not merely infallible, but inspired the simple expression of an immediate Divine command. It really does seem as if it were about as easy to keep back the tides of the Atlantic Ocean, as to expense the continually resurgent

the tides of the Atlantic Ocean, as to overcome the continually resurgent flood of Protestant misrepresentations of the Pope's place in the Church.

In 1871, by a Papal brief, approving the Swiss Pastoral, the Holy See authorized this statement: "As the Pope is fallible in his relations with the State, so is he fallible in his government of the Church." Yet here is the Spectator as calmly contradicting Rome touching her own doctrine as if she her own doctrine as if she never had spoken at all.

CHARLES C. STARBUCK.

Andover, Mass.

DELIVER US FROM EVIL.

being reduced to a subordinate and instrumental place.

Moreover, the Advance, after our usual Protestant fashion, talks about Papal infallibility in a way which would certainly make the Pope stare, if his present Holiness chanced to know English, and had ever heard of the Advance.

We are informed that Catholics believe that the Pope is "endowed with infallibility." Now permit me to remark that Catholics believe no such thing.

To say that a man is enlowed with anything is to say that the thing is his

pose which prompts the priyers. If these evils impede our progress in vir-tue or jeopardize our salvation it is well that we prove feed to delive the two that we pray God to deliver us from them. The evils of life may through God's grace be made the stepping-stones eternal happiness

Many persons again who make use of d's prayer offer it in supplication that God would grant them temporal benefits. Apparently their prayers are never answered and in contheir sequence we hear them complain. Some even question the efficacy of prayer for

poral benefits if granted would prove their spiritual death. In refusing to grant them God only manifests His goodness to such individuals. He, and not the creature, is to be the judge. In praying, therefore, for them it should always be with the intention that they will not endanger our salvation, but will not endanger our salvation, but rather enable us to make the same more

Another lesson to be drawn from this Another lesson to be drawn from this consideration is the manner of deriving benefits from temporal evils if they beset us. We should remember in the first place that if they are sent us they serve as a reminder of who we are and whence they come. If accepted with patience and resignation we may convert them into untold spiritual benefits. If offered as penance for our past transgressions against God they will bear gressions against God they will bear fruits a hundredfold. In this way will we be delivered even from the evils of life and convert them to our sanctification and eternal salvation. - Church Progress.

Who can describe the ecstacy, the heavenly joy, with which our souls will be enraptured, when we shall meet in the realms of bliss a parent, a brother or sister, a friend or acquaintance whose release from purgatory we obtained by our suffrages, whose entrance into everlasting glory we hastened by our

FIVE-MINUTES SERMON.

Third Sunday of Advent. JOY IN GOD'S BLESSINGS.

"Rejpice in the Lord always: again I say, joice." (Epistle of the day.)

Brethren: It seems to me like a reproach from God that we should have to be reminded to rejoice. It is as if a friend made you a handsome present a friend made you a handsome and, observing your ingratitude, requested and urged you again to be thankful. Blessed is the man who remembers—the man who is thankful for favors received, for there is much in that remembrance to make the heart thoughtful, cheerful, hopeful.

Now, Catholic men and women, living in a Catholic atmosphere, you have much to remember, much to be thankful for and much to rejoice over. the Prophet Isairs, you have good reason to say to yourselves: "I will remember the tender mercies of the Lord," and, remembering them, the command to "rejoice and again rejoice" will come home to you with profitable

results.
I say it is like a reproach that God should have to call upon us, as He does in the first words of the holy Mass today, to rejoice. And why? Because as a matter of fact, we do not rejoice half enough over the blessings God is results. constantly bestowing on us. I take it for granted that these words are spoken to Catholies who have the great and inestimable privilege of living in a Catholic atmosphere, of living where they have ample opportunities of attending Mass, of hearing the Word of God, of having every desire of their Catholic hearts fulfilled; and to such Catholic Limited in the Ca Catholics, I maintain, it is a reproach that God should be obliged to command that God should be obliged to command them to rejoice. And, brethren, is it not too true that we do not rejoice as we should over these advantages and blessings God bestow upon us? Who are we? What are we better than our fellow-men that we should enjoy the many blessings of which they are in part or wholly deprived? We think it a great sacrifice to walk a few blocks to attend Mass at any hour we please, while there are thousands of Christians who rejoice to hear Mass even though they have to travel miles to enjoy this blessed privilege. They who really make the sacrifice rejoice, while we sluggards fancy we are doing great things if we fulfill the ordinary and

easy duties of religion.

No wonder, then, that God would be obliged to command us to rejoice. We are fools and ingrates if we do not, because of the advantages that are at our very doors. We seldom realize them until we are deprived of them, as the man who never realizes the value of money until he feels the pangs of hunger and discovers that he has not the means to supply his wants. Oh! God forbid that we should be ungrateful, for we have abundant reasons to Think, my brethren, of all rejoice. Think, my brethren, of all that God is doing for you. You might have been an outcast; you might have faith: been brought up without the faith; circumstances might have placed you where the consolations of religion would be removed far from you—all these you have, the faith, the Sacras the Mass, the frequent hearing of the Word of God-in fine, you have the Emmanuel, God with you and with all these blessings you have reason to

Be joyous, then, from the bottom of your hearts; be thankful for the opportunities placed at your disposal; and if at times the difficulties you encounter discourage you, again I say, rejoice and think of those who have all these same difficulties without the advantages difficulties without the advantages which you enjoy. Let your hearts be filled with joy on this mid-Sunday of Advent, this season of expectancy, of hopes and joys to be fulfilled. Let the tender mercies of the Lord remind you of your great privilege, as well as duty, to rejoice always in the Lord.

A CURE FOR THE BLUES.

A doctor who has made a specialty be commended or condemned? The answer depends entirely upon the purpose which prompts the privers. If there exils impade our progress in virginia of the progress corners of your mouth turned up you can't feel blue;" and the directions for

can't feel blue; and the directions for talking are: "Smile; keep on smiling; don't stop smiling." It sounds ridiculous, dosen't it? Well, just try turning up the corners Well, just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down, and note the effect, and you will be willing to declare "there's something

The doctor treats his nervous patients the same reason, and some even cease praying.

Nothing could be more deserving of censure. The very things for which they pray may be the evils from which they pray may be delivered. These temporal benefits if granted would prove their spiritual death. In refusing to grant them God only manifests His goodness to such individuals. He, and feelings follow inevitably. The treat-ment is followed up regularly, and the patients all testify to their good effect. It takes considerable persuasion to in-duce some of them to apply the cure, and, of course, the greater number of natients are women; for when a man is patients are women; for when a man is blue he is bound to be blue, in spite of everything, but a woman is more easily persuaded to try to find a cure.

His discovery grew out of an experiment in his own home. His wife was of a nervous and rather morbid temperament, and when in a desponding mood, he would ask her to "Smile a little," until the saying came to be a household joke. But it brought about good results, and then came the inspiration to try the same cure upon others.

The saints have all been very busy, even overburdened.—Golden Sands.

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GRACEFUL CHARITY.

The refined wit of the cultured Frenchman is always enjoyable; when it embodies in addition to the delicacy of the truest Christian charity, it is admirable as well. A little incident in the life of a former Bishop of Chalons, Msgr. de Prilly, merits narration as a

case in point.

This good prelate, who died in 1860, was not less noted for his charity than for his undaunted heroism, displayed particularly during a cholera epidemic.

A citizen of Chalons, the father of a large family was one occasion reduced large family, was one occasion reduced to the very extremity of misery. He had experienced business reverses, and these losses had been followed by a pro-longed illness, which had completely exhausted his resources. Anxious to procure food for his starving children, he consulted an acquaintance, who advised him to solicit the help of the holy

Acting on the advice, he proceeded to the episcopal residence and was admitted into the presence of Msgr. de Prilly. The destitute father, with some hesitation, exposed the indigence to which he had been reduced. The Richon littered with his usual kindness. Bishop listened with his usual kindness Bisnop listened with his usual kindness; then, opening his purse, handed his visitor 15 francs. The latter took the the sum, but in doing so it appeared to him that he was guilty of a sort of sac-rilege. With a scruple of conscience which did him honor, and thinking that the prelate had sided him as a Chris the prelate had aided him as a Chris-tian, he declared that he was a Jew.

Msgr. de Prilly re-opened his purse.

'Msg od friend,' said he, 'all men are children of God. I have just given you 15 francs in the name of the Son; here are 15 more in the name of the

The words and the act were as graceful as they were charitable. As a model of good form and of good morals they are worthy of remembrance.—The Ave

IMITATION OF CHRIST.

OF THE INCONSTANCY OF OUR HEART, AND OF DIRECTING OUR FINAL IN

For thus will he be able to continue one and the self-same without being shaken, by directing without ceasing through all this variety of events the single eye of his intention towards me. And by how much more pure the eye of thine intention is, with so much greater constancy mayest thou pass through divers storms.

But in many the eye of pure intention is dark; for men quickly look towards something delightful which comes in their way; and it is rare to find one wholly free from all blemish of self-So the Jews heretofore came to Bethania, to Martha and Mary, not for the

sake of Jesus only but that they might see Lazarus also. (John xii., 9.)

The eye of the intention therefore must be purified, that it may be single and right; and it must be directed unto Me beyond all the various objects that interpose themselves.

The Way of Duty is Plain.

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Peart of

It is not enough to believe in the depths of one's heart the truths that God has revealed, as it is not enough to belong to the Church merely by to belong to the Church merely the eternal adhesion of the mind; it the eternal adhesion of the mind; it is, besides, indispensably required that faith should manifest itself, by ex-ternal works, and that the profession of religion should show itself, and be dom-inant over all the actions, both internal and external, of the true believer. For Feed pale girls on Scott's Feed pale girls on Scott's lieveth not is already judged;" and it lieveth not is already judged;" and it is declared in the Word of God that s declared in th faith without work is dead; furthers ore that the eternal Judge will demand an account of our works, and will render to every one even to those that believe reward or punishment. Leo X111.

> The Catholic family that does not enor reading a sound and instructive Catholic paper does not enjoy the practice of religion, does not value membership in the Church, and does not prize the gift of faith. The name Catholic should obliterate

all racial and sectional differences.

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DECEMBER

CHATS WITH

What blanks are lives, you and I? we ought to have things of love, k ment, uplifting of we been leaving un that we ought to —holy living, hero in purpose, self-eff be honored—have J. R. Miller.

The Man Wh Spontaneous, h always of goodne never laughs must if they think there with his life, son If the streams wh bitter, the fountai The Uses Success is the though it profigu

different forms a may be a holy general individua to be a mixture o what he calls s what he calls s stand upon; but want higher that first to be fairly selves, they also reach out a help Perhaps the falls we cannot reach until we are ou provided for, for vays increase w intil he has eve himself might never experience generous deed. a fortune in or vice that is valu wish to give it of sympathy wit courage, exalta wish to comm these will find one be rich o make rich thos dom," says M material gifts may offer spirit the supreme va An Ur "Shoemaker.

> little boy Samuel Drew, late to make t efore in the "Did you not strap him?" a Drew afterward was the r fired off at my I dropped my "True, true; that to say of ery was as the been a word life. I learne to morrow th From that mo about politic scholar and a Self M Men often

night, and run

made, taking merit of the won, attribut to rearing, to to the thousa of a career. But who minded? Yet just declare that passions or nmulating

Temptatio

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> Aim high into the ea out in life. But wha the maxim with a bi the summu Now, on the few ca a high pla in the be high!

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RECORD OFFICE. DON, ONT.

anada. NEW RITUAL

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hentic sources. Published on of His Eminence Cardi-4\frac{8}{x}2\frac{8}{z}; \frac{1}{z}\$ of an inch thick; pe; seal binding; printed umb index. cts. Post Paid CATHOLIC RECORD Office,

CHATS WITH YOUNG MEN.

What blanks are we leaving in our lives, you and I? What things that we ought to have done for others—things of love, kindness, encouragement, uplifting cheer, comfort—have we been leaving undone? What things that we ought to have done for Christ boly living horosom in duty formers. that we ought to have done for Christ—holy living, heroism in duty, firmness in purpose, self-effacement that He may be honored—have we been omitting?—J. R. Miller.

The Man Who Never Laughs.

Spontaneous, happy laughter tells always of goodness, and the man who never laughs must not blame his fellows it than think there is goodness. if they think there is something wrong with his life, something dark within. If the streams which flow out are only bitter, the fountain cannot be sweet.

The Uses of Prosperity.

Success is the thing that all desire, though it profigure itself under many different forms and aspects. It may take that of a merely selfish desire; it may be a holy aspiration. For the general individual, however, it is apt to be a mixture of both. A man wants what he calls success as a basis to stand upon; but most men and women. what he calls success as a basis to stand upon; but most men and women want higher than that, and wanting first to be fairly well-placed them-selves, they also want, after this, to reach out a helping hand to others. reach out a helping hand to others.

Perhaps the fallacy is, that we fancy
we cannot reach out this helping hand
until we are ourselves tolerably well
provided for, for personal demands always increase with the ability to meet
them and he who waits help another them, and he who waits to help another until he has everything he would like himself might wait all his life and never experience the luxury of doing a generous deed. One does not require a fortune in order to give much service that is valuable to humanity. The wish to give it (in the communication of sympathy with all right purposes, of courage, exaltation, and honor,) the wish to communicate happiness, all these will find out their way whether one be rich or poor. "No gift can make right these who are nearly with these who are nearly with one be rich or poor. "No gift can make rich those who are poor in wis-dom," says Mrs. Howe. No lack of material gifts can be poor when one may offer spiritual stimulus. That has the supreme value.

"Shoemaker, shoemaker, work by night, and run about by day," shouted a little boy through a keyhole to Samuel Drew, who was working very late to make up for time lost the day before in the discussion of politics. "Did you not run after the boy and strap him?" asked a friend, to whom Drew afterwards told the story. "No, no," was the reply; "had a pistol been fired off at my ear, I could not have been more dismayed and confounded. I dropped my work, and said to myself, "True, true; but you shall never have that to say of me again." To me that cry was as the voice of God, and it has been a word in season throughout my been a word in season throughout my life. I learned from it not to leave till to morrow the work of to-day, or to idle when I ought to be working." From that moment Drew dropped gadabout politics, and became independent as a business man, and famous as a scholar and author.—Success.

Self Made or Self Ruined?

Men often boast that they are selfmade, taking to themselves all the merit of the success that they have won, attributing nothing to Providence, won, attributing nothing to Providence, to rearing, to circumstances, to opportunities, to friends, to obstacles, and to the thousand and one other factors of a career. No, they are self-made.

But who boasts that he is self-

winded?
Yet just as fairly as the men who declare that they are self-made can the man who has fallen a victim to his passions or wasted his chances of accumulating some substance, announce that he is self-mixed.

that he is self-ruined. that he is self-ruined.

Temptations may have come, evil companions may have helped along his downfall, the way to failure, disease, downfall, the way to failure, disease, and poverty may have been smooth before him, but the main reason for his ruin was himself.

ruin was himself.

He did not have correct principles.
He never cultivated his will power to resist improper inclinations. He would not learn to say No and stick by the declaration. He would consort with unfit associates. He cared not for the advice to be frugal. And so he fell away, self-ruined, his own worst enemy.

Aim High

Aim high! That is the axiom dinned into the ears of the lad who is starting out in life. Aim high!

But what is the accepted meaning of the maxima.

the maxim? Strive for a high position with a big salary, so that you may grow rich? Get up in the world? Be come influential and wealthy? the summun bonum of the advice—aim high! as usually understood.

Now, only the few can be rich, only

Now, only the few can be rich, only the few can be powerful, only the few can be powerful, only the few can bave a high place; yet all ought to be able, in the best and truest way to—aim

high!

Riches may be a good thing to have, and certainly are mighty useful when put to good work. So if you are among the blessed who are poor in spirit, try with all your ability, according to your vocation, to get funds, and put them to

beneficent use, and so make a friend of the mammon of iniquity. But the truest riches are a noble But the truest riches are a noble character, purity, kindness, charity, truthfulness and deeds of mercy. Aim high here! Try every day to be a better man than the day before, to overcome selfishness more, to do more service to the neighbor, to lay up the riches of good verks, to add new jewels to the crown of eternal life.

sary; so much has been written and said on the subject that every one who can read must be well aware that the habit if persisted in destroys a person,

body and soul. "It goes without saying that the causes for this craving for stimulants and narcotics by the people of the present day are various. One of the principal reasons is the wear and tear of modern life, acting upon a race ever becoming more nervous and active, through living under artificial conditions. The physician is to some extent responsible for the spread and prevalence of the habit, by his frequent lack of discretion in prescribing drugs

of a narcotizing nature. "It is well-nigh impossible to put forward an effectual or even partial remedy for this state of affairs. Legislation designed to restrict the sale of narcotics and to render them much more difficult to obtain than is the case at present might have a restraining ef-ect, but the only true panacea is that the community at large should be brought to a right appreciation of the menace the drug habit is to the health, moral and physicial, of the nation. In this missionary work the physician is peculiarly fitted, both by example and precept, to take a leading part.'

OUR BOYS AND GIRLS. JONES' LITTLE GIRL.

THE SWEET HISTORY OF ONE DAY IN A CHILD'S LIFE.

Catherine Y. Glenn, in Catholic Columbian. Annie and her mother had had a difference of opinion, and spanking had been mentioned as a possible result. It was all a matter of some few scraps upon the floor. To Annie's mother's mind there were reasons why the scraps should be picked up; while to Annie's, and doubtless from her point of view as logical, there were reasons why they should lie where they were were. Annie did pick them up, as spanking is not agreeable to contemplate; but she uttered, rising on her short legs from

the task, an awful threat.
"I won't be Annie Lowe," she said,

Now this, as she knew, should have Now this, as she knew, should have brought any proper feeling mother straight to terms; but instead of beg-ging her to stay, Mrs. Lowe con-tinued dusting, and said cheerfully: "Yery well, Annie; run along!" Un-

with an obesided plotting wallies. Big Doily had only one dress, and that was lastened on—facts which Annie, as she squeezed the satchel to upon her, was for once too much engrossed with other matters to regret. Putting on her best hat, a straw with brown ribbons down behind, and crown poped out to accommodate a brown silk pompon on the top, she descended with her burden bumping after her, and walked out through the kitchen, with out a glance in the direction of the room beyond in which her mother was. A little gate in the fence between led from their yard into the Jones.' Opening it, she went through, and rea up, from the other side, to hook it fast

Mrs. Jones was sitting on her back stoop, peeling apples for pies, when she looked down and saw Annie, whose tearwet eyes were trying to regard her with a smile. The small person looked up bravely, realizing that something might

nice! I've always thought I'd like to

"What all," Mrs Jones demanded, with a return of the expression which had troubled Annie at first, " have you n there?" The tone, too, was just the

teel that she had brought too much,
"they'il all go in one drawer."
"Oh, don't you worry over that,"
Mrs. Jones answered reassuringly; "I
guess we'll find a place for them.
There's a great big empty bedroom up

better man than the day before, to overcome selfishness more, to do more service to the neighbor, to lay up the riches of good works, to add new jewels to the crown of eternal life.

Aim high!

The Evil of Using Drugs.

The Medical Record in an article on the use of drugs says:

"It may be taken as proved that the drug habit has increased in both Great Britain and in this country, as it has doubtless increased in most of, if not in all, the civilized countries of the world.

"To dwell upon or to emphasize the evil effects of drug-taking is unneces-"

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proved herself to be a mother who could view things in the proper light, never once said, "There, now—just see!"

When the pies, hers and the larger ones, were in the stove, and she had been washed off, Annie sat in the rocking-chair and swung her feet, while Mrs. Jones washed up the rolling-board and pins.

The wave of suds mounting about the big bare arms — how often had she yearned in secret for that feeling on her own! — moved her, fresh from achievement, to try if other wonders were in store were in store.

Mrs. Jones' hands, stirring beneath the surface, came up with a splash, and set in the tray the bowl that had held

set in the tray the bowl that had her the apples.

"There are no cups, ducky deary," she responded, scrubbing the bowl with the towl until its blue pagodas shone.

"I'm only doing up the baking things.

been rescued, sank down crackling, melting, as is had done so many times

before her longing sight.

"Oh, Mrs. Jones," she gasped, with a sigh that popped out of itself, "mayn't I put my hand in there just

Mrs. Jones dried her own hands, un-

Mis. Jones dried her own hands, untied her apron, tied it around Annie's neck, and tucked up her sleeves.
"Well, then," she answered, "muss away—until I get the floor wiped up."
While the chops were fried for lunch she stood beside the stove and held the neuror box, and was allowed to take a she stood beside the stove and near the pepper-box, and was allowed to take a dish, a small white dolphin with gilt fins, and get the jumbles from the jumble pot. Each one, crisp and sugared, had a gumdrop on the top, and at lunch she ate as many jumbles as she could and the gumdrops off some she could not eat.
"Do we have these often, Mrs.
Jones?" she asked.

Jones?" she asked.

After lunch Annie dressed Little
Dolly in the frock she wore for afternoons, and sat with her on the top step

of Mrs. Jones' back stoop. She wore Mrs. Jones' sunbonnet, as the sun was warm, and as she rocked to and fro, holding to Little Dolly's lip a candy she had saved for her, she cast an occasional condescending glance toward the house across the fence. "Little Dolly by-by, Little Dolly

by-by!" she sang aloud, just to show, if anybody over there should happen to be listening, how very well content she

She was roused from the peacefulness that was a joint effect of sun and jumbles by a shrill alarm. A few yards before her, in the garden, pluming himself as though he, too, had a right to be there, stood a bird with which

to be there, stood a bird with which she was acquainted.

"Why," she exclaimed, running to shoo him back with indignant flapping of her skirt, 'there's Lowe's old rooster scratching up our onion bed!".

The long summer afternoon passed by, and the sun, creeping home at last, slipped out of Mrs. Jones' yard with many a backward peep, and stopped to play a little longer in Mrs. Lowe's next door—perhaps because it was so lonely there without a child about.

Mrs. Lowe herself, in a pretty ruffled dress, sat by the window with her sewing. She looked up every now and then and cast a glance over toward the Jones' and once she saw Annie and Little Dolly on the step; and once she

Jones' and once sne saw Annie and
Little Dolly on the step; and once she
laughed outright, and then she foolishly wiped her eyes as she saw the
rooster come hack through the fence.
Mr. Lowe came up the path toward teatime, glancing about among his shrubs, and stooping here and there to clip a dead twig with his penknife or to knock off a bug. He stopped beneath the window where his wife was sitting and handing in his paner, began bravely, realizing that something might depend upon a good impression in this her new start in life.

"I'm not Annie Lowe any longer, Mrs. Jones," she hastened to explain.
"I've come to be your little girl."

"Well, now," she said, "if that isn't nigel. I've always thought I'd like to the start of the heraches of the rosebush which had slipped out from its fastening against the house.
"Where's haby?" he demanded and.

"Where's baby?" he demanded suddenly, for he missed something to which he was accustomed-the charge in his direction, and the clasp of two

small, stout arms.
"Annie has left us," Mrs. Lowe replied regretfully. "She's gone to live

next door." She rose to set the table, laying She rose to set the table, laying down her work, a petticoat that she was making, oddly, for Jones' little girl. She took from the cupboard, from mere force of habit, a tin tray, and a mug marked, "For a Good Child," and then, remembering that she was childless, put them back again. After he had been sitting at the table for a moment, Mr. Lowe glaned at the place where the mug and tray should have been, and laid down his knile and fork as though to rise and go

should have been, and laid down his knife and fork as though to rise and go for something; but Mrs. Lowe looked up and asked how business had been, which tuned the current of his thoughts. Business had been doing well that day, and there were several things to tell. When tea was over, he sat down beside the lamp and read his paper, while she cleared the supperthings away.

things away.

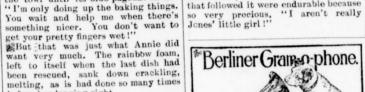
As she moved about, she could male As she moved about, she could make out dimly the house next door, for it was growing dark outside. The Jones' shades were down, and a narrow chink of light under each, or a shadow now and then, was all that gave, a clue to and then, was all that gave, a cute to what was going on within. By and by a shade upstairs was suddenly illumined, as though some one might be going to bed. Mrs. Love went to the window and stood with her face against

walked over to the crib and turned the covers down as usual, and taking from the desk a paper-weight—a silver ele-phant that always slept with Annie— put him beneath the pillow, undoubtedly that he might feel no change. Then she herself went quietly to bed.

One might have fancied from her peacefulness that she was asleep; but she was not. She lay and listened, for she knew nothing of the saucer-pies and soapsuds, until the house grew still, and the night without loud with the chorus of innumerable things. And at last, above the sawing of the katy-dids, she heard it—the pattering that were in store.

"Can't I wash, too, Mrs. Jones?" she had been expecting! She was she hinted helpfully. "I think that I she had been expecting! She was aware of it afar off, for her ears were aware of it afar off, to her ears were sharp, even before the gate squeaked, or the door and when on the dark stair, where a bear is so liable to follow one, it turned into a scramble, she sat up and put out her arms.

"Mother, mother, mother," wept a little voice, and the cold nose and feet that followed it were endurable because



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ever once uses it will not be without it.

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nice! I've always thought I'd like to have a little girl. Come right in, Annnie, and take off your hat."

Annie climbed the steps with some difficulty, and when she reached the top, set the valise down, for she was warm. feel that she had brought too much,

in there?" The tone, too, was just the least bit disconcerting.

Annie edged up closer to her bag.

"I have Big Dolly," she said a little timidly, "and Little Dolly and my clothes and Little Dolly's clothes. I think," she added, with another very pleasant smile, lest Mrs. Jones should be and be added to much, to be added to much,

above the porch that's been waiting for some little girl. You sit down until I finish here, and then we'll go up-

stairs."
"Did you ever make saucer pies,
Mrs. Jones?" she ventured finally.
Mrs. Jones flung off the last green
curlicue, and scraped her knife against

"Why, I never have," she said, "Mr. Jones has never seemed to want them. But now I've got a little girl I suppose I'll have to, wn't I? Perhaps," she added, as though the thought had just occurred to her, "you'd like to make the saucer-pies yourself? I don't be-lieve I know just how."

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May his soul rest in peace!

DIOCESE OF LONDON.

diocese.

THE FORTY HOURS' AT THE CATHEDRAL.

The beautiful devotion of the Forty Hours' began at the Cathedral on the First Friday of December and terminated on last Sunday evening. It was very successful indeed the various spiritual exercises being well attended. A particularly edifying feature was the very large number of persons who approached the Holy Table, more especially at the 8339 o'clock Massen Sunday, when nearly all the male members of the congregation, comprising the Stylnent de Paul Scienty, the C. M. B. A. Sad St. Peter's Court of the C. O. F. were in attendance.

OBITUARY.

MRS. WM. J. COFFEE, PITTSBURG, PA. MRS. WM. J. COFFEE, PITTSBURG, PA.
We regret to announce the death of Mrs.
Witham Coffee (nee Mary McGowan) which occurred in Pittsburg, Pa, on Wednesday,
Nov 11th after a short linees.
Deceased was the daughter of the late John
and Anna McGowan of Peel Toweship and was
forty six years of age. She leaves to mourn
her loss her husband, one son and three
laughters, to whom we extend our sympathy in
their hour of sorrow.
The remains were taken to St. Mary's
church where R quiem Mass was colebrated
for the repose of ner soul and thence to the
sometery for interment. The pail bearers
were the sac Canan. I. Guth, Jass Bowler, Win
Webber, S. Urben and John Arth.
May her soul rest in peace!

MRS. Anne McGowan, Peel, Ont.

May her soul rest in peace!

MRS. ANNE McGowan, PEEL, ONT.

MRS. Anne McGowan, beloved wife of the late John McGowan of Peel township died on the 28th Nov. 1933. She was eighty-four years of acc. She is survived by three sons namely: Timothy, of Minneapolis; William, London; and Felix at home.

The funeral took place to St. John's church.

Timothy, of Minneapons; Thinburt and Felly at home.

The funeral took place to St. John's church where Requiem High Mass was celebrated by Rev. Father Doherty, at Ar hur, and interment took place in the adjoining cemetery. The pail bearers were; P. Malone, E. Gsinor, C. Healy, P. Drake, P. Coughlin and S. Fatrell.

May her soul rest in peace!

MASTER KARL BURKHARDT, TORONTO. Mayrer Karl Burkhardt, Toronto.

The sympathy of the community, more especially their many friends in our Forest Clty, is extended to Mr. and Mrs. Heary Burkhardt, of Foronto, on he sudden death of their only son. Karl, grandson of Mr. Wm. McGowan. London. Death cook place on Saturday, Nov 28 after a short liness from brain fever, at the age of two years. Lutle Karl was the ido of the family sud of all who knew him, and his earthly presonce will be ad by missed, especially in the loving home circle. It must, now over, be a source of inficite consolation to the parents in their losiness to have the assurance that their darling is in the full elleyment of has leastife Vision and that his angel voice will swell the chorus in praise of our Heavenly Father throughout the real ages.

Mrs. Thomas Foley, Almonte.

The sudden death on Nov. 4th of Mrs. Thos.

The sudden death on Nov. 4th of Mrs. Thos. oley, an esteemed resident of this place, cast gloom not soon to be lifted from the hearts

Foley, an esteement resident of the hearts of many.

The deceased who was forty three years of age, had always erjoyed excellent health; went to bed as well as usual and shor ly after complained of smothering; her husband sought to relieve her by aiding her to the window o precure fresh air, but she died in his arms, all efforts were van to recurelizate her.

It is a source of great consolation to the sorrowing friends that the call, though suddendid not find her unprepared. She received Communion during the Forty Hours' which she attended a few days previously. Besides her grief-stricken husband she leaves nine children ranging in age from seventeen to two years. The other members of the family are two sister in laws, the Misses Brioget and Annie Foley, the latter being a helples invalid for years, and Mr. John Foley, a brother in law. The deceased was a good Caristian wife and mother and had a bright and cheerful disposition. An atmosphere of piety and religious sontiment pervaded the home, and the degree of the eard barromy ever existing between the members was truly edifying. Mrs. Foley was a daughter of Mr. Thos, Quinlan a retired

DANIEL DURACK, OSCEOLA.

As the Cycle of Time passes on we are called upon to chronicle the death of one from our midst. This time we announce the death of one of the most respected residents of Connught settlement, Renfrew Co., in the person of Daniel Durack which sad eventoccurred at his home on Monday evening, Nov 23.d.

For the last eight months Mr. Durack had been gradually failing in health and it was with the deepest exerts that the members of his family as well as hosts of friends took note of the gradual weakening which disease was making on the once healthy frame, but skill and tender nursing were of no avail as the hand of Death seemed to have rested upon buring his illness he was constantly visited

hand of Death seemed to have rested upon him

During his lliness he was constantly visited by all the members of his family—a cemfort and consolation he so much wisted for. Rev. F. M. Devine was ever attentive in visiting him during all his sickness and on the morning of his death administered to him the last rites of the Church, which is such a source of comfort to the dying Catholic.

On Monday evening he knew his life on earth was soon to close, and he called his family to his bedside to hear his last words and receive his dying blessing, and though sad indeed was the parting with his beloved wife and family he was fully resigned to the will of God and his thoughts seemed to say:

When the dumb hour clothed in black

When the dumb hour clothed in black Brings the dreams about my bed Call me not back Silent voices of the dead.

A QUEBECER ABROAD.

Quebec Telegraph, 26th. Nov 19.3,
Late by the floance committee of the City
Council of Los Angeles, Cal, were called upon
to award a contract for fire hose, and according to the Los Angeles Sunday. "Times," of
15th instant, some score of agents appeared
before them to argue the merits of their respective goods—each bring allowed two minutes of time. Amongst the agents was a former
Quebecer, who will be remembered as a youth
by many of the readers of the 'Daily Telegraph'"—Walter D. Walsh, eldest son of
Mr. Matthew F Walsh, of Ottawa
to whom the 'Times' refers as follows: 'By special privilege Walter D
Walsh was permitted to discuss the merits of
wax and gum treated hose, he not having been
able to fyle his tender and specimens within
the specified time. He presented 'Keystone'
brand (90 cents), 'Pairel' (80 cents) and
'Dragon,' cotton jacket (85 cents). He ex
plained the manifold merits of gum and wax
treated hose so ably that Councilior Summerland dubbed him the 'Circero of the hose
agents. He said more of he hose was in use
in the United States than of any other
one brand. He offered to cite to the committee over 1,000 cities and towns which had
used the hose for over ten years, and mamed a
number where the hose is said to have given
satisfaction fer twenty years and be still in
use. He offered a fley year guarantee against
rot and mildew. This hose differs from the
other brands in that the jacket is treated with
wax and gum in such a manner that it does
not abserb water."

The committee hose is said to have given
satisfaction fer twenty years and be still in
use. He offered a fley year guarantee against
rot and mildew. This hose differs from the
other brands in that the jacket is treated with
wax and gum in such a manner that it does
not abserb water."

The committee had aljourned without coming
to a decision and the signs were that "polities." not "merit," would even until y prevail.
However, it is pleasing to know that the
Guebec by held such a leading position
amongst h Call me not back
Silent voices of the dead.

The deceased was born in County Clare, Ireland, in 1831 and when fifteen years of age came to this country with his parents. They settled on the farm where Mr. Durack resided until his death. When they came to this country the place where they settled was but a dense forest, out by energy and undanated persever ance they aren found themselves in the enjoyment of a comfortable home.

Mr. Durack was a man of kind disposition, a good neighbor ever ready to lend a helpirg hand, and many are the regrets at his removal from our midst. He is survived by his wife, two sens—Patrick and Dan—and six daughters—Mrs. M. Donovao, Mrs. M. Sheedy, Mrs. B. Reilly and Misses Bridget, Nellie and Aggie, The four-al, which was conducted by the Rev. F. M. Davine, took place Wednesday morning to St. Plus' Church, Oscola, where Requiem High Mass was celebra ed. Then the sole mi procession proceeded to the Catholic cemetery, where all that was mortal of Daniel Durack was laid to rest there to await the final summons.

To the sorrow-stricken wife and family we

To the sorrow-stricken wife and family we off rour heartfelt sympathy.

The pall-bearers were: P. W. Sheedy: Dan Sheedy Dan Egan, Wm. Egan, Thes. Cahill, and P. Ready.

"Let us be patient. These severe afflictions Not from the ground arise. But of limes celestial benedictions Assum—this dark disguise."

PATRICK KENNEDY, FALLOWFIELD. Patrick Kennedy, the well known cattle dealer of Fallowfield, was called to his reward

DERTHA KING-BELL BOSTON GRADU-ate, Fletcher music method, has opened her studio at 174 Maple street, where she will receive pupils on, and after Tuesday, 15th September.

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 Albioi Block, Richmond Street. T. J. O'Mears, Pro-dent: P. F. Boyle, Secretary

A QUEBECER ABROAD

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

Chinton, Dec. 2, 1903.
At the last regular meeting of Branch 348, C. M. B. A. the following resolution, moved by Brother J. J. McCaughey and seconded by Father Pinsonneault, and carried unanimously. Whereas it he spleased Almighty God in His infinite goodness to call to Himself Mr. Thos. Carbert, beloved father of our Brothers John, Thomas and George Carbert.

Resolved, that we, the members of Branch No. 348, while bowing submissively to the will of an all-wise Providence, desire to express our deep grief at the death of Mr. Thos. Carbeit, and beg leave to exbend to his sorrowing family and relatives our heartfelt sympathy, prayle that God in His mercy may protect and comfort them in their sad bereavement.

Resolved that a copy of the present resolution be sent to the family, to the Canadian, official organ of the C. M. B. A., to the Carhollow.

At the regular meeting of Branch 36t. C. M. B. A., St. Celumban, Oct., heid on Nov. 17th. 1903, the following officers were elected by accismation for 1901. Spiritual Adviser, Rev. Albert McKeon; Chancellor, F. J. McQuadt, President, T. McIady; 1st Vice Frestdent, P. McGrath; 2nd Vice-President, T. Kale; Recording Secretary, J. C. OSullivan: Assistant Secretary, J. Malone: Financial Secretary, J. Lane; Treasurer, F. J. McQuald, Marshel, J. J. Dalton; Guard, J. McQuald, Trustees, P. A. O'Sullivan, M. Coyne, P. McGrath, J. Lane, T. Kale, Representative to Grand Council Convention, F. J. McQuald; Alternate, T. Kale. Representative to Grand Council Convention, F. J. McQuald; Alternate, T. Kale. The regular meetings of Branch 361 are held on the first and third Tuesdays of every month in the C. M. B. A. Hail, St. Columban. ELECTION OF OFFICERS. while driving in his buggy about ten miles from here, on the 21th of November. The deceased was seventy-five years of age, and a native of Connaught, Ireland, ceming to this country with his wife in 1868. Four chirdren survive him: Mathew, Gracefield: Martin, at home: Mrs. Mary Ann Fisher, Ottawa, and Mrs. J. Cote, at home, His second wife (Jane Whelat) survives him.

The late Mr. Kennedy was known to be upright and honest in all his dealings, an exemplary Catholic, never allowing the pursuit of wealth to interfere with his religious devo tions. He was a devout associate of the League and never failed to attend the First Friday. The funeral took place from his late residence to St. Patrick's Church, and thence to the cemetery.

Mission in Windsor-New Vicar General.

The Jesuit Fathers O'Bryan and Devlin closed a very successful two weeks' mission last Sunday in Windsor.

This mission was for the English-speaking portion of the parish. It was announced that early in the new year a mission will be given for the benefit of those speaking the French language. Last Sunday His Lordship the Bishop of London visited Windsor and gave confirmation at the end of High Mass. to thirty five adults, many of whem were converts.

The Bishop thanked the present Fathers for their known work complimented the people for their good attendance and urged them to persevere in the good resolutions taken during the mission.

He also spoke of the happy relations existing between pastor and people and gave a very agreeable surprise to all present by appointing the pastor. Rev. There Meunier Vicar-General of the diocese of London.

The new Vicar General briefly thanked the Bishop for the unexpected and high honor conferred on him and his good people.

He was glad to be able to see that with scarcely an exception his people were loyal and obedient in the formation of the New Separate Schools, and he had no doubt whatever but that the Catholics of Windsor would a lways be found ready and willing to perform any good work suggested by the Bishop of the

MARKET REPORTS.

London. Dec. 10—Grain, ner cental—Wheet per cental, \$1 30; cata. 85 to 87c.; corn. 90 to 1 00; barley. 85 to 90; pean, \$1 00 to \$1.50; bunkwheat 900 to \$1.10; rye. 99 to 95c.
Dairy produce. Eggs. per dezen, wholesele. 22 to 24c; eggs. per dezen, retail, 25 to 28; butter best roll, 18 to 20c; butter best crock, 17 to 19c; butter, creamery, 21 to 23c; honey, strained 9 to 10c; honey, in comb 11; to 123c.
Mest—Pork, per cwt., \$6.00 to \$6.25, pork, by the 1b, 7 to 92; beef, by the quarter \$4.00 to \$6.00; veal. \$7.00 to \$8; mutton, \$5 to \$6.10; bury—Spring chickens, per pair, 65 to \$1; live chickens, per pair, 45 to 75; spring ducks, per pair, 75c to \$1.10; turkeys, dressed, per 1b 12 to 14c; turkeys, live per lb, 11 to 19; geese, Farm Produce.—Hay, \$5.50 to \$8.00; straw per ton, \$5,00.
Live \$1,00c.
Live

per ton, \$5.00. Live Sinck — Live hogs, \$4.30; pigs, pxir, \$3.00 to \$4.50; sissgs, per cw., \$2.00 to \$2.128; sows, \$3.50 to \$3.75; fat cattle, \$3.75 to \$4.10.

\$3.00 to \$4.50; share. per cwi., \$2.00 to \$2.124; sows, \$3.50 to \$3.75; fat cattle, \$3.75 to \$4.10. Toronto Dec. 10.—Whest—Outario dull and quoted at 77c to 77c. Per of white and mixed are quoted at 77c to 77sc for milling; spring is quite and sixedy at 73s for No. 1 cast, and 72c for No. 2. cast; goose is dull at 70c for No. 2. cast; goose is dull at 70c for No. 2. cast; goose is dull at 70c for No. 2. cast; no fired, lake parts; other grades are steady No. 1 northern at 81sc and No. 3 northern at 89c cn track, lake parts; other grades are steady No. 1 northern at 81sc and No. 3 northern at 89c cn track, lake ports; milling in transit price for each grate is 65 more. Corn—Caradian is non inal at 40c cars west; American is unchanged; No. 2 yellow is quoted at 51s; vide No. 3 white ab 52c in car lots of the free No. 3 white ab 52c in car lots of the free No. 3 white ab 52c in car lots of the free No. 3 to 10c for No. 2 is quoted at 50c middle free No. 2 is quoted at 60c middle free Kasser Sunday, when nearly all the main emphore of great canadation to the first of the congregation, counted for the continuous of the congregation of the continuous of the

EAST BUFFALO.

East Buffalo Dec, 10.— Cattle — Receipts, 175 head; moderate demand; steady; prime steers, \$5.10 to \$5.55 others uncharged Valls—Receipts, 229 head; 50.0 lower; \$5.50 to \$5.70. Hogs—Receipts 16.20 head; sactive; 155 o 20c lower; heavy \$1.00; mixed \$4.55 to \$1.50; stead; sactive; 155 higs, \$4.50 to \$4.50; roughs, \$3.50 to \$4.55; pigs, \$4.50 to \$4.50; roughs, \$3.50 to \$4.50; stags, \$3.50 to \$3.60; lower; heavy \$1.50 lower ewes, 25 higher; lambs \$4.50 to \$5.50; yearlings, \$1.50 to \$4.50; yearlings, \$1.50 to \$4.50; yearlings, \$1.50; wethers, \$4.50; to \$3.75; sheep, mixed, \$1.50 to \$3.75.

LITANY of the BLESSED VIRGIN

SOLO, DUET AND CHORUS By Adèle Lemi ître.
Organist St. Michael's Cathedral, Toronto.

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KNIGHTS OF COLUMBUS.

ANOTHER NEW CANADIAN COUNCIL

Presentation to Rev. Father Hauck. Presentation to Rev. Father Hauck. The business men of Markdale were well represented in the presentation to Rev. Father Hauck on the eve of his departure from Markdale of a gold-headed black ebony cane and about twenty felicitous verbal addresses. The Rev. Father, always cherry and genial, felt a deep sense of sadness on severing his connection with the many strong social ties here. He had made himself singularly popular as a citizen, and his departure is the cause of universal regret. — Markdale Standard, Nov. 26

TEACHERS WANTED

MALE OR FEMALE HOLDING SECOND Mor third class certificate of qualification for R.C., Separate School in Sec ion No. 7. Glenelg To. Applicants will please states salary, quelifications and experience. A teacher able and willing to lead a choir preferred Address J. S. Black, Sec Treas. Pomona, Ont.

POR S. S. NO 2, MEDONTE, FOR VEAR F 1994, State salary, experience, critificate with testimonials Address, John P. Fitz gerald, Sec. School Board, Mount St. Louis, Ont. 1309-5. A BLE IN ENGLISH AND FRENCH TO

A take charge of a Catholic school after New Years, 1904. Salary, \$300 at least. Cheap board, Rev. J. C. St. Amant, Sec. Tress., Pine Wood, Oat. TEACHER WANTED FOR ROMAN CATHolic Separate school section 4. Raisigh for the year 1904. Duties to begin January 4. This is a small section, average strendsnee about ten. Good brick school conveniently located

Gleson Fletcher Ort.

WANTED A TEACHER FOR R. C. SEPARate senool, No. 3. Tibury East for the
year 1974. Able to teach French and English.
State isalary and experience. Address, exE. C. Ladouceur, P. P., Jeannette's Creek. Out.
1311.2.

TEACHER WANTED SCHOOL SECTION
No. 10 Carrick, Apply stating salary.
Duties to begin Jan. 4th. George Reinhart,
Sect. Treas., Mildmay. Ont. 1311-2

FOR R. C. S. S. NO. 9. HARWICH female teacher, holding second class certificate. Applications received up to Dec. 16th, 1993, Applicants stat salary and references, Duties to commence Jan, 4th 1994. Address, John Downey, Van Horn, P. O. Ont. 1311 2

TEACHER WANTED. FOR SEAFORTH Separate school. For Junior department Sav ces to begin Jany. 4th, 1904. With 2nd class certificate. Applications with references and salary required, received up to Dec. 8, 1933. Geo. A. Sills, Sec. Treas.

MALE OR FEMALE HOLDING SECOND dessecrificate for R. C. Separate S. S. Barry's Bay. Applicants will please state salary, experience and qualification. Railway station church, post effice end school the villege. Address James Murray. Sec. Treas., Sep. S. S. 6 Sherwood, Barry's Bay, Ontario.

TEACHER WANTED FOR SEPARATE
school section. No 2, Grafton for 1904
Holding a second class certificate. Apply
stating salary, exprience, etc. to James
Ouleher, Sec. Treas., Grefton, Ont. 1311 2.

MALE OR FEMALE HOLDNIG A SECOND

M class professional certificate, for Roman Catholic Separate School Applications with salary received until December 15, 1963 Hugh Kearns, Sec., Chesterville, Ont. 1311 2 A MALE TEACHER FOR INDUSTRIAL school Qu'Appelle, Asaa., N. W. T., Rev. J Hugouard, Lebret, Assa., N. W. T. 1312-2

TEACHER WANTED FOR CATHOLIC

Separate School Section No, 2 Township of Maidstone, Essex County, Ont, Duties to commence Jan. 4th. 1994. Attendance small commence of the County of the C FOR FORM II. NORTH BAY SEPARATE School, a female teacher with a Onistit Normal School ceri ficate, opposite treachin French Dulles to commence after Christma holidays Apply, stating salary and experience and ferwarding testimonials not late than Dr. 19th, to Rev. D. J. Scollard, P. P. Sec. of S. S. Board.

Sec. cf S S. BOATG.

TEACHER WANTED FOR S. S. 1 RUTHER
ford Male of female, (Catholic preferred)
trat or accord class certificate as a Public
School bracher. Duties to begin after Christ
masholidays. Good reference. State salary and
experience Apply at once to P. R. Lamor,
and the control of the control o

PRIEST'S HOUSEKEEPER. WANTED, SITUATION AS HOUSE-keeper for a priest. Can do any kind of house work. Best of references. Address. K. M. I., Catholic Record, London, Ont. 1312-2

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AGENTS WANTED. AGENTS WANTED.

AGENTS WANTED.

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St. Joseph...... HEIGHT 10 INCHES-Sacred Heart of Jesus..... Holy Heart of Mary St. Joseph St. Anthony. St. Anne.... HEIGHT 12 INCHES-Sacred Heart of Jesus..... Holy Heart of Mary
Immaculate Conception..... St. Joseph..... HEIGHT 19 INCHES Sacred Heart of Jesus..... Holy Heart of Mary..... St. Joseph St. Anthony.....

Crucifixes

Black polished wood, bone tip, 7 in., 20c
" 12 in., 35c
" 18 in., 75c 2.50 15 in....

The Catholic Record, London, Ont.

VOLUME XX The Catholic

LONDON, SATURDAY, D

FALSE EDUCA

A contemporary is rat anent the spread of scep abandonment of the sp material. We have respare for this state of are books recommended much talk bristling v advice. All this is go goes, but it does not go is difficult to convince who has been educate school that the things should not enlist all l may listen to you, but you either as a specia hopelessly out of date. concern himself prin spiritual? He does no may realize its beauty in too vague a manner

There are exception the rule, as the gent been the staunchest secular school are beg nize, is that the sc Christ is banished, or any system of school sharpened and stren intellectual powers, w time affording a sou and counter-check to evil by supplying n religious principle, v than a blessing.

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