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of Fear: to bid us walk bravely on towards the lasting city and to give unto our keeping the light of faith whereby we can avoid snare and pitfall. And in thinking upon the good tidings we throw off the years and become like children. We may not fail to remember the records of disenchantment -- the black marks that stain our book of life which was erstwhile so pure and beauteous, but we can forget our pride and self-setking, our hurts and non-success, our small thoughts and bitterness and resolve once more " to be honest, to be kind, to earn a little and spend a little less, to make upon the whole a family

happier for his presence : to renounce when that shall be necessary and not be embittered, to keep a few friends but these without capitulation. Above all on the same grim conditions to keep friends with himself."

VOLUME XAVII.

The Catholic Record.

LONDON, SATURDAY, DEC. 23, 1905. THE GLAD TIDINGS.

THE IDEALS OF OUR YOUTH.

things we have lost, and mayhap some for him must, if he have within the inof us have reason so to seek. The stincts of a Christian, kneel down by ideals of our youth and early manhood the crib and become a little child. He - are they still before us ? Do they beckon us, or have we bartered them for worldly maxims, for success which it-to live his truth in his life, to de is but failure and which clogs the heart and blinds us. Have we set out carry- work and to understand that his is the ing holy things, hope and love, joy and glory and privilege of protecting that fear, the realization of God's pres- faith. ence and gratitude that we have life to labor for eternity, and do we find our-

The peace and joy of Christmas roll over the world, subduing its selfishness, and attuning it to the angelic hymn that bathed the sleeping town of long ago in floods of harmony. We remembered how an angel announced to some shepherds who were watching their flocks the good tidings of great joy. They were men of simple minds, and knowing nothing of the world, to whose habits right, cured and enlightened on its way and thoughts they were utter strangers. to eternity. He taught it to say "Our And as they keep vigil that wondrous Father," its origin and destiny, the night a bright star shed, its radiance dignity and responsibility of life. He at their feet, and down from heaven freed the woman from tyranny and reclad in robes of dazzling whiteness deconstructed the family. He gave the scends an angel in rapid flight, and the wife and mother an assured position in brightness of God shines around about the family, and so laid the foundations them and they fear with a great fear. of a new society. In a word, He gave Fear not : said the angel, for behold I the world, as Lecky says, an ideal bring you good tidings of great joy. character which has inspired the hearts After the long waiting the Christ had

of men with an impassioned love, has come to announce that the reign of shown itself capable of acting in all death was over, and Love took the place agee, nations, temperaments and con ditions, and has been not only the highest pattern to virtue but the strongest incentive to its practice.

OUR MASTER AND OUR TEACHER.

our Master and Teacher. He came upon earth as "the true light that through the Church, which He commands us to hear, and in it and by it continues to bless, dispense mysteries and to offer sacrifice. His doctrines, all of them, must be accepted without reserve : not only the Sermon on the Mount, but all His words, with docility and humility. For He is Emmanuel,

God with us, claiming the submission of minds and hearts. He, then, who We are impelled to seek after the realizes that the Word was made Flesh know his work and for strength to do fend his faith by obedience and good

A SUGGESTION.

We remember how the poor carpenter

Or as Father Tabb says:

Or as Father 1able Saja. A little Boy of heavenly birth, But far from home to day. Comes down to find His ball the earth That sin has cas away. O comrades, let us one and all Join in to get Him back His ball.

" Christianus mthi nemen est Catholicus vero Cognomen "-(Christian is my Name, but Catholic my Surname)-St. Pacian. 4th Century.

LONDON, ONTARIO, SATURDAY, DECEMBER 23, 1905

religion is as good as another, it must perforce be admitted that a false religion is as good as a true one, or that falsekood is as good as truth — a state ment that is an insult both to God and to man.

Yet as so many, apparently same in-dividuals, defend said proposition with an assurance that seems born of conviction, it would appear much to the point to ascertain what answer Christ has given to the question, whether one religion is as good as another. For as these same individuals look to Christ as their ideal, His answer ought to be final.

Now, Christ's answer is evidently embodied in the religious system which He proposed to His followers and in the obligation which He put upon them to adhere to that system. Consequently the one question to be settled now is, whether Christ put upon all men the obligation of believing the same doc-trines, or whether He granted freedom of choice in matters of belief. For, if But let us bear in mind that He is there cannot possibly be more than one

religion, and if there is and can be but one religion, it is sheer folly to ask whether one religion is as good as anenlighteneth every man that cometh into this world: He was born to bear and enjoins upon all to accept that testimony to the truth . . . that they may have life. He speaks as one having authority. He speaks to-day of the innocent. Now, that Christ did put such an

obligation upon all, can easily be demonstrated from the various texts in which He makes reference to His Caurch. For clearness' sake we will take the passage that contains the commission which He gave His Apostles to preach the Gospel to all nations. These are His words: "All power is given to me in Heaven and on earth. As the Father sent Me, so I also send you. Going, therefore, teach ye all nations: biptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe the crib and become a little child. He all things whatsoever I have commanded will ask that Divine Infant for light to you: and behold I am with you all days even to the cousummation of the world

In these words Christ puts upon His Apostles a two fold obligation. First teach all nations ; not this nation or that, but all, without exception. Or as the St. Mark words it: "Preach the gospel to every creature." So that it was evidently Christ's intention that His religion should become the one universal religion of the world, Men might perhaps refuse to accept that

labor for eternity, multiplication for eternity, multiplication only bereft of these
selves to day not only bereft of these
things but stumbling on under the bur-
den of disenchantment, of sin, of des-
pair.We remember how the poor carpany
mather in denied hospitality at the inn. There
was no room for them. They who
erowd their hearts with lust and hate
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hard by our doors are our brethren and
hard by our doors are our brethren the wantreligion, but such a tratations, Secondly, Christ commissioned His
Apostles, not only to teach all nations, it has a dowith unmistakable clearnees.
The says, it observe all thi

teaching them to observe all things whatsoever f have commanded you." And because they were to teach with

Tatholic Record.

This same absolute oneness of faith and religion implied in Christ's com mission to His Apostles, is inferred with equal clearness from every refer-ence which He makes to His Church. That Church He always speaks of as one, not as many. Ho eaks of it as one family, one fold, one ity. He builds it upon one foundation, the rock, which is Peter. He points but one supreme pastor to feed is lambs and to guard His sheep but one vicar to whom He gives the keys of the Kingdom of Heaven. He ems to have multiplied illustration pon illustration and figure upon figure

order to impress upon His Apostles he absolute necessity of unity in the aith. In fact, so completely does He appear to have been taken up with the desire for unity among His followers, that He made it the object of His st prayer on the eve of His death. Holy Father, keep them in Thy name * * * that they may be one, as we also are one." And to show that He intended this unity not for His Apostles nly, but for all who might believe in Him, He added: "Not for then only (the Apostles) do I pray; but for them also who through their word shall be lieve in me." And this unity among His followers, which He desired so earnestly and prayed for so touchingly, was to be most perfect, so that "all who believed in Him might be one even as He and the Father are one." Furthermore, this perfect unity, modeled upon the ineffable unity of the Father and the Son, should be so conspicuous that it might be unto all the world a proof of His own divine mission; for He added: "I pray that they all may be one, so that the world may believe that Thou hast sent me."

For all this it is quite evident that the unity of faith, which Christ prayed for and demanded in all His followers, is most absolute. He knows nothing of essentials and non-essentials in religion : nothing of fur damentals and nonfor inothing of the deneration of branch fundamentals; nothing of branch theories, or any other theories, ex-cogliated by modern innovators. His final injunction is: "Be ye one in faith, as the Father and I are one in

and if any one refuse so to receive it, if he be a heretic, that is, if in his belief he differ from the Gospel in this point or that, avoid that man, for he is a reprobate and a sinner, and stands condemned out of his own mouth.

From this it is quite evident that St. Paul would make short work of our modern religious indifferentism. Were anyone to ask him whether one religion is as good as another, his answer would be : " Let the man who reaches such a gospel be anathema, et him be accursed." This is a teret him be accursed. tet nim be accursed. This is a ter-rible answer, yet it is but the answer of the meek and gentle Christ Himself, Who says: "If any man believeth not all things whatsoever I have com-manded by manded My Apostles to preach, he shall be condemned."

Hence on this point, as on all others, Reason and Revelation are in perfect accord. Reason teaches that perfect accord. Reason teaches that the proposition, that one religion is as good as another, is an insult to God and to man, because it necessarily implies that (alschood is as good as truth. And, as was just pointed out, Christ has announced it to the world as revealed truth, that this same proposi-tion shall be unto him who accepts it a cause of eternal damnation. Conse quently religious indifferentism stands condemned both by treason and by Revelation.

NOT A SINGLE CATHOLIC RESIDENT.

RUT FATHER SUTTON GOT THE HAND-SOME HOUSE AT OPELIKA, ALA., FOR HIS LECTURES.

The Catholic Standard and Times. After a very successful lecture course given in Greenville, Ala., Father Xavier Sutton visited Opelika, Ala. The reverend lecturer, who is, notwithstanding the inconveniences and hardships of Southern missionary labors, doing such noble work among the non-Catholics of Alabama, was warmly re ceived. The prospect was flattering. Accompanied by a local priest, Father Sutton called on some of the most prominent people in town, and was welprominent people in town, and was wel-comed by them with typical South-ern generosity. Through their efforts the auditorium of the Court House, a handsome and imposing modern edifice, was secured for the lectures free of charge. The auditorium has a seating capacity of 15 000, and is heated and

capacity of 15,000, and is heated and lighted according to the most improved methods. The fact that the lectures were to be delivered there had much to do with focusing attention on the advertising. The enterprising owners of the Opelika Daily News attended to

many centuries. The honor and power of Rome, its strongest representative, was guarded by the steel of the legion ary from the Atlanic to the Ed-phrates. Its glories were sing by poets and attested to by all on which men set store. But man was of no the State, and wone tho interpresent alsey, thing. Vice walked unabashed and the state of the religion is as good as another, the state, ind wond present to all nations, the state, ind wonds present different religions, the state of the poor and the state of the back thing. Vice walked unabashed and the state of the back thing. Vice walked unabashed and the state of the back the state, ind wonan was but a play. the state of the back the state, ind wonan was but a play. the state of the back the state, ind wonan was but a play. the state of the back the state of the back the state of the back the state of the poor and the suffering were bad the state of the back that the state of the poor stat the state of the back that state back the state of the back that state back that the state of the poor stat the state of the back that state of the back that the state of the back the state of the back that the state of the poor stat the state of the back that state of the poor stat the state of the back that state of the poor stat the state of the back that the state of the back that the poor back that the state of the back that the state of the back that the poor back that the state of the back that the state of the back that the state of the back that the poor back the state of the back that the bac For "as the Father hath sent Me," He haid to them, "I also serd you. Going, therefore, teach ye all nations, teaching them to observe all things whatsoever i have commanded you." And because they were to teach with finallible authority, hence jall were to head their teaching, and believe the same with unquestioning faith, for if they believeth not, they should be damned. This same absolute oneness of faith and if any one reluse so to receive it of the laborate assenting process of our needing religious "Uadel." "Yo" all sho' am right, cap, yo' sho' am," was his concluding reverie, resembling in his mental receptivity the judge, who, hearing the defendant's plea, forthwith charged the jury to "acquit the pris-preached to all, and if any one reluse so to receive it, and religion implied in Christ's com wins.'

THE WRITING OF THE BIBLE.

The attitude of our old slave friend, nowever, exemplified the convictions of ntelligent men who followed Father Sutton's clear logic very closely. "Do you think Christ had anything to do with the writing of the Bible ? " asked one at the close of the discussion on the Bible. "The earliest book of the Bible was not written until at least eight years after the death of Christ, and that certainly does not seem to indicate that Christ Himself wrote a single line in it," replied Father Sutton. That's a revelation to me, " continued the interrogator. "And yet we are the Bible, the whole Bible and nothing but the Bible. Preachers tell you that the Bible is enough. Then they shout for money. If you don't pay your dues you are driven out of the church and you are lost. I can't see the force of their arguments." Another gentleman told an acquaintance in the presence of his own minister that he had " for years, all his life in fact, attended a certain church and took an active interest in its affairs, but had learned more from one of Father Sutton's lectures than all the preachers he had ever heard taught him. "History does not record what attempt at justification the minister referred to exploited, but we are in a position to state that, in the words of a bystander, he was seen "chasin" round a corner with coat tails a flyin' an' no flies on his darby, either. "So the world wags" and poor souls grope in darkness, glatly welcoming

the faintest ray that would illumine the gloom of their unhappiness. Non-Catholic divines, with many a trampet fourish, rush into print, advancing reasons why their churches are not filled. Why should they be filled? What light of truth can radiate from error? For true Christianity the popu-lar questions of the day are unhappy arbitimes. They can be heard upper ar questions of the day are unnappy substitutes. They can be heard pre-sented with greater freedom in the lecture hall. Men will not go to Church if the auditorium serve their purposes equally. Ministers may rail, of their authority—they will never solve the problem of desolate waste and empty pews.

MINISTER AT A CATHOLIC DEATH BED.

And this apropos of a recent conversation between the writer and a minis-ter in the neighborhood of Opelika, who was an attentive listener when

1418

they may carry a message of courage and to suffer. The dwellers in teneto the dispirited, and to the despairing ments, they of the hard and grey lives, the boys who are ill fed, and who can happiness and hope in all their golden be made joyful with a trifle-these are chords ; but to all because they anour brethren. The sick, the mechanic nounce the birthday of the Babe of out of work, the little ones who need Bethlehem they must have some boots and clothes-these are our brethmeaning. And that meaning is clear ren. Instead of giving useless presents cut. That Babe Who comes adown the to our friends, why not transmute that centuries lined by the patriarchs who money into deeds of love which shall chant His glories is our Teacher and accompany us to the tribunal of God. Master. Before His coming men sat in and to know that we have helped one darkness. Gradually the memory of person to happiness and have lifted one primitive tradition was obscured by childish heart into the light will make vice and error. Humanity, however, Christmas music all the sweeter, and sought by every means to unlock the gates of the invisible world and to win moreover "Whatsoever you have done to the least of My brethren you have back the God whom it had lost. done it unto Me." Men seek him in nature and in their hearts. They fashion objects in silver and gold, hoping they may represent Him. In temples high-uplifted ard rich with all the stateliness and grandeur at the command of genius, they look for some sign of His presence. But their best and brightest chronicle all these as failure to sate the hunger of the heart for God. They discuss present theories ; they ransack the literature of the world, and with its wisdom sifted and analyzed they still peer into the darkness of doubt and ignorance and declare there is no hope but from a Redeemer. THE STRONGEST INCENTIVE TO ULDILLE

VIRIUE.

Catholic country) it is otherwise, and only a small minority of those outside the Church can be called its "enemies" And at the hour marked out by God the Church can be called its "enemies in any proper sense. Their dislike, when it exists, is usually due to mis-understanding, and is nearly always moral or even Christian in its basis as the fullness of time He came in poverty and humbleness. Simple men heard the angelic song which heralded His advent. But the world recked little of the Babe nestling in the arms of His mother. It would have laughed scornfully if it had been told that He was to refashion the earth. It had its own way of doing things, and that way seemed justified by its success through

ed to every creature. And whilst He thus enjoined upon

His Apostles to teach all nations, and to teach them all the same truths, He solemnly, and under the severest penalties, obliged every nation, and every single individual, to accept and believe the truths thus announced. He adds immediately: "He that be lieveth and is baptized, shall be saved; but he that believeth not shall be condemned." "He that heareth you, heareth Me, ard he that despiseth you, despiseth Me." As He left nothing to despiseth Me." As He left nothing to the discretion of the Apostles in teach ing, but required that they should teach all nations, and teach them the whole Gospel, so neither did He leave anything whatever to the choice of those to whom the Gospel was announced. All without exception anounced. All without exception must believe, and believe all that is preached to them; for if they believe not, they shall be condemned, or as the Protestant version has it, they "shall be dammed." 'shall be damned."

Does that sound like religious in differentism? Can the Christ Who announced with such terrible clear-ness and emphasis, that all who be-In Catholic countries it is roughly aclieved not the whole Gospel, should be damned -can that Christ, I say, curate to class all non-Catholics to gether as "enemies of the Church;" for be damned -can that Onrist, I say, give utterance to phrases like these: "One creed is as pleasing to God as another?" "One religion is as good as another?" "It matters not what there no man who is in sympathy with religion, however he be harassed with doubt or loss to faith, will abandon the outward profession of Catholicism, there a man believes, provided he is a good man after his own fashion?" If he being no other religious communion, socially or intellectually respectable, in can, he is not God, for he contra-dicts himself; and yet, as we have seen in last Sunday's lecture, Christ is true God of true God, He is Truth itself, the eternal and unchanging Truth.

Truth. Again, lest any objection should be made on the ground that the Apostles were weak human beings, liable to error and misapprehension, and that were weak human beings, liable to error and misapprehension, and that therefore those to whom they preached might unwittingly be led into false beliefs, He promised His own divine help, and the assistance of the Holy Spirit, so that the doctrines which they appeared should he as infellibly moral or even Christian in its basis— resting on some principle of the Gospel or of the moral law which they suppose to be violated by our religion. To deal with such, as with "enemies" of the Church, is a violation of policy, no less than of charity and good taste.— Father Tyrrell, S. J., in the "Faith of the Millions."

you," he says, in his Epistle to the Ephesians, "be careful to keep the unity of the Spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith one baptism. One God and Father of all, who is above all, and through all, and in us all." In the same epistlethbe declares that Christ's purpose in appointing pastors in His Church was to ensure unity of faith and

oneness of doctrine for he says : "And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God * that hence forth we be no more children tossed to and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive."

in wait to deceive." What the same Apostle thought of those who ventured to reject certin doctrines, somewhat after the fashion of our modern Indiff rentists, may be gathered from his Epistle to Titus, whom he directs how to deal with heretics, that is, with persons who follow their own private judgment in a man be a heretic, admonish him once or twice, and then avoid the man. For " If not. such a one is a reprobate and a sinner, and stands condemned out of his own mouth." The same course of action he

prescribes to the Christians to the Christians at Rome. "Now, I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them. For they that are such, serve not Christ our Lord, but by pleasing speeches and good words, seduce the hearth of the innocent.

Stronger still is his crushing condemnation of discord in doctrine, and of want of unity in faith, contained in his Epistle to the Galatians, some of whom were wavering in the faith which he had preached to them. "I wonder," he says, "that you are so soon re-moved from him that called you into

the latter feature. Their devotion to the cause was commendable. Besides several attractive notices and advertisements, they considerately and kindly kept Father Sutton much in evidence in their local column, and in very progressive fashion deluged the town vith handbills.

That the lectures of a Catholic priest in Opelika, however thrilling and inspiring, were something in the order of adventure might have been premised. The town is a busy part of trade, pros-perous and progressive, with a popula-tion of almost six thousand. There is not a single Catholic resident. One only, the eternal Italian vendor of tropical delights, was described as hav ing tendencies and aspirations Catholic and Roman. When approached, he emphatically declared that he was 'awf Catol eek and 'awf Presbyteri ' nor did he dissemble his far from en ; encouraging attitude of opposition. opelika, then, being a purely Protest-ant centre, could not be expected to jubilate over the aivent of a Catholis lecturer. Furthermore, the morals of the towa was seriously disturbed by a so called temperance divine, with cars and tent and steropticon, and the in-evitable traveling shows and circus. There is, we believe, a collequialism much in use that would fitly exemplify by application the perversity of fate. would like to use it, but we dare

" DONE BIN A CAT'LIK." And then the inclement weather I Braving this and other obstacles Father Sutton and his clerical friend, "doomed to death, but fated not to die," at least without a struggle, en-tered the magnificent hall, where they tered the magnificent hall, where they were greeted by that rarest specimen of decaying feudal faith, the old time Southern "darkey," "Uncle" had snowy locks, toothless gums and a wagging hirstle appendage, which did full justice to its claims for a lingering full justice to its claims for a lingering existence, as the proud possessor, with inimitable grace, feelingly informed his black robed visitors that he "done bin a Cat'lik." Surprise and then commiseration was depicted on Father Sutton's countenance. Father Sutton could not accuse the "ole gem'man" could not accuse the "ole gem'man" Benedict's Abtey, Fort Augustus, by of romancing, because he knew that

Father Sutton proved the authority of the true Church to teach Catholic faith, and its consequent influence on " Why have not the heart and mind the heart and mind "Why have not we," the reverend gentleman said, "the same authority as Catholic priests ? We seem to have it. For instance, I some time ago took up:n myself the responsibility of attending the death bed of a Catholic when a priest could not possibly be summoned. I felt that I could do as much for the dying as any priest. Therefore, I read a selec-tion from the Catholic Bible, one from the revised edition, and conducted a service that was as Catholic as could be." The inevitable Bible! Father Sutton had already demonstrated the necessity of confession, as a medium of forgiveness by the Bible—the revised edition, too—and what a consolation in-deed the Bible alone must be to the soul upon its entrance to eternity! The in-stance narrated was advanced to illustrate the possession of authority. What the grounds of that authority were the writer was not permitted to hear or to investigate. Roma locuta est causa finita est-with apologies. Do we wonder they are empty pews

confronting empty doctrine ? During his visit to Opelika Father Sutton boarded at the town hotel. His Catholic. The Holy Sacrifice was offered in his room. Mass celebrated in private rooms of residences is a common occurrence in missionary districts. Father Sutton engaged a responsible person to distribute Catholic litera-ture. Soveral hundred copies of "Clearing the Way," written by Father Sution, were delivered at so many family homes and gratefully re-ceived. T. E. ceived. T. E.

Minister Convert.

English exchanges report another im-portant conversion. Rev. J. C. Thomp-son, a member of a well-known North of Ireland family, and formerly curate of St. Andrew Anglican Church, Stockwell Green, London, S. W., has been re-ceived into the Catholic Church at St.

A AND I

A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. CHAPTER III.

THE STRANGER CHEVALIER.

It was as I anticipated. The next day, when word came to my father that I had not the qualities to fit me for a good Recollet, he stormed and wellnigh cursed me, declaring that hence forth he washed his hands of me, h might choose my own future, --- a deelar-ation whereat in my heart I rejoiced, ation whereat in my heart I rej albeit I felt he was unduly harsh, since how could I be accountable for what Providence had not given me?

I had previously mustered courage to tell my mother of my dismissal, and all day her eyes showed only too plainly a redness caused by frequent weeping But at the first sern word from my father she forgave me for the disappointment I had occasioned her, and spoke for me, pleading my cause against his wrath, as a mother, heaven bless her ! is ever wont to shield her however unworthy he may be. with these concerns of my own to the fore, I had small leisure to speculate upon the outcome of the last night's quarrel at the shop of the Widow St.

Still the thought of it did cross my mind many times. I wondered if the lieutenaat was badly hurt, and whether the chevaller, whom I had heard named De la Mothe, remained boldly at his lodgings, or if upon second considera-tion he had concluded to make good his escape while there was yet opportunity.

But for the unhappiness I had already brought to my mother, I thought to inform her of the adventure; yet, so anreasonable are women, would she not an reasonable are women, while all having to do with a wine brawl? I held my peace therefore. However, by noon the town was ringing with the story of the encounter. The rumor quickly followed that the condition of Sabrevois was serious and the stranger officer had been arrested and was to be brought re a court martial on the morrow. In the evening my father ignored me

but I fancied I detected a darker cloud upon his brow, and my mother sighed frequently as though there were a new sorrow in her heart.

I preserved a quiet though perchance somewhat sullen exterior, yet my blood grew hot in my veins. I understood that my parents were grieved and auxious on count of what had befallen Sabrevois, whom, because of his family connections and favor with those in authority, and also because he had a fair income besides his pay as an officer, they were willing to accept as a son-in-law.

In a savage humor I slipped away at which last to the sleeping room suared with my younger brothers. Fortunately for my frame of mind, they were already well on the voyage to dreamland; where is the active lad who, as soon as his head touches the nillow, is not launched upon a repose as profound as that of the

Sleepers of Ephesus? For me, I was a care-free lal no longer, but a youth perplexed as to how I should acquire my independence pained at the thought that if Sabrevois recovered, Therese, against her in-clination but from a sense of fillal daty, might be constrained to marry and haunted by a dread lest, if S vois did not recover, misfortune migh befall the man who, although I did no then know it, was to influence my future through happiness and trial. Thus wakeful, I tossed upon my bed

As I was indeed young, however, and in perfect health, slumber come at 1 and I dreamed I had set out with slumber come at last Chevalier de la Mothe for the ends o the earth, bidding adieu forever to my boyhood's hope and the storm-beater rock of Qaebec.

strained relations could not be long eudured, however, and I was resolved to cut loose from all old associations and set out to make my own way in the world. How and where ?--that was the world. the question

Such was the state of affairs when or e you ride out to Besuport and home Therese." This was the bring home Therese." Int. first glad happening for a week. "Surely, mother, f will go at once," with alarity, and begat

the ban of his displeasure. These

answered with alacrity, and began orthwith to make preparation. In the stable I found the bay horse

Fen Follet champing in his stall, and as ready for the journey as I. Bridling and saddling him, I added a pillion for Therease and the saddle bags, knowing full well that "Ia bonne mere" would have some dainties to send to my aunt by way of neighborly remembrance.

mistaken, for, when I Nor was I rode around to the door, ood on the step, in her hands a great platter of tempting ercqueeignoles These I bestowed with care in one the bags, and a bottle of eau de vie for my uncle in the other. Then I sprang upon the back of Feu Follet and gave him the word to be off. It was well on to noon as I rode out

through the St. John's Gate of the town into the open country. Behind me lay the crooked line of the city wall, the green turf and populars of the Esplanade, and the gray buildings of Quebec, among which stood cut proni-nently upon Mountain Hill the officers' quarters, the Hotel Dieu, and the Bishop's new college with its shining belfry.

Before me extended the green slope that descend to the Beauport Road ; beyond them I could see the cleft in the ledge of rock whence falls the fleecy cascade, like a fair bridal veil for vin in Nature, and beyond it my glance travelled to Cap Tourmente and the blue mountains of Ste. Anne.

Having crossel the winding St. Charles, I weat on contentedly. The beauty of the scene rendered the janut delightful; but the ground was bad and my progress slow, notwithstanding that Feu Follet, good beast, chafed for a gallop and broke into one whenever I gave him the rein. At length, after nuch hard riding, I descried in the valley the chimneys of my uncle's home, and in a few minutes more I drew up before the most spacious farmhouse of

At my call of "Ho la, ho !" there were hurried steps within, and present y the door was thrown open by Robert de Reaume, the ward of Francois Guyon, who at this time lived with him at Beauport.

Ah, Normand, it is indeed you. thought I could not be mistaken in the voice," he cried joyfully, hastening to catch at the bridle of Feu Follet that I might dismount the sooner. "What a gala time we shall have together Your uncle Guyon has brought in ship, as you must have heard ; we will go abroad her to morrow. Oh, there is nuch to show you ! At his exclanation of recognition

there had followed him to the door little girl of some nine or ten spring It was Barbe, the pretty Eng ish child.

Here was a strange history. As well as we could learn it, her father was slain while fighting the Indians during an attack upon some bordern village his wife ruthlessly murdered by the savages. Doubtless their little one would have shared the same fate had not an Indian brave taken thought he might perchance barter the toddling pale faced baby for a draught of French randy. Of him my aunt had bought

er to save her life. But of all this winsome Babette re ained no recollection beyond an intinctive shrinking from any face of

coppory hue, and now, as she stood on isestep, clapping her hands and dancing with glee, no one would have

THE CATHOLIC RECORD.

the charger of His Majesty, while I went into the house with Reaume and "Hein, Normand, 'tis good for th of peace.

eyes to see you," cried my uncle Guyon from his chair by the fire, as he took his pipe from his mouth and held out a to me in his bluff hearty way "Come, sit down and recount to us the doings of Quebec. Mamle" (to his wife), "have you ordered dinner for the lad? What a likely gallant he is come, to be sure !" lant.'

Barbe.

Ay, such as I always said he would be !' declared my aunt, who had risen from her place to greet me and was bustling about with bospitable thought for my refreshment, the family having already dined.

As a matter of fact, I was not in general ill-pleased with my own ap-pearance. Although I was but a youth and little used to the ways of the high and here used to the ways of the high society of our good town, my habili-ments had always been of the best, for it was a pride with my father that the habiting of his family should be an evidence of his prosperty. I knew also that I was well built of frame, and tal for one of French stock, with olive skin brown eyes, and a shock of wavy blac hair which I had been thinking, as I rode along the way, I would begin to wear powdered and tied in a queue.

Now, beyond a momentary conscious-ness of satisfaction at the impression I had made, I gave no consideration to myself at all, but stood in the middle of the floor as though rooted to the spot, so overwhelmed was I with astonish ment by the scene upon which I gazed At first, upon coming in with my thoughts intent on the meeting with uncle and aunt. I saw only them. Bu directly, as I turned about to look for Therese, lo, there she was, busied wit her embroidery at the other side of the here embroidery at the other site of the fireplace, and, wonder of wonders there, bending over her, was the self same chevalier whose imprisonment 1 had lamented for the past week—the stranger of the wine shop, looking as dashing and picturesque, and hand-somer even than when I had first seen him, for now his brow was unclouded and his eyes shone with a soft steady light-the hero of my nightly visions

ingnt—the hero of my nightly visions and of my waking dreams, the mysteri ons Monsieur de la Mothe. "How now, Normand !" exclaimed my uncle Francois, at a loss to account for my bewilderment. "Ah, I was like to forset—you are a structure to like to forget-you are a stranger to our guest. Sieur Cadillac, this is my brother's son, a worthy lad, maugre not good enough, it seems, to make a

missionary." Thus I discovered that the intellig ence of my dismissal from the Recollet had preceded me hither - so swiftly does ill news travel. Discomfited and ashamed at his blurt

ing it out in this manner, I shifted my cap from one hand to the other, wishing that, to hide my confusion, the floor might turn to a billowy sea, and, open

ing, engulf me. But he to whom Francois Guyon had given the title of Sieur Cadillac, he-the stranger whom I knew as the Chevalier de la Mothe-with that strange power of attraction which was peculiar o him, forced me to meet the look he Then straightway his fixed upon me. countenance broke into a smile so win-ning that in my ardent, foolish boy's heart I felt as though I could fall do

and worship him. As it was, I only stammered out some incoherent reply as, striding for-ward, he grasped my hand, crying,-" Pardon, friend Guyon, f must gain-

say you. The young gentleman and I have not only met ere now, but I am in debt to him for a most timely service This gallant neshew of yours is the who so opportunely interposed the other evening, with the amiable purpose of saving my life or that of the imbecile Sabrevois, I scarce know which.'

"Of a surety not Sabrevois !" I rejoined so vehemently that they all laughed ; whereupon, more at ease, I

Bastile of New France, the donjon of yonder grim Castle of St. Louis, as you

guest at Francois Guyon's hospitable fireside, azd occupied after a fashion so

eminently agreeable to my inclina-

He bowed to my sister with a courtli-

ness and grace which I have never seen surpassed, and turning again to me, proceeded with his former debonair

learn that a cask of Spanish sack is often a most elequent advocate with the powers that be. As for my pres-

ence here, your good uncle Guyon can tell you, we have braved the perils of

tell you, we have braved the perils of the deep together with the laudable

object of upholding the majesty of the King upon the high seas, and, at the

same time, furthering our own fortunes.

This voyage, I am come from my home in fair Acadia, drawn hither by tidings

of a treasure compared to which all the

wealth that sails the ocean is as no thing : and, in sooth, the report, allur

Again his gaze sought Therese, who

blushed rosy red, and bowed her head lower over her tambour frame. For the nonce anger got the better

of my admiration of the man. Who was this stranger that upon a few days'

acquaintance ventured to pay such bold court to the prettiest demoiselle of

s it was, fell far short of the

ety,-Bah, my Normand, you have yet to

gaye

ing as reality.

as their son-in law. But since the coxsought the rapier I had worn, with a longing to find it of use, since the day following that whereon it was decided I comb has received only a broken head that counts for nothing, and Therese will soon be a happy bride, God will had no calling for the role of messenge ing. Your parents demurred at the haste, indeed, but Cadillac's ardor, and the necessity that Guyon and he The Chevaller de la Mothe noted the action and also the frown upon my brow, but he returned my look of de set sail again at an early date, have

prevailed." Here was news truly. So it was all arranged, and until now I had been told nothing of what was going on ! Bitter enough I felt, as I sat looking fant interrogation with one so frank and noble that I felt my boyish florco-"Ah, Nornand, you are a brave galhe said, with the easy indulger Bitter enough i felt, as i sa tosing down at my piste. Bat presently, glancing up, I saw again beside the hearth Therese, who iso dearly loved—Therese, who stood motionless, her eyes fixed upon me laugh of one who is master of the situa tion, "but I trust our swords may never be turned against each other

At least, if it ever comes to pass, h swear 'twill not be through fault of mine." motioniess, her eyes inter and a solution with a half, depreasing, half wistful expression of sisteriy tenderness and regret at my chagrin. Thereat, unable to withstand their mute appeal, I rose, shook off my selfish moroseness, Thereupon he turned away, as though to resume with the fair worker beside the hearth the conversation that my

"therese, I am come for you," I interposed gruffly, not yet entirely ap peased strode across the room, and, taking in mine her kind hands that had ever been peased.

Therese, who had sniled & greeting to me when I came in, now started up, coloring with vexation and annoyance. I knew at once that I had blundered, kissed them, saying-"Thereee, no man's devotion, how over exalted, is great enough to be worthy of you. But if you have given yet what was I to do bat deliver the message wherewith I had been commis your love to this chevalier of whom all peak so well, if you will to wed him,

then may you possess the homage of his life, and all good fortune and happi-It is my father's wish that you re tarn with me," I snapped out brus 168S. quely. "Then I had best go at once," sh At this she made as if to protest my

replied with dignity, making as if to set about immediate preparations to sbey praise of her sweet self. "Foolish boy," she said caressingly, as for a moment she leaned her head arainst my breast. "I wished for an

the behest. My uncle Gu, on protested. "What " The com betise is this ?" cried he. mand of my brother Denys meant no such haste. Normand was delayed on such haste. Normand was delayed on the way by reason of the bad state of the roads; you cannot get back by nightfall. To morrow, my dear neice so it must be, you have my permis

sion to go, but not before." REV. HUGH F. BLUNT IN DONOHOE'S ion to go, but not before." "Ay, that is it," seconded my aunt; while little Barbe laid her soft cheek against my hand, well content that they Father Grant was worried. usual cheery smile had given place to a troubled expression, especially evi-dent at this season of Christnas. Mrs. ould carry the day. But Therese, urned contrary, would not have it " Oh. I beg of you, my uacle, let me Maxwell noticed it immediately when to now, since I am sent for," she bleaded. "My father will not take she came to him to get the rames of the por whom she was to make glad at this the exause of the bad roads, since the joyons time. "You look worried, Father," she wilight is long; if we start betimes,

we shall get home 7 of the clock." "Well, well, I dare say you are wise not to anger my brother," said Francois Gayon, yielding, "and I know you will be coming again to Beauport very shortly.

At this she blushed again ; as for Monsieur de la Mothe, he said no more to me, but stood sudying the fire. Betimes, after telling my sister in a low voice that he would return to put her on ler pillion (a most absurd care, to my mind), he called to Robert and and so on. And that's my trouble; not as bad as a fire or an earthquake, out with him for the ship at the vhereon, I learned, he lived harf.

used to a beautiful programme at Christmas." when at Beauport. Angry as I was against this Chevaller de la Molhe, when I saw Reaume go forth with him thus as his chosen companion, I was conscious of a pang of jealously almost such, I fear, as a gir

stant to make your musical programme the best in the city. You know Dr. Fulton of Larned street? Of course feels when she sees the lover whom she has enthroned in her heart prefer the society of another. But this emotion not, he came here only a month ago. His wife is a beautiful singer, in fact a checked, albeit it caused me to apply myself with the greater sullenness to star of the first magnitude up to three the meal which the Pani woman servant years ago when he married her. Possibly you know her as the famous had set forth for me on the table at the farther end of the room.

Francois Guyon having been called away to his fields without hearing the Alice Lavarnie." trembled at the prespect. "The same, known in all the civilized minor bits of town news I possessed, and for which he had kindly feigned to world. be so anxious, and Therese having dis appeared, taking Barbe with her on the plea that she needed the child's help in making into a bundle her best gown and ribands, preparatory to de-parture, my aunt and I were left alone. As though unconscious of my moodi ness, the dear soul chatted to me in

" She is a Catholic, then ?' her pleasant fashion, and ere long grow faith is weak. Dr. Fulton-enormously confidential. "Ay, Normand, I am glad you are come, even for this brief stay," stid. "It is some time since we

wealthy you know — is an avowed atheist, a sort of iconoclast, an anti-everything, and I fear that Alice has borrowed many of his ideas." have "Hardly a suitable person to sing at the Mass-do you think so ?" "I know, Father, but then-it may when all differences should be forgotten. You have given me many gifts, Herbert, may I not ask a small favor from you stir up old memories. Who knows?" "True, Mrs. Maxwell. Dear

what a providential body you are !

have the finest music in the cit7.

And so it was agreed that Mrs. Max

Sister's fears, and then-Mrs. Fulton

entered the room. "Martha! You have returned my

call at last! One feels doubly a strang-er when one's friends are almost next

door and remain there.

errand.

well would ask the celebrated singer t

TO BE CONTINUED.

" ON THE WINGS OF SONG."

MAGAZINE.

the last moment most of the singers are

sick, and it's too late to get others,

but bad enough, and the people are so

The queen of song ?" Father Grant

to ask you to sing for charity." "That request is readily granted. I sang for money so long, it is only right that I should do something for pure You are going te have a con charity.

ert for the poor, I presume." "No, not exactly. I want you to sing at the High Mass on Christmas." Mrs. Fulton blushed and looked cert for the poor, I startled.

DECEMBER 23. 1905.

"That is different, Martha, I am afraid I cannot. You see-Mr. Fulton -well I should have to consult him." "Why, Alice, you do not mean that

ou must ask him for such a service as hat? To sing in your own church?" "My own church, yes, but not our church, and there is all the difficulty. am so glad you came to night, Martha, have been doubly unhappy this even ing and it is a comfort to me to have a friend of the old days to confide in." There were tears in her eyes as she rose and brought her chair close to Mrs. Maxwell.

"Why are you so unhappy, Alice? as ready as was her heart to lend me help and comfort, I bent my head and

You have everything to live for." "Yes, and still nothing to live for. I have fame, wealth, a devoted husband, I have rame, weatch, a devoted missiond, and yet anhappiness. Your presence intensifies it, by contrasting the pres-ent with the old convent days. Dear Sister—how often she told no that she bad fears for me on account of my voice; hut God gave me that voice, and when I saw how people were charmed by it my soul was fired with an ambition to make the whole world listen. You do not know what ambition is, Martha. To me it was wealth, fame, everything earth can give, and it inspired me to study as for a moment she leaded not maked for an against my breast. "I wished for an opportunity to tell you, Normand; and—and—you see for yourself no one could help liking him." can give, and it inspired the to sold y hard. You remember when I went to Europe to study with Lustrini. A dear friend of my father made it possible. Another pupil was Mrs. Falton, my husband's first wife, a beautiful amiable woman who took a deep interest in me, and made her husband also interest him self. You know my leap to fame, my debut, my laurels everywhere. The debut, my laurels everywhere. The Fultons were as pleased as I. Mrs. Fulton died the next season, when I His sang at Covent Garden. Two years after, he asked me to marry him, and I did willingly for I had come to love him dearly. But there was a cloud over my happiness, for I had married out of the Church. I did not mind it then, my beart was in the world. He was an atheist, I practically a pervert. But when our child was born and he rewhen our child was born and he re-fased to have it baptized my slumber-ing faith began to rebel. One night I came from the theatre, after a grand said, as she was about to go on her errand of mercy. "Dear me, and is it so evident? Indeed I am worried, and yet to you it may seem a trivial matter. It's about

success, to find my child dead-and unour Christmas music. You know the pride I have taken in the masic albaptized! That was my last appear-ance. I became ill; he would not let ways-this may be my punishment-and how hard we worked at it, and here at me return to the stage-and here am." "But does he not relent?"

"On the contrary he is more insist-ent. I argued at first, finally gave it up, and am now settled down into an dient, loving wife." But your soul, Alice."

Never at peace, Martha, and that Mrs. Maxwell smiled. " I'm so glad is why I am going back to the stage. My voice is better than ever, and it that no greater trouble is impending. But about your music. Do you know an idea has entered my head this inwill give me something to think about. But I detain you. I will ask my husband, though I lear he will refuse.

She ascended the stairs slowly, think-ing deeply and formulating her argument. Dr. Fulton was reading when the entered his study, but quickly laid aside his book as if to conceal it. "Oh, it's you, Alice. You startled

me." And now I will startle you still more. Mrs. Maxwell, my old convent companion-you remember our charming hostess at Naples-comes to press me to sing.'

"Sing where, Alice?" "At St. John's Church." "Roman Catholic, of course." " And you think she would sing for us ?"" "Undoubtedly, if I ask her. She "Yes."

and I were classmates at Notre Dame, and bosom friends for years. We have "You know, dear, I do not approve exchanged calls since her coming here. Nominally so. I fear the practical

of such things. How can you desire to mingle with such people?" "You are so proud, Herbert, and this

is the season of humility." " Of humility." "Yes, it is the season of the Babe of Bethlehem." She wondered at her boldness as she spoke. "It is Christmas

DECE

self, "yet I

What would two atheists reading pio peculiar." had stoppe make her st was running to a despis dear. In vs in the book, dropped it asked, " Hi asked,

church yet drive around -nneonsci as he prepa " To St. peated to t

ubting if a man go te But he was entered the expression No one no as he took

did not co sides he w ground to o ole. He : knelt, an u upon his hi parent mu smiled as h of the prie never note -he speer choir to re he thought

yet he was offertory, a for she was It was the Latin word ranged to t voi her ever, and

sentiment

never heat

in opera, d had wonde was the vo the little voice of a beyond d from him a he was to Her voice with a ple in it that lest he ha to himself in all his such com of a Creat creature. but there his lips sounded, to await t Dr. Fu vestibule gregation oblivious throng th that last and all th the last l as impati been sepa not come the carr

would go ascended Yes, she with her -it smot weeping.

The whispere ishment nearer a his. " Alic ble tend weeping " For

peace o here to You wo me 1" "God mine, t can't e

Hard by his residence my father had nother warehouse wherein were stored the iron implements, the corn, flax ϵ an de vie, wines, and other commod ities in which he dealt. Here he spen much time, as also on the Esplanade where the merchants were often wont to meet their customers. On the day following that whereon he had appeare so troubled, he came home with a morhopeful air.

There is more encouraging news. he announced to my mother; "the wound of our friend the lieutenant is n) longer deemed serious, though the surgeons say he will carry the scar to his dying day. His assailant has been sentenced to a term of imprisonment in

the fort. A pretty fracas, truly." "Ay, ay," agreed " la bonne mere," with a nod of the head, yet she gree

forthwith the cheerier. I too breathed freer that Sabrevois' sum nons had not yet come, but it was, I fear, principally because his taking leave of the world at this time might have embarrassed the chevalier had so uncermoniously stepped into my life as its hero. Bat, sacre, had not Sabrevois nearly

done his worst, as it was? Here was my grand chevalier shut up in the citadel, for no one could tell how long. unless it might occur to the Governor the Sieur Denonville, to inquire into the matter. And why was it, after all, but for a slight misunderstanding, whereof Sabrevois had taken a mean advantige; since, had his head been harder and his bray less loud, and his friends not raised such a cry, there might have been an end of the matter.

And now, here was the court martial I pictured the bold De la Mothe facing his military judges, as I had seen him -in his dashing uniform and high rid-ing boots, in his hand his broad rimmed hat, its long feather sweeping the ground ; the Chevalier de la Mothe, haughty, scornful, hearing his sentence with an air of arrogant indifference And then I thought of him as eating from inactivity in the his heart out donjon of the fortress. For days I haunted the shadow of the

palisades, revolving in my mind various schemes to effect his release, yet forced to abandon one after another as too wild to admit of successful execu

continued to ignore me as one under

prosed that over the dawn of her life hung so terrible a tragedy. "Oh, welcome, Normand," she cried.

' I shall be so glad to show you where the violets and arbutus and the virgin's bower are coming into bloom; and my fairy palace lined with moss, in a crevice of the cliff; you must see, too, the string of gold beads that father Guyon brought home to me. amazement.

I sprang from the saddle and, bending down, kissed the sweet mouth which ittle Barbe held up to me in ingenu ous affection ; and then, as she clung to ne, taking another dancing step or two the while, I turned to grasp the hand of Robert, saying : "In truth nothing would please me

better than to remain with you for a time ; to see the new ship and go canoe ing on the river, Robert ; to take you upon a hunt for wild flowers, Bar and note how every day your golden beads gleam prettier upon your pretty throat. But fortunately I cannot stay. I am come to bring Therese home.

"Alack, your errand is like to tem-per the warmth of your reception within," replied Robert with a laugh, where-by he strove to conceal his own dis appointment. "Therese has been life of the house, and Francois Guyon says he is minded to keep her always as his daughter. With 'la bonne mere' it is the same, since your sister is the one age of the daughter whom they lost by death, and the house is lonely without the younger demoiselles, who, as you know, will not return from the school

of the Ursulines for some weeks yet." At my explanation of the why and wherefore of my coming, Babette had ceused to skip; but she still hung fast to my hand as I wheeled about to go in.

My entrance was impeded, however, by the appearance of my two small boy ousins who came rushing around the corner of the building from the farmyard and cast themselves upon me. could only free myself from the exaber ance of their greeting by diverting their attention to Feu Follet, whom Robert still held by the bridle. At this juncture, too, the sagacious animal, as if to urge his own claim to their notice, began to whinny for the rest and pleasant shelter of the stable.

The lads broke into a merry laugh at

shot a glance toward Therese, and as my eyes met hers I read there a pride seen you, by reason I dare say of your he that they had never shown me

being so taken up with your books. Henceforth I hope you will come to us oftener. Your uncle has found great b.fore. "Eh ! Is it indeed so ?" ejaculated my uncle, incredulous, yet well pleased to be assured that I had so distin good fortune upon the seas and along southern coast of late; and, by no means the least of these fortunate hapguished myself; while my aunt paused in her kindly preparation for my enter-tainment to stare at me in undisguised penings, in his opinion, was the meet ing with yonder cavalier. "What an odd chance that you

should already know him ; yet it is not over-strange either, since so dashing a man must have made an impression in Manifestly they were familiar with Manufestly they were familiar with the story of what had transpired on that notable evening at the wine-shop of the Widow St. Armand. "And now, my faithfal and most un looked for ally," continued my cheva-lier, in a bantering tone under which nevertheless I discorned a ring of Quebec, and then, of course, there wa that fracas with Sabrevois, albeit th vain lientenant is an experienced swordsman, and they should have been permitted to fight, I maintain. nevertheless I discerned a ring of earnestness, "do you wonder how it is that, instead of larguishing in your

happiness of his celebrated wife "My faith, but your uncle esteems greatly this La Mothe. A man of brilshe sat in the reception room awaiting the entrance of her old friend she could liant parts, he says, is the young Seigneur de Cadillac; ambitious, yet noble-minded; fated to make a name not help contrasting the orienta for himself and those connected with had grown to maidenhood, and him,—one born to achieve place and power. He holds commissions, both nilitary and marine, from the King ; a soldier of fortune now, to be my dear, he looks to receive a rich grant of land in the vicinity of Acadia, in acknowlegment of his services to the government-and, like the eagle

he is bound to soar high. "Well, Normand, it pleases me that you have discovered how matters stand. You have seen and heard for yourself how he regards Therese, and have noted, if I mistake not, how the roses bloom in her cheeks if he but turns his eyes upon her ?" "Yes, and anon, I suppose, he will

sail away with my uncle and leave her distraught and unhappy," I mumbled

fiercely. "Heia, not so !" corrected la bonne "Heia, not so !" the is mere laughing at my spleen. "He is minded to wed her as soon as may be, and take her with him when he sails; while she, in truth, a waits the ringing of her marriage bells with much joy and content.' " But my father and mother ?"

"They have to day agreed to the marriage. The affair with Sabrevols troubled them much, especially as the latter was known to be a suitor for the

hand of Therese. Had the accident been serious, the scandal of it would, I a useless butterfly." "I should rather call you a humming his wisdom, snatched the rein from Quebec? My time was my own, since my father My time was my own, since my father ontimued to "ignore me as one under" My time was my own, since my father My

He was silent for a moment, as if me meditating. "For this once, Alice, yes. I see ways ready when you are needed most. See Mrs. Fulton if you will. We'l

We'll

you are still sighing for Egypt. You may tell Mrs. Max rell yes." She could scarcely believe her ears. Was he relenting? Or was it the preassist in saving from destruction the musical efforts of a poor parish priest. sence in his house of Mrs. Maxwell and the fear that he would seem bigoted? She could not tell. She only knew She felt that she had a good cause to plead, and without a fear of defeat she drove immediately to the grand home that hitherto he had railed at God and religion as hypocrisies, and now-she could not explain it, but a smile was forced upon her face as the rejoined Mrs. Maxwell. which the doctor had built for the As

To Alice Falton it was the most beaumagnificence about her with the humble tiful Christmas morning she had seen for many years. She was in feeling a girl again as she stood waiting for the little cottage in which Alice Lavarnie simple rooms of the convent of their carriage to take her to church. It seemed to Dr. Fulton as he came down the school days. In the wildest dreams neither had imagined an ending so stairs that she never looked so beautiromantic, so luxurious; and to night, when her mind was upon music, Mrs. Maxwell could fancy the rich room transformed into the exhibition hall on that for modeling and the solution of the solution. ful, so happy, since the gala night at the Metropolitan when a great city gave homage to the American nightin-

gale. "I wish you a great success this morning Alice. The revelation will come from the wrong part of the that fair graduation day when Alice had sung like an angel and won the plaudits of an outside world. She re-membered how happy Alice had de-clared herself, and how she manifested her inten ion of returning after vacation

" Thank you, Herbert, but revelations do not come from sinners.

her intention of returning after vacation to enter the novitiate. The dear Sister "I do not so classify you." "But I do, a Catholic who is false to miling at her impulsiveness had said : 'It may be different when you see the her conscience can hardly be called world, poor child. Sometimes I tremble saint.' for you-you are so beautiful, so tal-ented." Alice had laughed at the

He laughed, but there was no ring of

merriment in the sound. "These are serious thoughts for merry Christmas, Alice. But really your voice will astonish them to day. I'd like to be there to see your triumph. "Why not come, then ?" she aske she asked. timidly. "It's against my principles, dear.

"A thousand reasons, Alice, for such But here's your carriage. Good-bye." He stood at the door till the carriage apparent neglect. And yet I wonder what you will say when you know my disappeared down the long driveway. "Charity, of course. They tell me you are the busiest woman in town, and all for others. Compared to you I am Then he returned to his study, and again took up the book that had fascin-ated him. It was Faber's "Bethlehem."

was hli thank H And, WOMBE like an

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My i MacDo more th depend corresp death 1 sonal 1 places ory, a affection them, a we hav admira if we there ; moor o

of with after 68.0.89 person focus. Bo lar centre that li and S all the among I met

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DECEMBER 23, 1905.

arity." ly granted. I t is only right hing for pure

3, 1905.

te have a con-I want you to on Christmas." I and looked

Martha, I am ee-Mr. Fulton consult him." not mean that ch a service as own church?'' s, but not our the difficulty. night, Martha.

appy this even confide in." ther eyes as she chair close to nhappy, Alice?

live for." ing to live for. woted husband, Your presence sting the presold ne that she unt of my voice; oice, and when I armed by it my mbition to make en. You do not is, Martha. To everything earth red me to study when I went to ustrini. A dear ade it possible. . Falton, my husautiful amiable p interest in me, also interest himverywhere. The ased as I. Mrs. season, when I len. Two years marry him, and come to love him a cloud over my arried out of the ind it then, my dd. He was an a pervert, Bat born and he re-zed my slumberbel. One night l re, after a grand ld dead-and unmy last appear-be would not let age-and here [

lent?" he is more insistst, finally gave it led down into an

". ice." Martha, and that than ever, and it bind to think about. will ask my hus-te will refuse." airs slowly, think-ulating her arguas reading when , but quickly laid conceal it. ce. You startled

l startle you still

l, my old convent ember our charm-s-comes to press

I do not approve can you desire to ple?" , Herbert, and this

se ?" urch." of course."

lity."

THE CATHOLIC RECORD.

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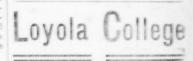
THE OUGHT.TO BE'S. [Written for The Outholic Standard and Times by Hev. J. T. Roche, anthor of "The Outhingstion of Brawing Mass." "Our Lady of Guada upbelled "ent.]

The rest dean merely gave expression to a striking historical truth. In the past, as in the

Lost time is never found again, and what we call time enough always proves little enough.



8







wondered at her "It is Christmas hould be forgotten. any gifts, Herbert, 11 favor from you

sen of the Babe of

a moment, as if

Alice, yes. I see g for Egypt. You all yes."

believe her ears. Or was it the pre-Mrs Maxwell and uld seem bigoted? She only knew railed at God and She only knew ties, and now-she t, but a smile was ce as she rejoined

was the most beauming she had seen he was in feeling a od waiting for the to church. It seem. he came down the r looked so beautithe gala night at when a great city American nightin-

great success this he revelation will rong part of the

bert. but revelations nners. hors. holic who is false to hardly be called a

there was no ring of ound.

vund. rious thoughts for Alice. But really conish them to day. o see your triumph." , then ?" she asked,

y principles, dear. rriage. Good-bye." loor till the carriage the long driveway. to his study, and book that had fascin-Faber's " Bethle-

x told me to read e," he said to him-

PHENT
WHITEN FILMENCE.
The four the boars bounds of times, out in the purph is the point the purph is a sense of the purpher the indication is presented by the provided for its is the pare and stiming rundings. It is sense and stiming rundings and presented is a presented to its presented to it forms. For several years the Outer fairs, by as a far sononemod, have in the fairs the song the in the limite island of Zricking in these sond here senter per and these sond one between the in the limite island of the senter is a sontemp is the sond of the sent one in teaching is a sontemp is the island in a teaching is a sontemp is the island in a teaching is a sontemp is the sontemp is a sontemp is the sontemp is the sontemp is a sontemp is the s

You won't take away this pearse from me i?
 You won't take away this pearse from me i?
 "God forbid, Allee, for that pearse is the Presbytery House-his dwellage on an eminence above the school in the pearse in this pearse from a large Eastern thank his for i?."
 And, united indeed, a man and a torband, united indeed, a man and a sum.
 DEATH OF A GREAT SCORE PAILES.
 WEITTEN EY NELL MUNNO.
 Fram the Oose, Sooland, Image On an impair their favour?" These way integeneration in the pearse with Father Allar safe: "Well, the pearse is an angel.
 DEATH OF A GREAT SCORE PAIL WUNNO.
 Fram the Oose, Sooland, Image On an impair their favour?" These way integeneration with space in the pearse with father in the pearse with them in the part in the pearse with them in the pearse in this are name question of the pearse is the true with them in the pearse is a source of the score of the score integeneration of the pearse is the true with them in the pearse with father allar safe: "Well, Fram the oblic, Souland, priest of Erickay, was hinded their father failer for the score in this pearse is a many of the score integeneration of the pearse is the there with them in the pearse with them in the father allar safe: "Well, Fram the oblic failers of the score is the true of the score is the score with them in the pearse is a many of the score is the score with them in the pearse with them in the family is the score is the score with them in the pearse is a many of the score with them in the pearse is a many is the score with them in the family is the score is the score with them in the score is a many of the score is the score with them in the score with them in the score is a many of the score with them in the score the s

It conquers Headache, ome from a disordered con-tion of the Stomach, Liver

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The Catholic Record. Fublished Weekly at 484 and 486 Richmond street London. Ontario. Price of Subscription-\$2.00 per annum.

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Agent for Newfoundland, Mr. James Power of St. John Ratee o Advertising—Tencents per line each insertion, agate measurement. Approved and recommended by the Arch-bishops of Toronta, Kingston. Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the elergy throughout the Dominion. Corresp indence intended for publication, as well as that having reference to business, include directed to the proprietor and music cost houden not later than Monday morning. When subscribers change their residence it is important that the old as well as the new Schress be schlus. Agent of St. Joi Rates

Address be sent us. Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

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LETTERS OF RECOMMENDATION, Apostolic Delegation. Obtawa June 13th, 1905. To the Editor of the CATHOLIC RECORD, London Ont.

London Ont. My Dear Sir:-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability and, above all that it is im-bued with a strong Catholic spirit. It stream-ously defends Catholic spirit. It stream-ously defends that the same time promoting the best interests of the county. Following these lines it has done a great deal of good for the welfare of religion and coun-try, and it will do more and more, as its wholesem influence reaches more Catholic barts.

homes I therefore, earnestly recommend it to Cath-lic families.

milles. h my blessing on your work, and best afor its continued success. Yours very sincerely in Christ, DONATUS, Archishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900 To the Editor of THE CATHOLIC RECORD. London, Ont:

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

ithful. sing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DEC. 23, 1905.

CHRISTMAS.

Cace more we are about to celebrate the Freat festival of Christmas, which will fall upon Monday, Dec. 25th.

As our readers all know, this festival has been instituted in remembrance of the birth of our Lord and Saviour Jesus Christ Who was born at midnight in a stable at Bethlehem, or a cave which was in use as a stable.

The coming of Christ had been long expected by the chosen people of God during the four thousand years which preceded the day of His actual birth, for His coming had been clearly foretold by the prophets ; and even if some of their prophecies were not in them. selves so clear as to be perfectly well understood, they were made clear by information revealed specially by God Himself that the expectation of God coming to earth as our Saviour should be clear and unmistakable. Thus when the Magi or wise men of the distant East, following the miraculous star which led them to Judea and to Jerusalem in search of the new-born "King of the Jews," of Whom God had spoken to them, the chief priests and the scribes of the people were able to give the information that He should be born in Bethlehem of Juda; for so it is written by the prophet : and thou Bethlehem, the land of Juda, art not the least among the princes of Juda ; for out of thee shall come forth the ruler who shall rule my people Israel. (St. Matt. ii. 5, 6.) Compare the prophecy of Micheas, v. 2. St. Peter also in his first great sermon to the people of Jerusalem, after the descent of the Holy Ghost on the Apostles of Christ, declared that David knew and spoke of Christ, saying : " I foresaw the Lord always before my face because He is at my right hand, that I may not be moved, for he knew that God had sworn to Him with an oath that from the fruit of his loins one should sit upon his throne. . . . and foreseeing he spoke of the resurrection of Christ." (Acts ii : 25-31.)

hood of Bethlehem, and a great brightness shone round about them, from the midst of which the voice of the angel was heard saying : "Fear not, for be hold I bring you good tidings of great joy that shall be to all the people. For this day is born to you a Saviour Who is Christ the Lord in the city of David. You shall find the Infant wrapped in swaddling clothes and laid in a manger." (St. Luke cii : 8 12.) Then a multitude of the heavenly

host who were also angels, accompanying the chief angel or archangel who had delivered the tidings, praised God in the grand canticle: "Glory to God in the highest and on earth peace to men of good will."

The shepherds immediately, in obedience to the directions of the angel, went over to Bethlehem to see the fulfilment of the prophecy made manifest to them, and found Mary and Joseph and the Infant Jesus lying in a manger, as the angel had said. The shepherds told all they had heard, and adored their new-born Saviour and returned to their flocks, glorifying and praising God for all the things they had heard and seen, as the angel had told them. The gospel adds that " Mary kept all these words, pondering them in her heart." She is thus the pattern to all

Christians, by her strong and lively faith. We have in the beautiful example

given us by the shepherds a pattern of the dispositions of humility, faith, love, adoration and reverence for the mercy and truth of God, with which we also should celebrate the glorious festival of Christmas, and we should prepare for it with penitential works reconciling ourselves to God by true sorrow for our sins, and by receiving the sacrament of penance which was instituted by God for the parpose of bringing about our restoration to His friendship.

And as Christ dwelling among men is a cause of salvation to us, so we should welcome Him in the crib of Bethlehem; and as He still remains with us in the Holy Sacrament of the Eucharist, we should make proper preparation during Christmas time to receive worthily that holy sacrament by means of which Christ dwells and abideth with the worthy communicant, and the worthy

communicant with Him. The gospel states that Jesus was born in Bethlehem in the days of King Herod, but we are not told in which year of Herod's reign Christ was born. As Almighty God did not deem it necessary we should know this date exactly, inasmuch as He has not revealed it, we cannot fix the year with absolute certainty ; but there are good reasons for believing that the birth of Christ took place in the fourth year before the Christian era as we reckon it by our calendar. Other authorities place the event so far back as in the sixth year before the Christian era.

We wish to all our readers, on the approach of this great Christmas festival, a Happy Christmas.

IRISH HISTORY AND THE IRISH QUESTION : BY GOLDWIN SMITH.

Toronto, Morang & Co. : Price \$1.50

cares nothing for that accuracy which is the badge of scholarship.

THE CATHOLIC RECORD.

On page 8 Dr. Smith says: "By the preaching of Patrick, according to the common belief, Ireland was added to the Kingdom of Christ. The conversion was rapid and probably superficial," etc.

Rather beneath the dignity of the historian the phrase "according to the common belief." And why should Ireland's conversion be "probably " superficial? Where on the pages of early history can Dr. Smith see any indications of a probability of that nature? Why not see the facts as they are and admit that St. Patrick's teaching took root in the soil of Ireland and vielded a rich fruitage of culture and religion ? Says Hon. Colin Lindsay, cited by Cardinal Moran, at Irish College, Rome, Oct.

25, 1902: "Before England was born into the family of nations, Ireland was an auton-omy recognized as such by contempor-ary races. When Albion was inhabited by a barbarous and savage people Ireland was in the height of pros-perity. When the angle Saxons were tearing each other to pieces, land was possessed of a se land was possessed of a settled Government and was administered by wise laws. When this country (Eugland) was remarkable for its ignorance and brutality, Ireland was celebrated for her culture and civilization. When St. Augustine was preaching to heathen, when Ethelbert was receiving baptism when Alfred was a wanderer, Ireland

was sending forth her missionaries all over the world, spreading everywhere the gospel and civilization. When the When the oundations of the Universities of Cambridge and Oxford were laid, the colleges of Ireland had long been flour shing seats of learning.

This does not substantiate the assertion that Ireland's conversion was ' probably superficial." Would Ireland's sons have gone to the ends of the earth on the strength of a superficial conversion ? Admitting there must be some proportion between cause and effect, we ask anyone : to what must this expenditure of Irish zeal, this braving

of danger be ascribed ? Dr. Smith indeed refers to the "marvellous and almost preternatural zeal of the Irish clergy for the propagation of the Gospel abroad," but he takes care to say that it was " partly perhaps owing to its comparative isolation and detachment at home."

" Probably " and " perhaps " make an indifferent refuge for a historian. What has history to do with a " probably " or a " perhaps ?" If Dr. Smith cannot state a fact without annexing to it a "perhaps" or a "probably," so as to minimize its significance, why state it at all? We might say that Dr. Smith's antagonism to the Church is due ' probably " to insensate bigotry, or his banging the drum ecclesiastic owing "perhaps" to a desire to placate the Orangemen. But we know that any imputation of base and sordid motives to the learned gentleman through a "perhaps" or a " probably ' would be looked upon with abhorrence by any lover of fair play. When the time comes to sum up Dr. Smith's services to Canada, to express our opinion of the magnificent abilities which have graced and illuminated many an important topic it will be done without a perhaps or a probably. Much better is it to fight without making undue provision for retreat : and to most men th

says Cardinal Moran, " registers among the glorious deeds of St. Celestine that while he guarded the purity of the faith in Britain he gathered Ireland to the bosom of Holy Church."

It was the canonical decree of St. heartless landlords. Patrick, again and again confirmed by the synods and pastors of the Irish conscience Cromwell declared he would Church, that if any grave questions not interfere. He talks, too, as did should arise they were to be referred Froude of Alva," etc. Bat this " histo the Apostolic See. tory " is but Froude rewarmed. The

Professor J. B. Bury tells us in his Life of St. Patrick" that "he brought a new land, into the spiritual federation which was so closely bound ap with Rome-nexugue pio longingua evinxit." Historians of note have no doubt as

to the Roman mission of St. Patrick, and assert that the Church in Ireland got its life from the See of Peter. We think that Dr. Smith is aping the preachers who attempt now and then to take the Irish Apostle into the Presbyterian or Episcopal camp. He tells us that gradually Rome cast her spell over Ireland, but he forgets to give us a bill of particulars. Inuendo and misstatement do, not befit the historian. And we say that Dr. Smith's contention that the Irish Church seems in its origin to have been national, and that Rome gradually cast her spell over her, is one that any writer would scorn to support.

Dr. Smith is a master in the art of blending the false with the true. His ill disgnised sneers at the Church : his groundless charges, his cynicism and shameless juggling with historical truth are wearisome. For instance, he says on page 13, that "Henry II. held a synod at Cashel for the purpose of re forming, that is, of thoroughly Romanizing the Church of Ireland." He fails to show in what the Romanizing consisted. He insinuates the thing which is not. The author knows that the decrees of the Synod of Cashel affected discipline only. He closes his eyes to the fact that before that synod a Legate of the Holy See had been welcomed by the Irish Bishops. He ignores the his. tory that tells us that Cardinal Paparo imposed in the name of the Pope the pallium on the Bishops of the Metropolitan Sees of Ireland. He avoids mentioning that saints such as St. Lawrence O'Toole were, long before the Normans came, zealous upholders of Rome's doctrine and authority. And all this because Dr. Smith wishes his hearers to believe that the Church of Ireland seems in its origin to have been no child of Rome.

Dr. Smith refers to the dark days of Ireland's history, but he is very discriminating in his criticism of the adventurers who were in large measure responsible for them. We know that Irish chieftains were disunited. If Ire. land had been captained by another Brian, the Norman might have gone down before the Dalcassian battle axe and we should have been spared endless twaddle from the defenders of English cruelty and misgovernment. We are aware that Ireland had in the twelfth century retrograted from its first fervor. Bat why wonder at this when we know that for three hundred years Irish energy was spent in repelling the Danes. War, incessant war, is not the best fosterer of learning and sanctity. And the Englishman who must grow eloquent in denouncing Irish barbarism should glance at civilized England of the eighteenth century, when Walpole could boast that every man had his price, and, according to Green, page 736,

DECEMBER 23, 1905.

realm and degrade a people." We must in the early days of the Scotch Reformaforget that for centuries England harried tion churches were either demolished or thoroughly defaced so that there and deported and slaughtered Irishmen; should be the utmost simplicity in the strangled Irish industry and created surroundings of the new faith, and a famine and drained the resources of the country to minister to the pleasures of complete absence of any emblem by which it might be supposed that God's Dr. Smith says : "With liberty of saints should be honored in any way.

Methodists have not, in their standards belief, anything which entirely forbids the use of saints' names in this manner, but in practice they have the same traditions as the Presbyterians to guide them. Nevertheless, we find among the names of the Toronto churches of both these denominations a striking departure from their old traditions. The Methodists have a St. Paul's church, and one named " Epworth," evidently in honor of John Wesley, who was born in 1703 in the English town of that name. Thus we see a tendency to change the old faith of Methodism in regard to honoring the saints, as we have thus both an ancient. saint of Christianity, and a modern one of Methodism, honored by these distinctive titles.

Bat it surprises us more to find a tendency of the same kind in Presbyterianism. We actice that, in spite of the strictness of the Confession of Faith, there are two St. Andrew's churches, a St. Giles', a St. Paul's, a St. John's, a St. Mark's, and a St. Enoch's. There are besides churches dedicated to the modern Presbyterian saints, Knox, Cooke, Chalmers and Erskine. What makes the choice of the last two names more surprising is that the former, Dr. Chalmers, was chiefly remarkable for having been the principal promoter of the great schism which took place in the Scotch Presbyterian church in 1843, whereas nowadays the cry is dominant that there should be union and not disunion in prevailing vice. In spite of the fearful calamities of the Reformation it is a the church, even in the case that there are dogmatic differences of considerable importance.

Of the Erskine family there have been several prominent divines, but A few years ago Earl Spencer dethey stand in the same position with clared that religious intolerance " has Dr. Chalmers, as we believe all were been shown in Ulster, where more than earnest promoters of various Presbyhalf of the population belong to the terian secessions - which is, to our Protestant faith." And be it noted thinking, rather a dubious sign of exthat after an experience of over eight years in Ireland he said that he "did ceeding piety or submissiveness to the law of God. not know of any specific instance where

BISHOP DOWLING.

We published in last week's issue a circular letter of thanks addressed to the priests of the diocese of Hamilton and to others outside the diocese by His Lordship Bishop Dowling for their prayers in his behalf during his protracted illness. For a lengthened period the good Bishop hovered between life and death, and many a time it was feared that he would be called away in the midst of his usefulness. Such, however, was not to be the case, for an all-wise Providence has decreed that he shall be left to still fight the good fight for Holy Church in the diocese of Hamilton. It is indeed meet that he should have ascribed his recovery to the constant and fer-

vent prayers of the priests, members

of the religious communities, and the

faithful laity not only of the diocese

DECEMBER 2

MRS. CHISHOLM AGAL

to is a pity the edite Herald of Calgary do CATHOLIC RECORD of several issues we publ refutation of the sto Chisholm, of Winnig meeting of the Women perance Union recen ilton Ont., to the ef of tender age are sold for a price to men wh them, and that the performed by Cathol most lamentable to no part of many of our n to misrepresent the C the slightest pret regretable also is a few of the pu Catholic papers are Catholics fair play place their side of th public, for the reaso Protestant section of are liable to send a n paper." We had a quite recently in province, when minister gave utte ous statements conce and the Catholic p The publisher of in which the sland appeared, refused to tion lest it might lev Editors should be ca matter that would tion, unless they ar both sides to be her to be the fashion class to report an because the Catho Ontario is comparat deal the coward's b

THE PROPOSED KING AI

their opponent's arm

back.

It has been ma that King Alfonso o ing marriage wit princess or anotien reports were vague no foundation in definitely announce be married to the Battenberg, who w lic before the marri

There is very England on the fac is to become a C marriage, as this is of course. The pi England is that t should conform to husband; and thus Association, which ing when any resp king or the royal olic Church, is omi present occasion.

The proposed man lar in England, shows a great ch toward Catholics Church during the

A dispatch from of Dec. 4th states confirmed the action of Nebraska, in exc

Towards the end of the book Dr. Smith talks of the Roman Catholic religion being mediaeval, and that "the training of its ministers shuts out light which would be fatal to mediaeval belief." Rant, indeed, decrepit and unashamed, and testimony to the culture and broadmindedness of the author ! As a revelation of the workings of a bigot's

liberty of conscience, according

to Cromwell, was that which

found favor in the eyes of a Puri-

tan and scorned any recognition of an

Irishman's rights. Dr. Smith is not

only a slavish imitator of Froude, but

he injects some of his own venon into

"If the Nancio Rinuccini had got

the upper hand in Ireland a retirement

of heresy into the sanctuary of Con-

Here, again, we have "if," "scarcely"

-the weapons of a man who tries to

conceal his bigotry and anti Irish preju-

dices. In a word, Dr. Smith's posing

as an historian will make the judicious

grieve. From a gentleman of his calibre

we expected an original presentment of

the subject, but not a collection of

hackneyed statements and misstate-

ments that can be found in the effasions

Again, let us notice Dr. Smith's tac-

tics. He tells us that " if the Catholic

rising of 1688 had been successful it

would have ended certainly in the dis-

possession, probably in the expulsion,

possibly in the extermination of the

The non-Catholic Lecky in his "Eng-

"Among the Catholics, at least, re-

estant suffered for his religion in Ire-

land during all the period of the Marian

there has been religious intolerance on

the part of the Roman Catholic against

their Protestant fellow countrymen.'

Pro

land in the Eighteenth Century," says:

ligious intolerance has never b

nemorable fact that not a single

persecutions in England."

of the low-grade bigot.

Protestants."

could scarcely have saved it

his pages. For instance he says:

stience

from the stake.'

THE TORONTO RELIGIOUS CENSUS.

mind the book is notable : as a history

A religious census has just been com pleted for the city of Toronto, not so much for the purpose of ascertaining the number of persons belonging to each religious denomination as of bringing to the notice of the respectiv pastors the persons who belong to their church or parish, or have a preference for any particular church of their faith. The object thus to be attained is that each pastor may know his flock better, so that their spiritual needs may be more effectually attended to. The number of groups of families or parts of families attending or preferring to attend each church was published in the Globe of Dec. 8th. The figures given afford no information in regard to the number of communicants or adherents of each church, for the reason above mentioned. but there are certain peculiarities noticeable in regard to each denomination which deserve notice.

it is valueless.

It was owing to this expectation of the coming of the Messias, Christ, that, as the holy Gospel tells us, "there was a man in Jerusalem named Simeon : and this man was just and devout, waiting for the consolation of Israel and the Holy Ghost was in him. And he had received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord."

But when this prophet of God beheld cause my eyes have seen thy salvation which thou hast prepared before the face of all people. A light to the glory of thy people of Israel." (St. Luke ii ; 25 32.)

When the time was accomplished that the Saviour of mankind should be born, an angel appeared to the shepherds

In reading this book we were reminded of an incident that occurred some years ago. A denizen of the West was arrested for horse-stealing. For this the punishment was death via the rope and the nearest tree. As there was a possibility of the man's innocence, a New Yorker who happened to be there for the good of his lungs suggested a trial. Accordingly, a judge and jury withdrew to the nearest saloon, leaving the prisoner to be guarded by a few who believed that lynch law was an instrument more potent in repressing crime than civili-

zation's methods. After a time the jury announced " Guilty." " Verdict's all right," shouted these men, pointing at the same time to a corpse dangling from a tree.

Dr. Smith pretends to judge Ireland dispassionately. In his introduction he cites a number of distinguished historians and acknowledges his indebtedness to them. In fact he wishes to convey the impression that in this history he is not dominated by prejudice and is a conscientious weighmaster of historical evidence. But for all this he handles the subject after the fashion of James Anthony Froude. He ap proaches the subject with preconceived ideas, and has little respect for that law of history which enjoins that a historian's writings should be open to no suspicion of partiality or animosity. So far as a contribution to historical

literature goes, the book is valueless Jesus he blessed and thanked God "be- it is but Froude refashioned. With every desire to be just to Dr. Smith, we must say that prejudices constrain him to be chary of praise when praise is revelation of the Gentiles and the due, and to magnify facts which indicate Irish wrong doing with the reckless zeal of a partisan. In a word, Goldwin Smith could have spent time

and energy to better purpose than giving one more proof that in matters watching their flocks in the neighbor ' regarding Ireland and the Church he

writer who states facts, however unpal atable to him, as they are, is preferable to the one who sees them through the glasses of a "probably " or " perhaps." We must not forget," says the Ger man scholar, Zimmer, of Berlin (quoted by Cardinal Moran) " that the Irish from the seventh to the tenth century were the schoolmasters of Europe. In the second half of the sixth century the Irishman Columbanus with twelve companions, amongst whom was Gallus, left his fatherland, penetrated the Kingdom of the Franks and finally founded at Bobbio, beyond the Alps, a nursery of culture in the widest sense of the word." And let it not be forgotten that this Columbanus wrote the Holy Father, saying : "We are the scholars of SS. Peter and Paul: all are Irish inhableants of the remotest part of the whole world, receiving nothing save what is the evangelic and apostolic doctrine." On page 9 Dr. Snith says:

"In Ireland itself there arose in con ection with the Church a precocious and romantic passion for learning which founded primitive universities. Its memory lingers in the melancholy ruins of Clonmacnoise."

The doctor might have added Lismore and Glasnevin, Clonfert, etc. And he might have learned the language of sober praise from Mosheim, who writes: "That the Irish were lovers of learn-

ing and distinguished themselves times of ignorance beyond all those times of ignorance beyond all other European nations, travelling through the most distant lands with a view to improve and communicate their knowledge, is a fact well known, for we see them in the most authentic records of antiquity discharging with the high est reputation and applause the func of teachers in France, Germany and Italy.

On page 10 Dr. Smith says :

"The Church of Ireland seems in its origin to have been national and neither child nor vassal of Rome." Note the "seems."

"The contemporary chronicler,"

" Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity and distinguished for the grossness and immorality of their lives. Purity and fidelity to the marriage vow were sneered out of fashion ; and Lord Chesterfield in his letters to his son instructs him in the art of seduction as part of a polite edu cation.'

But Englishmen must talk of the simple" Irish, the " poor " Irish, lampoon and malign their faith, forgetful the while that he is the descendant of those who sacked Irish cities, violated Irish women, slaughtered Irishmen by the thousands and stamped themselves on the pages of history as monsters of fiendish cruelty. But why talk of the

past? Why resuscitate those who were starved and hanged by the civilized Englishmen ? Why not let them rest. and look with complacency upon a Henry VIII., who read his commission as chief of a new religion in the eyes of a scheming concubine, or upon a "Good Queen Bess," worthy daughter of a libertine and a Kentish adventuress. Green tells us that in Ireland Elizabeth's power was founded solely on terror, and the outrages of the soldiers sowed the seeds of a revolt more formidable than any which Elizabeth had ever encountered.

But why, again, talk of the past, that has been written in tears and blood in the heart of the Gael? We must forget, for instance, that James I. confiscated two-thirds of the north of Ireland from its owners, the awful massacres of Drogheda and Wexford, the penal laws, " the most proper machine ever invented by the wit of man to disgrace a

There are 23 Catholic churches and 35 Anglican attended by the people of Toronto, besides 33 Methodist, 31 Presbyterian, 17 Baptist and 11 Congrega tional.

The Catholic and Anglican Churches are named after some saint or a deep mystery of religion. The Baptists churches are distinguished for the most part solely by the names of the streets on which they are built, except that two of their number have an allusion to some Scriptural event ; these are Im. manuel and Olivet. The Congregational churches are named on the same principle, also with the same number of

exceptions, namely, Bethany and Olivet The Methodist and Presbyterian churches are chiefly named in the same way as the Baptist and Congregational, after the streets or the locality where they are are built.

The Presbyterian Confession of Faith denounces as an act of idolatry or of dishonor to God any religious observance in honor of the saints of God, and this, we have no doubt, is the cause on account of which saints' names are genfaith, and it was part of the reason why season !

of Hamilton but throughout the length and breadth of the Dominion, for Bishop Dowling's reputation as a Churchman and as a citizen of Canada has never been confined to narrow limits. He brought with him from his native Ireland a goodly share of those characteristics which have brought fame to Irishmen during the centuries that have passed as well as in the present day. Such men cannot wel be spared, and we sincerely pray that

very ripe old age will be vouchsafed. to the good Bishop of Hamilton before he is called home by the Master Whom he has served so well.

FATHER CRONIN DEAD.

With very much regret we announce the death of Rev. Patrick Cronin, parish priest of Tonawanda, N. Y., and editor of the Buffalo Union and Times. Both as priest and as editor he performed magnificent work in the interests of the Church. Father Cronin was considered one of the most brilliant writers amongst the clergy of America; and the high standard which the Union and Times maintained under his editorship -which extended over many years-is proof of his ability and industry.

Bishop Colton, when advised of the death of Father Cronin, said :

"Rev. Patrick Cronin was a great man. He was a power in the church, not only in his own diocese, but the in-fluence of his vigorous writings in the interests of Catholicity and weighty secular matters broadened out and extended beyond this diocese. His place in the work of the diocese cannot filled, for the greatness that came to Father Cronin comes to but few men. I was greatly shocked to learn of his death, and in him I have lost one of the most valuable priests of my charge."

May the soul of the gentle and great hearted Father Cronin be with our erally avoided by the adherents of that Saviour during this holy Christmas

Mae Hamilton, of who attended the v man Kennedy, a Miss Marguerite married by a Pres The Holy Father h of Bishop Scannell that all Catholic marriages of divore shall be excommun

LECTURERS A

As the business of priests and nur International Cat of Brooklyn deeme print a pamphlet co some of those engineering for revenue, of d and her institution that death has clo of these individual nately true that after them. Durin new editions of th Monk, Chiniquy, Shepherd etc, ha widely disseminate the United States three thousand co virulent "ex-p were recently dis readers in Honolul

However the r Society pamphlet credence to the s writers and lectur

type. The pamphlet cents a copy or \$

Most unhappy so by gradually for happiness — com weather, finding f with crowded cars able companions of complaining, of finding or grumt habit of looking for unfortunate habit ly in early life; victim becomes pulses become per ency to pessimi chronic.—Chaunc

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Reforma-

emolished at there ty in the th, and a nblem by hat God's y way. eir stand. entirely es in this have the terians to we find Toronto minations their old nave a St. ed " Epr of John 03 in the Thus we old faith noring the an ancient odern one these dis-

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VG.

k's issue a ddressed to of Hamilton cese by His for their ing his prolengthened novered beny a time it called away ness. Such, case, for an ecreed that still fight ly Church n. It is inave ascribed ant and ferts, members ies, and the the diocese

DECEMBER 23, 1905.

Herald of Calgary does not read the

CATHOLIC RECORD of London, Ont. In

several issues we published a complete

refutation of the story told by Mrs.

Chisholm, of Winnipeg, Man., at a

meeting of the Women's Christian Tem-

perance Union recently held in Ham-

iton Ont., to the effect that children

of tender age are sold by their parents

for a price to men who desired to marry

them, and that these marriages are

performed by Catholic priests. It is

most lamentable to note a desire on the

part of many of our non-Catholic people

to misrepresent the Catholic Church on

the slightest pretext, and most

regretable also is the fact that

a few of the publishers of non

Catholic papers are afraid to give

Catholics fair play when they wish to

place their side of the case before the

public, for the reason that the ultra-

Protestant section of their subscribers

are liable to send a notice to " stop the

quite recently in this part of our

province, when a Presbyterian

minister gave utterance to slander

ous statements concerning the Church

and the Catholic people of Quebec.

The publisher of a secular paper

in which the slanderous "sermon'

appeared, refused to publish its refuta

tion lest it might lead to a controversy.

matter that would lead to a disputa-

tion, unless they are willing to allow

both sides to be heard. But it seems

THE PROPOSED MARRIAGE OF

It has been many times reported

that King Alfonso of Spain was intend-

ing marriagy with one European

princess or another, but most of these

reports were vague guesses which had

no foundation in truth. It is now

definitely announced that the king will

be married to the Princess Ena of

Battenberg, who will become a Catho-

There is very little comment in

England on the fact that the Princess

is to become a Catholic before the

marriage, as this is taken as a matter

of course. The prevalent feeling in

England is that the wife of a king

should conform to the religion of her

husband; and thus even the Protestant

Association, which is usually so bluster-

ing when any respect is shown by the

king or the royal family to the Cath-

olic Church, is ominously silent on the

The proposed marriage is even popu-

lar in England, and this certainly

shows a great charge in sentiment

toward Catholics and the Catholic

A dispatch from Rome, under date

of Dec. 4th states that the Pope has

man Kennedy, a divorced man, and

Miss Marguerite Prichete, who were

married by a Presbyterian clergyman.

The Holy Father has made the action

of Bishop Scannell the basis of a decree

that all Catholics who attend the

marriages of divorced persons in future

type. The pamphlet will be sold at five cents a copy or \$3.00 per. hundrad.

shall be excommunicated.

Church during the past half century.

present occasion.

lic before the marriage is celebrated.

KING ALFONSO.

back.

MRS. CHISHOLM'S CHARGE AGAIN. It is a pity the editor of the Weekly

MARSHALL FIELD, JR.

Father Judge, in the last New World as this to say of the death of the young Dhicago millionaire : Chicago millionaire: The New World tenders profound sympathy to the widow and relatives of Mr. Marshall Field, jr., in their great bereavement. The deceased was a young man whose career was unblem-ished, and although delicate health prevented him from taking a prominent civic and commercial nort he and his is live and commercial part, he and his accomplished and devoted wife set the invaluable example to the people of Cuicago of an ideal home life. Sole heir to one of the greatest estates in the world, he never indulged in vulgar display, and he did not disprace the city of Chicago by any of the simian antics with which the millionaires of Newport have nauseated the public. Before his marriage he became a conbotto his marriage because a con-vert to the Citholic Caurch, and ever since he has been one of her most loyal children. Every person who has read the news that emanated from the sick chamber has realized that death was robbed of all its terrors and of half its bitterness for him because of his living faith in the Holy Cathelic Caurch and in the multitudinous means of grace with which it fortifies and consoles the dying. May he rest in peace, and may God strengthen his widow and children! paper." We had an instance of this

THE CATEOLIC CONVERTS'

LEAGUE.

THE TOTAL MEMBERSHIP IS OVER SIX HUNDRED. From the Catholic News, New York.

A most interesting and successful public meeting of the Catholic Con-verts' League was held on Monday evening at the Catholic Cl-b, 120 Cen-Editors should be careful not to print tr 1 Park, South. The attendance was great enough to fill the large ball room. both sides to be heard. But it seems to be the fashion amongst a certain class to report anti-Catholic screeds because the Catholic population of Ontario is comparatively small. They deal the coward's blow and then have their opponent's arms tied behind his Right Rev. Bishop Cusack, the spiritual

president. Mr. Locke announced that during the ummer thirty new members had joined the league, making the total members had joined ship over six hundred. The treasurer, after reading a detailed statement, an-nounced a cash balance on hand of \$1,387.05.

A BISHOP'S SUGGESTION. Bishop Cusack, in a brief address, offered to advise the treasurer how to get rid of some of his surplus of nearly \$1,400. One of the reasons for the ex-istence of the league is to educat : converts for the priesthood. "Why not send," said the Bishop, "a sum of money each year to the Apostolic Mission House at Washington to defray the expense of a course of study for one person? Two hundred and fifty dollars is sufficient for this purpose, and I would suggest that \$250 be sent for two years, just for a starter. It is a prac-tical way of showing the joy we feel at our conversion by helping the work of converting others." As an instance of the trifling incidents to which find for a starther the

to which God often attaches the grace of conversion, the Bishop related the

An English child of Protestant parent age was taken by his Catholic nurse into a Catholic Church. The only thing articularly was that the child noticed particularly was the smell of the sweet incense. Forty years later, in this country, that same English person, now grown to manhood, was invited to attend the dedication of a Catholic Church. As soon as he entered the edifice his nostrils were assailed with that same sweet odor that UNIT

he had noticed when he was a small child. He was struck at once by the sameness of the Catholic Church in this confirmed the action of Bishop Scannell, country and in England, and the result of Nebraska, in excommunicating Miss

THE CATHOLIC RECORD.

the only answer is that God chose us invocation, but if I may dare use the f rit. This divine predilection ought to produce in us a heartfelt and continual thanksgiving, a debt to be pild every day to our life's end, a deep sense of gratitude which should increase instead

of diminish. BONAPARTE ON CATHOLIC DUTY

Secretary Bonaparte of the U.S. Navy, in a recent address, stated tersely the duty that is imposed upon every Catho-lie to show forth in his life the effects the to show forth in his life the electis of Catholic teaching. We commend these words of the Secretary of the Navy to the consideration of all who would like to see the Church exercise a greater influence in this country: "A Catholic, tried and found want-

A Catholic, tried and found wan-ing in any field of public or private duty, inflicts an injury on the honor-able standing and salutary influence of the Catholic Church in our country, which no learning and eloquence'in her defenders can repair. Our fellow countrymen, not of our faith, believe Our fellow that Catholics can be men of honor and patriotism when they see such men; unless we can show their eyes the wholesome and abundant fruit we shall preach to deaf ears while we extrol the tree that bears it.

We have here outlined a species of missionary work all of us can perform. Our Protestant friends will never be in-Our processant friends with lever be in fuenced by us if we do not show by our lives that because we are Catholics we move on a higher moral plane than non-Catholics do. Mr. Bonaparte puts it well when he says "unless we can show their eyes the wholesome and abundant fruit we shall preach to deaf ears while we extrol the tree that bear it. "-N.

CHURCH

Some words of an address by a Congre-gational minister of Glasgow, in behalf of the Baptist Missionary Society, reported by the Westminster Gazette, are worth noting. After inreighing, in the usual strain, against the "tyr-anny of the Romish Church," the preacher bore witness that she was to-day, as she ever had been, a mission-ary Church. "With evils at her heart which would have killed off half a dozen Congregational or Baptist churches, she had yet lived by her missicnary spirit. She had kept her marvellous continuity during the cen turies. She was to day the power be-hind the powers in the councils of nations, not because of her august statesmanship, her crafty diplomacy, her innumerable agencies working from a common centre, nor because of a Some words of an address by a Congre a common centre, nor because of a surface and imposing unity, with its pomp and pride and gorgeous ceremon ial. Those were but the flimsy fabric of a dream as compared with the con secration of her sons who, on the thressecration of her sons who, on the unes-hold of a splendid manhood and on the way to the fever swamp, can answer the questions, 'When do you expect to return ? 'How long do you expect to labor?' with the utter self-sacrifice represented in the twofold answer: 'Never: I expect to be dead in two

years. '" These words must have reminded some of the listeners of that saying of Christ about the impossibility of an evil tree's producing good fruit; and they probably questioned whether there could be so much evil at the heart of the vignors old Church as the there could be so much evil at the heart of the vigorous old Church as the preacher would have them believe. It is a blessed thing when a congregation of Protestants is set thinking in this way; and such is often the case, as many a convert can bear witness. -

The great religious event of the week was the Inter Church Conference in prayer is (according to the directions New York. It was the first step to-ward effecting a federation of the nine days, and nine copies of it are to and Dissenting various Protestant and Dis. Churches in the United States. These Churches in the United States. These now consist of about 140 different bodies, and it is hoped to reduce the number finally to 30. This is the nearest approach to unity that can be looked forward to. It is to be noted that the Unitarian and Universalist bedies were ruled out of the conferthat the Unitarian and Universalist bodies were ruled out of the confer-ence, as these fail to recognize the divinity of Christ. An affectionate invitation was held out to Catholles to join in the movement for unity, but when it is perceived that the idea of when it is perceived that the idea of unity here entertained is a state of agreement which recognizes the right of private judgment and individual freedom, it is not too much to say that the kind invitation will have to be declined. As unity means oneness in declined. As unity (means oneness in thought and purpose, so agreement to differ means disunion, no matter by what other name it may be spoken of. As there can be but one faith, one fold As there can be bit one faith, one four and one Shepherd, so there can be also but one true Church, as in the earlier days, under the one head and with one soul. The rest are all but as so many mock suns shining through the mists of error like so many mirages. We cannot but sympathize with those who have not the decision of mind to mbrace a faith which in their hearts emprace a faith which in their hearts they recognize as the true one and hanker after, but dare not lay hold of, owing to some indescribable kind of doubt. Bishop Greer is one of that pitiable class. His references to our holy Church were very beautiful as far as ideas and phraseology go, but, alas 1 hopelessly contradictory. For instance hese passages : Our Roman Catholic brethren who re not with us in this conference (and I am sorry they are not), have sone-thing to teach us here, in teaching as they do the value and the need not they do the value and the need not merely of a past but of a present In-carnation, of an Incarnation which has been through all the Christian ages by the Christian Church continued; a per-petual Incarnation, then, now and al-ways—God manifest in the flesh. ways-God manifest in the flesh. One of their most distinguished and eloquent representatives has given to this thought a notable expression when in speaking of the Mass, Cardinal New-man says: "It is not a mere form of words. It is a great action, the great-est that can be on earth It is not the

term, the evocation of that Eternal One becoming present on the altar in flesh a d blood, before Whom angels bow and davils tremple. devils tremble.

Now we, as the representatives of the Protestant part of Christendom, do not accept that doctrine of the Mass, that evocation of God, that calling forth in desh and blood of God upon the altar. And yet, it does, I think, shadow forth a truth which the Protestant world to some extent has missed or failed to grasp. It is this-that the miracle of the Incarnation is meant in some real sense to be, through the agency of the Christian Church, a standing miracle in the world, not on the church's altar wrought, but in the church's self, in the church's life. And let me say in passing, if some

devout and reverse Christian hearts do indeed find it on the altar wrought, then, although I must and do reject their doctrine, I will not reject them, but in the common bond and fellowship of the Gospel will try to do in my way what them are trying to do in theirs. what they are trying to do in theirs-to make the Christian Charch on earth the body of Jesus Christ, of her Incar nate Lord, God manifest in the flesh.

FIND IN A ROSCOMMON BOG.

HENRY VIII.'S DEFENCE OF THE SEVEN

A fortnight ago in a bog near Ros-common, Ire., while a farmer was en-gaged thereon in digging work, his spade came in contact with a small wooden box, which he unearthed. In opening it the wood went to pieces. Inside was a leathern covering, which was also deteriorated by age, and in side this again was another covering, and the last that met the finder's gaze and the last that met the indeers gaze was a book entitled "Discourses on the the Sacraments, by King Henry VIII.," in a splendid state of preservation. On the inner leaf is the following: "A Defence of the Seven Sacraments against Martin Luther, by Henry VIII.," King of England, France, and Ireland, to which are adjoined his epistle to the Pope. The oration of Mr. John Clark Pope. The oration of Mr. John Clark (Orator to his Majesty) on the delivery of this book to his Holiness; and the Pope's answer to the oration, as also the Bull, by which his Holiness was pleased to bestow upon that King (for compiling this book) that most illustrious, splendid, and most Chris-tian-like title of Defender of the Faith." The book is bound with leather, and on the first page are the following words, apparently written by the person who consigned it to this strange place: 'This is a most valuable book, being the work which wis written by Henry the Eighth of England, and which procured him the title of Defender of the Faith." The find has aroused great curiosity, and the lucky farmer has received some substantial offers for

THE ENDLESS CHAIN PRAYER AGAIN.

We see that another version of the "endless chain" prayer, so often con-demned in our columns, is in circulation. Despite the denunciations of the Cathothe press, this and similar unauthorized, so-called prayers continue to be passed from hand to hand, or sent through the mails. It is true that the people who thus help to perpetuate a fraud are of that class of Catholics who think them selves too intelligent or too poor to subscribe for a Catholic paper; but the harm to the true faith done by their harm to the true faith done by their circulation of these unauthorized, blasphemons and heretical prayers is serious. As an instance of how wide spread the evil is, we find La Verdad, a Spanish Catholic weakly paper published in San Jaan, Porto Rice, condemning in a recent issue a prayer which is exactly similar to one which came under our own notice to one which came under our own notice here in Boston, the other day. This

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MRS. F. H. WALLACE, St. Mary's, Ont. : "I have used most of one box of "Fruit-n-tives,' and found them all right. I have had a good chance to recommend them as I have been in bed for a week with a bilious attack and am getting around fine thanks to 'Fruit-a-tives'."

Doctors talk of dyspepsia and catarrh of the stomach when they should talk of Constipation.



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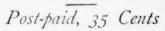
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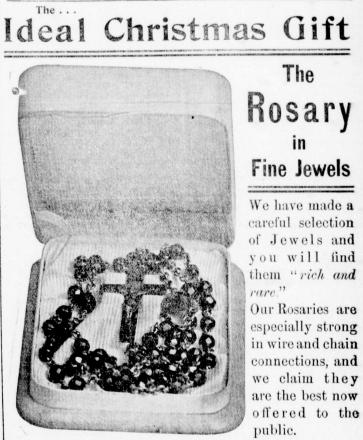
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purchase.

t the length minion, for ation as a n of Canada to narrow nim from his are of those ve brought he centuries ll as in the cannot wel ly pray that e vouchsafed nilton before **Iaster** Whom

DEAD.

we announce rick Cronin. a, N. Y., and on and Times. ditor he per the interests onin was conlliant writers America ; and the Union and his editorship any years-is dustry.

dvised of the aid :

h was a great h the church, se, but the in-ritings in the and weighty d out and ex-e. His place e. His place ese cannot be that came to but few men. to learn of his lost one of the ny charge."

atle and greate be with our ly Christmas

with his wife and six children. Mae Hamilton, of Omaha, and others NEW ENGLAND CONVERSIONS. who attended the wedding of Congress

Some instances of early New England onversions were related by Professor J. H. Webb, of New Haven. Professor Webb is a member of the faculty of the Yale Law School, and is a convert of sixteen years' standing. He said : In this year of 1905 when we consider the great strides that our country has the great strides that our country has taken we cannot but be proud that we are Americans. There is only one thing that should give us greater joy, and that is that we are American Cath-

LECTURERS AND EX-PRIESTS olics. Some of the early conversions of New England toward the close of the eigh-teenth century are remarkable. Virgil Barber, son of an Episcopal minister, and a minister himself, after much study, became a Catholic in New York. olics. As the business of the villification of priests and nuns still goes on, the International Catholic Truth Society of Brooklyn deemed it advisable to reof Brooklyn deemed 16 advisable to re-print a pamphlet containing a history of some of those engaged in the practice for revenue, of delaming the Church and her institutions. While it is true that death has closed the lips of some He returned to his home in New Hamp shire and converted his father, his wife his father's sister and her son, who later became the first Bishop of Hart-ford, Dr. William Tyler. Mr. Barber of these individuals, it is also unfortu-nately true that their evil works live after them. During the past two years new editions of the slanders of Maria Monk, Chiniquy, Ruthven, Margaret Shepherd etc., have been printed and widely disseminated in certain parts of the United States and Canada. About and his wife decided to secure permis sion to separate. He became a Jesuit and she a religious and died forty-five years later, the superior of her convent Their son became a Jesuit and their three thousand copies of one of these virulent "ex-priest" pamphlets were recently disposed of to English readers in Honolulu.

Their son became a Jesuit and their four daughters became nuns. In 1702 Derby, Mass., was visited by a band of French and allies, who cap-tured one hundred and fifty natives and took them to Canada. Among them were one Thomas French, wife and children. One of the daughters married a French Canadian and became a Cath-olic and her grandson was the first readers in Honolulu. However the perusal of the Truth Society pamphlet will tend to make non Catholics extremely slow in giving credence to the statements of future writers and lecturers of the "ex-priest"

a reason canadian and became a Cach-olic, and her grandson was the first Archbishop of Quebec. The Rev. Edmund Hill, of the Passionist Fathers who became a conver sionist Fachers who becaute a contribu-more than thirty five years ago, was the next speaker. He took for his theme "Thankfulness to Almighty God for Conversion." He said: Dear glorions John Henry Newman

Most unhappy people have become so by gradually forming a habit of un-happiness — complaining about the weather, finding fault with their food, speaks of his conversion as "the great-est of possible mercies." Every true convert must say the same of his or her with crowded cars, and with disagree-able companions or work. A habit of complaining, of criticising, of fault-finding or grumbling over trifles, a habit of looking for shadows, is a most able companion; or work. A habit of complaining, of criticising, of fault-finding or grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especial. ly in early life; for after awhile the victim becomes a slave; all the in-pulses become perverted, until'the tend-ency to pessimism, to cynicism, is chronic.—Chauncy Depew. be made and sent to have during the comparent per-sons, at the rate, of one copy each day. The prayer pretends to be of Divine origin and to be commanded on the faithful by the Bishop; and it tries to frighten the foolish into compliance with its silly directions by saying that whoever refuses to recite it and copy it as per directions, shall be punished by God. It instances a case where a per-son who had received it, but who refused to recite it or copy it, was pun-ished by the loss of his only daughter who was assassinated ! This prayer, La Verdad declares, is being sent all over the island of Porto Rico to the great detriment of the true

Catholic religion. Our esteemed con-temporary denounces it as the work of an enemy to the faith seeking to dis-credit Catholicism. "No Bishop," says our esteemed contemporary, "has re-commended such a superstitious prac-Catholic. We hope that all Catholics, into whose hands it may come, will throw it at once in the waste-basket. That is its proper place." La Verdad expresses our sentiments exactly

-Sacred Heart Review. A DIFFERENT SORT OF SALOON-

KEEPER. Patrick J. Mulholland, a saloon Patrick J. Mulholland, a saloon-keeper of Shenandoah, has inserted the following notice in the newspapers: "Know all men by these presents, that I invite the wife who has a drunk-ard for a husband, or the person who has a friend addicted to dissipation, to give me verbal or written notice of such cases, and they shall be excluded from my barroom. Let fathers, mothers sisters and brothers do likewise, and mitation

rook my barroom. Destances, monors sisters and brothers do likewise, and no spirituous, malt or vinous drinks will be served to the ones complained of. I refuse to sell to minors, drunk-ards, or to such persons as squander money needed to supply the wants of their families. Loafers will not be tolerated, and women are not welcome.

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How sweet is the life of a Catholic who is full of faith! How edifying in time of affliction! How calm in sea-sons of prosperity! How gentle, kind, considerate and charitable to all! Many persons would have in the positions if they had ideal accountings. There's the rub. Carbonic in this life is to rise superior to your succount-ings, with the help of Hold States.

All al

Saored Heart Review THE TRUTH ABOUT THE CATHO LIC CHURCH.

RT & PROTESTANT THEOLOGIAN.

OCCLXXXIII. We have seen how the Republican correspondent charges "a few persons at Rome" with being the nucleus of a conspiracy, now lasting for centuries tice and mercy, in the inter est of their own vulgar pomp, wealth

and power. We have seen that his first specific charge is, that for the ends of this evil confederacy they have from time to time used their authority "to promote war." We have first considered this accusa

tion as it bears upon the Middle Ages Assuredly the Popes did not create the Middle Ages, and it was impossible that their administration should not be largely influenced by the character of their time. It must be so with every administration, if it is to have effect. Let a civil sovereign, for instance, have aims as high as Alfred, or St. Lewis, it is certain that the details of his government must show a compro-mise between his own lofty purpose and the far from lofty purposes of the great mass of his subjects. Moreover, neither in the civil nor in the religious sphere is there a certainty of always having a comprise of lofty purpose. The year sovereign of lofty purpose. The very loftiest purposes of course are the shining visits of angels. However, as Mil remarks, the fixed tradition of the Holy See imposed a benignity of lan-guage which even the severest papal adversions did not efface, and which had a very important practical effect

upon the temper of the Papacy. This writer, we have noticed, pre-judicates the whole case, by assuming that the papal policy always lays claim to infallibility, to which, as we know, it does not at all pretend in matters of ad-ministration. "Neither as a civil nor ministration. "Netther as a civil hor as a religious authority — apart from questions of the faith — is the Pope in-fallible," is a condensed statement of a recent and papally ratified declaration, and one which cannot be kept too steadily before the public mind.

Therefore, while a papal definition of doctrine — which, as we know, is rarely given — is not open to criticism, unless as to style or seasonableness, there is nothing wrong in a respectful critic of the administrative policy of a reign ing Pope.* After his decease, agaia, a freedom of remark may be used which reverence would hardly permit during his life, unless in emergencies. Full proof of these various distinctions may be found in that greatest of all Catholic cyclopædias, Wetzer and Welte's Kir chenlexikon.

Indeed, we see that all the bitter everity of Dante towards Boniface 7/II., and several other Popes, has severity VIII., an never incurred any censure from the Holy See, and that even the Spanish Inquisition, on this occasion more jeal ous for Rome than Rome for he only expunged twenty lines of the Divina Commedia, and these not the lines in which Dante puts several Popes into hall.

Therefore if our author had only said that various medieval Popes, differing widely in personal worth, had promoted wars which they ought to have dis couraged, he would have said no more than great Catholic writers have said before. Therefore if he were honest and disposed to set forth goodness in and dispose to be to be the proving sources of evil—something which all froude's hostility to Rome does not prevent his often doing—he would give us no less the opposite side of the shield. He would not forget those Popes who de fended Rome against barbarian invasioa nor those who ied Christendom in op-position to the aggressions of Islam; nor those who as that eminent Jewess, Madame Darmesteter points out, so energetically protected the Jews; nor those many wise and righteous arbitrations which so often restrained war declares not to have depended on the greater or lesser goodness of any particular Pope, but on an intrinsic in stinct of the Papacy itself, and which he thinks might be very well used in proof of infallibility. They are not available for this, because they are not doctrinal, but they may very well be used in proof of a special Providence watching over the Papicy, which, as De Quincey, an Anglican, says, no Christian ought to deny. Yet of this equal honesty of exposi tion, of both the bright and the dark side of this matter, the correspondent seems wholly devoid. He does not affect even the faittest desire to da justice, even in a passing allusion, the overwhelming amount of good in the records of the Catholic Church. and indeed in the specific history of the Papacy itself. He is thoroughly faithful to the principle of Charles Dickens, who declared to Harriet Martineau that he would never consent to publish anything, however well auth-enticated, which would do honor to the Outholic character, above all as illus-trated in a Jesuit. Dickens might well trated in a Jesuit. Dickens might well have welcomed this letter, from first to last, unless, indeed, he had objected to its guarded willingoess to acquit Lurcretia Borgia of the worst things said against her and perhaps had thought the writer a trifle too considerate of her father, whom indeed, to do him justice, he does not represent as altogether a goblin.

entury-that is, the most of themstimulated the Emperor, and the other Catholic princes, to make war upon the Protestants. They would have been unfaithful to their office if they had

not. As I have said before, Protestant-ism, at its beginning-local exceptions apart—was a violently revolutionary explosion. It threatened the very foundation of Christian society, as this had been settled for ages. Wherever it could, it carried through its purposes by the sword. Tais was not a temper induced in it by long continued oppression and persecution, as Princi-pal Fairbairn intimates of the Hugnenots, but was almost everywhere its original instincs, as even Merle d'Aubigne's prejudiced narrative makes

ot obscurely visible. The destruction or devastation of monasteries, the expulsion of the most tranquil and secluded monks and nuns, the violation of churches, the desecra tion of the tombs of Catholic Bishop nd kings, the pillage of the sacrament al vessels, the overthrow of the Viati cam in the dust, were, through vast regions, familiar accompaniments of the Reformation, although I think that only the Calvinists were guilty of sacramental outrages.

Indeed, even now, the English Methodist, Dr. Rule, whose book is published by his own denomination, justices the striking of the Host out of the hand of a Portuguese and of an Italian Bishop at the altar as a noble act of evangelical zeal, worthily raising the two perpetrat-ors, in their subsequent sofferings, to the dignity of martyrs. He signifies that every true Christian in a Popish country matt is desire to the country ought to desire to do the same. although he regretfally admits that pradence and a regard to civil order stand in the way. He even admits a measure of venial blameworthiness on this side in the heroes whom he canon izes

The fact that the A postles never insulted the *heathen* worship would of course go for nothing with him. Heathenism would be mere milky innoconce in his Methodist eyes, compared with Catholicism. In him we have a true survival of original Protestantism. And the English Wesleyan Church, in publishing his book, makes hereif an accomplice of his outrageousness, unless, indeed, she has ceased to reprint it. Soon the Reformers began to teach that the Papists, as idolators, ought to be put to the sword, or rather, said Buter, stoned, or burned alive, " with their wives, their children, and their cattle." This, more or less mitigated, This, more or less mitigated, was the teaching of Luther - not of Melancthon — of Calvin, of B:za, of Knox and Goodman, and of Cranmer. Ine Primate, as we have seen, was just making ready to send idhering Catho lies to the stake, when Edward's sudden death struck the torch out of his hand nd gave it into the hand of the Catho-

lic Mary. Why, then, should not Catholic Europe had girded itself to the strife against this portentous phenomenon? All the sanctities of the ages, and the whole order of life, were threatened with disintegration by it. The mon-strous outrages of John of Leyden in Munster were hardly more alarming, and more justly alarming, to Lutheran-ism itself, than Lutheranism and Calvinism were to the Catholic world.

Above all, what hope of a new order, under new conditions, could Catholics entertain before a movement whose chief author, loudly, and in all manner of repulsive shapes, declared that even adultery and murder did not injure a man's acceptance with God if only he could keep his assurance of justifica-tion? How could they be reconciled with a movement which was rapidly advancing upon the Alps and the Pyren ees, threatening soon to take possession of Rome herself, and of Toledo, and to water its horses in the streams of Sicily and of Andulusia? The Popes would have been cravens had they not within the Catholic world, arbitrations done their best to array the nations which the Protestant Bishop of Darham remaining Catholic against the antiremaining Catholic against the anti-monian gospel of Lutheranism—whose fruits were already seen in the general braakdown of morality in Germany— braakdown ot morality in Germany— We see from these answers how pen-we set and an are within the Note, moreover, that the two most intensely belligerent Popes against Protestantism-for even in Sixtus V. we notice already a certain sense that the limits of possibility have been reached-were two men most thoroughly committed to high ideals, and o moral reformation, namely Paul IV. and Pius V., the two Popes who brought about the rehabilitations of Savonarola, and, while leaving Catho lics free to blame or commend him otherwise as they will, have forbidden them to find heresy in anything he has written. Now with us admiration of Savonarola is almost a crucial test of noral worthiness in a Catholic then can sustain this test so successfally as these two great Catholics. Indeed, had Savonarola lived in the time of Pius V., and succeeded him on the papal throne, it is certain that he would have been intenser in the warare against Protestantism than even Pius himself. In fact, his followers Fiorence, in 1530, set upon the few Lutherans they found there with such fury that these field for their lives.

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON Fourth Sunday of Advent PREPARATION FOR CHRISTMAS.

Prepare ye the way of the Lord. We are such unprofitable servants

that we have much to do to prepare the way of the Lord in our hear 11 we have done all that is required of us we are, nevertheless, unprofitable servants, and unless we believe this we are spirtually blind. The better the opinion which we

have of ourselves the worse is cur spiri tual condition. The good opinion, The good opinion, which we have of ourselves prepares the way for a fall into sin. The way of the Lord, the way of

salvation, is found by humility, which always leads to penance. The holy Council of Trent says that "the whole Christian life ought to be a perpetual penance." How few real-

ize this, because they think they are what they really are not! Now, if penance be the life of the Christian in the state of grace, it must be a crying necessity for one who is in the state of What food is to the starving man sin. penance is to the soul in this unhappy

Penance is the preparation required of us for the coming least of Christmas. This is the lesson of Advent. For four weeks the purple vestments, the prayers and ceremonies of the church, and the tasts on Fridays have been appealing to our eyes and ears, if not to our hearts, to prepare in this way. The wise man views the obligation which he is under to do penance as very urgent. He banishes timidity and cowardice and puts his hand to the plough with courage and confidence.

The foolish man hates to hear of pen ance, because his passions have got the mastery. When asked to keep the commandments and fulfil the duties of his state, he says: "I cannot." To bridle his passions and give up bad habits seem to him too hard a task

Now, if you should consult any ma who has done perance faithfully so as to persevere in God's grace for years he would say the foolish man's view of penance is a false one. God is more nerciful and lenient than we imagine It is the devil who dresses up penance as something repulsive. In urging upon you to prepare for

Christmas by penance my first words are: "Take courage." "Taste and ee how sweet the Lord is." St. Loo says " the cause of the reparation which we make for our sins is the mercy of God." It is our way of loving Him who first loved us. How well the prophet Isaias describes thi penance when He says : The Lord says, I will lead the blind in the way in which they have not known; in the

ways which they have not known I will make then walk. I will change their darkness into light, their crooked ways into ways that are straight. I will ac-complish these words in them and will ot abandon them. I am found." 8358 God, " by those not seeking Me, and I

We see by these words how much the grace of God assists us, and how God nercifully forgets our past sins when

We do penance sincerely. But oar penance must be sincere. We must "bring forth fruit worthy of penance," says St. John the Baptist, the precursor of our Lord.

It matters not if we are "the off-spring of vipers," as the holy Baptist called the multitude who approached him for penance, provided "we lay the axe to the root of the tree."

Now, the words of the prophet, in-stead of repelling sincers, attracted them. The publicans who were far heat from God came and asked : " Master, what shall we do?" And they received the gentle answer, "Do nothing more than that which is appointed you."

And the profigate Roman siddlers asked him, saying: "What shall we do ?" And he said to them: "Do

" LIBERAL " CATHOLICS. ARE THEY MEMBERS OF THE CHURCH -AN UNLOVELY CLASS. --AN UNLOVELY CLASS. There are some, writes Rev. F. M. De Zulneta, S. J., in the Catholic Weekly, of London, who are styled "Liberal" Catholics, but who have no separate religions organization or ministry of their own. What about those? Whether they are rightly to be styled Catholics at all must depend on the mercies religions attitude they the precise religious attitude they assume. Their leading characteristics consist of attempts to sail as "close to the wind" of Cathelie orthodoxy as may be. They openly criticize and deoreciate Rome and its management of ecclesiastical affairs, and seem disposed to "roform" the Curia by democratic methods. Or, they cry down every thing Catholic in their own country and extol most things Protestant, particu larly in the matter of secondary educa

tarly in the matter of secondary educa-tion. Or, again, they minimize and explain away, a la Private Judgment, obligations of faith and of obedience to Rome in practical matter, and perhaps even question publicly any pronounce ment issuing from Rome that is eithe not held by "able theologians" of their own christening to be infallible, or the infallible nature of which may be more or less colorably disputed. They the number of "Roman Catholic cor respondents" to our leading journalschi fly, it would seem, for the question-able purpose of fouling their own nest; and receive at hostile hands a question begging introduction to the public as

"the more enlightened Roman Catho-lics." All these various features which may be discerned in the ranks of "Liberal Catholicism," as it is called constitute, in varying degrees, dis loyalty or religious eccentricity.

The test question is this: Do these folk positively and knowingly reject the Catholic rule of faith, or definitely refuse obedience regarded by Rone as essential? If they do, then they have passed the line separating them from actorodoxy, and have, in point of fact eased to be Catholics.

Bat, no doubt, with many among the nlovely class we are describing, it is a case of ignorance, or else of a certain self approving cleverness, which pre-fers its own lights and theories to the anthority of those who - humanly speaking and apart from religious coniderations-are in a better position for judging and gliding rather than of any deliberate will to depart from essential Catholic duty.

THIS IS ASSUREDLY SO.

The future American will postess ittle of what is called the native American stock, those who laid the foundations of the great republic. We are heartily sorry for it. When we read the history of the original thirteen olonies our bood runs quickly. We love to contemplate that rugged race which made so many sacrifices and endured so glorious a struggle for libert have appeared openly to those who have not asked for Me." continent that we may well bespeak for it immortality. No, he will not be the future American. Woe to that people among whom there are more deaths than births. There the tree is attacked at the roots and dying there it is dead forever. The utu e American will be the descend ants of the Irish American, the the German American, the Pole, the Ital-ian, the Slav, the Hungarian, the Bohemian. He will be formed of the rich blood of the hardy peasantry of Europe, and I fondly believe that the future American will be physically, in-

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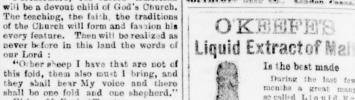
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DECEMBER 23

CHATS WITH Y

To be honest, to be little and to spend a lit upon the whole the fac his presence, to reno his presence, to reno shall be necessary and ne to keep a faw friends capitulation, above all o condition to keep frien-here is a task for al of fortitude and deli Stevenson.

Stand Firm in the De No man holds his alone, but holds its s trustee-a trastee wh account some day -with Shall I be cast do efforts seem to resul Shall I mope and fret ! decides against us at t Not unless history maj rities are always n

boxes infallible. The man who strive with the biggest crow sorry creature. The to be right, and to d all, the only citizen wi the infinite comfort conscience.

As legatees of the past and trustee; of the future, let us stan fense of the right.

Let us preach its go will hear. And, as a honesty and patrioti speak as we believe, and hold alo't always better ideals to whiel must ever strive if it ward and up ward -To Magazine.

The Art in One thing is certa known writer and kee is no social position in so much to be used for doing your work a any one else does. H do is helping to fill ou and the society you side issue, so far as cerned.

Did you ever stop very different place ti if those persons who do of life were really suffi in their tasks to be c did? And did it ev that they would pr much higher pay if t But what is the inc seem inclined to do as earn their salaries

It is a great mistak the earning capacity pends upon the kind rather depends on th work. And beyond cents involved there principle that should eriously. There mu faction to the doer done a little better th done. There must an to real joy when the f the toiler on a leve masters of the age beings who wrought energy to perfect s whose fame is so grea

ishable.

Stepping-Stone As a rule, the yout door of Opportunity a in the world fights 1 own leaf. What othe ot amount to much i what he does for himse youth, who is brought not obliged to work. never called upon, what there is in his who are bound out. even kicked out, that while those who are cone out.' You can not keep a

youth from success blocks in his way and stepping stones. Ta and he will make spu Put him in a log ca ess, and we may st White House. If you are made of -it does not matter born in a hovel or i will find your opposit. You will not Chance or Luck t will not think that complete outfit of the you can attempt to on who accomplish past did not wait fo fine tools. Men wh things to day did not or something to smoo move all difficulties their work. No; the thing they set out tools they could get What if young Far working in an apot dreaming of scient should have said to had a well equipped wonderful things I co he did not waste his ing. He went, inste above the drug store with a glass vial, an other simple articles apparatus he perform experiments and m that he attracted th Humphry Davy. If apprentice had waite phernalia, think you asked what he regar scientific discovery, able to reply, "Mich There was yet and great Angelo — who to make his wonder out of a piece of m artists had discarded The poor blacksmi ritt, did not wait abroad, or until he c ers at home, to study By utilizing every ng the tools he came master of ma No, it is not fine portunities or int great riches that mak greatness is in the ing is in yourself.

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Thus far, of course, we have not been able to compare the warlike policy of the Protestants with that of the Popes. Coming down now to the Reformation, what do we find, on the two sides respectively ?

Of course the Pones of the sixteenth

" [When Mr. Starbuck says that" a pape "[When Mr. Starbuck says that," a papal definition of doctrine . . . is not open to orridoism," the uniastruited reader may infer that one is alliberity to disobry the Pope in all other matters. But the Vatican Council, spacking of Pondital juriediction, essays. "Towards is both postors and faithful, both individually and collectively, are baund, by their duty of hierarchical subtrimation and true obsdience. to submit no: only in mathers which biong so faith and morals, but also in those that appertain to the discipline and gov-ernment of the Canrech throughout the world, so that the Canreh of Carlies may be one flock under one Supreme Pastor through the pre-servation of the is in the teaching of Carbolic truth, Tonix is the teaching of Carbolic truth, Tonix is the teaching of Carbolic truth, Tonix is the teaching of Carbolic truth, term which no one can deviate without the loss of faith and of salvation." – Et Review.

CHARLES C. STARBUCK. Andover, Mass.

Gladstone on the Old Catholic Church. Builders.

The name of not one of the great rchitects who designed the Scottish Cathedrais has been preserved. Re-ferring to this fact Mr. Gladstone once wrote this: "It has been observed as a circumstance full of meaning that no man knews the names of the architects of our Cathedrals. They left no records of themselves upon the fabrics, as if they would have nothing there that could suggest any other idea than the glory of God, to Whom the edit es were devoted for perpetual and solen n wo ship; nothing to mingle a meaner association with the profound sense o His presence: or as if in the joy of having built Him a house there was no want left unfulfilled, no room for th question whether it is good for a man Ei | Cathedrals.

and salvation are within the reach of all. With the peoplethose who were of the Hos se of Israo John was more strict, saying St. He that hath two coats let him give nim that hath none, and he that hat meat let him do in like manner.'

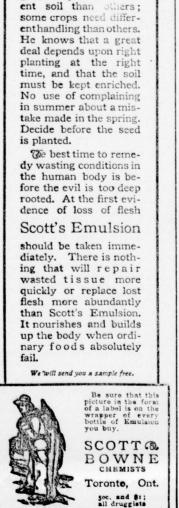
Now, to every one of us penance consists in banishing from our hearts every grievous sin. This can be done good confession and faithful per ormance of what is epidined by the confessor.

After such a preparation we cannot fail to make a worthy Christmas Com

Faith and Intellect.

"Faith is a gift of God which does not come as the result of a syllogistic rocess, nor can the knowledge of the history of the Church give the grace of aith," says the Catholic Sentinel Still, logical acumen and historical faith. knowledge are admirable mental endow ments, and have prepared many of the greatest minds in every age for the light of faith. History taught John Henry Newman that the Anglians of every age for the the nineteenth century were schismatics precisely as the Donatists in the days of Augustine were schismatics. And logic led Will am George Ward, one of the keenest metaphysicians of the pass century, to make his submission to the Catholic Church. Brownson and Brane tiere, Lacordaire and Manning, and the younger Benson, have been led to the threshold of the Catholic Church by their reason, and, perceiving faith to be reasonable, have yielded to the authority established by Christ to teach and sanctity mankind."

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OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA HMILY DOBREE.

The Presentation in the Temple. COUNT LUIGI.

'Lisbe h went to Mass as usual, saw hat the children did the same, and as he cooked the Sanday dinner schen how she could get out that evening, for it was arranged that she should go and meet her Count by the river. Mrs. Baxton was expected back in the afternoon, and when she came declared that with the biggest crowd is, at best, a sorry creature. The man who strives to be right, and to do right is, after she had such a violent headache that she should not go to Benediction. 'Lisbeth knew that her mother must in-deed be suffering for her to forego her deed be suffering for her to forego her church. She was very full of having seen Nellie, who had long ago had her desire to "walk out" with the young man in the grocery line quenched very decidedly, and had plenty to say on that and other topics, and 'Lisbeth listened absently while her thoughts As legatees of the patriots of the past and trustee; of the present and the future, let us stand firm in the de-Let us preach its gospet to whosever will hear. And, as a mere matter of honesty and patriotic duty, let us speak as we believe, vote as we speak, and hold aloit always, the higher and better ideals to which the human race were busy about very different matters. On the pretext of going to Benedic-tion, and trusting that she should not be discovered, she went off to keep her appointment with the man who now was seldom or ever out of her thoughts.

They had a very exciting conversa-tion, and he gave her a full description of his uncle's house which he said was

One thing is certain, says a well-known writer and keen observer, there is no social position in the world that is on the Bay of Naples. 'Lisbeth, who had often looked at the two pictures which hung in their little parlor, o Vesuvius in a quiescent mood and so much to be desired as a replation for doing your work a little better than any one else does. For the work you do is helping to fill out your character, and the society you indulge in is a side issue, so far as character is con Vesuvius in a state of eruption, felt vestivities in a state of eruption, failt that greatness would have its draw-backs if she had to live close to that terrible mountain from whence such lurid flarges rose in the most unforeseen manner.

you ever stop to think what a "And I have to go over and see my uncle," said Luigi, "he is very, very ill, and I hardly expect to find him very different place the world would be if those persons who do the manual labor of life were really sufficiently interested alive.

in their tasks to be careful in all they "When do you go ?" asked 'Lisbeth, in their tasks to be careful in all they did? And did it ever occur to you that they would probably command much higher pay if this was the case ? But what is the incentive when men her heart sinking at the thought. "Ah, my love, I cannot go until you lend me the leetle money you spoke

about seem inclined to do as little as they can "I know-I have written a with-drawal notice, and I hope to get it in a o earn their salaries ? It is a great mistake to imagine that

few days." the earning capacity of a person de-pends upon the kind of work done. It

tow days." Luigi's eyes lighted up. "Very good. It shall be repaid you the very moment I return. But then— our betrothal would be declared, and rather depends on the quality of the work. And beyond the dollars and cents involved there is something of principle that should be considered as I shall have my uncle's property, bah! what will that leetle sum be-rein 1" and he snapped his fingers. seriously. There must be more satis-faction to the doer when the work is

"I hope it is enough to pay your fare," said 'Lisbeth shyly. "How much did you say it was?" in-quired Luigi, "fifty pounds?" It might have been fifty pence by the dis-dainful way in which he alluded to it. "It's only twenty," said 'Lisbeth blushing at owning so tiny a sum, which one a little better than it is generally one. There must arise a feeling akin

the toiler on a level with the skilled masters of the ages, those patient beings who wrought with care and energy to perfect small things, and whose fame is so great as to be imperblushing at owning so tiny a sum, which a year ago appeared like a small for-tune to her. It had been left her by her godmother four years ago and put promptly into the Savings Bank by her mother, who said she would be glad enough of it if she married. As a rule, the youth who unlocks the oor of Opportunity and makes his mark

"Luigi's face fell. "Well, I must make it do. You are

amount to much in comparison with what he does for himself. The pampered youth, who is brought up in luxury, and sure you haven't anything more to lend me?'' he inquired. 'Lisbeth shook her head. not obliged to work, whose strength is

"Indeed I haven't or you'd have it in a minute."

never called upon, rarely discovers what there is in him. It is the boys "You are a good girl. Then-ahwho are bound out, crowded out, and ahem—when do you think you can give me the money?" even kicked out, that often "turn out;" while those who are pampered fail to

me the money?" "I have told you that I have sent for it, and I had the order addressed to the Post Office to be called for." "When did you post it?" "Three days ago?" "Three it much be there now. Can

You can not keep a determined, gritty youth from success. Pat stumbling blocks in his way and he takes them for stepping stones. Take away his money, "When did you post it." "Three days ago?" "Then it must be there now. Can you call to morrow for it?" "Yes, after I leave Miss Ferrars'." "Good." and this plan was carried "Good." and this plan was carried "The reason why Unitarians were not invited and why their admission muld destroy the effort for federation The Unitarians and he will make spurs of his poverty. Put him in a log cabin in the wilderss, and we may still find him in the would destroy the ϵ fort for federation is not hard to find. The Unitarians noon as she walked from the Hollies, where Miss Ferrars lived, to the Post do not believe in the divinity of Christ Office to which her money was ad dressed. Watson, the lady's maid, had spoken to her rather sharply about her enging spine her mitted with the spine body of the spine body of the spine her mitted with the spine her mitted with the spine her money and the spine her spine her money and the spine her money and the spine her spi and that unless she improved she would not employ her any more. 'Lisbeth knew quite well that the reproof was not undeserved, for she had made a great many mistakes through not listen. ing attentively to orde not undeserved, for an had made a great many mistakes through not listen-ing attentively to order given, and that her sewing itself had not been up to the mark. Of course, το 'Lisbeth reflected it really was not of much consequence for such men to be present and to have a voice in this New York As-sembly. Christians would gladly wel-come Unitarians if they could safely do so, and the Unitarians would rather be welcomed than to be considered pariahs it a fature countess did loss her work, but she had sense enough to know that if Luigi's uncle did not dio, and these glories were consequently deferred, that she must continue her usual occu to be shunned by believers. But there is between them an irreconcilable dif-If Unitarian; are in earnest, so too are the various denominations; and how shall oil and water be blended? Shall that she must continue her usual occu pations until they were realised. Then too her heart sank at the prospect of Luigi's leaving, and a third reason for dejection lay in the fact that she had had a sound scolding from her mother believers allow that faith is of no conbelievers allow that faith is of no con-sequence and that therefore Unitarians are good enough Christians? or shall Unitarians leave believers in peace nor longer try to unsettle and efface whatever of faith their neighbors may that morning. Mrs. Baxton woke free from head ache and with all her usual energy and activity restored to her. This she exnold ? We think that neither change is likely to happen. On the one hand we pray that be-lievers may cling to their supernatural faith as their most precions posses-sion, and on the other we fear that reverend Unitarians will continue to fight against faith of whatever kind. Christianity is nothing if not super-natural, and if divested of its super-natural character would fade and dis-appear from among men. For 1900 years Christendom has believed that our Redeemer was God made man, and likely to happen. ercised by a tour of inspection round the house, so that she might see how 'Lisbeth had kept it during her absence. Lisbeth had kept it during her absence. To her great disgust as well as surprise neglect and disorder were apparent at every turn, and in plain, strenuous lan guage Mrs. Baxton gave 'Lisbeth her views on the subject. 'Lisbeth had listened in a sullen way which had ex-asperated Mrs. Baxton, and she did not recover her equanimity for the whole day The poor blacksmith boy, Elibu Bur tit, did not wait until he could go abroad, or until he could engage teach ers at home, to study foreign languages. By utilizing every spare moment and using the tools he found at hand, he became master of many tongage. our Redeemer was God made man, and all the mighty Christian works of the ages have been conceived and effected under this belief. Hence because Unitarians reject the supernatural became master of many tongnes. No, it is not fine tools or splendid opportunities or influential friends or greatness is in the man or nowhere. The golden opportunity you are seek-ing is in yourself. It is not in your en-

THE CATHOLIC RECORD

secrecy she fully expected opposition. TO BE CONTINUED.

CHRISTIAN UNITY.

FATHER SHEEDY ON THE DESIRE FOR REUNION. Rev. Morgan M Sheedy, in Pitteburg Post "Not a Ged of dissension, but of peace." (Se Paul, I, Cor. xlv, 33)

Are the various Christian bodies of the country about to bury their differ-ence and some closer together in creed and practice? Is the religious trend of the times toward Christian unity and the realization of the prayer of the Divine Founder for union among His

followers: "Father, I pray that they may be one as we are also one?" There are evident indications that Christians everywhere are growing tired of dissensions. They want peace. In the assemblies of the different denominations held recently the subject of reunion has been warmly discussed. Kindred bodies have made overtures to reunite. The existence of one hundred and forty-five different sects in the United States is deplored and there is an earnest demand to lessen their number, even if the time has not yet come for corporate union. And to that end there is a recasting

And to that end there is a recasting of the old lines of beliefs; creeds are revised and restated; what is harsh in them is pruned down or cast aside; the Pope is no longer 'the man of sin;" everywhere there is a broader and more tolerant spirit among professing Christians; a spirit of brotherhood and charity unknown in former generations prevails; men and women are no longer "hating one another for the love of God;" It is found that Presbyterians and Methodists, Catholics and non-Catholics can do business, be the best of neighbors and even friends, though differing widely in their religious be-

beliefs. These are healthy signs of better understanding of what religion means, and plainly indicates the drift toward that unity of faith for which the dying Saviour prayed. Our twentieth een tury may witness the reunion of Chris-tendom. It is a consummation devoutly to be wished.

Besides the scandal of a divided Christianity it is now generally rearg-nized that the existence of so many religious bodies is a shameful waste of money and effort. The children of this world are wiser than the children of light. To-day we have great business combinations, because it is found that immense gains, better results, larger dividends on the investments are thus obtained.

Unity, organization, co-operation-these would put a stop to the great leakage in religious bodies and would iumeasurably strengthen the work of the churcher. Here often do no not the churches. How often do we not see in the small town or village, four or five different churches where there are hardly enough church goers to fill and properly maintain one? A kingdom divided against itself must fall. Surely this is still more true of the kingdom of Him Who is the God of Peace, not of dissersion. These churches ought to be starved into decency. A deter-mined effort is being made to put an end to the rivalries and jealousies that itherto have existed among the differnt sects

To that end the most important and mpressive religious gathering ever held among non Catholics is now in session in New York. Its purpose is to organize a permanent federation of the churches in this country and to effect, if possible, a recognized basis of union. It is expected that this federa tion will result in much strength and influence to the various bodies concerned. Twenty-seven of the national religious denominations are represented. The Unitarians were not invited to take part, and there is dissatisfaction because were.

Church unity is to be visibly attained. even in a moderate degree, it will be brought about under some such form as their great conference in New York has a seumed. has assumed. One thing is quite certain proofs abound that we have entered upon an era of better feeling and a more toler-era and Christian spirit among Chris-tians. Everywhere it is recognized that the chief obstacle to the progress of the gospel and the conversion of the world is the existence of directory

orld is the existence of divisions mong Christians. The desire for a reunion of Christen

dom is a striking characteristic of our times. Separated bodies of Christians are being drawn closer together every day. They cease to think ill of each other and are uniting, wherever practic able, in charitable and other good works. This is the first step toward that final and perfect union for which Christ prayed. And should no further advance be made in our time, everyone is thankful for this better and more Christian feeling. Let us be done, then, with the gospel of hate, the impugning of motives, the cruel annoyance and the relentless persecution of former lays. From many quarters are heard sweet

sounds to the music of heaven, that tell of this universal desire for unity and peace. That desire finds expression in the tone of the denominational press and pulpit; in the action of various church bodies looking to Christian union; in the earnest discussions of the subject carried on in conference and synods; in the cooperation of Catholics and non-Catholicss in tem perance, sound politics and charitable of various Protestant educational insti-tutions to representative Catholic clergymen to explain some points of nissions to non Catholics.

missions to non Catholics. These are surely evident signs that religious strife and dissensions are rapidly passing away and that we are nearing Christian unity. The God of the Christian is a God of peace, and not of dissensions. And the churches of our day are coming to see the pressing need on the reunion of Christendom and are praying that "they may be one as Christ and the Father are one."

counter which has taken place at Lachamp between anti-Christian incon-celasts and a number of Catholic followed by religious processions. profanity was to be indulged in during the night. Two crosses were successfully overthrown; a third, in cast iron was broken up. There remained a fourth, in the village of Lachamp. At fourth, in the village of Lachamp. At midnight a woman was roused from sleep by the words, "Madame, if you wish to defend your cross, now is the time ! She cailed up the other women of the village, and they all hid behind the hedges, each armed with a steel pitchfork. They were determined, one and all, to defend their cross, were they to shed their blood for it. Some they to shed their blood for it. Some men also watched to help their valient companions in case of need. The cross breakers arrived, and were met with vig orous blows from the forks. Surprised at this reception, they made use of their ed. None of the women field. The blows from the forks fell thick and fast. The iconoclasts took to flight and dis-appeared in congenial darkness as they

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of the emission. Were they asked to join, it is said that other denomina-tions would refuse and the effort would 10 censs each, three for 25 cents GOOLD, SHAPLEY & MUIR CO

THE APOSTOLIC RACE.

The other day, at the creation in Leytonstone cemetery, England, of a beautiful Celtic cross to the mem-ory of the late Dean Dooley, an Irish tiest who, since his ordination, had cassell, who made the address,

said : "With whatever feelings each one of as may view the history of Ireland during the past hundred years, all must agree that there is one great role ich her ordained sons have glorious-taifilled. They have become the sciencers of the Catholic faith, not to their own nation only, but to all English speaking nations of the world. Withat the devotion and self sacrifice of housands of Irish priests, the Catholics f England, the United States, Australia and Africa, now numbering tens of millions, might be to-day without the faith. Who can say that perhaps, in the inscrutable wisdom of Providence, the famine-forced immigrations and other manifold sufferings and humiliations which Ireland has endured may not have been permitted in order that this great fact may be better accomplished? '

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WOMEN WHO DEFEND THE CRU-CIFIX. A French paper, the Croix de l' Alli-er, gives a description of a lively enwomen. The enemies of the Church at Nades had resolved to destroy the cruci-fixes which stood on the route to be The

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f the Year 1904-1905.

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tions ed Heart

Jesus accord-or Meditations Sacred Heart, of the month to the Sacred ken from the Doctor, by the er, of the Con-ost Holy Re-

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If you are made of the stuff that wins it does not matter whether you were born in a hovel or in a mansion-you will find your opportunity - or make it. You will not wait around for Chance or Luck to aid you. You will not think that you must have a complete outfit of the finest tools before you can attempt to do anything. The men who accomplish great things in the past did not wait for paraphernalia or fine tools. Men who are doing great things to day did not wait for somebody or something to smooth the way and re-move all difficulties before they began their work. No; they simply did the thing they set out to do with whatever tools they acyld are hold of

tools they could get hold of. What if young Faraday, when he was

working in an apothecary's shop and dreaming of scientific experiments, should have said to himself, "If I only had a well equipped laboratory, what wonderful things I could do !' But no, he did not waste his time in idly wish-ing. He went, instead, into the attic above the drug store and experimented with a glass vial, an old pan, and a few other simple articles. With his crude apparatus he performed such marvelous

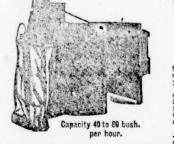
experiments and made such headway that he attracted the attention of Sir Humphry Davy. If the apothecary's apprentice had waited for a lot of para-phernalia, think you that Davy, when asked what he regarded as his greatest scientific discovery, would have been able to reply, "Michael Faraday?"

There was yet another Michael—the great Angelo — who found opportunity to make his wonderful statue of David out of a piece of marble which other artists had discarded as useless. The poor blacksmith boy, Elihu Bur-litt, did not wait until he could go abroad, or until he could engage teach.

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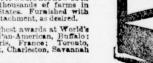
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THE POPE AND LABOR.

Archbishop Bruchesi, of Montreal, has received from the Holy Father a congratulatory letter warmly applaud-ing the Canadian prelate's action in giving a religious character to annual civil holiday knowa as Labor Day. "That," says Pius X., "is assuredly auseful work. Thanks thereto, the laborers, we have grounds for hoping, will more vividly remember the benefits which in every age the Church has lavished upon them. They will learn, too, that to secure prosper They ity even in this world, they have only to take for the rule of their conduct the Gospel, and for their model Jesu-Christ, Who, having made Himself poor, passed a great part of His life in a carpenter's shop."

The Sovereign Pontiff's letter, and the action which prompted its writing, suggest the thought that the cause of anarchy, or of that socialism which is merely anarchy in disguise, is not likely to make much headway among the laboring classes of Montreal.—Ave Masie Marie.

"The Christian ideal, of course," says the Ave Maria, 'is to do one s work, no matter what it may be, for the glory of God, according to the counsel of SL. Paul; but the average Christian is a lementable, imperfect Christian is a lamentably imperfect being, spurred on to action by a variety of motives; and it can scarcely be doubted that the judicious praise of the work that the judicidus powerful incentive to renowed efforts along the arduous path of either public or private duty. The witholding of such encouragement is often excused on the ground that its bestowal may engender reprehensible feelings of vanity, may flatter a pre-existent pride or selfconceit; but there is commonly more exaggeration than reality in the alleged fear of producing such harmful

ARCHDIOCESE OF TORONTO.

A PASTOR AND HIS WORK. Thorold Post, Dec. 15, 1905

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had been conferred upon them by this visit from the representative of King Edward, to whose crown and person they offerd loyal allectance. To His Excellency, the Board, the teachers and the pupils desired to express the hope that his visit to Gaelph would be pleasant and profitable. The children then saug "The Maple Leaf," with splendid fervor. His Excellency acknowledged in feeling accorach him. Is was, he said, a creat privi-lege to go to the school on the hill, if for no o her reason because of the magnificant pros-pect it commanded. Striking a patriotic note, he spoke of the blessings and privileges we as Britons, erjoyed. He said that the boys and girls he saw before him would grow up to be good citizens proud of the fact that they be-inged to an Empire that is the greatest secular agency in the world for the promotion of prace, liberty and rightoourness.King Edward VII had achieved distinction as a peace maker, and his name would be revered for the amity and good fellowship he had culti-vated and his name would be revered for the size of the blession. The Excellency and party then listened to adamid the cheers of the pupils who had been given a holday, took his departure.

Toronto Ont. October, 1905. P. S.-You would be doing me a special favor by showing this letter to any Young Men of your acquaintance, or other kind friends, who, you link, might be disposed to contribute to our Club Building Fund. The average young man is kind, generous and liberal with his money. The names of our benefactors will be ensoribed on a tablet to be kept in our hall. I would also request you, in sending money, to remit by P. O. Order. Registered Letter or Draft, to avoid loss. T, J, S.

DIOCESE OF SAULT STE MARIE.

FORT WILLIAM CONVENT. The Fease of the Immaculate Conception was the happy consistent of a visit from His Lordship Bishop Scollard, who, notwithstanding the many inconveniences and arduous duiles in cumbent on bis offlee, graciously accepted the invitation to For. William to bless the new convent.

But while conventioned and around a duties in the convent chapel, and at 9.30 Solemn High Mass was celebrated in St. Pairick a church by Ray.
 E-1.1 Mass was offered by the Bishop in the convent chapel, and at 9.30 Solemn High Mass was celebrated in St. Pairick a church by Ray.
 Faiher Arpin, S. J., at which His Lordnith de livered in chapel, and at 9.30 Solemn High Mass was celebrated in St. Pairick a church by Ray.
 Faiher Arpin, S. J., at which His Lordnith de livered in chapel, and the solution of the convent sermon suitable to the occur in the sermination of the solution of the convent sermination of the solution of the solution of the provent is the solution of the solution of the solution of the part of the solution of the solution of the solution of the part of the solution of the solution of the part of the solution of the solution of the part of the solution of the solution of the part of the solution of the solut

To The Old Boys of Thorold and Vicinity.

The other boys of Theorem and a second back of the bors of a deress you in the interest of an object very dear to me, viz : Club Rooms for my Young Men. It has been my yong cherished desire to see erected in this Parish a suitable club building for our Young Men. Ifeel the time has come when a more than ordinary effort should be made to provide such a building. Our little Parish is well quipped with the other needed buildings, viz : Church, School. Convent and Pricex's house -which are the border of the congregation and the fruits of thirty-four years of ardnous labor; but one building is yet needed to complete the material work of the perish, and make it all a Catholic parish or the ne and make it all a Catholic parish near the near the need of the building for its Young Men. It has now come to be understood that no partsh is well quipped that has not a Club building for its Young Men. Perhaps you yoursel have flat the need of such a place of amusement. To provide a building for the peristorate in Thoroid. About five years ago I purchesed the property known as the Grenville (Hall. Since the purchase our TEACHERS WANTED TEACHERS WANTED

TEACHER WANTED FOR R. C. SEPAR ate School Sec. No. 3A, Malden, for the year 1906. State salary and qualification. John Dufour, Sec. Treas., North Malden. Ont. 1416 3

 1416 3

 WANTED A CATHOLIC TEACHER

 (Male or femaie.) Fully qualified to trach and speak French and English for R. C. S. S. 3 B of Malden and Colehaster north, for the year (beginning Jan. 2. 196° Applicants will picase state salary and experience. Address, D A. Ouellette, Sec. Treas., Vereker, P. O. Oat. 1416 4

TEACHER WANTED FOR FERGUS S. 5. Tholding second or third-class cortificate, Duties light, Average attendance, fourteen, Salary \$250 per annum. Apply to W. Fitz-patrick, Sec., Fergus, Wellington Co. Oat, 117-3

1417-3 TEACHER FOR R. C. S. S. AT SOUTH Gloucester, Oct. one holding second or third class certificate of Ontario. Apply stating salary etc., to Virgil McKenna, Sec. Treas, 1417 3 TEACHER WANTED FOR FORMOSA A Separate school. German preferred. State salary. Apply to Amand Schnurr, Sec. Treas., Formosa, Oat. 1417-2

Young Men have been occupying the upper list, but as it does not fill the requirements we are making an effort to fit up the basement to be used as a Gymnesium, Reading room, etc. To accomplish this will far acceed the initial of our means, notwithstanding that the Members have contributed generously. To carry out my purpose I have corceived the idea of mak-ing an appeal to the Old Boys of Thoroid and vicinity. On the strength of the long and warm friendship that existed between us in the past, and which I trust exists still. I have the confidence that an appeal to you, an old triand in the interest of an object which I have so much at heart, will not be in vain. Indeed, did not feel satisfied that it would be a plea-ture to you to assist me in my traiseworthy undertaking I would not take the liberty of addressing to you its letter. You will assist my not only by sending your contribution, but aloby sending the names and addresses of old Boys of Thoroid and vicinity who live in your town, city, or elsewhere. I have many difficulty in getting the addresses of many of my old friends. Let me assure you at I am as roly. Mer T. S. SCLENYAS. Toronto Ont. October, 1905. BY REV, CLARENCE A. WALWORTH, (Episcopaluan)

THE IMMACULATE CONCEPTION.

By Rev, CLARENCE A. WALWORTH, (Episco paina) Fair as the moon by night, And brighter than the noon-day sun. Sweet Mary stands alone In a fixed of lights From her creation, From life's first, earliest vibration, From that first feelbe ploitation Of a new life, unscen, unknown, Exo pt by God alone. She bore no mark of the primal curse. No tain from any source, No stain of sin Wrought by herself, nor inbred and original, Marrea that sweet body, fair and virginal. Or the pure soul within. In this beauty of her state She stands, the glory of her race, Pure, holy, innocent, immaculate And 'fail of grace; '' In every quality of soul A matchines, perfect whole; In every quality of soul A matchines, though a finite creature. In furth 'lis easy to believe Ho bis campilon of Christ's holy Mother From the borth-in ergendered by the other, Too the borth in the could be given And the pardon falls infant s cont And the pardon falls infant s.

The Echo.

The Christmas "Echo," published in this city is a most creditable production, being re-plete with a goodly supply of matter most in-representing and instructive pertaining to the holy season of Christmas. The reproduction of a celebrated "Madonna" on the first page is most admirable, and the other half tones are also works of art. Price 10 cents.

THE PROFESSION OF NURSING.

The Good Samarian Hospital, of Suffern, N. Y., has a training school connected with it. It is an unergency hospital, most of the work being surgical, and has an scellent service. If is beautifully located on the Evin thirty-two miles from New York City, under the charge of the Sisters of Charity. Young ladies wish-ing to take up the profession of pursing will receive particulars by applying to the Sister in charge.

MARRIED.

ENRIGHT · KENNELLY.-In St Michael's Church, Douglas, on Tuesday morning, Nov. 21st, by the R.v. Father Quilty, Mr. Levi Earight of Admaston. to Miss Mary Kennelly, daugher of Mrs. Patrick Kennelly, also of Admaster. DIED. SULLIVAN.-Of your charity pray for the soul f Mrs. Johanna Sullivan of Peterborough, int., who died October 29, 1905. R. I. P.

BRADY. - At Lindsay, on Dec. 1st, Bridget McHugh, wife of the late Francis Brady, aged eighty one years. May she rest in peace !

COLFER.—Of your charity pray for the soul of the K-verend John Patrick Colfer, who de-parted the life at Quebec, on the lith inst, in the 76th year of his age and the 51st of his Priesthood. May his soul rest in peace !

REGAN-. In this city on Thursday, Dec. 14 190°, Denia Regan, killed by accident on the G. T. R. May his soul rest in peace! DONNELLY.-At Strathroy, Ont. on Friday Dec. 8.1905, Mr. Patrick Donnelly, aged eighty three years. May he rest in peace.

PRAYER BOOKS.

No. 551 D.R. D.R. B

A FAREWELL.

My tairest child I have no song to give you ; Nolark could pipe in skies so dull and gray ; Yet, ere we part, one lesson I can leave you, For every day.

Ill tell you how to sing a clearer carol Than lark who hails the dawnior breezy

Be good, sweet maid, and let who will be

Do noble things, not dream them all day

long; so make Life, Death and that wast For. ever.

-CHARLES A. KINGSLEY.

down ; To earn yourself a purer poet's laurel Than Shakespeare's crowe.

One grand sweet song.

And

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 American morocco, nadded, gold tille and initials, round corners, gold edges.
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 American morocco, large print, gold tille, round corners, gold edges.
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 634
 French calf, gold tille and initials, paddrd, round corners, gold edges.
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 635
 French calf, gold tille and initials, paddrd, round corners, gold edges.
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 636
 French calf, gold cross and tille, round corners, gold edges.
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 Embossed calf, paddred, gold tille and corners, gold edges.
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NEW BOOKS. "Letters from the Belr ved City " to S. B., from Philip. By Rev. Kenelm Digby Best, Published by Longmans, Green & Co., 39 Pater-oster Row. London. E gland, This pook was first published anonymously in 1904 and is now weissued at a cheaper price with the author's name. Price 50 cents. "Self-Knowledge and Self-Discipline" by B W. Maturin. formerly of Cowley St. John Ox. ord. Published by Longmans, Green & Co. Price. §1.75.

MR. HALLEY'S POSTFONED HAMIL-TON LECTURE.

A meeting of the gentlemen intersted in Mr. Halley's lecture on the late Thos. D'Arcy McGee was held in Heinizman's Prano Co's, rooms, King street east, on Tureday evening last, when about wenty gentleman were pre-sent M. C. J. Bird was called to the chair. All present were enthusiastic and promised to assist and push the sale of the kets for the lecture. Friday evening, Dec. 29, was selected as the date for holding it, and the C, M B. A hall as the place. A good a't ndance is assured. Tickets are now in thehands of the committee, and for sale throughout the city.

wronght below, The west end windows are all sealed up with missonwork, and new windows will be placed along the north side, on Albert street. There, inside, on the north side, ex-tending the entire length from front to rear, will be a bowing alley, just the neight of the basement. Thereshof the space will be divided by a partition mild way, the tear or west half being convected into a gymnsium exterding through two stories, eighteen feet hig? Nor h of the gymnasium and over the bowing alley, will be a gallery for spectators, and ar other at the east. Back of the latter will be rooms for various purposes on the second filter. At the front the entrance will be made double the public chrance for the gymnasium, and bowl-ing alley being to the right, and a lady se ea-trance to the left, the latter is ding by an inside stativary to the upper part of the building. It the south east corner, under the stativary, will be a ccal-room, washroom, etc. The material is all on hand for 'he most of the e improvements- birch floer ny, pank-, scanling, moulding, window sash, etc., sup-pled by McLeary & McLean, and all of the very best and will seasoned. Still further, Faher Sulivan plans to pro-vide a place for hand-bail at the south of its building, which will be a chocked. This will will ze althe oid plank and other stinf inken from the building by the changers and inprove-ments. There will be loss of if or the purpose, and it would be of Hitls service etherwise. The work is in charge of Richard Commar ford, and when all is done that is planned to be done the Therold sciel dub will have one of the most complete and best resorts of any town in Ontario. A great virter of anus means will be provided for , and the place, while primarily intended for the young men of Father Sullivan's community, will at times be open to all. The worked for hastorationar a cover dub.

primarily intended for the young more of Father Sullivan's community, will at times be one to all. Tather Sullivan's community, will at times be one to all. Tather Sullivan's now in the thirty fifth year of his Thorold pastorate-a record which can be found in the lives of very few elergy men of any denomination. During that times he has raised for p-rochial purposes nearly a \$100,000, half of which has been contributed by friends at various distincer-has come literally from all over the continent if not from all over the world. Of the whole, 927 has been ex-pended right in the town, as he is a firm be-liever in supporting home industries and popt. As a result, his people have the presbylery, the Spirate school, the convent, the magnifi-cent church edidee, all fully equipped in every way iand now he scale to give them yet thi-olub and assembly building. His heart is set upon it, and the same quiet perseverance which carried the others to completion will see the ed of this. Few priosts have done so much for their people. The Prist would be pleased to in-augurate a movement to do something for abevite a discloser filtering for this devoted and self-ascificing very printual leader, before age and infimity shall be here the mark upon him.

DIOCESE OF HAMILTON.

VISIT OF THE GOVERNOR GENERAL TO THE

VISIT OF THE GOVERNOR GENERAL TO THE SEPARATE SCHOOLS. From the Guelob Daily Herald of Doe. 14, we copy the following reference to the visit of the Governor General to the Separate schools: From the City Hall the party proceeded to the Courte of Our Lady in the basement hall of which were gathered together the pupils of St Agnes and St. Stanislaus schools, Rev. Father Connolly, S. J. superintendent of the schools, Mr. J. E. McElderry, chairman. and other members of the Board, met His Excel-lency at the door, and escorted him to the stage. Rev. Father Connolly, on behalf of the Board and pupils, welcomed His Excellency to the hall. He said they all appreciated the high honor that

TEACHER WANTED FOR THE NEW R.C.S.S. Greenock and Brann No. 4 Holder of a second-class certificate for he year 1906 Duties to commence Jan 3. Apply at once, stating salary and experience, to R J.

year 1906 Duties to commence Jan 3, Apply at once, stating salary and experience, to R J. Clancy, See., Chepstow Ont 1417-3 WANTED FOR THE OPENING OF school, the third day of January next, one Carbolic lady teacher, holding a second-class professional certificate and having suffici-ent knowledge to teach and converse in the French language. Salary \$375-00 per year. Apply to Rev. F. Denis Dumesuil, s. J., Sault S. e Marie, Scienton, P. O. 1417-3 OULAITEED, TEACHER, WANTED ECON

S.e Marie, Steetton, P. O. 1417 3 OUALIFIED TEACHER WANTED FOR Corunna R. U. School for the term of Roberts, Sec. Treas., Box 49, Corunna, Ont.

WANTED FOR THE NEW R. C. SEPAR-ate scheol, Kenlwirth, Oat, for the year 1906. State qualifications, experience and salary, Address Rev. D. F. Kehoe, P. P., Kenilworth, Ont. 1417 if

TEACHER WANTED FOR κ C, S, S, NO 3, TEACHER WANTED FOR κ C, S, S, NO 3, March, holding first or second class prefess slonal certificate. Femsle preferred State salary and experience. Duties to begin Jan. ard. 1966. Address, Thomas Scissone, Sec-Treas, Duarobin, Ont. 1417.4

Treas Duarobin Ont. Bullas Schools, Soc. Treas Duarobin Ont. Bill 1174 TEACHER WANTED FORRC SEPARATE School, No 6, Proton. Male or female, holding second or third class certificate, to commence duties Jan. 3, 1966. State salary qualifections and experience. Apply to Thosa Beely Scc. Egerton P O. Ont. 1417 2 WANTED A TEACHER HOLDING second class certificate for Separate school, No. 6 (six) Bidd liph Apply stating salary and experience.to R J. Brabazon Elsin field. Out. 1417 5

tend. Out 1417 5 1417 5 WANTED FOR THE SEPARATE SCHOOL La Salette (on the G. T. R. and M. C. R.) teacher, holding a first or second class profes-sional certificate. Duties to begin Jany. 8h, 196 Apply stating salary and experimee, ro Dan el Schooley S-c. La Salette Oat. 1417 9

WANTED FOR MASSEY SEPARATE school, for Jar, 3rd, an experienced female teacher, Must be a good disciplinarian and possess a fair knowledge of the French language. State salary and send references to Rev, J, B, Nolin, S. J., Massey Station Ort. 1418 2

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 TEACHER WANTED, ONE HOLDING SEC

 ond class ceritificate, to take charge of the

 Uatholic Separate School at Read,Oat. Appl

 cant must be competent to instruct a juve nile

 class of singers. Apply to James J, Walsh,

 Read Ont.

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Acad Ont. 14181. LADY TEACHER FOR CATHOLIC SEPAR. Steacheol, See No 3 & 4, Anderdon, Salary Solo, Duries to begin at New Year's Apply to Patrick Darragh, Secretary, 3 & 4, Ambrat-burg Ont.

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Oat TEACHER WANTED FOR R. C. S. S. NO. 2. Gration. Duties to commince Jan 3, 1966 Apply, stating salary expected to James Outlehen, Sec. Trease. Gration. 1418 2

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2107 Best morocco, lesh ber ined, silk sewn gold edges, round corners gold title and monogram.
513 Black morocco, gold edge gold title, round corners, gold edges.
5245 Persian alf, padded gold title, india paper, round corners, gold edges.
5357 Calf padde 1, red, gold corners gold title, round corners, gold edges.
536 Persian alf, padded gold title, india paper, round corners, gold edges.
537 Calf padde 1, red, gold corners gold title, round corners, gold edges.
538 Undressed kide-colors green, tan and purple, gold cross and title, round corners, gold
52104 Germine Russia gold embosed side and back. India paper, red line edition, gold edges 2 0
1921 Best morocco, gold title and monogram, round corners, gold title, India paper, gold
5392 Corners and title, round corners, gold for some title, round corners, gold edges 2 6

Garden of the Soul.

 1226
 Grain leather, round corners, gold edges.

 1617
 Morocco, round corners, gold edges.

 1682
 Morocco, gold tille. round corners gold edges.

 1683
 Morocco, gold tille. round corners, gold edges.

 1684
 Morocco, gold tille. round corners, gold edges.

 1685
 Morocco, gold tille. round corners, gold edges.

 1686
 Morocco, gold tille. round corners, gold edges.

 1686
 Morocco, gold tille.

 1687
 Morocco, gold tille.

 1688
 Morocco, gold tille.

 1696
 Morocco, gold tille.

 1707
 Undressed kid-colors, blue and ian. gold tille.

 1896
 French calf, gold monogram and tille.

 1996
 French calf, gold monogram and tille.

 Two Volume Sets.

 Epistles and Gospels separate-Combination Bindings.;

 2000
 American moreco, acid title and initiais, round corners, gold edges.;

 2016
 Persian calf, gold title, round corners, gold edges. India paper

 4964
 German calf, gold title, round corners, gold edges. India paper

 2006
 Persian calf, gold title, round corners, gold edges. India paper

 2006
 Persian calf, gold embossed back, round corners, gold edges.

Vade Mecum. 1220 Persian calf size 5 x 24, gold edges, round corners. gold tille and monogram

Novelty Binding

With Pearl Cross inside of cover, 1377a German calf, padded, gold wreath and title, round corners, gold

Vest Pocket Prayer Books.

Imitation of Christ.

2002 Corners.
 2107 Best morocco. gold title and mono, ram. round corners, gold edges, India papers...
 1185 Roan cloth, red edges, square corners, (with reflections).

 1135
 Roam Cloth, Fed Edges, square Clothers, forth chouses, forth choices, forth choices, square choices, square

Mass Book. 1229 Gold title very large print, black American morocco, India paper, red edges, round

Catholic Hand Bible.

 Black satin cloth rourd corners gela title and cross round corners, gold edges.

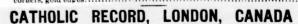
 160
 Black satin cloth rourd corners gela title and cross round corners, gold edges.

 161
 American morocco, il ustrated, gold title and cross round corners, gold edges.

 164
 Semi-Index, American morocco, illustrated, divinity circuit, yapp binding, round corners, gold edges.

 164
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