Catholic Record. The

" Christianua mibi nomen est, Catholicus vero Cognomen."---(Christian is my Name, but Catholic my Surname.)--St. Pacian, 4th Century

LONDON, ONTARIO, SATURDAY, NOVEMBER 19. 1904

1361

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TRAINING OF CHILDREN.

We have more than once adverted to the fact that schools which take no account of Christian morality are daugerous places for children. No word may be said therein against religion, but the child's mind and heart are moulded day by day by his comrades and teachers, and when these comrades and teachers are not Catholics, and when furthermore, they are well bred and intolerant of religious topics, the child is liable throughout the country." to sow the seeds that may in after years yield an abundant harvest of indifference. In this connection let us quote the words of Right Rev. Dr. Beaven. Speaking at the dedication of a Catholic school at Worcester a few weeks ago he said that the unintentional and undeliberate tendency of the schools where Christian morality is not taught has no influence except that of silent and secret proselytism.

There is no statement that it is deliberate or conscious proselytizing. But there is a constant working of those influences which are doing injury to the Christian tenets of the child, which are wearing away and fraying the edges of Catholic life as it has been implanted in the child.

May we not say that the negative atmosphere of the Public school gives a feeling of indescribable indifference ? It is to-day an acknowledged theory on education that the atmosphere of the school has more to do with the formation of character than the imparting of oral instruction or the reading of the text books.

PATENT MEDICINES.

Mr. Edward Bok is hot on the trail of the patent medicine. In the November issue of his publication he tells us how the private confidences of women, who are made the special target of the majority of the advertisements of patent medicines, are laughed at. One is aware that no hamlet, however remote, is immune from the ravages of the patent medicine advertisement or circular letter. There is, always, we read, the eminent doctor who is anxious to give confidential advice to the sick, and there are scores of testimonials as to the value of his remedy. All this grips the imagnations of a great many people, and as we have, as result, the purchasing of car loads of nostrums to the enfeebling of nealth and to the fashioning in some instances of the whiskey habit.

THEIR METHODS.

A few years ago, Mr. Bok tells us, that a man of standing obtained a position with one of the largest patent medicine companies in the country, for the purpose of discovering its methods

ing. We always had a "trusty" to attend to this, and there was never any evidence. And so I might go on and on, and tell of the methods which I saw during any connection with this " patent medicine concern "-the proprietor a millionaire several times over living in luxury, with his daily income being derived from the women whom he deludes into believing he can cure of any ill under the sun, while his " trusties " laugh and make coarse jokes about the delicate and sacred contents of the private letters written to the " doctor " by girls and women

-----MOST REV. D. FALCONIO AT NOTRE DAME UNIVERSITY.

The Most Rev. Diomede Falconio The Most Rev. Diomede Falcono, Apostolic Delegate to the United States, visited the University of Notre Dame, on which occasion he was ten-dered a formal reception in Washington The Rev. Vice-President in a few well-chosen words welcome august guest, and in behalf of the Faculty and students thanked him for the signal honor he had conferred on the University by his visit. Mr. Michael J. Shea very ably read the Latin poem welcoming Mgr. Falconio to Notre welcoming Mgr. Falconio to Notre Dame. The most reverent visitor re-plied with remarkable clearness and

arnestness as follows: I beg to return my sincere thanks to the Superiors, Faculty and students of Notre Dame for the beautiful recep-tion tendered me as a representative of our Holy Father the Pope, in America. I assure you that our Holy Father will be glad to hear that the Catholics of the United States possess such as in-stitution —one which ranks among the very best of the land. I may say that very best of the fand. I may say that I am happy to be with you; for having read and heard of the progress you are making along intellectual lines, I have long had a desire to view with my own eyes the excellent institution which is accomplicities its great mission on

accomplishing its great mission so faithfully and with such success. Little more than fifty years ago the Little more than fifty years ago the Fathers of the Holy Cross selected this place for a purpose—the most impor-tant purpose of the age— the educa-tion of the young. And behold what they have accomplished in so short a

When they came here they saw time. stretching before them a wilderness to-day our gaze rests on one of the fairest sights of Indiana, one of the most successful educational institutions of the United States. Where once was of the United States, where once was a trackless plain, now flourishes a beautiful college dedicated to religion the sciences and the art. I ask what evolution has brought about this remarkable change? To whom is due the glory of all that has been accomplished? The honor belongs to the energy glory of all that has been accomplished? The honor belongs to the energy, earnestness, and zoal of a handful of men, moved by the spirit of God, labor-ing for the glory of God and the salva-tion of souls. It is for you, my dear stadents, those Fathers left their beautiful country across the sea, and with their own hands builded this University in order to fit you to cope University, in order to fit you to cope with the wide world beyond your with the college gates.

In this age, marked as it is by the paradoxical spectacle of religious in-difference and deep scientific research, the greatest problem is that of educa-the greatest problem is that of educa-tion, not the need of education—for all tion, not the need of education—for all to ducation is necessary—but movement he showed the marks of movement he showed the marks of what that education

DEL VAL. It may seem strange to my readers that I had never even heard the name of Cardinal Merry del Val until an English girl, whom I met in Assisi. being desirous that I should meet him, gave me her card with his address upon it. The next day on my journey to Rome I inquired of an Italian who he was. "Why," he said, "he is one of the greatest literary men in Rome, he is now a Bishop, but will some day be a Cardinal."

Cardinal.'

piritual advice. Later in the week called on an English couple in To Via Sistina. During the con-versation about the Church and its people, the gentleman remarked, "You really to meet Monsignor Merry al. He is a man in whom the del Val. Church places great confidence ; and," he added, "he is a personal friend of ours." I replied, "I have not the time, and even if I had would he not think it strange for me to call on him without a proper introduction?" He assured e that I should be presented in the proper manner, bat on returning to the convent I learned that the Reverend Mother had spoken to the Dutch priest whom I had mentioned, and as he

talked often with me 1 felt no need of other spiritual advisers. A few days later I was baptized by him in the convent chapel, and after receiving the blessing of the Holy Father was told that Confirmation would take place the next day. One of the Sisters assisted me in dressing the following morning. "You must look following morning. "You must look well," she said, "for Mgr. Merry del Val is coming to confirm you." Thus, for the first time, I looked in

the face of this wonderful man, about whom all Rome was then talking. In his eyes was an expression that I fancied Our Lord might have worn when He blessed little children.

when He blessed little children. I looked at the gold cross suspended by a heavy gold chain on Mgr. Merry del Val's breast, and the ruby seemed to fade away, and I was in a world I had never known before. Suddenly I feit a hand on my shoulder and a Sis-ter spoke to me. "You need some refreshments," she said, "after that you are to be presented to Mgr. Merry you are to be presented to Mgr. Merry del Val." I attempted to take away the white ribbon she had bound around my forehead, but she quietly drew my hand within her arm and in this man ner we left the beautiful white chapel. When we entered the drawing room I found the dear Father who baptized me speaking to Mgr. Merry del Val and the Reverend Mother. I was seated near this great man and he asked me questions about the United States. "He knew Canada very well for he had been there," he said. His English was excellent and when I remarked on the pure accent he told me that he had been educated in England, adding He had

"my mother was English." He had a simple manner that made me feel quite at ease. He was very reverential when he talked to our dear little white talked to our dear little white

instance committed ourselves to writ- A MEMORY OF CARDINAL MERRY be persuaded by you and some others not In the who'e history of Unionism in to sever my connection with the Grand Mastership. Recent events, however,

> solved to resist frome water even to the death. It has been utilized as an ex-cuse for denying University Education to Irishmen. Orangeism has been con-stantly held up as a boggy to the Engmental slavery and this on the part of Cardinal." mental slavery and this on the part of Very soon after my arrival in Rome I showed the card of introduction to the English Sister in the convent where I was staying. She explained that it would be necessary to write, in order to obtain an audience, and as men who profess in constructive policy of any character in what has relation to our country and to our fellow-Irishmen; their policy is solely negative—ever in opposition—ever seeking to sow dissen-sion—a state of things I fancy to be in order to obtain an audience, and as sin—a state of things I fakey to be my visit in Rome would not be long she did not think it advisable to take the time. She further informed me "that a Dutch Father," who came to the convent frequently would give me available advice. Later in the wark think out such matters for themselves. be following me they appear to be following adly the lead of some few profession politicians and office holders, whose al ce seems invariably to be the re t of a contemplation of their personal erests, and hardly ever the outcome int of a desire for the peace and prosperity of us Irishmen. Guides such as these feel that their positions and salaries depend measure for their continuity on the divisions and antipathies of those who would work together to bring n prosperity to their homes and greater happiness to a common country.

Recently it was a subject of disap intment to me to learn of the utter inability of my brother Orangemen to grasp my motive in attending Lord Dunraven's Association, the wisdom, From the point of view of a Unionist, of seeking a solution for the present isolated and stagnant condition of those in the country who cannot fall in with the Nationalist demand, as we under stand it, but who are desirous of doing in concert with moderate Nationalists what would be likely to contribute to our common prosperity, and leave the principles of each untouched.

Surely Orangeism cannot necessar-ily mistrust our fellowmen in all that appertains to the concerns our common country. What can be wrong in moderate Unionists meeting moderate Nationalists and discussing with them a possible plan by which all sections of our present divided community may have a voice in the deci-sion of those matters which concern the country's finance, and, if considered wise, in the creation of a centre board or council, or call it what you will, which would have to do with subjects purely Irish, and in no sense of an Imperial character. Notwithstanding what may be urged to the contrary mostly by interested or thoughtless persons, such a disposition is fully in accord with true Unionism in policy ad in truth.

I venture to suggest that extremists of both sides who mean the best for nemselves and their country are standing in their own light and in the way of genuine, necessary progress. We should not wish to root out Roman Catholics, and if we would we could not the vast majority of them—do not wish to get rid of us. Why then may we not at least confer and strive for a common ground of brotherhood and of all beings of His creation. wise and Christian toleration ? Why insane and endless suspicion ?

In now severing my connection with the Society, which has lasted for so many years, I wish to thank the breth-her within God's creation—we may call for having year after year elected me to the position of Grand Master. My parting word would be to invite the could have sketched the group in the many y Orange Society to think for themselves, and to consider well and carefully their she. present position in their native land, deplore. and not to be blind to what must be the inevitable result of always opposing what wise and moderate people devise for the general good. Progress is going on all round, and if they be not Saviour. nd into execution. In too many in their weakness. Yours very truly, ROSSMORE.

Who hear His word and keep it well. The living homes where Christ shall dwell, And never pass sway." FRANK M. CLENDEMIN. Ireland there is nothing more dis graceful than the manner in which men of enlightenment and intelligence have, for their own purposes, en-Chappaqua, N. Y., Oct. 10. savage violence of Orangeism. It has been utilized to hold up to dull English voters a picture of a loyal Ulster re solved to resist Home Rule even to the CATHOLIC NOTES. A writer in an English exchange says

that the Church at Pantasaph, Eng-land, in which at present the Capuchin Fathers minister, was at one time a Protestant Church. At the laying its foundation stone a Protestant minister preached—Archdeacon Manning-who later became a Catholic and the Cardinal Archbishop of Westminster.

It is reported that the preliminary teps were taken last week towards the election of a coadjutor, which implies the right of succession, to the Rt. Rev. B. J. McQuaid, Bishop of Rochester,

In the course of his few days' temerance crusade in Scotland, which he oncluded on Saturday, the Rev. Father Hays administered the total abstin pledge to close on three thousand persons.

Very Rev. James Davis, V. G., has been appointed coadjutor to the head of the diocese of Davenport, Iowa.

We wish we could believe that The Rev. Jules Jette, S. J., at ment. We wish we could believe that Lord Rossmore's appeal to the class whom he calls "moderate Orangemen" of the North-West, is the only son of the former Lieutenant Governor of would have a good effect. But bigotry knows no moderation. A notable ex-

The Most Rev. Dr. Clancy, Bishop of Elphin, writing to Mr. F. J. Kenny Ballinameen, N. S., Boyle, says 'Next to that curious creature Mr. M'Carthy, to apostacy, the giving up of religious control over our schools would be the most false step the nation could take.' faith to which he himself at the time professed to belong. Lord Rossmore's temperate letter will indeed be re-

Father O'Leary of Ouebec, who won fame by his bravery while serving as chaplain of a Canadian regiment during the South African war, distinguishing himself particularily in the firing line at the battles of Paardeberg and Driefontein, has just celebrated his silver jubilee in the priesthood. Father jubilee in the priesthood. Father O'Leary is now acting chaplain of the Eighth Royal Rifles, and is very popular and greatly esteemed by the citizens of Quebec of every nationality and creed.

The provincials of the Order of St. Francis of the Minor Conventuals, have elected Very Rev. Dominic Reuter, of Trenton, N. Y., to be General of the Order. The appointment is considered most important, Father Reuter being the first American to become General of any religious Order. The election of Father Reuter to the highest honor of rather router to the highest honor in the gift of the Order founded by St. Francis d'Assisi marks an epoch in the history of the religious Orders of the Church, inasmuch as it is the first time America has had such dignity bestowed.

The Cincinnati Methodist Ministers' Association on Nov. 7th adopted a re-solution expressing high regard for the late Archbishop Elder. On the viva voce vote there was no opposition, but afterward a few asked to be recorded in the negative because the resolution praised Archbishop Elder as a prelate.

A PROTESTANT EDITOR AND THE PAULISTS.

We alluded recently to the suggestion which our Methodist contemporary, the New York Christian Advocate, makes, that a number of Protestant champions be trained to attack Catholic doctrines, even as our missionaries to non-Catho lics are trained to advance and defend them. The editor of the Christian Advocate admirers the training of such missinaries no less than the zeal which they show in the work them in their attempt to convert nor was and if she is the Catholics, although he thinks that their mother of our Lord, but the moment we arguments in favor of Catholicity can ascribe to her any attribute which be-longs to Diety alone we do that which be met by Protestants properly trained to meet them, "But," he says, "we In the great hymn of the give warning to a certain young ministo meet them, of all God's creation, would most ter who, having had his attention directed to the subject, has prepared Church-the hymn best known and most sung of all hymns—the "Magnificat," it is the Blessed Virgin herself who says himself 'in the last week' to meet any Paulist. Our opinion is that he would My soul doth magnify the Lord ; and be ground to powder at the first onset. The young man referred to has considerspirit hath rejoiced in God, my able ability, but he certainly can not have said such words, for a person who in three days, or three weeks, if he can it divine needs no Saviour. And the last recorded words of her whom all in three days, or three weeks, if he can in three years, prepare himself to meet the history and the subtle argumenta-tion which will be employed against him. We sympathize with him, for begenerations have called blessed strangely echo and conclude the teaching the heavenly hymn, for, as recorded by him. We sympathize with him, for be-fore our eyes were open we rushed into saith unto you, do it." How our Lord a similar controversy, and after writhfore our eyes were open we rushed into ing a while retired in very mood; and it required two study and observation to be nfirms this teaching they may find who will read St. Luke xi., 27 vears of satisfac. torily prepared to encounter a person whose whole life had been devoted to forging arguments to carry his point." Of all the many books written upon the subject, none more briefly or more wonderfully state the belief of the whole This Methodist editor is more frank Church, none more clearly and accurthan many of his fellows who, no matter ately state the honor due the Blessed how often crushed by Catholic truth, Virgin and the honor due to God, than the beautiful words of John Keble, that the loyal son of the Anglican rise again to iterate the same old argu-ments. He is also more sensible, as well as more Christian in temper, for he Church. For the sake of those who may not have a copy of "The Christian says: "An abusive spirit on the part of ear" immediately at hand, will you such missioners of Protestantism as we propose would defeat the end. The time is past for the conflicts which traditional history of Donnybrook Fair would illustrate. In this country, where Catholicism has been greatly modified by our institutions, and especially by the non-union of Church and state, he who has no other materials than abuse of Catholics will not get a hearin any class which will long hold what they are taught."

for the common good of their common country; but in the Orange Lodges we believe it is likely to provoke vituper ation rather than reform. " ST MARY THE DIVINE."

couraged the lawless and

lish people to frighten them from at

tempting equal justice for the people of Ireland. Worse still, landlords and

or which they profess their sympathy, to their own personal profit. Lord

ashamed to make this most despicable appeal. The Orangemen, he declares, "appear to be following blindly the

lead of some few professional politi-cians and office-holders, whose advice seems to be invariably the result of a

contemplation of their personal in-terests." The Attorney General and

the Solicitor General, who have been

recently beating the Orange big drum, will doubtless appreciate the compli-

mple is the presentation by a numbe

of Protestants who desire to be held respectable of a handsome money gift

whose only claim on their considera-tion was that he reviled the Catholic

ceived with sympathy and approval by all reasonable Irishmen anxious only

not spare the poli-

to their own personal profit. Rossmore does not spare the ticians and placemen who a

PROTESTANT EPISCOPAL RECTOR CALLS ATTENTION TO THE ERROR IN THE ABOVE TITLE AS APPLIED TO HIS CHURCH.

The following letter from the rector of a Protestant Episcopal church to the editor of the Tribune, New York, may be posted up as one of the " signs of the times :

To the Editor of the Tribune.

Sir : Some days ago, in a notice you kindly gave of the laying of the cornerstone of the Church of St. Mary the Virgin, at Chappaqua, N. Y., you spoke of the church by a slip of the type as the Church of "St. Mary the Divine." It has been called to my attention that other papers quite generally have copied your notice, giving the church the same name as the Tribune. Such a name, however, if intended, would be blasphemous. No part of the Catholic Church, Greek, Roman or Anglican, has ever called the Blessed Virgin "Divine." Pious books of devotion in both the Greek and Roman communions have used sometimes unguarded language in asking the prayers of the saints, but the counciliar action of both the Eastern and Western churches has al-

ways drawn most carefully an eternal distinction between Almighty God and To her of whom the Holy Ghost has said, " All generations shall call shall call blessed," we may ascribe every tender

Only a created being co

of doing business.

The first thing he found out was that the "great doctor who informs the sick that everything you write me will be, and always is, sacredly confidential" was rarely at his office. Pleasuring took up the most of his time. The letters from the duped were turned over to " mail openers " who glanced at them and laughed over them when they contained anything of a private and delicate nature. Not one in a thousand of these letters ever reached the eyes of the "doctor" to whom they are addressed. Thus they who are influenced by advertisements into writing the "doctor" run the risk of having their letters read and commented upon by the clerks of the establishment. They get a reply-one of the letters which are printed by the thousands-recommending them to take a bottle of the medicine, which has usually enough of alcohol in it to create a craving for a second one and so on.

THEIR TESTIMONIALS.

The writer says that most of these companies make an important point of the necessity of the patient having an analysis made by an expert. The analyses given out by the company with which he was connected were made by the janitor of the building, and were of course valueless save to the " doctor " who gained thereby more contributors to his bank account. "] was frequently asked by my friends,' he says, " how, if our ' remedies ' were really so worthless, we managed to get such strong 'testimonials' for our advertisements. For several months we worked at getting these. The great majority we bought and paid for in cold cash. We were, however, always careful in doing this and never in any | ters.

If education means the formation of the whole man, the training of heart and head, then that education must at the same time enlight the mind and control the passions and instil into the soul the great principles of morality and religion. In a Christian nation science and

religion should go hand in hand to pro-duce good and honest citizens, at the same time true and zealous Christians, and for this reason I think that the opinion in this nation concerning edu Since God cation should be universal. has been so good as to give you a chance to receive a Christian education endeavor to profit by the opportunity by making good use of your time-time which if squandered is barren; but ii well used, enables you to lay up treas-ures of art, learning and study morality. The great need of young men in colleges to day is energy and perserver ance-energy to train the mind, per servance to check the passions.

Let me recall to you as an instance f what these co-factors of success, -energy and perseverance --will ac-ieve : the fact that Sixtus VI. was hieve the son of a shepherd; that Lord Maca uley sprang from humble origin and that Andrew Jackson, one of your own Presidents, was a tailor. All three men came from the people. Let these men be an example to you: always put forth your best efforts and in the end contentment and success will be rear contentment and success will be your reward. My dear friends, I am glad to reward. My dear friends, I am glad to be with you to-night to see the great work going on in your midst, and I hope you will appreciate the work dons for you by the good Fathers of the Holy Cross. And now to show you my appreciation for this hereitigh you my appreciation for this beautiful reception tendered me I will give the special benediction of our Holy I assure has Father Pius X. who, most heartfelt regard for this institu tion.

The magnitude of a mother's love is the greatest of unknown quantities She experiences its joys without ap-preciating its limits. But, alas! how preciating its limits. But, alas! how little is it reciprocated in these days of conceited sons and undutiful daugh-

convent room that morning. The Mon-signor with his black velvet robe and red cape, the little Dominican monk in his brown habit, the Mother robed in white with her attending nuns, and I in my black gown. Soon it was necessary for us to separate; Mgr. Merry del Val to attend to his various church duties and I to finish my packing, for I had to eave all of these kind friends at noo Merry del Val said many kind Mgr. words in parting, wishing me ple sant voyage and all good in the new faith. Finally, he took our Mother's hand in his courtly fashion, bowing to us all, then, attended by his valet, entered his carriage and that was the last I saw of ded by his valet, entered his cretary of State. I wrote in my journal on the way to Naples " a lovely ending to my visit, it all seems like a dream when I think of the morning and kneeling before the man with the Christ-like face. Then the dear Sisters a their white robes, the singing, Gloria in Excelsis.' I am very happy. All the world sings. The good F has been very kind to me, and if I have faith I know He will open the way to see these dear friends again."

RENOUNCED ORANGEISM.

LORD ROSSMORE FOUND IT THE MENTAL SLAVERY OF AN UNPATRIOTIC POLIT ICAL MACHINE,

The letter below has been sent to Doctor Campbell Hall, Deputy County Grand Master of the Orange Society of Monaghan, Ireland.

Rossmore, Monaghan 25th October, 1904.

Dear Brother Campbell Hall-For one time I have felt that my position as County Grand Master in the Orange Society is not in strict conformity with what I conceive to be absolute impar-tiality, considering that I hold the office of his majesty's County Lieuten-Thus he urged the rioters to their work: "Wave, Ulster, all your

office of his majescy's convey increases ancy at the same time. You may re-member that I told you and others some three years ago that it was my in-tention to resign even then, as I was anxious not even to appear a partizan while acting as his Majesty's Lieutenwhile acting as his Majesty's Lieuten-ant. At that time I allowed myself to Orangemen to resort to brutal violence.

RANGEISM SUSTAINED BY UNIONISTS. Commenting on this letter, the Dub-

in Freeman says : Nowhere else in any civilized country is religious bigotry so rampan as in districts dominated by Orangeism and especially in the prosperous city of Belfast. Over and over again the streets of that great and flourishing city have been disgraced by savage iots. On one occasion a Commision was appointed to inquire into one of those Orange riots headed by a person called De Cobain, of unsavory memory. The Commission, as was expected, re ported in the strongest manner con-demning the violence of Orangeism,

and recommending strong measures for its suppression. But the Commission had been merely appointed to shelve a scandal too manifest to be ignored, and kindly print the following hysen, as it was sung at the laying of the corner-stone of the Church of St. Mary the its recommendations were treated with contempt. The explanation is that the Virgin, Chappaqua ? violence of Orangeism has been useful to Unionist rulers. Sir Stafford North-

"Ave Maria: Blessed Maid! Lily of Eden's fragrant shade, Who can express the love That nurtured thee so pare and sweet, Making thy hearts shelter meet For Jesus' hely love ! cote and, after him, Lord Randolph Churchill, deliberately roused the savagery of Orangeism as a menace and an obstruction to the Home Rule cause.

Ave Maria ! Mother blest, To whom, careasing and careased, Clings the Evenal Child ; Pavored beyond the archangels' dream. When first on thes with tenderest gleam The newborn Saviour smiled. Lord Randolph actually dropped into poetry on this inviting theme: "Ulster will fight, and Ulster will be right."

banners wave, and charge with all your chivalry." Translated into Ave Maria! thou whose name All but adoring love may claim, Yet may we reach thy shrine; For He, thy Son and Saviour. vows To crown all lowly, loft y brows With love and joy like thine. ordinary language, whatever Lord Randolph may have intended, it was in effect an incentive to poor

Blassed is the womb that bore Him The bosom where His lips were pre-But rather blessed are they

All this is very good, very sensible and Christian, but is our friend sure that "Catholicism has been greatly modified by our institutions?" The mission of Catholicism in the world was, and is, to bring all institution and ideas and men into harmony with the gospel. Our friend desires to reverse this divine programme .- Sacred Heart Review.

self and yet he was educated, for the most part, is a Ward School. (A voice: "You're a credit to the Ward School, Mr. Blake!") He could, therefore, prove from experience that boys might THE BLAKES AND FLANAGANS.

BY MRS JAS. A. SADLIER. CHAPTER XV.

THE SCHOOL QUESTION TURNS UP AGAIN -RETRIBUTIVE JUSTICE.

About the same time that Mr. Henry T. Blake was giving his attention to Repeal, there arose, in the very beart of New York, another agitation on a question of vital importance to the Catholic body. This was the School Question. The evils which I have faintly and imperfectly sketched in my open ing chapters as growing out of the ini-quitous propagandism of the Common Schools, had continued to increase in magnitude with every passing year, un-til it was found absolutely necessary to til it was found absolutely necessary to keep Catholic children, at any cost, from being exposed to their pestiferous influence. Fortunately for the young Church of New York, God had placed it a few years before under the guidance of a prelate whose indomitable energy and singular prudence gave weight and effect to ble other rare qualities. To effect to his other rare qualities. To enect to his other rare quarters. To his penetrating eye, the pit prepared for the faith and morals of his people was clearly discernible, and for years long he bent all the energies of his vigorous mind to save the Catholics of vigorous mind to save the Catholics of the United States, and of New York in particular, from the tearful abyss opened beneath their feet, by the pater-nal kindness of the State. "The year 1841," says the historian of Catholicity is New York. "Two made famous in Tim ; ' day." "Oh ! she's over at Henry's," replied in New York, "was made famous, in New York, by the agitation of the Mrs. Blake. "" She spends most of her time there." "Humph ! I suppose so !-Well, the ⁴ School Question, as it was called. Previous to that time, the public in-struction had been in the hands of a close corporation, under the title of the Dublis School Scienter, which admini-Public School Society, which adminis-tered and distributed, according to his own good pleasure, the funds provided by the city for the purpose of educa-tion. The books used in these schools abounded with the usual stereotyped falsehoods against the Catholic religion, and the most vexatious and open system of proselytism was carried on in them. The evil became, finally, so great that no alternative was left for Catholic parents, but, either to pre-

that," said Miles, warmly. vent their children from attending the Schools at all, or to cause an entire change to be made in the system. the advice and active leadership of the Bishop, a systematic attempt was made to call the attention of the com munity and the public authorities to the subject; and, after a severe contest, as he does it resulted in the establishment of the -he objects to every system of educa-tion that leaves out religion-1 suppose present Common School system. Experience has since shown, however,

that the new system, though adminis-tered with as much impartiality and fairness as could be expected under the circumstances, is one, which, as exclud-ing all religious instruction, is most fatal to the morals and religious prin ciples of our children, and makes it evident that our only resource is to schools of our own, where establish sound religious knowledge shall be im parted at the same time with secular instruction." (Right Rev. Dr. Bay-ley's History of the Catholic Church, on Island of New York, pp. 111-113.

Yet, even this Common School system, objectionable as it still is, is unques-tionably an improvement on the system by which it was preceded. What, then must it have been 2-what a nursery for young Catholics? The Public School Society, mentioned in the above margoraph, was to all internet paragraph, was, to all intents and pur poses, a close corporation, and exclus-ively anti-Catholic. When one of its members died and went " to his appointed place," another was elected in his stead by the members themselves Thus, the whole management of the schools, funds, teachers and all, was in the hands of this corporation, and an evil job they made of it, as the Church could sadly testify. Many and many a Hugh Dillon was turned out on society from the classes of the Public Schools, and not a few of their Henry T. Blakes

'You're a hard-hearted, unfeeling man, Tim Flanagan-that's what you are, or you wouldn't come into my own house, and tell me such a thing to my very face." "As to my being hard hearted," ob-

grow up Catholics, and good Catholics, at the Common Schools. (Another voice: "Yes, such Catholics as you are-to be sure they might!") Mr. served Tim, "that's a charge nobody ever brought against me before-at least to my knowledge, and I don't value it much from you, because I know are-to be sure they might !") Mr. Blake suddenly stood still. He said he never deserved it from you. But you oald go no further, unless those ill-nannered individuals who thus dissaying w know in your heart I'm true. Still, perhaps, I'm wrong in re-minding you of your misfortunes when it's too late to remedy them. All you turbed the meeting were at once ex elled. A scene of indescribable confusion followed, during which it appeared that there was quite a number of the "ill-mannered individuals," and, can do now, either of you, is to leave your children in the hands of God, and 'ill-mannered individuals, and, noreover, that they did not choose to noreover, that they alled out for Mr. ut them under the protection of the Blessed Virgin-though it's little ree expelled. Some called out for spect they have for her themselve Blake to continue, others hooted and he added, by way of soliloquy. tell me one thing, now !-wha shame ! shame !' hissed, and cried "shame ! shame !" On the whole, Mr. Henry T. Blake thought it most prudent to retire, and leave the field to some other commonwhat's the reason you don't come to our house oftener than you do ?--many a pleasant evening we have of it with Edward and boolman. On the following evening Tim Flanahis wife, and Mr. O'Callaghan. They either come to us, or we go to then nearly every evening. Can't you come gan dropt into Miles Blake's, hoping, like Paul Pry, that he didn't intrude. Oh! no, on the contrary, nothing could

sometimes when you're sitting here looking at each other, and fretting about what can't be cured ?" more acceptable than his visit. " In that case," said Tim, "I'll Mrs. Blake looked anxiously at he make myself comfortable." So he established himself in an arm chair near So he

comfortable."

resence of a man with a real heart.

" And if he did," says Tim, " isn'

it just what he ought to do ? Now. I

ask you, Miles Blake, on the word of an

ough he was educated by Protestants

Bishop does.'

me !"

ther

husband. "Well! I'll you what, Tim," said Miles, after a short pause, the fire, which blazed up merrily in the grate, as though rejoicing in the genial we will begin and go to you oftener --God knows we want a little amuse ment now and then !--if you'll onl "Where is Eliza from you?" said m; "I hav'n't seen her this many a promise to come here in your turn.' "What!" cried Tim, who could never

resist the temptation of cracking a What! Sheridans, and Reilly's and

"Yes, by George! the whole set-Mary and I have pleased the youngsters too long in choosing company. Now Miles ! I see by the papers this morning that Henry made a great speech at the meeting in Tammany Hall last we'll choose our own again.

night. He's coming out strong against "All right," said Tim, aloud ; but in the Bishop." "So I see," said Miles, and he began his own mind he enjoyed the sly joke which he did not choose to put into to stir up the fire at a great rate. "He has got into a bad set somehow or anwords. "No thanks to you now when you help it. When your children can't "I never knew him to be in anything else," said Tim, coolly. "I wish to goodness he'd come out like a man, and declare himself a Protestant." "There's not much fear of him doing turned their backs on you, welcome Flanagans, Reilly's and Sheridans-better old friends, Irish though they

are, than none at all !" Mrs. Blake was quite at the arrange-ment, and Tim had to take a tumbler ch on the head of it, before he " I don't know that. Miles !-- he has Protestant wife, and he keeps none

could get away. Now let us return to the meeting at which Mr. Henry T. Blake made himbut Protestant company, and, depend upon it, he has a Protestant heart-if self so conspicuous. It so happened that Zachery was unabled to attend, e hadn't he could never have the face come out openly against the Bishop owing to some previous arrangement for the evening. Henry was, therefore, Well, but the Bishop goes too far going home alone, when, on the way, he was accosted by a person whom he at once recognized as Hugh Dillon. Blake involuntarily quickened his pace, but so did Dillon, too. They were still side by side. "That was a great speech you made," and Dillon "I graces you're about he'll be for getting up Catholic schools all over and commanding the people to send their children to no other !"

said Dillon. "I guess you're about tired of passing for a Papist. Why not come at once like a man, and say honest man, are you as much in favor of the Common Schools as you were ten years ago? Come, now—yes or no?" don't care a d-n for priest or Bishop n for priest or block of Blake, and you'd get That's my way, along better if it were yours, too. "Well, I can't say I am altogether ' free born Americans,' as you justly called us, have no notion of such shilly as favorable to them, but still I don't go so far in condemning them as the shally work. You must be either for or against us-that's the chat-d'ye take "Now, Miles Blake, just listen to el' said Tim, and he drew his chair earer Blake. "You often told me in old feller ?"

Henry was by no means pleased with nearer Blake. "You often told me in former times that Harry would grow up ruffianly familiarity of the other, but he knew it was hardly safe to resent it. as good a Catholic as any of my boys, "You are very kind, Mr. Dillon," he began, but Dillon interrupted him with a hoarse laugh. "None of your fine lingo to me,

though he was educated by Protestants. Answer me, now—and mind, there's no shirking the question !—do you think Mr. Henry T. Blake is as good a Cath-olic as Edward Flanagan ?" Blake. Folks never think of calling me "Well ! perhaps not quite so pious and all that, but still he is a Catholic mister. Such nonesense don't suit me; I hate titles as I hate hell! We were -he has never apostatized !" schoolmates once, Harry Blake, and I schoolmates once, Harry Biake, and I rather liked you then, although you did busy yourself too much about religion. You've got over all that, though,'' he added, with a diabolical leer, '' and I "Do you think he is as good a son as Edward Flanagan or John ?" proceeded proceeded Tim. heedless of Miles' concluding own to a seat of a liking for you. Mrs. Blake burst into tears, and Didn't you see me at the meeting to-Miles used his pocket handkerchief, protracting the operation much longer night? "I can't say I did."

"You can't say! Well, more shame for you. I brought some of our 'b'hoys' " Ah ! Tim, dear, there's no use in there, just to give you a rousing cheer. You can't say, indeed ! I guess I was

in poor ould Ireland before anybody i'd on them when they're attacked by tyranuse me that way. Oh ! och ! but it's nical priests or Bishops-eh Harry, my boy? A friend in need is a friend inthe quare country all out, where fel-lows like them can ride roughshod over d-ain't he?' "Very true, Dillon, very true!" said Blake, as he rang the bell at his decent, quiet people, that's mindin their business an' nothing else ! An to think of that blackguard Dillon-

wn door with very unusual haste. We must sustain them at any cost !" oh, dear ! oh, dear ! what is he goin "Sustain them! yes, I guess we must! I'd lose my life for them! I would!"

These were the last words Blake heard as he closed the door. He had all along feared that Dillon might invite himself into the house, and was much relieved when that patriotic individual walked away, with these ominous words on his lips. All that evening Henry Blake felt an

naccountable depression of spirits. In rain did Jane and Eliza put forth all their talents to amuse him. Music had at length exhausted, as far as he was concerned. Molly had latterly taken concerned. Molly their talents to amuse him. no charms to soothe his mind, and do what he would he could not converse with his usual ease or cheerfulness. At last Jane began to pout. She was just then in an interesting situation, and thought herself entitled to an extra share of attention, which, to say the truth, Henry was usually quite willing to giv

Why, I declare, Henry, you are uite stupid to night! what on earth

quite stupid to "Surface and act "Nothing particular, Jane," said "Nothing particular, Jane," said Henry, with a forced smile. "Do I not look as well as usual?" turned with a strong reinforcement. They at once besieged the house with a shower of stones and every other missile that came to hand, shouting the

ke an old dried up mummy!" Harry and Eliza both laughed at the ike an old dried

odd similitude. "I wasn't aware, my dear Jane, that mummies either looked or acted : but let that pass. I must try and make 'Richard himself again,' for your sake at least.'

"Well! but I want to know what vexed you out of doors," persisted

"Did the meeting go off well?" in-quired Eliza, who had been thinking more than she said.

Very well, indeed, Eliza. To tell you the truth, my dear girls, it was that fellow, Dillon, that threw a damper on my spirits. He accosted me soon after left the Hall, and would keep up with me all the way home. He is certainly low ruffian, and the whole tenor of his conversation was highly offensive to me conversation was highly obtained to the though I believe he meant to be quite friendly. But familiarity from a fellow like that is at all times disgusting to me, at least. I confess I am not democrat enough to place myself on a level with such rowdies, even for the sake of

"Oh! if that be all," said Jane, "Oh! if that be all," said Jane, laughing, "I do not pity you much. If you want to use such fellows you must pay the penalty—so I often heard father say. They will not serve you at the polls unless you come down from your dignity so as to suit their taste. If it he only Hugh Dillon's over-famil-

for this evening.' Still Henry could not forget Dillon's parting words. Not that he attached any particular signification to them, or that they excited any new ideas to his mind, but they seemed to haunt him, as it were, and kept ever ringing his ears like a funeral bell. "Confound the like a funeral bell. "Confound the fellow," said he to himself, "I wish he hadn't come in my way—that deep husky voice of his seems to have found an echo in my ear." Poor Henry ! would that it might awaken your slumbering conscience

Henry Blake and Hugh Dillon met to more on earth.

Following the thread of our story nother ?' we must now pass over some weeks, at the same time craving the reader's pardon if the scenes which we are about liking. It was New Year's Eve, and the whole city of New York was in joyous preparation for the coming festival. ons preparation for the coming restruit. This is all very well, so long as the general hilarity was kept within proper bounds; but, unfortunately, this is not everywhere the case. the way !' There is a certain class of men in every city who cannot or will not rest atisfied with the ordinary amusements of civic festivals, but must launch out on the wild ocean of licentious indulgence, overleaping every barrier that might oppose their progress, whether it be law, decency, or common feeling. Such gentry are in New York distinguished as "the b'hoys," It so happened that on this particular New Year's Eve, a considerable number of these rowdies took it into their heads to " have a good time," which laudable project they executed by paying a visit en masse to all the taverns. confectionaries, and cook shops within a circuit of several streets, glutting mselves with everything they could eat or drink, and then telling the land lord or landlady, as the case might be "to go be d--d," or some such polite injunction, that is, if they ventured to hint anything about payment In some places, the party ended their carousal by smashing their glasses in token of independence, threatening to break the owner's head if he attempted to remonstrate. Centre, Mulberry, Elizabeth, Grand and Broome streets were especially favored by the visits of these maranders. Even the stalls of fruit and cake venders along the street were rifled, and their owners kicked out of the way. One poor old Irish-woman had her little covered stall broken to pieces, her cakes and apples consigned to the pockets of the rowdies (for their stomachs were at last "done up,") and her handful of coppers, the proceeds of the day's sale, appropriated before her eyes by the leader of the before her eyes by the leader of the gang, who coolly placed it in his vest pocket, saying it might be useful. In vain did the poor old body beseech them over and over not to "ruin her out an' out"—it was no use, they only cursed her for " a d——d Irish borgen" and tidd her to be very beggar," and told her to be very thankful that they didn't knock her head against the wall. Well ! the Lord be praised !" 'said the old woman to herself, as she stood alternately looking after the depre-dators, and eyeing the shattered remains of her little property. "Well the Lord be praised ! if that's wha they call American freedom, I'd rather have the slavery we had at home. I'd be many a day an' year sellin' apples

E TO BE CONTINUED

NOVEMBER 19, 1904.

looking" up quickly, he started to his eet, shamefaced and flushed. The hand that touched him was now stretched out, palm upward, for him to take, but he pretended not to see it. I should have avoided you," he drearily. "Believe me, Roderick, aid drearily. I did not mean that any one should re-cognize me. I do not know why I came here at all to-day." And then, smiling on, dear 1 on, dear 1 what is he goin' to turn to -every day an' every hour he's gettin' deeper an' deeper into the mire 1 Sure enough, God has great patience to let him run so long ! But God pity me ! what am I to do now, at all, at all ?' bitterly and with irony in his voice, he added, "I did not even know that it was Easter until after I entered the added,

Little did poor Molly, our old as-quaintance, think, when she gave vent to this sad soliloquy, that the repro-Will you go home with me Philip?" asked the other, still keeping his hand extended, as if determined that it bate's race was already run-that the Divine patience of which she spoke was should be seen and taken.

"Home with you? No, thank you all the same." " Then let me go with you."

" I am sorry Rod, but I have no place up her stand at the corner of Grand to take you," was the reply. "It is so long since I possessed a studio; longer since I held a brush or a palette in either hand. The only home that f up her stand at the corner to Grand street and the Bowery, and when 'the b'hoys' gallantly demolished "every stick of it," they next proceeded to pay their respects at a German tavern in Elizabeth street. Now it so hapknow now I find in the back rooms of gin mills. Does not my appearance youch for the truth of this statement?" pened that there was a ball in the house on that night, and the Germans gin mills. "Then let us sit here for a little had no mind to admit such visitors into their social circle. The accordingly resisted their entrance. This roused while, for I want to talk to you, Phil. For months I have tried in vain to find you. Here we will be quiet and undisthe ire of the rowdies, who immediately went off to recruit, and very soon returbed.'

turbed." "Are you willing to be seen in the company of such as I, Roderick ?" asked the artist tensely. "Do you remember the artist tensely. "Do you remember what I was, and do you realize what I am ?'

most fearful imprecations and all man-ner of vengeful threats. But the Ger-"Yes, both." "I doubt it. Yet it was kind of you ner of vengeful threats. But the Ger-mans had carefully barricaded the doors and windows, so that the only damage sustained by them consisted of glass. Not so the assailants; the crash of shattered glass following their to speak to me to day ; kinder still to wish to help me, for that, I know, is your wish ; but I am beyond help from others. The only chance left to me now lies within myself."

" Have you forgotten, Phil, that this Sunday Easter Easter Sunday ?" 'No ; I have just remembered it."

"Why not leave that dead past be hind you to-day and rise from this liv ing death, as Christ rose 1900 years

If I only could, if I only could !" " You can if you will."

" How ?"

"You say you have lost your manhood. Have you also sacrificed your talents ?' No; I can paint as well as ever

when my nerves are not unstrung, but I have prostituted them shamefully. Do you know how I keep body and soul ogether now? By decorating saloon nirrors and taking my pay in drinks and luncheons over the bars. me in this condition because I have degenerated into a thing." generated into a thing." Did you ever

"Nonsense, Phil. Did you ever have a better friend than I was in the old days ?" Never ?"

" Will you put aside your false pride and let me be that same friend now ? " If you wish to lend me moneyno.

"That is not what I mean. I want to help you, just as you would help me if the conditions were reversed. If you will consent to what I have to propo you will confer the favor, not I. you hear the proposition ?' "Yes. What is it ?"

"Yes. What is it ?" "There has been a committee ap-pointed, of which I am chairman, to ave painted a life-size portrait of the Master. It is to hang yonder, over the chancel. Will you accept the commis-sion? Will you paint the pisture? I have the authority to give the order, and it is expected that I will make a payment in advance. There is no one in all this city as competent as yourself to do the work. Will you do it ?"

The artist was silent for a moment, and when he replied there was a dreamy, introspective expression in his eyes, and his voice was so low that the words he uttered were almost inaud-

words he uteries in ible. "If you had asked those questions an hour ago," he said, "I should have answered no. Now I answer yes. Then here houses an assionless. I was aimless, hopeless, passionles drifted into this church as a chip drifts into an eddy of the stream it follows. I believed that I had lost all the ability to be emotional, but there was some thing in the sermon we heard to day which opened within me a window that has been shuttered and barred since I was a child. I hate cant. Roderick : so don't misunderstand me. It was the logic, the good sense, that your priest uttered and the manhood to which he appealed that affected me. Somehow he made me feel that for three years have been dead and that even I might rise again to a new and better hood. "Will you try, Phil ?" asked Roderick eagerly, placing his hands upon the shoulders of his friend. "Will you?" "I will try, old man." NOVE

tentatively, Tell me, sha the Perfect accepted mo ideal, your i should be strength.] youthful am have I hear naint a Chr tunity. Do work of yo

our best en in the work. "I will p the artist appoint you nd you m

where in th bless you. to-day than Philip Su e walked a

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cut village colonial m studio, and after weel studied an sketched a and while grew brig his cheeks health, an steady. Once be

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first volley was almost instantaneously answered by a discharge of fire arms

from within, a yell of anguish rung through the air and the leader of the band fell heavily to the ground. (This is a positive fact. The son of Irish Catholic parents-his mother, too, widow-was shot some years ago in New York in the manner above described. The circumstances is, doubt ess, within the recollection of many of my readers. I have merely altered the ame.) Consternation and bodily fear took possession of his comrades. They fied in all directions; leaving only a few, who, bolder than the rest, deter-mined to wait and see whether their fallen chief was really dead. Turning him over, for he had fallen on his face, they saw at a glance that life was

gone—the unhappy young man was shot through the head. "Is he dead?" asked one from behind. "Dead !" cried another; "I guess he is—dead as a herring ! what are we going to do with him ?

Why, take him home to be surehe has got an old mother, I think." "The duece he has! where does she hang up ?"

she hang up ?" "Can't say !" "I know where the old woman lives ?" said one young fellow, coming forward ; it was Watty Sullivan ; come, give me a hand some of you till we take him home !"

" Oh ! for God's sake, don't !" cried an agitated voice at his elbow. It was that of poor old Molly Reynolds, whose "Don't take him home dead to the poor heart-broken mother that he treated so badly in his life-time. It would be the death of her-it would, indeed. No, no, bring him somewhere else, and God bless you !"

"Go to the d-1 ! you only hag ! where can we bring him to if not to his

there's nowhere else," said If Molly, stoutly, "you can bring him to my little place down the alley here. I'll get one or two of the neighborwomen to stay with me, till we can break it to his mother. It's a thing I don't like to do, especially as he didn' die a Christian death, but I'll do it for God's sake. Come on, I'll show you

inted to fame and honor on the ruins of those religious principles instilled into them in childhood by Catholic mothers. "I do," said Tim, " and what's

mothers. In the struggle so long carried on be-tween the Bishop, on the one hand, and the dogged spirit of fanaticism, leagued with infidelity, on the other, it is a well-known fact that some who still called themselves Catholics were actively opposed to the great champion of Catholicity. Amongst these was our friend Henry T. Blake. Whatever ince he had in the Democratic party was all thrown into the scale in favor It was his of the Common Schools. boast that he had received a great part of his education in those very schools. and he thought there was no Catholic who might not send his children parent there with safety as well as profit. He opposed to Separate schools on principle, because the effect of such edcation was to contract the mind within narrow limits of an antiquated bigotry, unworthy of the glorious nineteenth century. These sentiments Mr. Henry T.

Blake propounded in broad daylight, at eting held in Tammany Hall, for the express purpose of condemning the course pursued, by the Bishop, as the head of the Catholic party. On that memorable occasion, Mr. Blake was vociferously called for by "the b'boys," On that and could hardly get putting in a word for several minutes till the steam was off." Then Mr. Blake comwith his lowest and longest menced bow, thanked, the meeting for the cordial reception given him, and declared that it should ever be his highest aim to gain a continuance of their approba-They had come together that day, he said, on a great question, a question which involved the well-being and prosperity of the great Republic He, for one, felt deeply grateful to that venerable body, the Public School Society, for their unparalleled exertions cause of education, and he rejoiced to have that opportunity of bear-ing public testimony to the excellence e schools over which that body pre-Some individuals there might sided. be who opposed those schools through a narrow feeling of bigotry, and, he thought he might add, of fanaticism, but in the breasts of free-born Ameri-cans, no such feeling could ever find a

asking that question

than was necessary.

my children are such good Catholics and such loving, dutiful children, while old feller? yours are Catholics only in name-don't be angry, Miles !-- and, to say the least of it, very indifferent chil-

dren ? How can you account for the difference ? Before you answer me, difference? Before you answer me, think of Hugh Dillon, who wouldn't even attend his father's funeral because Harry ?" we buried him in a Catholic burying ground. There must be some cause f

all this. And you know very well that these cases on both sides are only instances of what we see going on all round us?" "Yes," said Miles, angrily, "you're

just getting back on the old story that kept us in hot water years and years Your crows were always the

Well !" said Tim, "I'm only sorry, for your sake, that your crows are not whiter-that's all. Even yourself can't make them out white now ! The Com mon Schools have done for you, any-Of all men in the city, you can how ! never hold up your head and say a word in their favor." "Can't I, indeed ?" said Miles

doggedly. "No, Miles, you can not !—if you did, every Catholic father or mother Dony it as you might laugh to scorn. Deny it as you will, you have made an infidel of your -a stylish fine lady of your daughter, and both look down on you and your poor wife with contempt. Rich as you are, Miles Blake, I wouldn't be in your place this very night-no, indeed, I'd rather be a tenant-at will over on Ward's Island ! If a son of mine had stood up at a meeting like that of last night, and denounced his good Bishop for simply doing his duty, I could never look any one in the face after it. God

knows I could not." Miles looked as though he would fain augh, but laugh he could not. His own conscience echoed Tim's words, and he could not treat them as a joke. His only resource was to wax wroth, and make a show of resenting Tim's freedom. That's the cut! you and I owe the Com-mon Schools too much to turn our backs resting-place. He was a Catholic him-

near enough to you, then, just right in front of the stage. If it hadn't been front of the stage. If it hadn't been for us, those rascally Irish, who went there out of spite, would have hissed you off the stage. But we should louder than they did. Ha! ha! ha! You see I don't forget old times; eh

'I am much obliged to you, Dillon. I had no idea you have so good a mem

ory !" "You hadn't eh ? well, I remember a thing or two as well as most men. Do you remember Sam Herrick — eh,

Blake answered in the affirmative You do, eh? well, he was at the meet ing to night, though I guess you didn't see him either, and if he ain't hoarse after all heicheered, then his throat must

after all he/cheered, then his throat must be made of leather—that's all. Sam's a brick, and nothing else. Many a jolly good piece of fun we've had together. But I guess you gentlemen, laying a sneering emphasis on the word, " are not over-burdened with memory! Still, I don't want to find fault with you, Harry Blake for ren're making a real hold Blake, for you're making a real bold stand against the priests. Go it like a man, like a free-born citizen, and you man, fike a free-bolk children, and you may count on us. We'll stand to you through thick and thin. I see you're near home so I'll only give you a part-

ing advice. Come out at once from among the Papists-nor more cant of among the papers nor more call of humbug—you're doing our work—come over to us at once, then: no use straddling the fence. The Papists ain't half so strong as we are; so if you want to get along swimmingly, turn your back on what they call religion-Catholic, for it never say you are a looks mean; and you know the Catho lics won't own to you while you go against their Bishop with his old crotchety notions. Be a man, Harryyou're with a step of it !- hang it. don't stop short when you've got far !" and he slapped him on the shoulder with a force that made Henry

quiver. Thank you-thank you, [Dillon! I will consider what you say ! good night." "Good night, old feller, good night!

A PAINTING OF CHRIST.

A man who tottered as he walked. whose dress was so shabby that it was long past even the appearance of gentility, whose unkempt hair was but half concealed by a battered and greasy hat and who wore his coat collar turned up and tightly pinned beneath his chin to conceal the fact that his shirt was collarless, paused before the entrance to one of the great uptown churches of New York and, with bloodshot eves. peered through the doorway into the vestibule. Several moments he hesitated. Then with an unconscious ges ture of latent dignity, his form straight ened and with head erect, he passed into the church. The chimes had long since ceased to

ring, the priest was already in the midst of his sermon, and as the human derelict drifted into the rearmost seat of that vast auditorium he heard from the pulpit, in stentorium tones, these words : "Christ being risen from the dead, dieth no more; Sin hath no more dominion over him."

It seemed to the weary man as though these words were addressed personally to him, and, as he knelt for a moment howed head whispered and with prayer that had not recurred to him in many years, something like a glow thrilled him so that presently he leaned back, and, fixing his tired eyes upon the preacher, he listened with concen-trated attention to every word of the sermon. So wrapped was he in what he heard and so intense were the emotions engendered by it that he was not conscious of the end of the discourse, and it was not until many moments later, when almost the entire congregation had left the church, that he remembered where he was.

He started to his feet then with sudden energy, intent only upon leaving the church before he should be recognized, for there were many presen had known him in the past ; but the throng of people in the aisles was too dense for him to penetrate, so he sank

back upon the cushions again and with bowed head waiting. Presently he was startled by the

faced his friend. touch of a hand upon his shoulder, and,

"Will you let me help you ? It will be a greater favor to me than to you. Will you paint the picture ?"

The artist hesitated and turned his head, away, fixing his eyes upon the stained glass window over the chancel. Presently his friend continued : "How much, Phil, did you receive

for a life-size portrait when you first returned from Paris and took up your work here here? Approximately, \$3.000. was it not ?"

Yes, at least that much." "Yes, at least that much." "Very well. For the execution of this order, provided it is completed and delivered to me one year from to-day, I will pay you \$1,200, in monthly pay-ments of \$100 each in advance. Will you accept the order ?"

you accept the order ?" Again the artist hesitated, but a last he raised his head and said slowly : "If you will accept a condition that I will make—yes. It is that during the year you make no effort to see me or by work nor communicate with me other than to forward the monthly re-

"'Agreed, Phil," said his friend gladly, "if you will accept the first payment now." And without waiting for a rep.y he took the money from his pocket and thrust it into the artist's hand.

They left the church together and went out upon the street silently, but there the artist paused and, turning,

'We part here Roderick," he said,

tentatively, " and we part for a year. Tell me, shall I paint my own ideal of the Perfect Man, or shall I follow the accepted models ?" " As you will, but I prefer your own VERSIONS OF THE BIBLE.

N. Y. Freeman's Journal

ing the ancient manuscripts you dis-credit your own favorite Bible, you

knock your own feet from under you and

eave the ground to the infidel and the

fective manuscripts were let loose in the third and fourth centuries."

Yes, even earlier. We have before us a list of no less than thirty two

books that were in use among the Chris-tians of the fourth and earlier centuries.

It is not necessary to suppose that all these books were spurious or fraudu-lent. Many of them, indeed most of

them, were doubtess written in good faith as histories of particular apostles,

and making no claim to inspiration

The Catholic Church in the fourth cen-

books, left them out of the list as not being inspired. This omitting of them

is not equivalent to a condemnation

fronts you that we have noted above. As

long as you cannot prove that the later

why the other twenty seven should be received as inspired ? You would not

have attempted it, you would have seen, as those early Christians saw, that

private judgment was not competent for the task, and like them you would

have left the matter to the Church, and have, like them, abided by her decis-ion. You will remember that some books and parts of books now in your

New Testament were not considered as inspired by some of the early Christians

until the Church, by her decision, placed

Mr. Jones.

Jerome's) time."

them as spurious or fradulent.

Mr. Jones .- " Many spurious and de-

higher critic.

"As you will, but I prefer yoar own ideal, your idea of what a perfect man should be in body, soul, mind and strength. Do you not recall your own youthful ambition? How many times have I heard you say, 'Some day I will paint a Christ!" This is your oppor-tunity. Do it, my friend. Make it the work of your life. Pat your heart, your best energy and your whole soul in the work." e work.'

in the work." "I will paint it, Roderick," replied the artist [slowly. "I will not dis-appoint you. Within the month I will send you my address. It will be some-where in the country. Good-bye. God bless you. You have done more for me to-day than words can tell. Good-by!"

Philip Sutherland did not totter when Philip Suberand with not to that he he walked away from the church that he had so reluctantly entered scarcely more than an hour before. There was no more eringing in his attitude, no slouching despondency in his gait.

On the outskirts of a quiet Connecticut village, in the north wing of an old colonial mansion, the artist had his studio, and there, day after day, week after week and month after month he studied and sketched and dreamed and sketched again the ideal Perfect Man, and while he toiled persistently his eyes grew brighter, deeper and more glad, his cheeks were round and glowed with health, and his touch became firm and steady.

If by "spurious and defective manu-scripts" you meant manuscript copies of the Bible then the same difficulty con-Once begun, the task absorbed him as Once begun, the task absorbed him as nothing else ever had done. During those months of study he had made sketches of the Boy who had inter-viewed the wise men, " both hearing and asking them questions;" of the young Man who had worked for years at the carnenter's trade. developing manuscripts were not copied from som at the carpenter's trade, developing sinew, muscle and sterling manhood ; of the Man who as a Fisherman, when His friends gave themselves up for lost, in the violence of a storm took them safely to shore; of the Man Who, when the mob threatened Him, faced it unflinchingly, demanding that he who was without sin should cast the first stone; of the Man who, alone and without human aid, drove the money changers from the temple to the street ; of the Man Who, facing a starving multitude, compelled it to silence and to patience until the hungry could be fed; of the Who, in the humility that is en-Man Who, in the full hill of the full of the set of the gendered by strength of mind and power of physique, could forgive Peter for his treachery, and of the Man Who possessed the fortitude, the courage and the mind arous from the muscle to bear the rude cross from the place of condemnation to the place of execution.

It was not until the new year had come and gone that he began to portray upon the canvas the features of this more than Man, the most difficult task of all. Time after time he painted it out and began anew. He wanted the humility of strength, not of weakness; the charity which is a part of conscious power, the forbearance of latent strength of mind and body, the intensity of purpose and tenacity of effort which born of the determination to accomplish and the knowledge that success is certain, and at last he accomplished That was about the beginning of Lent.

When he realized that the picture was completed, he covered it with a sheet and spent his days in long walks sheet and spent his days in long walks upon the country roads, so that during four weeks or more he did not again look upon his work, and these who had known Philip Sutherland in the past could scarcely have recognized him now.

One week before the fulfillment of his contract was due, on the morning of the Sunday before Easter, he uncovered the painting for the first time since its com-He studied it critically, and pletion. He studied it critically, and then with a sigh of regret that his work was done he telegraphed to his

friend Come on Easter morning. The

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most helpful thing in the world to you.

on earth cannot understand.

years, been the constant subject

them from the Septuagint, just as he did not translate any of the books of the Old Testament from the Septuagint. The

CONTINUED. Mr. Jones.—"You can't rely on age of nanuscripts." Here you attempt to saw off the limb two books — Judith and Tobias—which he "despised as fables" he translated from the original Chaldaic. The other books, which he did not translate be-cause they were not extant in the origon which you sit. For, if we cannot rely on the age or antiquity of the early manuscripts we can much less rely inal Hebrew or Chaldaic, he left as he found them in the Latin version, which on later manuscripts transcribed from those ancient ones. On what does your American Revised Edition of the Bible was used by the Latins a century and a half or two centuries before he was born—a version which St. Augustine used in preference to all other Latin rest, if not on the reliability of those ancient manuscripts or later copies made from them? Thus you see in discredit

versions -that is, the Vetus Itala. You will be good enough to remember that St. Jerome, whom you would transmogrify into a sneering modern higher critic, was a Catholic, a Papist. He critic. was for a time Secretary to Pope Damasus, and it was at this Pope's request that he undertook his great work of translating the Scriptures into Latin. When in the East St. Jerome was greatly bothered by the dispute of the Arian and Sabellian heretics, and to be secure in the right way he wrote a letter to Pope Damasus for direction. For the purpose of edifying you and showing you how this great saint and scholar o the fourth century did not trust to pri-vate jadgment in matters of faith, we

will give a portion of his letter, written in the year 376. Here it is : "I am joined in communion with your Holiness, that is, with the Chair of Peter; upon that rock I know the Church is built. Whoever eats the lamb out of that house is a profane person. Whoever is not in the ark shall perish in the flood. I do not know Vitalis; I do not communicate with Meletius; Paulinus is a stranger to me. Who. ever gathereth not with you, scatters ; that is, he who is not Christ's, belongs to Antichrist. * * * Orde you please, what I should do." * * Order me, if In a second letter to the same Pope

of those spurious and defective ancient manuscripts you have no security for the reliability of your favorite Amerihe wrote: "On the one side the Arian can Revised Bible. Referring again to those thirty - two fury rages, supported by the secular power; on the other side the Church books rejected by the Catholic Church in the fourth century, suppose you had lived at that time, how could you, with at Antioch) being divided into three parts, each would needs draw me to it-All the time I cease not to cry Whoever is united to the Chair of self. your private judgment, have sifted those thirty-two books from the twentyout: Peter is mine. This voice of one of the greatest Chris-

seven books that now constitute the New Testament, giving a special reason why each of those thirty-two books tians and scholars of the fourth century has the true Catholic ring in it. should be rejected as not inspired, and

OUR DEAR DEAD.

THOUGHTS FOR THE MONTH OF THE HOLY SOUES. "For they have fought a gallant fight," dear dead, dear friend, but they are only dead to us.—Our dear ones are not dead, and to those who live in God in this world (which is in God) those who are in God's company night and day, there is no death death as most think of death. No, we have already commenced, it seems to us, our eternal life. We are now in one stage of our existence. We are in them in the canon. All doubts about them were destroyed by the action of the battle of human life ; we begrudge the Church : not by private judgment. Mr. Jones .- " A modern manuscript not the wounds and bruises received in may transmit a truer text than an older and more remote manuscript." the battle. It is the time of our ex-istence to show our valor, and we bravely bear the brunt of the battle if It is equally true to say that an older God place us in the front, and then for and more remote manuscript may transus will come the day when we drop our mit a truer text than a modern manumit a truer text than a modern many script. Both these statements are true, but neither is of any practical use in solving the question before us. As both are too indefinite to be made arms, worn, wounded, perhaps unable to carry them more ; but we do not lay them down : they drop from us ; we give our last drop of blood to God. Is

it not so, dear reader ? It not so, dear reader ? It is all over now for those departed ones we love. Now we rejoice with them, and pray we, too, may persevere at our post to the end. How different-ter there died the basis of a definite conclusion we may put them together face to face and throw them both out as so much waste of energy. The value of a modern manuscript depends on whether it is a true copy of a correct ancient manuscript. ly they died-some in youth, some as If you throw doubt on the ancient ones warriors victorious in the fight. the same doubt throws its ugly shadow lingeringly look at their lives. Ah ! we see not from the exterior what was on all modern copies. Mr. Jones. — "Manuscripts and ver-

within. The music of the hearts of many, we might say most is heard by soften as we think of you ! God alone. He takes His delight in the chants of His children on earth. terrible muddle in the good saint's Yes, there were at that time heretical But God's pleasure is not from what we think would give Him pleasure. It is translators and transcribers, who, like heretics of later days, did their work to the intent of all our actions which gives favor the doctrines of their sects. But there were watchmen on the ramparts of Israel then as there have been at all there were watchmen on the ramparts of Israel then as there have been at all times. The Catholic Church stood guard over the Scriptures then as she does over the Scriptures then as she does and the rites of Holy Church. We say with satisfaction, and rightly, and addents the raw

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Consumption	Piles-Pneumonia
Colic-Croup	Pleurisy-Quinsy
Constipation	Rheumatism
Catarrh-Cancer	Scrofula-Syphilis
Dysentery-Diarrhoev	skin Diseases

for your dear dead what you do now. New blood seemed to be coursing for your dear dead what you do how. Let this encourage you — what they have been wanting in (and all have been wanting in something) now you can perform for them. Were they parthrough my veins, bringing new health and strength every day. I took eight boxes of Dr. Williams' Pink Pills altogether, and those who see me no simonious, gave alms; were they im-patient, make acts of patience; were would never know I had seen an unwel day in my life. I owe my splendid health to these pills, and strongly adthey wanting in acts of resignation, make distinct acts of union with the vise every dyspeptic or weak person to be no time in taking them." Mr. Rochette's statement is a strong

will of God in your adverse circum-stances; where they unmortified, neglected prayers or wanting in charity, tribute to the Tonic Treatment. Dr. Williams' Pink Pills cured him because use all opportunities to offer many acts for those who, having left this earth, should be nearer and dearer to you now, they actually made new rich blood him. These pills go right down to the root of the trouble in the blood and cure that. The new blood they make who should make you nearer and dearer to God and link you to Him whilst in carries healing health and strength to every part of the body. That is the new Tonic Treatment, and the highest the world, helping you to hold conversation with Heaven. Dear dead ! Dear dead ! Did we ever love you as now ? And yet, great medical authorities now recommend this treatment for all the common ail as is our love, painful our parting, would we wish you back? Could we? You are sinless, happy you! Pray for those you left that they walk in the world pure and unspotted! You have ments such as anaemia, headaches, backaches, rheumatism, sciatica, neuralgia, nervousness, dyspepsia and general weakness. These are all caused by bad blood and therefore are all cured now breathed with a sense of relief we by Dr. Williams' Pink Pills. You can Would we could, and we would not risk stainget these pills from any medicine dealer or by mail at 50c a box, or six boxes ing our souls by running into temptation and losing grace. You know you can never sin, never offend God, never have that wearisome fight with self, never have to keep that constant watch for \$2.50 by writing to the Dr. Wil-liams Medicine Co., Brockville, Ont.

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leased of, and in your reedom that that terrible thraidom you look on and love those still in captivity, and you pity, pity so greatly, the children of earth, those you left behind, those still in mortal flesh, and we are yours, blessed ones. You are sacred to us. We venerate your memory. Pray that what you have done we also may do-" Fight the good fight till death; persevere to the end." Hail, dear dead! Our hearts miss you more, and daily we wish there Every were others to take your places ; but Every Two Minutes one thing we do not wish; we are not io selfsh-we wish you all that love could wish to those beloved; but one thing we do not wish-we do not wish you back. Ave ! Ave.

A NEW IDEA.

CUT OUT THIS COUPON

painting is completed. Ando morning Roderick Douglas arrived.

The early morning bells were ringing out merrily from the steeple of the little church near by when they country church near by when they entered the studio together. "Stand here," said the artist, plac-

ing his friend on the spot where he himself had passed so many hours studying the work. Then he removed the screen.

"What do you think of it, Roderthe artist asked after a long ick ?" silence.

" I see more than you meant that an should see," replied Douglas dreamily. "I see your own salvation in the work that you have done. It is the Christ that has risen within you, Phil, that has painted this picture, not your talents alone. They never could have accomplished such a work as this. figure and the pose are those of a Man Who is greater than His kind and Who is conscious of His power. You have succeeded, for you have painted a Perfect Man. Tell me how you did

The artist was silent for a moment and then made answer slowly :

"I do not know, Rod. It was born in me, I think, last Easter morning, when I heard the words : 'Christ, being risen from the dead, dieth no Sin hath no more dominion over I was dead, then, Rod-that is, more. Him.' every good impulse in me was deadwalked into the old church where we used to go together when we boys. I thought then when I heard those words, if Christ rose from the dead, why cannot I? I had been three years dead, and during my year of work upon that painting I have risen and am again alive. Sin hath no more dominion over me. In painting the de-termination of purpose in that Face I ome imbued with it. In myself have become imbued withjit. In depicting that lofty character I have striven to attain so much of it as a human being may." He dropped the screen over the myself have be

painting again, and together they left the house, and as they walked up the aisle of the little country church, by a alse of the fittle country church, by a strange coincidence, the priest was saying : "Christ being risen from the dead, dieth no more. Sin hath no more dominion over Him."

now, and among the many books then in circulation among Christians she distinguished and determined the inspired from the uninspired. And were it not for her care and guardianship you would not know to-day what books con-

sions and various texts thereof were in

stitute the New Testament. But your statement, like others that precede it, sacrifices your Bible to its infidel and higher critic enemies. For if the scholars of those early days could not and did not distinguish false from true copies of the Seriptures, you of to day cannot tell whether the copies that now exist are or are not made from the false copies that made the "terrible muddle in the good saint's (Jerome's) time."

It is strange that with your private judgment and your rejection of tradi-tion and the authority of the Church of Christ you did not see your statement's destructive effect on your American Revised Bible—strange that you did not reflect that there was and is no way out of the "terrible muddle" of manuscripts and versions except through the authority of that Church which Christ established to guard His flock

from error. Mr. Jones. — " The Roman Catholic Church accepted for centuries Jerome' edition as the standard, but a thousand years afterward reached the climax by repudiating it and giving the world a Latin version: containing not only vari-ous readings different from the original vulgate, but inserting therein uncanon-ical books, some of which Jerome de-spised as fables, and even refused to translate them from the Septuagint."

First - St. Jerome's translation was never accepted by the Church as the standard, that is as containing the whole canon of inspired books. Second -St. Jerome's translation of the books he translated was never repudiated by the Catholic Church. Third — The Church did not a thousand years after -that is at the Council of Trent - add

a single book to the Bible that was not a single book to the hole that was had recognized by her as belonging to it dur-ing the life time of St. Jerome. Fourth, as a matter of fact St. Jerome did translate some of those books, which are as a matter of fact St. Jerome did translate some of those books, which are called apocryphal, and which you say he "despised as fables and refused to translate." True, he did not translate

yet to all appearance, deaths that been helped with every grace that can be gived have been far more painful than deaths that have occurred where the circumstances have been such that those powerful channels of grace to souls the Sacraments, have not been poured upon the souls in their last hours. But be comforted you who

lament your dear one's death without these means of sanctification that you so regret they had not. God is just to those who have to go through the terri-ble pains rightly termed " agonies." gives grace to bear them, but God when circumstances occur (and God does not usually interfere in our lives by working miracles), when through vari-ous circumstances sudden death --mis-

takes in sickness-a neglect of others a priest is not in time, we firmly be lieve God does not allow the same sufferings or such trying temptations. This will ease the minds of some who lament the sad fate of loved ones who died alone, or who apparently had no thought of death and had not prepared for it. Believs it, you who mourn, angels were sent in that hour, and the enemy was not allowed to approach. How wonderful are the works of God ! How wonderful are the works of God 1 How mysteriously He acts, and all his ways are adorable, all His acts are both beneficent and magnificent. The Sac-raments are given us by God, links which bind the creature to Himself. They are given at various epochs, when our frail, weak nature needed support

and strength. God be ever praised for His institution of the Sacraments! Wonderful intercourse between earth and Heaven ! Whilst we are wishing to comfort

mourners whose loved ones have died without the Sacraments (of which in these days there are many) we have not the slightest thought of diminishing the ould intense reverence all the faithful sh entertain for the sacraments, still we want to comfort the many sorrowing ones who grieve more at this for their

departed than their loss. Ah, no ! this is useless repining; learn the lessors to frequent the sacraments in life and

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NEW STRENGTH FOR THE STOMACH FROM NEW, RICH RED BLOOD. The Tonic Treatment—that is the latest and only scientific cure for in-digestion. All the leading doctors of Europe and America are using it with sensational success. No more purery sensational success. No more purgatives, no more pepsin, no more patent foods, no more long diet lists saying Thou shalt not eat this or that." No more of all this-nothing, in fact. but plenty of new, pure, rich red blood to tone the liver and give the stomach

strength for its work. That is the Tonic Treatment for Indigestion. The tonic treatment is based on the new idea that drugs which digest the food for the stomach really weaken its powers through disuse. The digestive organs can never do their work properly until they are strong enough to do it for themselves. The only thing that can give the stomach and the liver new strength is good blood-and the only thing that can actually make new blood is Dr. Williams' Pink Pills for Pale is Dr. Williams Fink This of white People. They have long been known as the greatest blood building tonic in the world, and all the highest medical authorities agree that the one scienti-authorities is the Tonic fic cure for indigestion is the Tonic Treatment. The marvellous success of the treatment has been proved in every corport of the Dominical Operations. corner of the Dominion. One of the latest witnesses is Mr. Joseph Rochette St. Jerome, Que., who says : "I simply hated the thought of food. Of course I had to force myself to eat, but afterwards I always suffered with dull, heavy pains in the stomach. I seemed to be billious as well as this caused several headaches, which further aggravated nearances, which further aggravited mp unfortunate position. I grew pale, fell away in weight and the trouble seemed to be undermining my whole constitution. I tried several remedies, but mither merced action when I

but without success ; a doctor whom I consulted advised absolute rest, but this was out of the question as I had to work for my living. Fortunately for me, one of my friends advised me to use Dr. Williams' Pink Pills, and I decided to do so. After taking the pills for several weeks there was a decided improvement in my condition. Not only was my digestion better, but my genway

14/2

the second s

Physicians tell us that all the blood in a healthy human body passes through the heart once in every two minutes. If this action becomes irregular the whole body suffers. Poor health follows poor blood ; Scott's Emulsion makes the blood pure. On reason why

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Ganada, March 7th. 1900. Editor of The Catholic Record don, Ont:

London, Ont: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD. and congratulate you upon the manner in which it is published. The matter and form are both good; and a while this published. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success. Hellever me to remain.

Believe me to remain. Yours faithfully in Jesus Christ. † D FALCONIO. Arch. of Larissa. Apost. Deleg.

LONDON, SATURDAY, Nov. 19, 1904.

A NEW CANADIAN DIOCESE.

The Northern part of Ontario will hereafter be known as the diocese of Sanit Ste. Marie, and Rev. D. J. Sco lard, parish priest of North Bay, will be the new Bishop, official notification of his appointment having been received. The new diocese comprises a large portion of Northern Ontario. The late Bishop Jamot was the first resident Bishop of that district. He was consecrated Bishop of Sarepta and Vicar Apostolic of Northern Ontario on Feb 24, 1874, and made Bishop of Peterborough on July 11, 1882. He died on 4th of May the characteristic teachings of Presby-1886. After Bishop Jamot came Right Rev. Thos. Joseph Dowling, D. D., who was consecrated on 1st May, 1887, and transferred to Hamilton on 11th January, 1889. The present Bishop of Peterborough was consecrated on 1st ly in favor of union. He had prepared May, 1889, and for the past fifteen years has been in charge of that extensive district, accomplishing by herculean labors in a diocese consisting for the most part of sparsely settled country, a great deal of good in the interest of Holy Church.

Bishop-elect Scollard is still in the prime of life, being about forty years of age. For some years he was Rector of the Cathedral in Peterborough, after which he was sent to North Bay, where, amongst other good works, he has now in course of construction a magnificent stone church for that place. He made his classical course in St. Michael's College, Toronto, and his theological course at Grand Seminary, Montreal. county Peterborough, where his father was a most remarkable man. Whereever there was work to do he accomplished it in a manner which evinced a whole souled earnestness, a steady perseverance and a display of sound judgment which brought success in full measure to everything which he undertook. In all regards he was a model priest. His thoughtfulness for the good of his flock, both in temporal as well as in spiritual matters, is one of his notable characteristics. G.d. alone can measure the fullness and fruitfulness of his splendid work as parish priest of North Bay. It is no wonder, then, that his brother Bishops had singled him out for work in a higher sphere. The command of our Holy Father comes to a priest who will put his whole heart and soul into the work of the Episcopate. In the larger field how can we doubt that the outcome of his apostolic zeal will be of such a character as to bring joy to all who desire to see the blessed work of the Catholic Church advancing by lears and bounds and making for all that is good and noble in the life of that magnificent stretch of country now opening up to civilization.

true Christian doctrine, and that we amalgamation of bodies holding docmay not be as little children, tossed to trines irreconcilable with each other. and fro by every wind of doctrine. The essayist maintained that those who The modern theory which makes the hold similar doctrinal beliefs may Christian Church be divided into num reasonably unite, but not so those erous branches teaching contradictory whose doctrines are essentially opposite. In his opinion, the spirit of true doctrines is entirely irreconcilable Christian unity is best served by the with St. Paul's view of the Church. as an organization instituted by Christ close adhesion of those holding similar to teach the truth, an organization beliefs. He said that Church ties are so strong that their disruption would which is, in fact, the pillar and ground cause much dissatisfaction and loss in of truth. (See Eph. iv, and 2 Tim. i.15.) While treating this subject, it is nemembership, with the possibility that

sire for union on any definite basis of

federation on which even a consider.

able majority would agree, and he

I Some weeks ago we made some com

cessitate the suppression of doctrines

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cessary, in order to make the view future separations would take place. Moreover, the changes involved in the of the matter complete, to mention that Congregationalism differs essenunion of religious bodies with different creeds and modes of Church governtially from both the other sects among which it is proposed to effect a union, ment, would greatly interrupt the pre_ for the essential feature of Congregasent well organized equipment of the tionalism is to leave each congregation Church in its various branches. He free to hold whatever creed it thinks feels certain that there does not exist, among the Churches supposed to be proper. ready to unite, any strong general de-

It will be noticed from what the Rev. Mr. Sanderson states that he too is of the opinion that each of the denominations referred to is a branch of the true Church of Christ. It will be diffitherefore believes it best for each cult to reconcile this view of the case Church to proceed in its appointed with the description of the true Church as given by St. Paul in the The matter was then discussed by passages quoted above from that great those present, nearly all taking the Apostle, who clearly lays down the opportunity to express their views, principle that doctrinal truth is the whereupon it was found that the large principal characteristic by which the majority concurred fully with the true Church of Christ is to be known. views expressed by Rev. J. E. Sander-

LAW AND ORDER TRIUMPHANT.

ments on a discussion which took place A band of about twenty children was on the same subject at a meeting of ecently sent by the Sisters of Charity the alumni of Knox Presbyterian having charge of an orphan asylum in College, at which Principal Caven read New York to Clifton, Arizona, to be a paper setting forth what is to be placed in charge of a number of persons said in favor of the proposed union. of Arizona, who had applied for them The reading of this paper was received The children came to Clifton in care of two Sisters and a priest, and on their with the strongest possible expressions of dissent from the Knox alumni, who arrival at their destination, as soon as are now among the most prominent it became known to the populace, a clergy of the Presbyterian' Church of wildly excited mob gathered about the Canada. The venerable Professor children and took them from the cus-Gregg, who for many years occupied tody of their guardians, and proceeded the professorial chair of Christian to distribute them among such persons Apologetics in the College, was especas they saw fit, and who were willing ially strong in his condemnation of a to take charge of them. denominational union which would ne-

The matter was telegraphed all over the country as if it were the intention of the Sisters and the priest to place the children in unsuitable homes, and that the mob gathered to prevent this

Principal Caven himself then exoutrage by distributing them among respectable people of the neighborplained that, though he had read a paper favorable to union, he did not

It now appears that the state of the wish to be regarded as being personalcase was grossly misrepresented in the telegram referred to. The story was this paper in order to lay before the alumni what was to be said in favor of in itself an incredible one; for it is union by those who advocated it. We well known by all that the Sisters of Charity having charge of Catholic infer that the Principal is really opposed to union on the same grounds on which orphan asylums are always most carethe alumni in general opposed it, which ful in the selection of guardians for the children they send out to homes throughwere that a union of three denomina tions so different as Presbyterians, out the country ; and in the present instance they had been as careful as Methodists and Congregationalists would necessitate a complete change of usual. The children who had been sent to

doctrine as well as of Church discipline on the part of all the denominations Clifton were bright and intelligent entering into the union. though of tender age, and were well instructed for their age, both in secular The Presbyterian Church is, and has always been, essentially Calvinistic, and religious knowledge, and the homes to which they had been assigned were whereas Methodism is Armenian. those of highly respectable and success-These two views of the operation of divine grace are essentially opposite to ful people in the territory. But they The new Bishop was born in Ennismore, each other and cannot be reconciled were Catholics - a fact in the case unless one or the other denomination or which was to be expected, as the little and mother still reside. As a priest he all acree to give up their belief entire- ones were also the children of Catholic parents. It was this fact which caused ly. The question is one of divine revelation, and not of human fancy. It an anti-Catholic mob to assemble to take amounts to this, whether, in a matter the children from the Sisters, and assign which God has revealed, man is free to them to such non Catholic persons as come to a different decision for the sake would assume the charge. And to be of the conveniences arising from the bettered in the seizing of the children, union of several distinct religious the Sisters and the priest were most roughly treated. The next issue of the organizations. Copper Era, a paper published in Clif-There is undoubtedly a strong opinion ton, announced on behalf of the law. among the three denominations in favor breakers that those who had taken posof union, and the desire of union has session of the children are prepared to been shown to exist widely among set the law and the authorities at dethem, but when we find such thoughtfance, and " will defend their acts with ful sections of the churches concerned guns and pistols." It was added that so decidedly adverse as the Knox it " would take a regiment of soldiers ' alumni, and the Methodist Superannuto recover the children and restore ated ministers, to come to an agreement them to the Sisters, who are their lawwhich would involve the admission that ful guardians. both denominations have been in the But is it true that the mob placed wrong from their beginnings on essen. the children in good homes ? tial points of Christian doctrine, it can A special despatch sent from Washscarcely be supposed that an organic D. C., to the Bisbee (Arizona) Sunday union, which amounts to an amalgama-Miner, and which appeared in that tion, is likely to take place so soon as has been expected. United States Attorney General has an extraordinary sample either. We have several times expressed our been instructed by President Theodore opinion in regard to this matter, stating that a union such as that which has been proposed is an acknowledgment on the part of the churches entering into it that they have been seriously in error on points of doctrine which are of the utmost importance in regard to the mystery of our redemption. If such ate execution. The Sisters of Charity doctrinal points may be readily set of the New York Asylum have applied

orphan children by the Clifton mob. One girl was given to a divorced man ; another to a saloon keeper and gambler; a local carpenter and his wife, both Mormons, obtained a little girl; while another was assigned to a second notorious saloon keeper and gambler in Clifton. At least three children have een passed from hand to hand since the mob allotted them, the former custodians having decided they did not want them.

"Regarding the saloon-keepers and gamblers who secured the children, the places were found upon inspection to be the lowest kind of resorts irequented by Negro, Mexican, and white prosti utes in the employ of the proprietors A travelling salesman of Texas was in Clifton on October 13th, and saw one of the little girls seated on a saloon bar playing with the inmates. The facts, presented to the President have resulted in the instructions given the United States Attorney General, who has directed Governor Brodie to at once take the necessary steps to have the children returned to the care of the Sisters of Charity at El Paso."

It will be seen from what has occurred that the violence of the Clifton moh did not deter the good Sisters of Charity from looking after the best interests of the children under their charge, even after they had been violently and defiantly taken from them. If the Sisters had let matters remain as they stood these little girls would certainly be so brought up as to add to the immoral population of the country. Some of them would, no doubt, become the plural wives of Mormons in Utah, Idaho or Arizona, or some other Western State where this peculiar brand of morality is predominant. The Sisters have very properly brought the matter to the attention of the Government, and President Roosevelt deserves the highest credit for the prompt and decisive action taken to prevent the evil which would have folowed delay in so important a matter. The Bisbee Miner is a non Catholic paper; but its proprietor takes a rational view of the matter. He states that the people of Clifton are not in general a law-breaking community ; but he lauds the President for his decisive action under the circumstances of the case. He points out that the episode is a slur upon the good name of the territory of Arizona, which at the present moment is knocking at the door of the national congress, asking to be admitted among the States of good government. The violence of the Clifton mob. he believes, "impugns the ability of the citizens of the great territory to

govern themselves, unless the seal of authority shall be the six-shooter and the mob. It announces to the world that we (the citizens of Arizona) are still upon the frontier, unfitted by culture, by refinement, or by conception of government, to exercise the privileges of Statehood."

He approves the action of the President in asserting the rule of law and order, saying : "The action of the President, decisively taken, demonstrates that the United States will not wink at intimations of mob rule, and his action also will rightfully restore these infants to the Sisters, in whose hands the little ones will be properly

cared for, and be removed from the evil

influences with which they were sur-

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been stated.

trivial grounds as are allowed to be sufficient, that the number of divorce granted during the past year should reach the enormous figure of sixty thousand, as was stated by the Rev. Dr. W. W. Webb of Nashotah, Wisconsin, at the recent Protestant Episcopal General Convention held at Boston.

At the same Convention, Dean Gosher of Western Australia said that one of the things by which the United States is well known in his country is its divorce system. He hoped the

Church would take some effectual measures towards remedving this enormous evil. The Rev. Dr. Webb said that there

are signs that the people of the country are realizing that the divorce evil must be checked, and that some of the states have improved their divorce laws within the last few years ; but that there is still need of a general reform.

It is true that the regulations of the Episcopal Church are more stringent in discouraging divorce than are those of other denominations in the United States ; but, even with the legislation passed at the recent General Convention of that Church, the canons have not been brought to accord with the promises made by the married couple when their marriage took place. This promise was as follows :

The minister said to the man :

" Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony ? Wilt thou love her, comfort her, honor and keep her in sick-ness and in health ; and forsaking all others, keep thee only unto her, so long as ye both shall live ?"

The man answered : "I will." The woman answered similarly.

Again they gave their mutual promise in another form : " I take thee to my wedded wife (or husband) to have and to hold from this day forward, for better for worse, for richer or poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance ; and thereto I plight thee my troth." (See Book of Common Prayer.)

It will be remarked that according to this it is an ordinance of God that the marriage shall be indissoluble till death. And yet the canon adopted by the Convention permits, after the lapse of one year, the marriage of the " innocent party " in case a divorce has been granted by the courts for unfaithful-

If the civil law can reverse the ordinance of God in one case there can be no reason why it should do so in other cases, and marriage thus ceases to be an ordinance of God, and becomes a mere civil contract.

We are certainly justified in saying that the divorce evil will not be remedied until the Catholic law of marriage be restored ; and there is no authority which can pronounce decisively what the law of marriage is but that of the Catholic Church.

THE WAY OF THE TRANS-GRESSOR.

For some time past there has been a good deal said in regard to an ancient cope which has recently fallen into the hands of J. Pierpont Morgan, who pur- showing themselves more openly active

NOVEMBER 19. 1904.

grapher named Roccioggiani, who had been arrested under suspicion of being connected with the theft, committed suicide in his cell by hanging himself. He left a statement to the effect that he was innocent of the theft, but was cognizant of the real thief. who was a person high up in Italian society.

Simultaneously with Roccioggiani's arrest, Mgr. San Lorell, the Rector of the Cathedral of Ascoli, and some of his assistant clergy, were summoned to give testimony before the Italian courts in regard to the disappearance of the cope, and the vestment was identified as being that which was

under exhibition in South Kensington. The facts in the case were brought to Mr. John Pierpont Morgan's attention, but he appears to have been unwilling at first to give up possession. as he claimed that he had paid for the article in good money. It was determined, therefore, to make an appeal to

the people of Italy to contribute a sufficient sum to pay for the loss which Mr. J. Pierpont Morgan would have to endure for the giving up of his claim against the cope and thus to purchase his interest in the same : but it now an. pears that this gentleman has decided to restore the cope to its owners, the Church of Ascoli, and for this purpose has handed it over to the Italian Consul at London.

We could not suppose that an honor able gentleman like Mr. Morgan would do otherwise than this, once he was satisfied that the cope belonged to the Cathedral, for it is an axiom both in law and morals that " property claims its owner :" or, " res clamat domino. The right of Mr. Morgan to a fair compensation for expenses incurred in recovering the property would be another question, but it appears that he has generously made a donation of these expenses to the Church from which the article was stolen. We hope that the conditions of restitution do not include an agreement that the crime of the thieves shall be covered up. The suicide of the photographer Roccioggiani would probably make the discovery of the whole gang of conspirators more difficult, as an important link in the chain of evidence is thus removed ; but it may be that sufficient evidence could still be found to bring the crime home to the actual perpetrators. Their discovery and punishment are all the more important, as the principal one is said to be high up in Italian society. A culprit high in rank is all the more dangerous on account of the high position he assumes in society, and his exposure is all the more necessary to render him incapable of continuing his iniquitous career. The

fate of Rocciagiani, however, shows how hard is the way of the transgressor.

ITALIAN ANARCHISTS.

The electoral campaign in Italy is being carried on with more than usual vigor. The Anarchists are especially lively on the present occasion. The long continued battle of the Governmentagainst religion has had the effect, which might naturally have been expected, of producing a large crop of these enemies of all order, and they are

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May the days of the new Bishop be long and fruitful, and may every blessing attend him !

FURTHER DELIBERATIONS ON CHURCH UNION.

The question of union of the three denominations which have recently matters stand, with two or three debeen earnestly discussing the practicability and desirability of such union, was once more very seriously discussed at the monthly meeting of superannuated Methodist ministers held in Teronto on November 2ad.

The matter was brought up in a paper A., who argued strongly against the de- of the Church was instituted by Christ that this measure is imperative because A., who argued strongty against the de- of the Chutch may not be of the grossly bad allotment of these are granted at such a rate and on such A few days later an Italian photo- of indignant consternation throughout

aside, the whole plan of redemption becomes a myth and a farce. But even as nominations holding such opposite views, and yet regarding each other as ϵ qually branches of the Christian Church, where is the security that there is such a thing at all as Christian truth ?

ion made by the anti-Catholic mob for St. Paul assures us that the Christian hierarchy or the teaching body the children, the Bisbee Miner explains

possible.'

to the Sisters of Charity in El Paso to

receive these children when delivered

to them by the Governor of Arizona,

Sisters of the New York asylum can

come for them, which will be as soon as

To show the character of the provis-

and to keep them until such time as the

ounded when taken by the distributed ad infinitum in the frenzy of the moment. The action (of the President) is proper and humane." In regard to the work of caring for

destitute children, carried on by the New York Sisters of Charity, he pays this noble tribute :

"The work of the Sisters in caring for these abandoned little ones in New York is one of the most merciful charities known to that kindly word-char ity. The great metropolis furnishe thousands of abandoned little souls whose lives' spirits would go out like the flicker of a candle, but for the tender care of these good women who take them from the doorsteps, and placing them in the comforts of the Orphans Home, serve as parents and friends when paternity and maternity had deserted them.

THE DIVORCE COURT AT WORK.

As a specimen of what is done in the cated to the honor of St. Patrick, the divorce line in the United States first occupant of the See of Armagh courts, the following record from St. and the Apostle of Ireland. paper on Oct. 30th, states that " the Louis is a fair sample. And it is not which had belonged to the Cathedral of

Ascoli in Italy, in the Ecclesiastical On Tuesday, November 8th decrees Province of Beneventum, which was Roosevelt to direct the Governor of of divorce were granted by Judge Wood the native town of Pope Nicholas IV. Arizona, Alexander O, Brodie, to re- to fourteen plaintiffs in one room. cover the children who were taken from | while Judge McDonald granted twentywho presented this magnificent piece of the Sisters of Charity a few weeks ago. seven decrees of the same kind in an ecclesiastical workmanship to the Church of his origin in 1290. It is of French The Governor is to be directed to place adjoining room of the court house. the warrants in the hands of the United This was a total of fifty one in a single manufacture, and is one of the finest States marshal for Arizona for immedi- day. Twenty-five of the plaintiffs were women, and in many instances the that period.

children of the parties were present while the trial for the separation of their parents was going on. St. Louis papers say that in the court-room there all efforts to discover its whereabouts was, surely, an edifying lesson to these recriminations of their parents, and all the disgusting details recited in court, on the strength of which the divorce decrees were asked for.

It is no wonder that when divorces " well known American collector."

chased it from the possessor two years than ever during the present election ago, paying therefor a considerable sum campaign. of money, the amount of which has not

Early in the morning of Nov. 1st a despatch from Milan to the New York A cope is an ecclesiastical vestment, Herald stated that the Anarchists had and it could be easily known at once made a determined effort to set fire to that the one referred to belonged to the Palace of Justice, but the fire was some Catholic church from which it discovered in good time to prevent had been stolen. But the article in serious damage. This escapade was question was easily located, as it was an followed next day by another attempt antique work of art; and as it was deequally desperate to destroy by fire posited by Mr. Morgan in the Victoria the great palace in which the archives and Albert Museum at South Kensing of the State are preserved. This buildton, England, experts who visited the ing contains thousands of documents of museum were easily able to tell where incalculable value. The fire was disit belonged. It is stated that among covered by the proprietor of a cafe others who identified it was Cardinal near by. When the police and firemen Vannutelli who recently visited Armagh arrived, it was found that in both into represent the Pope at the consecrastances the large doors of the palaces tion of the grand new Cathedral which had been soaked in turpentine to make has been built in that city, and dedithem more inflammable, and that sawdust saturated with turpentine had been piled up near the doors, and the whole had been ignited so that the con-The cope was recognized as one flagration might be assured.

> The damage was slight, owing to the prompt action of the men who discovered the fire in each case.

Anarchists are now very open in advocating violence at their meetings and in their newspapers, and it is feared that this betokens many new specimens extant of devotional art of acts of violence in the near future, to surpass in enormity those which have In 1902 the cope was stolen from the already been perpetrated during the

Cathedral of Ascoli while some repairs past few years. The Anarchistic and were being done to the building, and Socialistic press are vieing with each other in the bitterness with which they was all day a crowd of children. It were unsuccessful down to last July, recommend the adoption of violent measures for the propagation and triwhen a letter appeared in an Italian little ones to hear the accusations and journal from Signor Rica, the director umph of their respective principles, and it is to be feared that, as in the of the galleries of Florence, stating past, the new vigor manifested by these that the stolen cope was on exhibition journals will result in deeds of horror at the South Kensington Museum, where it was stated to be the property of a similar to those which have already shocked mankind, and spread a feeling

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Genevs Gay's cr almost i still exit which a highest of years old Swiss vi early far been bo tather, 1 turist, v nothing care of clumsy f gracious fields an

ment' in the f never so with in Neverth her own father a themsel belonge she ven in the g the vill stones, abusive and the muther Wint the and be lage thm with th and be

the whole world against the perpetrators of these atrocious deeds.

The war against religion has pro duced bitter fruit, and though in this country and the United States Socialism and Anarchism have not altogether joined hands in their propagandism they have done so most positively in Europe, and especially in Italy and France, and their organs sound the one note of gross insults and violence against all order and government, whether civil or religious.

There are not wanting signs that, in Italy at least, the time is not far distant when the Conservative forces will unite to put an end to the danger threatened by these enemies of all authority, and when this is the case we fully expect a triumph for the cause of order; but the time has not yet arrived when the Holy Father, Pope Pius X., shall remove the prohibition to Catholics to take part in the election of Deputies to the Italian Chamber. When this will become possible, if possible it should prove to be, we do not doubt the Socialist-Anarchistic combination will be readily overthrown.

MORMONISM IN MEXICO.

The announcement is made from Mexico that the Mormon Bishop Cluff of Salt Lake City has closed a deal in the State of Tabasco, Mexico, whereby he becomes the owner of 340,000 acres of land, on which Mormons are to be settled. Five hundred families, it is said, will settle on this property immediately, as this number are already making arrangements for this purpose, and it is expected that five hundred more will soon follow, the whole forming a nucleus for a large Mormon settlement.

We must say we regret to see Mexico open itself thus to the entry of the Mormons upon its wild lands, without proper provision being made for the total abolition of polygamy among the settlers. The Mexican Republic will soon find itself face to face with a new danger unless it make ample provision for the exclusion of the great evil of polygamy from their country. The history of Mormonism in Utah should give an ample lesson to the people of Mexico concerning the magnitude of the evil they are thus admitting too readily into their country.

LEADING PAPERS BOUGHT THIS LIE

REMARKABLE CANARD THAT APPEARED IN DAILIES OF ALL THE BIG CITIES. From the International Catholic Truth Society.

Brooklyn, N. Y., October 28. On Sunday, July 3, of the present year, a remarkable article appeared in leading newspapers of all the big cities of the United States. It was headed in the Springfield Republican "Supersti-tion in Switzerland;" in the St. Louis Pioneer Press, "Tortured for Super-stition Sake" and "Priests Torture stition Sake" and "Priests Torture Swiss Girl," "Barbarous Treatment of Henrietta Gay by the Catholic Church, etc., in reputable journals of New York, Boston, Chicago, Cincinnati, St. Lonis. Detroit, etc.

At the time of its publication the In-ternational Catholic Truth Society, through its members in various places, questioned its truth, pointing out one or two apparent inaccuracies. How ever, unless authoritative information is at hand denials are unavailing

against positive statements. The International Catholic Truth respondence: Society is now in possession of such in-

THE CATHOLIC RECORD.

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instruction of such children. The losses to the faith will be immense un

less much more is done for our little

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of those touching incidents

of the village mobilized their forces to repel the invasion of the evil spirit and drove her away from the house of God with violence. " Henriette was placed in a prison improvised for her reception, and then the prists began their system of cure Wirst they subjected the print to periods of shervalism, keeping her without food for forty to sixty hours at a time. She was incarcerated in a lonely hut, and from this she was made to crawl on her hands and knees over rough, stony ground to the village church, where she had to kneed for hours at a time in front of the images of the saints. And when she fainted from the effect of this unique cure the two priests who personally superintended the torment, brought her back to conscious-ness by slapping her face harship and basiling her back. After a time she was the officed on a playing the the was the bare-footed on a playing with set was the object of the mockery of the ignorant rusito population, and on arrival as S. Maurice her shoulders. All along the rousd she was the object of the mockery of the ignorant rusito her head and a heavy cross resting on her shoulders. All slong the rousd she was the object of the mockery of the ignorant rusito in the mail to under the back by spaced with an atonished wondering crowd, and the attra sty pand announced that he had sum-momed them sill to sail the acviliant set of the doors of the currh was pasked with an atonished wondering crowd, and the attra sty pand announced that he had sum-momed them sill to selet began the process of exorcising the spirit. The process of exoroism lasted all Saturday evening, all through the long hours of Saturday night and all Sanday morning. For twenty four hours Henrietto iog hours of Saturday night and all Sanday morning. For twenty four hours Henrietto in results on the church, were locked and punc-tary be form of indignity and crulity in the presence of a grinning mob of rusit to abar-ians. The girl was dragged by her hair round and round the church. while the priestiopped of the village mobilized their forces to repe the invasion of the evil spirit and drove he away from the house of God with violence soul, to build up the soul into possession of all the power and beauty of which the Creator has made it capable. " The work of education is the com plement of the work of creation ; the teacher is a co-worker with Almighty God. The vocation of a teacher is To enter upon the work of the divine. teacher without the intention of workwith God, in obedience to the laws ing of God, imbedded in the primordial elements of the life of the child, is pronation and sacrilege. "The life of the soul consists of

intelligence and will ; the more it has of life, the more God-like it is. God is supreme intelligence and will, inasmuch as He grasps in their entirety truth and goodness; the more truth and goodness the soul in its turn takes into its embrace, the higher it is to God-the more vividly does it reflect the image of God.

"Teacher, open the mind of your pupil to truth; draw it nearer to truth ; awaken in it the passion for and as truth, particle after truth ; particle, enters into it, each one glow ing with light, each one bearing life and power, see it taking upon itself the brilliancy of the Divine, and and ceivable form of indizativ and crueity in the presence of a grinning mob of rustic baibar-lans. The girl was dragged by her hair round and round the church, while the prieststopped every few yards to best her on the face and body, proclaiming all the while to the credu-lous congregation that it was not the girl but the evil spirit which he was thrashing. She was beaten with whip, with slicks and with rods. The priests balabored her face with their fists and members of the congregation showered blows on her bady. Her limbs were twisted in their sockst till they threatened to break, and burning candles were held close to her fair skin the throne of the Infinite—the home of truth, the home of the mind.

"Truth is reality, and every reality is divine ; for there is no other reality except God's essence and the things that God's laws have brought into ex istence. Wherever, then, there is real ity, wherever there is truth, turn thither the mind of the child. Teach it the things of earth and the things of the skies ; teach it the things of its collective life of the great humanity of which the mind of your pupil is able to grasp. Above all, hold not back from it the knowledge of Him Who is the plentitude of truth, God Himself.

'How incomplete, how insufficient is the knowledge of the creature without that of the Creator-of the finite with-out that of the infinite? Why limit the range of the eye to the mere ray contemplate the without bidding it planet of light? Why confine the mind to the transient and accidental without leading it to permanent and Since the soul is to be made, eternal ? through the possession of truth, the image and likeness of God, why not show it to God, that it may directly draw into itself the light and beauty His countenance, the power of His

Infinite and Eternal being ? "Yes, teacher, open to the truth the "Sir: As I do not know English well mind of your pupil; and then train her will to love goodness, to embrace it, to cannot well follow all the details of this correspondent writing from Geneva cling to it so steadfastly that no violence on June 20, 1904, and giving as a reof passion can ever turn her from it. Goodness is naught else than sweetness, ase that was decided here in December 1901. The photographs are false.* You may compare the portrait of the the attractiveness of truth, in whatever order of being truth exhibits itself. Evil is the negation of truth-physical young girl with the photograph taken at the clinic, copy of which is in the evil, the negation of truth in the physi cal order; moral evil, the negation hands of Counsellors of State Henri de Tonante. On the 28th of November

of truth in the moral order. religious zeal on the part of the Friar Constantly hold before the eyes of gave place to worldiness and the selfyour pupils the mirror of goodness, that eeking of corporations, if the standard on the case and my conclusion that the young girl was suffering from hysteria ughts, her affections, her acts be of holiness was lowered for both modeled upon the divine ideal. Conpriests and people, it was due to that strange law which dooms to decay even stantly tell her of the loveliness of vir najor have been published in the Gazette du Valais' and 'L'Ami du tue, of the happiness that comes from it. Spare no effort to awaken within her soul the echo of God's voice—conthe best organization of men when it continues indefinitely without moles-Peuple,' of December, 1901. My article received the approval of the tation, criticism, or competitive stimuscientific press. I have nothing to add science. Strengthen her conscience by lus.-The Casket. argument, strengthen it by persuasio to the article, except to say that it was confirmed by subsequent developments. and example. It is religion, the ap-peal to the Lord of righteousness, that Henriette Gay had a serious attack the day after her admission into the clinic tells what righteousness means, and ANOTHER INSTANCE OF THE POPE'S KIND and a psychic treatment, joined to good what are the supreme reasons inducing Let religion nourishment, completely cured her in two months. She has never left the clinic since her arrival here. She is us to tread its pathway. so dominate the class room that its pre cepts and practices permeate the child's soul, as the air she breathes permeates which show the kind heartedness of Pope Pius X. has just been recorded by the Italian press. A boy of some the most happy of young women, enjoy-ing perfect health, together with the body, and becomes in her a very by nature, throbbing with every throb of ten years of age, then son of Francesco Laviosa, Technical Inspector of Naviм. her heart, thinking with every thought Conseilleur d'Etat, to accept my of her mind. Only religion ingrained into her very being, will enable your pupil to hold herself through life firm gation in Lago di Garda, conceived the idea of writing to the Holy Father, without the knowledge of his The following categorical questions were put to the director of St. Ann's clinic and your readers will see how they accord with the Curtis Brown corin the pathway of duty, however fierce letter from the Pope. It was couched

the storm she may encounter. "Schools and colleges where the mind solely is cared for cannot suffice for the education of the children of the

that the martyr and the saint are born members of the same body, it also follows that all participate in one an-other's prayers and good works. But of the perfunctory and superficial relig ous instruction which is usually vouch safed by parent or priest outside the this means a communication between the various members. Hence a com-"We cannot but look with alarm on the future of religion in America, when munication between the saints, the souls in purgatory, members of the Church Suffering, and ourselves, memwe recall what a large fraction of chil-dren excluded from Catholic schools, bers of the Church Militant. and how little is done for the religious

> FATHER TOM BURKE AND THE ORPHANS. ULDUS !

ferent states, is quite clear. All being

MORTALLY ILL HE LEFT HIS BED TO PLEAD THEIR CAUSE.

Rov. L. C. P. Fox. O. M. I., in Donahoe's for November. I have been removed from Ireland

lived very largely of a strong inherited faith, nor were they heretofore exposed and was living in London, and Father Burke had been invited to preach both to the perils which now confront them. Conditions and circumstances are in the morning and the evening. There were hundreds of Dominican Fathers altered; our plans and methods of work must be altered accordingly. If in the present from all parts of the world, and past we labored for children and youth, clergy, regular and secular, were we must in the future labor for them also present in great numbers. When I saw Father Tom entering into the pulpit with energy and zeal increased a hun As never before we must exhardly recognized him. His voice was at first so weak that it was scarcely Catholic schools and colleges. The hope of the Catholic Church in Amer-The audible, but after a while he revived and continued until the end in some-what of his old style of eloquence. When the Mass was over we were all requested to go into the yard outside to photographed. The Dominicans Bishop Brent, the head of the Prowere arranged on one side, and all the other clergy were facing them. estant Church in Manila, discussing a photographer being some time arranging his machine I crossed the space between recent number of The Spirit of Missions the religious conditions in the Philip pine Islands, pays the following tribute to the early Catholic missionaries : That measure of Christian belief and the two bodies of the clergy to speak to my old friend. It was for the last time. First of all he said to me : "To think that we should meet here in this great practice which the mass of the Filipino people enjoy to day is the fruit of the Babylon." I then asked him how he was, and he replied that he was just abors of the Spanish Friars and of the And not only their belief but dying on his feet, and he begged me to pray for him. I was not present at his evening discourse, but I was told that also their rather remarkable (for Malay people, however defective in its relative aspect) civilization. The motif of Spanish colonization in the days of his voice seemed a little stronger than it had been at the High Mass in the Magellanes was religious first, com-On the following day he re mercial afterward. It is not inaccur tarned to Dublin and went straight out ate, therefore, to say that the Spanish inaugurated a mission rather than a colony when the standard of Castile was floated over the "Pearl of the Option" to Tallaght, the novitiate of the Domin icans. He retired to his bed and was very ill, suffering intensely from cancer in the stomach. Two days later while he was still in bed a deputation came It would be beside the question to out from Dublin to see him. A po preacher had promised to plead the discuss here the historical progress of Latin Christianity among the Filipinos. In brief, it may be said that the Friars came just in time to save the archipelage from the domination of Islam, Mindana and the adjacent islands of the south excepted ; and that by the Christian creed they gave a strangely diversified group of peoples, without a literature.

cause of some orphans, but from one cause or another had failed to keep his word. Whom else should they ask but Father Burke? To whom else should they appeal but to him who had so often and so eloquently pleaded for the widow and the orphan? They found him in bed, it is true, but they were not aware how ill he really was. He political cohesion, either then or now, the one unifying force they have ever could not refuse them, so he got up, dressed himself, and returned to Dub lin with then. After that had. Had modern Christianity, with its back to Tallaght and to his bed there. strife of creeds, broken loose on the Filipinos at the first, there would have Within a few hours his Master came to been chaos where the undivided Church wrought unity. If in the course of time call him.

AN ALTAR BOY MAYOR,

AN EXAMPLE FOR YOUTH WHO FELL THAT THEY ARE "TOO BIG" OR "TOO THEY ARE OLD."

From the Iowa Catholic Messenger. Young America, even of the Catholic persuasion, is apt to be a trifle shy of appearing in a role of apparent subor-dination. This is due to the lack of reverence which is one of the great curses of modern society. Parental authority is irksome and soon fails be recognized, and that of the teach soon fails to meets the same fate. It is refreshing to come across occasionally an instance where a young man rises superior to the evils of the day in this regard, and Maryland furnishes the instance. despatch says that John A. Garrett, the youngest man in Maryland ever to hold such an office, was elected this year Mayor of the town of Glen Echo. He had just passed the legal age of voting, father, a request for an audience. The boy's father in due course received a and so high did he stand in the estima tion of his fellow citizens that his nomination was unopposed and his election was effected by unanimous vote. Mayor Garrett is now, as he has been for ten

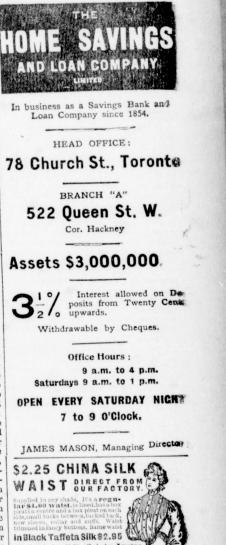
School Trustees of Glen Echo, to which office he was appointed when nineteen At the same time he was made deputy clerk of the County Commissioners. Our Western boys who are ashamed act as altar boys because they are too big " or " too old " when they have just reached their teens, ought to take to heart the example of the altar boy Mayor of Glen Echo. Let them be slow to give up for fear of ridicule their place of honor within the sanctuary.

MISSION WORK IN SCOTLAND.

Here is the sort of work that Father Power, S. J., is doing in the streets among the outcasts of the slums in Edinburgh, as told by a Scotch (non-Catholic) paper, the People's Journal : "He tells them of our sins, denounces their drunken habits, brings moisture to many eyes as he carries them back their childhood's days, when each felt pure and good. He shows them how to make their peace with their Creator, and then comes the most astounding thing of all. 'Let us now say our night prayers,' concludes Father Power. Nearly every head is bared. In a loud tone the good Father begins the 'Our Father,' and lips too often giving outlet to foul blasphemies ently repeat the Lord's Prayer, mies rever Hail Mary, and the 'Creed.' Sincere? you ask. Yes, for the time being, as sincere as when they lisped their prayers at their mother's knees."

Evidently the people even in the lowest social strata are still ready to hear the Gospel gladly when it is presented to them in the genuine spirit.—New York Freeman's Journal.

Always have a good book at hand to be read in odd moments. It is astonish-ing the amount of solid reading that can be accomplished by the systematic use of fragments of time.



formation, and although considerabl time has elapsed the wide publicity given by the newspapers of standing all over the land to this correspondence, copyrighted by Curtis Brown, demands the publication of the real facts. When these are known, let us hope that the daily press of the United States will hesitate in future to print without verification a "correspondence" so filled with statements derogatory to the Catholic Church.

THE LIE.

Many of our readers will recall the Many of our readers will redar the article in question, for those who do not let us quote it in part, again re-minding that the article appeared in newspapers of the highest standing. We will quote from the Springfield Republican :

SUPERSTITION IN SWITZERLAND, PRIESTS MALTREAT A GIRL

PRUSSIS MALTREAT A GREE
 To Exercise a Devil. She Was Imprisoned, Shyreed, Forced to Walk Barefoot
 With a Cross on Har Shoulders and a Crown of Thorns on Her Head.

The Roman Catholic Archbishop Panishee the Priests. (Copyright, 1904, by Cartis Brown.

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What is the age of Henriette Gay ? nswer-Am not certain, but believe she is it twenty years old. Has she been, as described by the Spring-"Republican," etc., different in manners, ivalion, etc., from her brothers and

"S. BOURBAN,

After much labor and delay the In-

ternational Truth Society is able to

present to your readers the following

We are informed by Professor Swindi-

nann, of the Priest's Seminary in Lu-

erne, that he has received word from

the Right Rev. Abbot of St. Maurice

Bishop of Bethlehem, that while the usual exorcism of the Church was read

over the young woman at her request, every other circumstance, cruel and

painful, contained in the article is ab

solutely false. All reports about ill-treatment of the sick person are malici-

light upon the case, written as it is by the director of the clinic of St. Ann, at

Chief of Department of Public Instruc-tion at Sion and one of the State Coun-

markable piece of news a version of

1901, I went to Fins Haut to observe

onfidence of the Sisters. Deign,

"Director of Clinic of St. Ann.

sentiments of highest esteem, etc.,

case of Henriette Gay. My report

Maurice to Mr. Hepry Bioley.

The following letter will throw

statement :

ous inventions.

sellors

contraction, each transmission of the second secon

with her photograph, which are treated cruelly by 4. Is it true that she was treated cruelly by her parents and the population? Λ —Absolutely false. 5 Are there two priests at Fins-Haut (as stated in the article), and is the picture of Father Pallet a true picture? Λ —There is but one priest, and his name is "Dasiliet, and the picture in the American paper bests no likeness to him 6. Was the exorcism performed? Λ —Pes.

A. - Yes. To disk host affect the slightest corporal pain during pair with the slightest corporal pain a pair of the sticle is apparent from the fact that is asy that she traveled sixty miles to S. Maurice. Now, the distance to St. Maurice from Fine-Haut is 14 kilo, about ten Evally miles.

taglish miles. 8. Was any priest suspended by the Bishop a account of this affair ? A - No.

A \sim No. 9. Where is Henrichte Gay at present? A. She is at the Clinic of Sh. Ann, where she has remained in the capacity of a domestic, Permit me to add that the population of Fina-Haut is in rather easy circumstances has a reputation for in ciligence, is a charming place and is much frequented by tourists.

its portents—what is to happen as the result of the lack of moral training in schools and colleges frequented by the schools and colleges frequented by the multitude of its children? They who give thought to the problem are affrighted; and well they may be. Remedies are proposed; but the sole remedy that is effective is feared and shunned—the inculcation of religion in schools and colleges. Moral training, it is admitted, should be sought; but it must be such that religion he not it must be such that religion be not evoked to define and enforce its teach

ings. Bat morality without God is void of force, as it is void of sanction. "The peril of the age, the peril of America, is secularism in schools and colleges. I signalize the peril; how it is to be removed, the people of the land will some day declare when the harsh lesson of facts will have forced

them to realize the gravity of the situation. "To Catholics I can speak with special insistence of the necessity of religion in education. With Catholics

The service and the service of the s

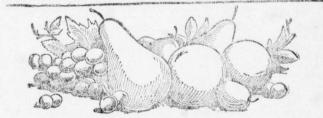
in genial terms. His Holiness stated that he was delighted with the boy's letter, that he blessed the writer with for the education of the children, the home and the Sunday school do not supply the moral training refused to them in schools and colleges. The problem facing the country is awful in its portents—what is to happen as the country is ducated to be the school training training the school training trai themselves the Holy Father chatter with them for half an hour, question-ing the boy is to his education, ten-dering to him a splendid medal and imparting the apostolic benediction to him and all his relatives. The father was then shown through the princi-pal apartments of the Vatican. When When he returned home he assured all whom he met that "nobody ever met such a kind man as Pope Pius X." The incident is an interesting reflection of the Pope's regard for the young and for folk in the humblest ranks of life.

THE COMMUNION OF SAINTS-A BEAUTIFUL DOCTRINE.

In the ninth article of the Apostles Creed, the Communion of Saints, we find a most beautiful and consoling portion of the doctrines of the Church. For its better understanding and most thorough appreciation one must bear in mind the character of God's Church.

and the second second

Garrett is chairman of the Board of



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Baored Heart Review. LIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CCCXXVII.

to maintain.

his "culpables.

his elder brother's renunciations, was the authentic heir by Spanish law, Dr.

Dollinger views the Bourbons, harmful to France, as having been a principle

of new life to Spain. Innocent XIII. (1721 1724) is de-scribed by Herzog-Plitt as "a peace-

I by no means agree with his Holiness here, but he had the sympathy of thou-

sands of the most strenuous disciples of

CHARLES C. STARBUCK.

FIVE-MINUTES SERMON.

"HE WAS SUBJECT TO THEM."

the three Innocents whom he claim

John Knox.

same.

We have seen how, under the super-interdence of our friend of the Springfield Republican, thirteen funeral pyres had been set up on Boston Common, for the due execution of Protestant sever the due execution of Protestant sever-ity on the thirteen "culpable Inno-cents." Two of the illustrious culprits have, by sentence of the Holy Office of New England Poritanism, under the Rev. James B. Dunn, D. D., as Grand Inxuisitor, been "relaxed" to the secular arm of Governor Bates, namely, Innocent IV, and Innocent VIII. How Innocent IV. and Innocent VII. How ever, our Holy Office aforesaid, having serionsly pondered the representations of our great Protestant authority, Her zog-Pitt, which combines the jurisdic-tion of the Lutherans and the Reformed.

tion of the Lutherans and the Reformed. and therefore cannot be contradicted with impunity, has found itself com-pelled to order the release of Innocent I., II., III., V., VI. and VII. The will, no doubt, has been good, but the supreme tribunal has proved refractory. Six stakes of the thirteen, therefore, have already had to be taken up again. This week's session of the Holy Office aforesaid has to pass upon the five re-

aforesaid has to pass upon the five remaining Innocents.

Innocent IX. (1501) reigned two months, not long enough to do much good or harm. Herzog-Plitt knows good of narm. Herzogrint be his strenuous Spanish policy, which was probably already distasteful to St. probably already distasterm to be. Philip Neri, who seems early to have divined that the time had come for being friendly to France, and for ab-solving Henry of Navarre. However, we cannot execute a man because he is fore I think I am entitled to call for a deletion of the note of "calpable,"

deletion of the note of "culture, from the name of Innocent IX. Innocent X. (1644-1665) was, of course, intensely disliked by the Jan-senists, who doubtless entertained very uncomfortable (or shall I say comfortuncomfortable (or shall I say confort able?) forebodings as to his future des-tiny. Yet we cannot well give over to severities of New England ecclesiasti-cal justice on the ground that His Holl-ness preferred Molinism to Jansenism, or, to use our Protestant vocabulary, Arminianism to Calvinism. Our Meth odist brethren would rise in insurrecodist brethren would rise it. and as-tion against such a verdict, and as-suredly our Methodist governor would and the again it. He He never consent to carry it out. He would as soon think of anathematizing John Wesley.

loving but energetic personality." That he too did not always hit it off with the Jesuits is hardly a reason why Protestants should condemn him. His preference of the Stuarts to the John Wesley. Personally, as a Calvinist, or cer-tainly anything but an Arminian, and as a profound admirer of Port Royal, I must own to disliking Innocent X. very Guelphs, of course, was the most natural and innocent thing in the world. must own to disliking innocent A. very cordially. But judgments on character must not be guided by theological lean ings. If Protestants have a right to give a benignant interpretation to Augustinianism (and even Calvinists hardly refuse to speak of St. John Cassian) certainly Rome can not well be consured for recoiling from the stern system of the Bishop of Ypres, whose personal standing in the Church, more over, she seems to have left unimpugned. The furtive casting of his body out of his cathedral was no act of hers. Nor is she responsible for the too frequent vexations endured by his admirers in Nor is

France. We must therefore acquit this Pope Andover, Mass. on the theological score.

The imputations against Innocent X and Donna Olympia are treated by Ranke and by Herzog Plitt with complete contempt, as undoubtedly they would be by this correspondent. No note of cupability, therefore, rests upon the person of this Pope. We can not deny, however, that In-

those following His baptism by John, although each of these periods was plentifully interspersed with episodes characteristic of the other. Needless to say, the disobedience we speak of was merely apparent, and relative to the undue pretensions of earthly auth-ority. In itself it was the highest, the most intelligent, and the most costing form of obedience ; it was obedience to that Divine authority of Conscience his memory to the fire. The list of sixty-five propositions of false morality, contained in his celebrated decrees Sanctissimus Dominus noster (the 26th being his condemnation of frivolous excuses for false swearing), is found alike in Jesuit and non-Jesuit treat-ises, as something which no Catholic is to maintain. Herzog-Plitt sums up its description

that Divine authority of Conscience from which, solely, all other obedience gets its moral value and so is distin-Herzog-Pritt sums up to description of Innocent XI. by presenting him as "one of the most ideal forms of the papal annals, a man who maintained the rights of the Church with energy, tem guished from mere servility or prudent concession from self-interested motives It was the obedience of countles rights of the church with energy, sem perance, and dignity, a purified soul, a character pursuing comprehensive plans, lofty aims, by honorable means." We know that his canonization has been proposed and it is to be hoped that it will be achieved. It was the obscience of countries apostles, prophets, martyrs, and con-fessors, who have chosen "to obey God rather than men," who, just because they were so truly and intelligently obedient to human authority, under-stood its precise limits, and knew when to withstand its false pretensions. I hardly suppose that the correspond-ent will include this Innocent among to withstand its false pretensions.

"A fault on the right side" is the defence alleged in favor of those whose Innocent XII. (1691-1700) is described by Herzog-Plitt as having in every thing taken Innocent XI. as his model detence alleged in lavor of tools whose eagerness for the rights of authority makes them deaf to all suggestions of its limits; who seek a short-sighted remedy for the long-standing evil of licence in an overdose of its antidote. thing taken Innocent XI. as his model, and although perhaps not quite as great a man, yet, besides his piety and virtue, he was distinguished by a peculiar geniality of character. The humbler classes gave to him the title "Father of the Poor," and sometimes on his re-turn to Rome from an absence would near out in the mark him asy. licence in an overdose of its antidote. Nor do they understand that such over-dosing in the past is responsible for the existing reaction. Credulity is often preferred to scepticism by a pre-cisely similar fallacy. Yet what is more evident than that credulity, in the part of the hore of whith the part of turn to Rome from an absence would pour out in thousands to meet him sev-eral miles away and conduct him back in loving triumph to the city. His partial condemnation of Fenelon's Maximes des Saints has not brought any giving the honors of faith to what is not of faith, insidiously saps the very foundations of faith and prepares the way for wholesale negation? So, too, the obedience that exceeds the rights Maximes des shifts has not of ore the any reproach on his memory for, besides that it carefully guards the Arch-bishop's personal dignity, even Dr. Dollinger holds that here Fenelon was in the wrong and Bossuet in the right. of authority is a bastard obedience, inspired by some other motive or prin-ciple than the only right one; and, be Herzog-Plitt, it is true, although atcause it falsifies the true relation be tween subject and ruler, it thereby im tributing only pure motives to inno-cent XII., says that he brought on cent XII., says that he brought on Europe years of war by advising the childless Charles II. of Spain to make his elder sister's grandson, Philip of Anjou, his heir. From what the hisperils the foundation of law and order, and paves the way for absolutism on one side and anarchy on the other.

From the first period of our Saviour's life we learn the rights, from the Anjou, his heir. From what the his-torians tell us, we may presume that the War of the Spanish Succession would have ensued anyhow. Dollinger, little as he loves France or Rome, holds cond, the limits of human authority He who for thirty years was subject to Joseph and Mary at Nazareth died on the Cross as a Rebel and an Outlaw, and that Innocent's counsel was a great benefit to Spain, for besides that the great "numbered with the transgresswas Duke of Anjou. after his father's and

If the details of the "hidden life ' If the details of the "hidden life are few, they are certainly significant in the testimony they bear to our Saviour's reverence for use and wont, for law and custom; to His desire to "fulfil all justice," even where exemption might have been reasonably claimed. It is only the apocryphal gospels that paint His early years, in the Docetan interest, as gaudy with portents and marvels, as gaugy with instances of precocity and wayward-ness. The faith of the canonical Evangelists was not thus ashamed of the Word made Flesh, of Him Who grew as really in wisdom and grace as He grew in stature, Who, as He was true and perfect man, was also true Babe and true Boy, nor shrank from the virgin's womb and the lowly pro-Let our friend, therefore, carry off the three Innocents whom he claims as the captives of his sword and of his bow, and leave us our ten, and here-after forbear to talk about "the cul-pable Innocents," or "the unapostolic Pauls," or "the reprehensible Cle-ments," or "the undesirable Bene-dicts," for whichever list we take, the result is morally sure to be about the same. cesses through which we are made and fashioned by the Divine hands. And if it was fitting that He, Who should later command the winds and the seas, and bend nature to His service beyond the wont of man, should thus, for the greater part of His mortal life, be sub ject to nature's laws, so was it becom-ing that He, Who in the moral order was to rise above all human law at the bidding of Conscience and to set at defiance every other will than the Divine, should teach us, through long Divine, should teach us, through long years of example, the rights, even as afterwards He was to teach us the limits of human authority. For all human authority, even the highest and Extremes are, as a rule, created and most sacred, has got its limits of quality sustained by counter - extremes. Licence is bound to provoke some aggression on liberty; absolutism is and extension; to God and God alone could submission, pure and simple, be rendered without any duties of con-

We can not deny, however, that In-nocent X. was very censurably obse-quions to the control of his overbearing and avaricious sister-in law. Yet this fault, witnessing to a sad lack in strength of character (especially in his advancing age, is far from putting this John XXIII., or an Alexander VI. We must own him as "culpably weak," but not as "culpable" simpli-citor. And for this unhappy weakness Catholics believe that Glovanni Pam usually answerable for anarchy. When sideration and reserve. He Who respected the lawful adjurabloom of her years, when a husband might loom up on the horizon, far would tion of the High Priest, and spoke when so commanded, could not, in speaking, it be from me to choose for her in a matter of such personal importance. speak other than the truth, or yield to the accusation of blasphemy, or to the Yet I might give advice, and I hope I would do it tactfully, for much pre-matrimonial counsel defeats its own terrors of that certain excommunication which He became "a Stranger to His brethren and a n alien unto His ends, confirms hesitation, and absolute ly sends girls and men the opposite way from which the counsellor warned them. mother's children." But, preceding the bitter baptism of government, then obvicusly it was better that one man should die than Only on a solid foundation of true love and real respect can she or can he that most costing obedience, to which, that the whole people should perish before men, the name, the shame, and hope to build an edifice which will last better that the monarch should be shorn of his head than the entire all the penalties of disobedience were They must choose for themselves. I would like to see my daughter marry attached, there were long years of the quieter and sweeter obedience under Joseph and Mary at Nazareth-years Thus, those nation be guillotined. a man whose mother had early trained him in unselfishness at home. I would prefer a man who had as a boy lived who govern by the sword alone, sooner when to " increase in favor with God or later perish by the sword. Liberty is to the soul what air is to the body; it is the essential condition was at the same time to increase in with sisters, two older and three younger perhaps, and waited on them favor with men. Once only, as it were of our spiritual life and of the develop-ment of our character and personality. by a foreshadowing of future trouble, is the steady flow of those peaceful days all, and who had been their escort companion and friend. He who brought us the true doctrine of broken by a momentary ripple, designed The most charming man in the whole almost to reveal to us the common secret of the present calm and of the the common life brought therewith the true docworld is the man who appreciates a trine of liberty. Liberty differs from licence in its respect for law, for authority, for obedience; it woman's need of small courtesies, who coming storm. For as in nature it is the same force of gravitation that raises and stills the waves, so it is the licence never in any circumstances finds fault or interferes in what is beyond his province, who keeps to his own side of differs from servitude in its recognition of the limits of all authorits same understanding of the notion of authority — its rights and its limitsthe line in home management, and does ity, save that of Conscience, in its sense of the inalienable rights of pernot prowl around where he is not wanted. A polite, considerate, patient that makes the just man as firm in his disobedience as in his obedience. conality. The law is for man, not man gentleman makes an ideal every-day for the law ; it is a means, not an end. Liberty uses this means and transcends The statement that, on His return to ort of a husband. Nazareth, our Lord was subject to His If my daughter is wise she will not it; licence disregards it and falls below it. Only through due respect for the letter can we come to understand the parents indicates, on the part of the pin her faith to a man who has no reverence for God, nor belief in the Evangelist, a consciousness that He has just been recording an instance of Heavenly Father. A man who has no definite religious principles, no conspirit; only when we have appropriated seeming insubordination, and desires to and mastered all that tradition can correct any false inference that might be drawn from it. Undoubtedly, as victions, who is disposed to ignore th offer us in the way of guidance can we claims of the Church and of the safely go forth as pioneers on our own narrated, the conduct of the Boy Jesus Saviour, may be otherwise amiable, but he will not have ballast enough for in thus remaining behind in Jerusalem initiative. To despise the profered help of law, authority, and tradition is to mistake feebleness for power, and eccentricity without a word of warning to His parents, was not accordant with the general ideals of childlike obedience, the crises of life. A profane or in-temperate man should be avoided by the girl who is asked to put herself in the for personality; it is to forget that, in nor, plainly, with His own accustomary habits of affectionate and dutiful conkeeping of another. A man should be of knightly purity and stainless honor when he seeks the hand of a pure order of genesis, the more comm must precede the more special and individual characteristics and qualifica-tions. On the other hand, the service LIQUOB AND TOBACCO HABITS maiden. treat authority as an end in itself and not as an instrument of life, nor as essentially subordinate to the develop-A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession I standing and personal integrity permitted By Prayer and Almsdeeds. ment of personality; they view society as a brainless, soulless "leviathan," not as a communion of free intelliy; Bir W. R. Meredith, Chief Justice. Hon. G. W. Ross. Premier of Ontario. Rev. John Potts, D. D., Victoria College Rev. William Caven, D. D., Knox College. Rev. Father Teefy, President of St. Michael College. Teropto. avail ? gences.

sideration, as Mary's words indicate: "Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing." His answer sought Thee sorrowing." His answer shows us clearly that here we have an episode, characteristic of the second period of His life, breaking in upon the first: "Why did you seek Me? Did you not know that I must be about My Father's business?" — as though He would say: Did you not know that nothing could draw Me aside from the beaten tracks of use and wont. of law beaten tracks of use and wont, of law and order, except some special behest of Him Who is above, because He is the source of all law and order. It was then one and the same Divine Will that made Him obedient to them and dis obedient, that recognized their auth-ority within its limits, and disregarded it outside its limits; that separated Him from them to their sorrow and perplexity, and re-united Him to them

Later, the same stern voice of duty was to call Him away permanently from the level and easy track to the steep and rugged path that sloped up to Cal-vary; from the quiet workshop of Joseph, from the peaceful rhythm of domestic, social and religious observances, honored and loved and obeyed as ances, honored and loved and loved and object as the Divine Will, to the business of His Heavenly Father, to the purging, de-stroying, and re-building of the violated Temple, to the resistance of lawless authority in the interests of lawful authority; to that disobedience to man which was obedience to God — obedience unto death, even the death of the Cross. — The Soul's Orbit, or Man's Journey to God.

THE HOUR OF THE ABSENT LOVED ONES.

BY W. TH. BENEDICT PARKER, M. D., OBLATE O. S. B.

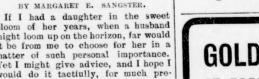
There is an hour, just after sunset, when all nature seems to be preparing for rest-when the heavens are telling in the rich colorings of the dying day the story of the great Light whic never wanes! We watch the majesty o all this, and realize the swiftness with which our lives are ending. Then, oh then, the loved ones, absent from us, come into affectionate remembrance; and those too, whom we have loved and lost awhile, who rest in the Peace of God, invoke our loving hopes and earnest prayers. Then let us, in this sacred twilight, repeat for the living the following prayer:

"O God, merciful and gracious, Who art everywhere present, let Thy loving mercy and compassion descend upon the heads of Thy servants now absent from us, especially---. Dep holy angels to guard their Depute Thy persons may They holy Spirit guide their souls; Thy providence minister to their necessities; let Thy blessing be upon them night and day. Sanctify them in their bodies, souls and spirits; keep them unblameable to the coming of the Lord home and when them and me to Lord Jesus; and make them and us to dwell with Thee forever in the light of Thy countenance and in Thy glory. For Jesus' sake. Amen,"

Then, for those who rest in Christ Then, for those who rest in Christ, let us recite the De Profundis (the 129th psalm) or the following prayer : "Remember also, O Lord, thy ser-vants, our beloved—and all those we love and those for whom we ought to pray, who have preceded us with the seal of Christ, the Sign of Faith, and in the sleep of peace. To them, and to all who rest in Christ, grant, we be-seech Thee a place of refreshment, of light, and of peace, through the same light, and of peace, through the same

Christ our Lord.

THE IDEAL HUSBAND.



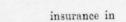


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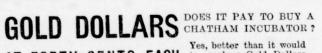
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CH T life effor the ence the imp ofte nizi the Sch A mon do bec lead sho son rov firs so tha sel Ma by ov da to in ter gi th in ea

Catholics believe that Giovanni Pam fili has long since endured a discipline far beyond all the severities which earthly tribunals can adjudge.

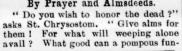
Nevertheless, if our friend insists on adding Innocent X. to the other two over whom he already claims jurdical control, we need not be much co icerned, for three out of thirteen will never authorize a man to speak of "the cul-pable Innocents." If he should try to stigmatize any one of the three remain-ing Innocents as "culpable" he would suredly put himself down among the

incurables. Next comes Innocent the XI., Bene-Next comes Innocent from 1676 to dict Odescalchi, reigning from 1676 to 1689. He was a man of profound piety, and of the most rigorous purity morals. The tension of years between him and the Jesuits seems largely to have rested on his opinion that the Society, although corporately blame-less in her ethical teaching, had been unduly remiss in allowing some of her undaily remiss in anowing some of her theologians too many vagaries of opin-ion—a fault, says Count von Hoens-breech himself, springing out of an ex-cess of charitable presumption, that allows subjective innocence too wide a scope of variance from objective truth. My college of Oberlin, although of a standard of morals, sometimes carried the doctrine of " intention " to a length which might well have brought on her the animadversions of an Innocent the XI. Her present entangle ment in the practical morals of John D. Rockefeller and the Standard Oil Company I remit to the judgment of Miss Ida M. Tarbell. I do not think it has anything to do with the doctrine of intention.

The Jesuits, much to their credit, do not seem to have allowed this Pope's coolness towards them to restrain them from choosing the General Gonzalez, who was much of Innocent's way of thinking. They also decidedly sup-ported Gonzalez in the General Con-gregation pro re nata. Yet theological and political inclinations kept him and them apart to a degree which has undoubtedly obscured his real eminence. His abhorrence of Lewis XIV.'s treatment of the Huguenots, I take it, will hardly induce us to give ove; him or

From the obedience of our Lord we can learn the truth as to law and auth ority on the one side, as to life and liberty on the other.

College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London. was obedient from first to last, He from the crib to the Cross. Yet we may, under another aspect, divide His Dr. McTaggart's vegetable remedies for the ilquor and tobacco habits are healthful, safe, inexpensive home treatments No hypodermic injections; no publicity; no loss of time from business, sad a certainty of cure. Consulta-tion or correspondence invited life, roughly, into periods of obedience and disobedience, the former compris ing the years preceding, the latter,





AT FORTY CENTS EACH Yes, better than it would to purchase Gold Dollars at forty cents each.

You can get one of the CHATHAM 100 EGG INCUBA FORS with BROODER to match for \$10.00 in 1905; \$10.00 in 1906 and \$11.00 in 1907, without interest. These machines will hatch and take care of as many chickens as ten hens. Ten hens will hay sufficient eggs during the time that it takes to hatch and brood their chickens to pay each yearly payment on Incubator and Brooder. Making a moderate estimate of the number of times that the above machine may be used, each year, as four, you have forty dollars as the earnings, over and above what you would get from the old way, take off ten dollars which is the yearly payment for machine, and you will have left thirty dollars earned on the expenditure of ten—which is gold dollars at twenty-five cents instead of forty cents each. This is only one of the many cases of profit attainable from the use of the CHATHAM INCUBATOR. Head quarters for this district

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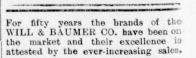
eral and vain display achieve? Rather be intent with all your might to assist the departed soil by almsdeeds, prayer and holy Masses. Let mourners weep and show their grief: let them find

consolation in tears; but let them not forget to come, with still greater zeal, to the aid of the departed, by the Holy Sacrifice, by prayer and alms-deeds."

Bickle's Anti-Consumptive Syrup is the re-sult of expert chemical experiments, under-taken to discover a preventive of inflammation of the luncation and consumption, by destroying the world but develop these discesses, and fill the world with pitiable subjects hopelessly stricken. The use of this Syrup will prevent the dire consequences of neglected coids. A trial, which costs only 25 cents, will convince you that this is correct.

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CHATS WITH YOUNG MEN.

You buckle down

As does the man

Who understands That those who wait,

And yet You must not let

With folded hands,

The good I hold

For every spirit Strong and bold,

Roche.

Expecting me To serve his inactivity

I serve the active mind, The seeing eye, The ready hand

That grasps me passing by, And takes from me

Work on, Good hands, good heart, And some day you will see-Out of your effort rising-

Some Helpful Thoughts,

Opportunity. --WILLIAM J. LAMPTON.

Wants to be Lifted up.

at the top sits down and waits for the

Some Helpful Thoughts, God sees better than man sees and he sets a higher value upon character and a clean conscience, His own king-dom and righteousness. These are the absolute and eternal, the gifts to be sought above all others. — Rev. S. O. Boche

Many a man who knows there is room

To win your crown, And work with head

And heart and hands,

Expecting some reward from fate-Or luck, to call it so-

Sit always in the 'way back row.

Me get away when I show up.

The golden cup Is not for him who stands

The realization of a great purpose in life is always the inspiration to earnest effort. The weak become strong and the diffident bold under such an influence, and every age in the history of the world has witnessed its great heroes impelled to noble, self-sacrificing and often most hazardous deeds by recog-nizing the divine call to service for their fellow-men. — Rev. John M. Schick.

A Fatal Habit.

A fratal Habit. A great many people seem to have a mortal dread of deciding things. They do not dare to take the responsibility, because they do not know what it may lead to. They are afraid that if they should decide upon one thing to-day, something better may come up to-morsomething better may come up to-mor-row, and cause them to regret their first decision. These habitual waverers so completely lose their self-confidence that they do not dare to trust them-selves to decide anything of importance. Many of them ruin naturally fine minds by nursing the fatal habit of indecision. =0.9 M bardon in Success -O. S. Marden in Success.

Nerve Force as Working Capital,

Nerve Force as Working Capital. The man who hunts yesterday's hare over again or who dwells upon yester-day's letter or who suffers his thoughts to linger upon the more effective manner in which it might have been possible to in which it might have been possible to terminate last week's interview is giving his substance in exchange for that which is naught. He is squander-ing his nerve cells in a fashion which can yield him no return and which not only by so much diminishes his power of using them fruitfully in other direc-tions, but also, in all probability, con-verts some portion of the waste into material of a more or less toxic char-acter. A man's brain cells are not

How little heed is given to the power of thought in character building ! acter. A man's brain cells are not only money but capital, and it iust as sible to dissipate them foolishly as to use them in the work of building up a career.—London Lancet.

this is a duty, and that we sin in not doing so." Sir John Lubbock has said: "I can not, however, but think that the world would be better and brighter

the world would be better and brighter if our teachers would dwell on the duty and happiness as well as on the happi-ness and duty: for we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others." others."-Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY The Scourging at the Pillar.

BY LOUISA EMILY DOBREE.

A FAILURE. As Mrs. Jervis sat in her little back room in one of the poorest parts of Lon-don, she often let her thoughts wander back to the days of her youth, instinctively contrasting past and present. As the only child of a well-to-do Hampshire farmer she had been brought up in comfort and had led a free, happy life. At the village school she had been taught the three Rs, and by the aid of keen observation and a genuine love of Nature in all her moods she had taught herself a great deal about natural history and botany. Every season brought with it fresh sources of interest

brought with it fresh sources of interest or enjoyment, and unfettered as a young colt she lived in the open air as much as possible, strong, healthy and happy. In the spring the sheep-shearing was a great function. Forty or fifty men, headed by their captain, came and worked hard for three days, and there was a big supper at which all kinds of good things were provided. The wool was all sent away in June to be sold, and in that month there was the rook-shooting, but Polly did not like those

of thought in character building 1 Men shift the blame for moral and spiritual defects to the influence of circum-stances, environments, heredity, pbys-ical incapabilities. These are very real, and their effects can not be denied; bus we determine for ourselves whether they shall work upon us for good or ill. buttons.

red reprovered seats and a little table on which the farmer placed his hat, and long straw mats on which only Polly

kneit. Polly did not pay much attention to the service that day. The bass viol and clarionet squeaked and grunted, the preacher read a sermon for a good three quarters of an hour, but her thoughts wandered and she was deaf to the sounds around her. The labourers in their smocks rubbed their hard horny hands with a rasping noise; the farmer snored peacefully; Mrs. Lumknelt horny hands with a rashing house, the farmer smored peacefaily; Mrs. Lum-sley nodded gently and then pulled herself up with a little start; Polly wiped her eyes now and then, thought of school and wished she need not leave home. But consolation came on the morrow

and she could not but be pleased with her new new hair-covered trunk and the nice dresses that were put into it. By the time the actual day came her spirits had risen a little; she bade fare-well to all the animals, putting her pets into the charge of Jock, and wondering who would look after her special flowerwho would look after her special nower-beds, with more fortitude than she ex-pected to possess. Farmer Lumsley and his wife, who were going to take her themselves to school, were arrayed in their best. Mrs. Jervis could see them now as memory lit up the old pictures! Mrs. Lumsley had a long, black lace

Mrs. Lumsley had a long, black lace veil hanging over her rubicund face framed in its brown sausage curls kept

framed in its brown sausage curls kept in place by little combs. It was a bold Easter, so she had on her ermine tippet which came down to her heels, and a green silk dress which, as she expressed it, could stand by it-self. It had yellow flowers on it. In one hand she had a silk umbrella and in the other a bandbox containing her best cap, which was trimmed with real lace and had cost two guineas. Farmer Lumsley wore a big hat, breaches, below which, high gaiters,

sition on these questions, so that the faithful may not be moved by extrem ists on either hand, but may hold always to the rock of Peter. So that the world may recognize the fact that she always has and always will, having Christ for her guide, be on the right side.

A MOTHER'S PRECAUTION.

There is no telling when a medicine may be needed in homes where there are young children, and the failure to have a reliable medicine at hand may mean much suffering, and perhaps, the loss of a priceless life. Every mother should always keep a box of Baby's Own Tablets in the house. This medicine acts promptly and speedily, cures such ills as stomach and bowel troubles, teething troubles, simple fevers, colds, worms and other little ills. And the worms and other little lils. And the mother has a guarantee that the Tablets contain no opiate or harmful drug. One wise mother, Mrs. Geo. Hardy, Fourchu, N. S., says: I have used Baby's Own Tablets and find them a blessing to children. I am not satisfied without a box in the house at all times." If your dealer does not keep these Tab-lets in stock send 25 cents to The Dr. Williams' Medicine Co., Brockville. Ont., and you will get a box by mail past raid post paid.

A lady writes: "I was enabled to remove the corns root and branch, by the use of Hollo-way's Corn Cure." Others who have tried it have the same experience. THEY ARE NOT VIOLENT IN ACTION.-Scme persons, when they wish to cleanse the stom-ach, resoit to Epsom and other purgative sails, These are speedy in their action, but serve no permanent good. Their use produces incipient chills, and if persisted in they injure the stom-ach. Not of they act upon the intestines in a beneficial way. Parmelee's Vegetable Fills answer all purposes in this respect, and have no superior. Some persons have periodical attacks o

Some persons have periodical attacks Canadian choiera, dysentery or districtly, a to use great precations to avoid the diseas Change of water, cooking, and green fruit



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Questionable Methods of Making Money.

How often we hear a young man say "I do not like the business I am in. I know it has a bad influence over me. I do not believe in the methods used, or the deceptions practiced. I am ashamed the deceptions practiced. I am ashaned to have my friends know what I am doing, and I say as little about it in public as I can. I know I ought to change, but it is the only business I change, but it is the only business understand in which I can earn as much money as I need to keep up appear-ances, for I have been getting a good salary and have contracted expensive habits of living, and I have not this

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force of character to risk a change." Do not deceive yourself with the idea that somebody has got to do this questionable work, and that it might as well be you. Let other people do it, if well be you. Let only people do by a they will; there is something better for you. The Creator has given you a guarantee written in your blood and brain cells, that, if you keep yourself clean and do that which He has indicated in your very constitution, you shall be a man, shall succeed, and shall belong to the order of true nobility : but, if you do not heed edict, you will You may get a large salary, but alone is not success. If the almighty dollar is dragging its slimy trail all through your career, and if money-making has become your one unwaver-ing aim, you have failed, no matter how much you have accumulated. If your money smells of the blood of innocence, if these is a direct able in the term if there is a dirty dollar in it, if there is a taint of avarice in it, if envy and greed have helped in its accumulation, if there is a sacrifice of the rights and comforts of others in it, if there is a stain of dishonor on your stocks and bonds, or if a smirched character looms bonds, or if a smirched character tooms up in your pile, do not boast of your success-for you have failed. Making money by dirty work is bad business, gild it how we will.-O. S. Marden in Success.

Opportunity Speaks

Yes, I am Opportunity; But say, young man, Don't wait for me To come to you ;

Men

they shall work upon us for good or ill. -M. L. Leibrock.

They are slaves to the things of time They are slaves to the things of time and sense who look no further than the end of their street. Would you befree? Look to the end of God's great plan. With no future before us it is difficult to be patient, to suffer long and still be kind, to keep on working even though results are small, but one can labor without flinching to the end of the day if once assured that his labor is not in vain in the Lord.—Rev. Charles E. proud.

like a medicine is not an arctificial schuld lation of the tissues, to be followed by reaction and greater waste, as is the case with many drugs; but the effect of cheerfulness is an actual life giving influence through a normal channel, the results of which reach every part of the system. It brightens the eye, makes ruddy the countenance, brings elasticity ruddy the countenance, of high state of the step, and promotes all the inner forces by which life is sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health to the step, and promotes all the inner blood circulates more freely, the oxygen comes to its home in the tissues, health to the step, and promotes all the inner blood circulates more freely, the oxygen comes to its home in the tissues, health to the step, and promotes all the inner the sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health to the sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health is promoted, and disease is banished.' A great many people have brought sick, discordant bodies back into har-mony by "the langh cure," thus submony by "the laugh cure," thus sub-stituting cheerfulness for fretting, worrying, and complaining. Every s-time one complains or finds fault he is only acknowledging the powers of his enemies to hold him down and make his life uncomfortable and discrease life uncomfortable and disagreeable. life uncomfortable and disagreeable. The way to get rid of these enemies of happiness is to deny their existence and drive them out of the mind, for they are only delusions. Harmony, health, beauty, success—these are the evaluation: their opposites are only the realities : their opposites are only the

went as usual to the cattle show, and that was a very important event, for Farmer Lumsley had won many a prize, of which he and his wife were very

So the first early years passed-such long years as they are in childhood ! Has not some one said that at that time from one summer to another seems an eternity to look forward to; that in later life a year is twelve fleeting if once assured that his labor is not in vain in the Lord.—Rev. Charles E. Jefferson. "In the maintenance of health, and the cure of disease, cheerfulness is a most important factor," says Dr. A. J. Sanderson. "Its power to do good like a medicine is not an artificial stimu-lation of the tissues, to be followed by

past. When Polly was ten years old her When Folly was the state of the second secon well as far as it went, but still she was a Lumsley, and must have even a bet-ter education than that which had answered very well in her mother's days, cally, she should have the best that could be got. It was Polly's first big trial, and she

ried like a baby when informed of her fate by her mother, whose eyes were not as bright as usual as she spoke, and she blew her nose rather loudly when she had finished her communication. Mrs. Lumsley painted a glowing pic-ture of all Polly would learn at the Clapham establishment of the Misses Skeggs, but Polly at first would not be consoled at the thought of leaving

home. The Sunday before her departure came Polly went silently and sadly to church, picking her way down the lane, though the oval steel rings under the realities: their opposites are only the absence of the real. "I try as much as I can," said a great philosopher, "to let nothing dis-tress me, and to take everything that happens as for the best. I believe that

breeches, below which, high gaiters, and a snuff-coloured coat with brass

Then the coach as it neared their gate stopped for them, the hair covered trunk was hauled up, with a small box for the farmer and his wife, who intended to stay a couple of days in London before depositing Polly at the Misses Skeggs, and they were off.

TO BE CONTINUED.

Strike While the Iron is Hot. From the Ecclesiastical Review.

It is worthy of note how closely pub lic opinion is approaching to the teach-ing of the Church on some important questions. Scarcely a week passes duestions. Scarcery a weap prove without our hearing of some Protestant convention of similar body, or some leading thinker, taking the attitudo which the Church has always preserved upon divorce, temperance, public edu-upon divorce, temperance, public edu-

cation or some other matter of equal significance. Now is the time to strike, while the iron is hot. The Catholic preacher cannot do better than to give a clear, simple exposition of the Church's

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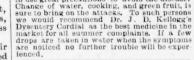
wholesome or so universally used. It is a perfect substitute for mothers' milk.

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THE ARNOTT INSTITUTE, BERLIN, ONT 1 For the treatment of all forms of STELE DEFECTS. We treat the cause, not simply habit, and therefore produce natural speech. Write for particulars.

ing His Eminence expressed his pleas-ure to Mr. Rosenthal and Mr. Fiddis at MAKING" THE HOLY LAND.

At last, it seems, the Holy Land has bed to the inevitable and is about to become the prey of enterprisabout to become the prey of enterpris-ing capitalists and moneymakers. The holy places in which Our Lord lived and completed the mission of his Heavenly Father are to be rooted up and made ready for the strenuous conditions of modern times; and the land of Juda, which has retained its primitive simplic ity for hundreds of years, is soon to be ravished by up to date engines of enter-

prise. This desceration of the hallowed places cannot but produce the deepest regret in the minds of all Christians regret in the minds of all Christians who look upon the Holy Land as a sanctum where worldly jeet should not be allowed to enter. That the roads and by ways where the Son of God labored and prayed and preached and died should be obliterated to satisfy the mend of modern communers seems to be died should be obliterated to satisfy the greed of modern commerce seems to be, to say the least, a sacrilege. To what purpose will the faithful from all over the world journey to the foot of Calvary if all that remains undescerated is the Mount itself; and the only fruit of their long travels and hardships is to hear when treading over the ground made holy by our Saviour's passion that made noisy by our caviour s passion that here is the place where His sacred foot-prints once were visible? It is about the same as when Napoleon stabled his thousand horses in the noble Cathedral of Cologne.

is there no place to remain Again, where the world may pause in sweet contemplation of the civilization of other centuries? Apart from the other centuries? Apart from the sacred traditions connected with Pales-tine, the little towns and marts of the Promised Land afford a refuge from care romised Land abord relage from care and business that is unknown to those who have never had the happiness of recibing for one brief space in its peaceful valleys. There the hurry of every day life, the impatient jostle of the could the neuron time of modern the crowd, the noisy ring of modern traffic, the factory smoke that obscures trainc, the factory shoke that obscures the blue sky are never present to dis-tract the poet from his reveries, or to disturb the sensitive nerves of the sick man. The "making" of Jerusalem, therefore, is the violation of all rights, human and divine. Our only refuge hereaiter will be in heaven itself.-Providence Visitor.

"JESUS AT PRAYER."

CARDINAL GIBBONS VIEWS PICTURE BY JEWISH ARTIST IN BALTIMORE M. E. CHURCH.

From the Baltimore Sun, October 27,

A Catholic prelate and a Jewish artist standing in a Protestant church before the artist's picture of the Christ—this the artist's picture of the Christ--this was the interesting tableau that was witnessed by a little handful of the workers in the State Sunday School Union at Grace Methodist Episcopal Union at Grace Methodist Episcopai Church yesterday afternoon. The pre-late was Cardinal Gibbons, the artist Max Rosenthal, the noted painter, of Philadelphia, and the picture is Mr. Rosenthal's "Jesus at Prayer." The painting represents Jesus from the Jewish yiewpoint, the artist's aim

the Jewish viewpoint, the artist's aim having been to depict a Judean of strictly national type and one whose very garb should be a witness to His conformity to the obligations and customs of His people. Consequently in his picture of "Jesus at Prayer" Mr. Rosenthal has shown the Christ standing in a garden-Gethsemane, presum-ably-outside the city of Jerusalem, robed in white, with the praying snawl prescribed in Old and New Testament Scriptures worn over His shoulders, and with phylacteries on His forehead and bound about His left hand and arms. figure stands out strongly against the mists of the early morning, and off in the distance the glimmering golden

in the distance the guidemering golden rays of the rising sun are reflected on the city and the temple. The picture is a part of the art ex-hibit to be made in connection with the biennial convention of the State Sunday School Union, which opens at Grace Church to day. It was put in place in

having seen the picture. "I was greatly interested in it when I heard of it," he said. "I was a little surprised at Mr. Rosenthal's use of the phylacteries, because our Lord con-demned the wearing of them and said that the truth should be found within our hearts, not worn on the outside. But I am very glad to have seen the painting. It is a very striking pic-ture." "I should like the 'Sun' to say for

me," Mr. Rosenthal said afterwards, "that it has been the happiest experi-ence of my life to have the Cardinal honor me by coming to see my picture and to hear his words of comment and of approval." We are constantly passing judgment

on our neighbors. But, to be compe-tent to judge them justly, we should have to be put in their places, see things from their point of view, have their character, and be attacked by their temptations. So let us judge not, that we be not judged.

SERMON BY FATHER BRADY

AT THE ANNUAL PILGRIMAGE TO COTE DES NEIGES, MONTREAL.

NEIGES. MONTREAL. The annual oligrimage of the Catholic par-ishes of Montreal took piace on Sunday iash, being attended by thousands. The following is the English sermon given by Rev. Father Brady, P. P. St. Mary's brother of Rev. R E M Brady, of St. Lawrence Church, Hamilton. Father Brady took as his text Heb. vi. 10: For God is not unjust that He should forget your work, and the love you have shown in His name, etc. As I gaze upon this immense gathering of

THE CHRISTMAS DELINEATOR.

St Mary's Sanctuary Boys, Toronto.

St mary's sanctuary Boys, Toronto. At the last menthly meeting, St. Mary's Sanctuary Bys Toronto, passed a metuary notice on the death of the mother of their esteemed fellow-member Elward Davine. May she rest in passe !

NEW BOOKS.

"Joy in all Things" published by Heory Patter 90 Sydenham Road, Sydenham, S. E Lindon, Eagland. Price sixpence.

MARKET REPORTS.

MARKET REPORTS. London, Nov. 16. - Oredia, per rental -- Whest per cental, \$1 66 16 16 77; oron, \$1 * 08, 11.5; bar-ley, 60; nata 65 to \$1.01; rre, 90 to 95; poss. \$1 00 to \$1.01; rre, 90 to 95; poss. \$1 00 to \$1.01; rre, 90 to 95; poss. Poultry --Spring chick-cas, per reatr, 60 to 75; tivo do, per vair. 45-, to 65; to rekers. drossed per bhloj to 14c, ducks, drassed 70 to 90; durks, live 00 to 81; gress, each 70 to \$1.00. Farm Produce -- Hay, per ton 88 to \$8.50; traw, per ton. \$5.50; do, per lead, \$350 to \$4. Vegotables -- Pointose, per bag 70 to 75; motor, per bag \$100 to \$12; Meat-Dross d Hogs \$7 00 to \$7,20; pork, by 14; s to 9; bacf, by the quarter \$4.5 to \$5,50; veal \$650 to \$7,50; mutton, \$6 to \$5; pigs mer part, \$5,50 to \$40; of stars, per pair, \$2,50; per 100; \$50 to \$40; stars, per 100 lba, \$4 a5 u6 56. TORONTO GRAIN.

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the lecture room of the church yesterday.

Late in the afternoon, in response to the invitation of the artist and of the officers of the Sunday School Union, Cardinal Gibbons paid a brief visit to Cardinal Gibbons paid a brief was to the church to see the picture. He was unattended, and was met at the door by Mr. Preston Fiddis, the President of the State Sunday School Union, who had personally extended the invitation

had personally extended the invitation to inspect the picture. His Eminence was immediately intro-duced to the artist, who had come over from Philadelphia for the purpose of hearing what the Cardinal had to say about his picture, which represents the except of long years of thought and results of long years of thought and study and which he regards as his masterpiece. The meeting was entirely informal, the only other persons in the room at the time being a half dozen Sunday school workers who had been getting things in shape for to-morrow's

getting things in snape tor construct gatherings. "It is a very striking picture," the Cardinal said after a long scrutiny of it, and then, turning to Mr. Rosenthal, he asked if the arrangement of the prayer shawl was in accordance with Jewish traditions. Receiving an affi-mative answer, he asked the significance of the arrangement bound about the left of the arrangement bound about the left hand and arm.

"The phylacteries," Mr. Rosenthal responded, giving a quotation in Hebrew and the authority from the Book of the

Law for the usage. "But do you think Our Lord wore phylacteries ?" questioned His Emi-

Oh, yes," answered the artist, giving a New Testament reference this

time. "Yes, but didn't our Lord condemn the Pharisees for wearing the phylac-teries?" asked the Cardinal.

teries ?" asked the Cardinal. "It was the display He condemned," the artist answered. "You remember He spoke of the 'broad' obylacteries. I do not think a Jew of His time would have discarded the phylacteries. They were required by the law of Moses. So I painted them in the picture, but you see I made them very narrow." They discussed one or two other points in the painting, the Cardinal telling the artist that he thought the age of Our Lord had been well repre-

They discussed one or two other points in the painting, the Cardinal telling the artist that he thought the age of Our Lord had been well repre-sented in the picture. As he was leav-

iif.a." The petty interests of the body must not be allowed to cleah with the interests of the soul. Lay this body anywhero, said St. Monica to her son; let not the care of it anyway disturb you. This only I request, that you remember me ab the altar of the Lord wherever you may be. "Other husbands strew violets and roses on the graves of their wivea," says St. Jerome, "but our Panmachus bedews the hallowed dust and venerable remsins of Paulins with the balasm of alms. With these pigments and sweet dors does he refresh her slumbering ashes, knowing it is written "that as water quenches a fire, so do alms extinguish 'i.'." Let, therefore, the monument that marks the resting piace of your dead bs of parphyry or of graniteer marble, or let their graves be marked with two humble pieces of wood, it matters it the solung as on either there is room for the only two cherished things that are of interest to the dead, the little cross, that sweet emblem of hope that surmonts it, and the earnest. O, dear people, neglect not the souls of your."

The desk, the first state of the set of the earlier of hope that surmouths it, and the earlier entremity that is found at its base, " pray for the departed friends." They suppad to you to day and overy day, and all earliers of Job: " "Have of you the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " "Have pliy on the dotted it private of Job: " Have pliy on the dotted it private of Job: " Have pliy on the dotted it private of Job: " Have pliy on the dotted it private of Job: " Have pliy on the dotted it private of Job: " Have pliy on the dotted it private of Job: " Have pliy on the dotted it private of Job: " Have pliy on the dotted it private of Job: " Have pliy on the second at the dotted it private of Job end the dotted it private of Job end the dotted it private and with you was home wardly you where from your the dotted with the dying sound of the failing earth as the coffla disappeared from your sight, and again when wending your way home wardly you where the dotted with the dying sound of the indulgences which the Church lavianes as mercifully in their behalf, think of them in your Communitors, help them with your almas, have the hold have of the Mase offered up for them, and never cease to pray for them, whole way for the dead the dotter dotted at the dotter dot

C. M. B. A.

Branch 90. Picton, recently passed a resolu ion of condolence on the death of their be-oved pastor, Rev. Father Twohey. May he est in peace !

Resolutions of condolence were passed at the last regular meeting of Branch No 82 Kingsbridge, to John J. Griffin on the death of his wife. Also to Thos. Stiles on the death of his daugh

Live Stock Markets. EAST RUFFALO Rast Buffalc, Nov. 16. - Castle-Receipts, 125 head : soring steers, \$560 to \$8: shipping, \$5 to \$551; butchers \$3.85 to \$5; buffars, \$2.75 to \$1.35; cows, \$2.50 to \$3.60. Vesls - Receipts. 200 head; i56 lower; \$4.25 to \$5.50, Hngs-hearing \$6,200 head; active; 100 lower; heavy, \$5.50 to \$5.25; mixed, \$5.15 to \$5.50 to \$5.50 to \$5.25; mixed, \$5.15 to \$5.50 to \$5.50 to \$5.50; searching \$5.20; mixed, \$5.15 to \$5.50 to \$5.50 to \$5.50; searching \$5.20; mixed, \$5.20; not \$5.50; searching \$4.20; not \$1.50; not \$5.50; searching \$5.20; not \$5.50; not

CATHOLIC HOME ANNUAL.

"The Catholic Homa Angual for 1905" (New York: Benziger Bros.) has just reached us, and we have nothing but words of praise for the manner in which it is turned out. This publication has now reached its twenty-accord issue, and in addition to be usual fea-Becond issue, and in addition to the usual fea-tures, it contains an interesting and timely article on "Catholic Japan," by Father P. J. Campbell, S. J., and an Irish article entitled "The Lithe Leland Over the Sea." There is a record of the principal Catholic events of the year now drawing to a close, and a number of short stories. The book is copiously illustrated from photos and drawings all of which are excellently reproduced.-London, Eng., Cath-olie News. For add, at the CATHOLIC RECORD Office

For sale at the CATHOLIC RECORD Office, London, Ont. Price 25 cents.

TEACHERS WANTED. EXPERIENCED TEACHER WANTED for R. G. Separate school section No. 6. Raleigh; second class professional scriidrate required. Duties to commence Jan. 3. 19:5 Enclose testimonials, alco state salary Ad-dress Matthew Dillon, Merlin, P. O., Orn. 1361.2

TEMALE TEACHER FOR R C. SEPAR are school No 9 Downie Experienced teacher holding second class professional cer-ificare. Duties to commence Jan. 3, 19 5. Apply stating salary, qualification and experience to Thos, Queenan, Sec. Treas., Conroy. P. O. Ont. 1361-2

Ont. TEACHER WANTED FOR S. S. NO. 3. Bromiey, A toacher holding a second-class certificate of qualification. Datles to commence and Jan. 1905. Apply, stating salary expected and references, to B. J. R-y nolds. Sec., Osceola, Ont. 1361 2

nolds. Sec., Occoola, Ont. TEACHER WANTED MALE, CATHOLIC, for Regiopolis College. Kingston, to take commercial subjects, Junior Lawing French and Eaglish; services to begin Jan Srd. Apply with testimonials etc., to William Brick, B A, Principal ISS 22.

TEACHER WANTEO, FEMALE FOR Doyle Separate School, Sec. No. 5, Raleigh, State ealary expected and qualifications, Duties to commence January 2nd, 1905, Ad dress Thos. Canning, Sec., Doyle, P. O., Ont. 1361-4.

TEACHER WANTED FOR S. S. NO. 9, T Harwich, holding first or second class certi-ficate. Duties to commence January 3rd, 1955. State experience and salary. Applications re ceived to November 30th, Address to A. F. Blonde, Van Horne, P. O., Ont. 1381-2



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