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ORDER TO-DAY DDRESS

The Catholic Record. LONDON, SATURDAY, NOV. 4, 1905. DOES HONESTY PAY ?

The

VOLUME XXVII.

able policy.

magazines.

regarded as visionaries who, unless

they are very eccentric, never have

their photographs on the ten cent

PIRATES OLD AND NEW.

Some time ago a writer asked : " Can Curdy family. a man who will not buy a vote, nor Well does a New York paper bribe a legislature, nor consciously say that the country may hide its face with shame at the reviolate a statute afford in these days to run a railroad ? There are plenty of cord of underwriting, of speculation

people who will not steal if they realize with insurance funds, of enormous is stealing, and a good many who salaries and commissions paid to relawill not lie if they realize it is lying ; tives, of manipulation of securities so but when stealing or lying comes disas to deceive the public by fictitious but when steaming of lying comes us as to deceive the public by neutrons marily because they are proposed by supreme Authority. all these ways the cost of insurance to We must not be slow and grudging enterprise they may not entry in a finite service of the state of the breaking statutes is any longer the multiplying proof of so much laxity and best business policy or even a practic- wrong-doing.]

But who is going to make these Meanwhile they who declare that to gentlemen disgorge their spoils, philbe is the thing, and not to have are anthropic or otherwise ?

TALKS ON RELIGION.

There can be only one true religion. Gol alone has the right to establish religion. For God to err is impossible The old time buccaneer had a repusince He is eternal truth. He cannot be the author of centradictory teach-ings, but He would be were He the founder or upholder of the different religions that claim man's allegiance. ation for deviltry, lived up to it unashamed and exhibited it with never a veneer of hypocrisy to hide its ugliness. He cut throats, looted, drank much "One Lord, one God, one faith and one baptism" is a declaration from the strong water. His successors ply the trade more warily to day, and with Holy Scriptures which points to unity of faith. Were all religions equally true all religions would be equally greater success. They do not drink, that is, to excess, because rumor has it false. that they are dyspeptic. Some of them

We may remark that it is the duty weep on occasion because we presume of men to search out the true religion. To embrace that religion requires faith, because "without faith it is im they overlooked a few of their neighbor's during their raids. From time to possible to please God." But faith is a gift of God. Hence it is not a virtue time they are responsible for preachments as to how to succeed. Unlike actually due to man. A thing which man can claim as a right, cannot be a gift. God alone can give the power or their piratical forbears they keep on the right side of the penal code. With the virtue to believe with faith. "No man can come to Me," says our Lord, an astute lawyer as navigating officer they sail the ocean of speculation with "except the Father, who hath sent Me, draw him." (St. John vi., 44.) There is no scientific road to faith. Men may discuss until they are tired, but they cannot attain faith simply by their own exertions and cleverness. the result that their log books can show as grim a story as was ever indited by the buccaneer of the past. They wreck and ruin men as blithely as ever a

Hawkins or Kidd made a victim walk Men must be ready to believe, as the the plank. They put their hands by field must be ready to receive the grain. They must possess sufficient humility and a desire to receive the light. "Fe means of some company or other into the pockets of the public and in has filled the hungry with good things, and the rich He hath sent empty away." general leave no device untried : resort (St. Luke i., 53.)

Peop'e who don't want to know are rot hungry and hence have no ap petite for faith, for the food of faith. The self sufficient, the proud cannot be exalted. "He hath deposed the proud and hath exalted the humble." Hence prayers is better than argument English companies' law showed him in remined manager that commercial we wish to be converted, we ought to equivocal manner that commercial get them to pray themselves, the prayer of the blind man : "Oh Lord that I may see." brigandage was neither safe nor profitable. In the United States they can

Faith does not imply the annihila-tion or even the violation of rason. It is God Who has endowed us with reado, and have done with impunity what Wright was punished for. Instead of being behind the bars the frenzied son and He asks us for a " reastnable service." Our Lord does not ask for financiers are lauded as exemplars for the young-for their ability and phil faith without having shown a suffic-

it will look like when it is done. Since such a class of they cannot, they cry (ut that faith is against their reason, when in reality it It has been rainst their reason, when in reality it ouly balling and disappointing to

is only balling and disappointing their imagination. The virtue of faith is an intellectual submission to the authority of God. Agreement is not submission. Agree ment is given because the particular teaching is in accordance with their own views. Faith accepts iruths pri-

through which He teaches, you have not faith. You cannot take from the teaching of God a number of truths pleasing to yourself and make your own selection and then claim to have faith. FAITH-A GIFT OF GOD-REASONABLE If only one article proposed for your AND INDIVISIBLE. belief be excluded, you have no faith. There can be only one true religion. The motive of faith is the authority of God. If you question His authority or truthfulness in even one article—you have not faith. And without taith it

be built upon a foundation, of what use it is ? "So faith also," says St. James, "if it have not works is dead in itself." "As the body without the spirit is dead, so also faith without works is dead." There are many things which unite men together, for instance, nationality,

PICTURES

"We are sorry to be obliged to admit," says the Paulist Calendar, " that there are Catholics so full of human respect, so narrow and uncultured withal, that they exclude sacred picaddresses that evening he could not but feel that his position in the chair had become a somewhat difficult one. He could not agree with all that had been said by the Rev. John Smith : the speaker had said that there had been saints in the Catholic Church, but he (Sir Henry Bale) would say that there within, that they exclude succeed pic-tures from prominence in their houses, lest they be reckened among the de-vont, or annoy the non Catholic or in-fidel guet. They do not fear to offend pure eyes with dangerously suggestive were still saints in the Catholic Church ; pagan pictures, or refined tastes with the banalities of some fleeting fashion in art. and among the particular friendships of his life there were some he had known They have not sufficient common sense and loved, although differing from what they are shutting out of their lives and those of their children in ban in religious belief. He did no in such a gathering it was necessary to turn to the faults or defects of other ishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer, of His Blessed denominations." Mother and the saints abound in the household, faith is strong, and the sin IF NOT HELL, WHAT ? he and his fellow Protestants have been taught to hold as most sacred necessar-illy have brought about the condition A famous Methodist English minister, ful mortal. though as the noet savs, be trip and fall, yet shall not blind his soul with clay." ondemns. g up of Protestantism into The split lieve in a material hell. Yet he recoginevitable consequence nizes that there must be some deter rent to the wicked. We must have some A SERMON TO NEWSPAPER MEN. of the of a sure foundation on sects can rest. They re-one given by the Divine APPEALED TO AT 2 O'CLOCK MASS, THEY thing to put in the place of this theo logy of hell fire," says the doctor. He realizes undo theedly, as every thoughted the nder of Christianity and ever since been going through the process of FORM A BRANCH OF THE SOCIETY FOR THE PROPAGATION OF THE ful man must, that the wholesome tear of everlasting punishment for the deli-FAITH. which, in the opinion of "Going * * * Teach ye all nathe Rev. Dr. Stryker requires the torch to be applied to five thousand "Going * * * Teaci ye all na-tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost * * * And behold I am with you all days, even to the consummation of the world." berate, persistent, and finally impenit-ent evil doer—a belief which has pre-vailed in the world even in Paganism places of religious worship. He tells us that "it were better if many of the -is the most potent factor in prevent-ing a hell here and now. Dr. Agar-Beet does not find full warrant for the churches we burned, the people gath ered in one large church and the sur-This clarion sounded by Christ to His Apostles nineteen hundred years plus of money used to carry the Gospel nto those fields where it has not yet loctrine in the Bible ? Nothing can be clearer and plainer than the state been taken." ago, we used as a text for a sermon preached last Sunday at 2 o'clock in the moraing in the city of New York. The reverend gentle nan fails to tell ments of Christ Himself on this mat us what cohesive power would hold to gether those who will be "iga hered in one large church " after five thousand ter. While in view of the fact that no lar It was a remarkable incident at most guage is adequate to convey an idea of the misfortune of those rational crearemarkable religious school. "Newspapermen's Mass" was in The one large church after its inobahi churches have been given over to the flames. In the course of time this "one large church," would be divided and subdivided until conditions would be reproduced similar to those which was inaugur church, which is located in the centre of the newspaper district tures who have deliberately refused the friendship of God, and missed the end for which they were created, preachers of the great metropolis, and imme diately attracted the interest of Church people over all the United States. And truly it deserves all the interest are instified in using the strongest dehave called forth Dr. Stryker's incenterrents in dealing with those who are attached to evil courses and in danger diary advice. As effects will continue so long as of hardening their hearts to the call of causes remain Dr Stryker and every other would be Protestant reformer that can be given to it. One must be acquainted with the their Creator, the Church simply pro-claims the doctrine of everlasting pundivers elements that form this peculiar congregation in order to realize the labor in vain to remove defects that ishment for the imperitent sinner, and leaves us to ponder on the words of Christ as to its nature. She makes it are inherent in Protestantism which can never acquire and maintain that atmosphere that pervades this early Sunday morning Mass. There at 2 o'clock in one of the few churches which can be found only in the clear to us that no man can be lost without his own deliberate fault, unity burch established not by men but by hrist Himself.-New York Freeman's which have stood by a district in which whether he be born in the darkness of religious edifices are getting scarce, one will find a congregation of from heathenism or in the full light of Christian civilization; and that on the six to seven hundred men-editors, re whole, even for this world, there is Why Not? more real happiness in the course that leads away from perdition, than in those porters, printers, pressmen, police "A Peripatetic" in the Congrega-tionalist airs a grievance, to wit, that in the public press Methodists, Conpost office employes-reverently fulfiling their religious duties, whilst their fellow-citizens have given themselves into the tender care of Morpheus. which empty into it. As the Abbe Felix Klein expresse gregationalists, Baptists, etc., do not receive as much attention and as much it, in his admirable "Summary of Christian Doctrine" in a recent issue of the Ave Maria : "Adults It was to this congregation that the diocesan director of the Society for the space as Episcopalians and Catholics. Now in all sincerity Catholics are somewhat weary themselves of the queer who have received the grace a sufficiency of which is offered to all Propagation of the Faith, Rev. John J. Dunn, addressed an eloquent and earnest appeal for sympathy and materearth. That cant, however, as ridicu-lous as it is insulting, will not satisfy the policy-holder. He regards his money as being subject to the rules cf

legitimate business. He wonders why he be able to feel, and to see what Our services as promoters of the newly orshould be exploited in the interests of philauthropy while thousands of dollars are passing yearly into the pockets are passing yearly into the pockets of the altruistic Mr. McCurdy for the benefit and glorification of the Mc. Curdy family.

Eatholic Record.

Catholics are guilty in their indiffer ence toward the foreign missions and missioners. The accusation is unjust, tor this apparent indifference is due to one cause only, namely, their ignor-ance of that great and noble cause. How may of the editors, reporters and other newspapermen who heard the appeal of Father Dann last Sunday morn-ing knew anything of the ways and means whereby Catholic priests, Brothers and Sisters are supported in heathen lands? How many of them knew of the ardnous and of ten discouraging efforts made by our missionaries in the North Polar Seas, Manchuria, Alaska, Iceland, etc.? How many of them would have been able to tell how the heroic successors of Father Damien are living in the Island of Molokai? How many were acquainted with the work of Catholic priests in the torrid zones of Africa? In the Land of the Rising Africa? In the Land of the Rising Sun? In the far away islands of Oceanica and the snow-clad regions of the Canadian North-West? Very few, undoubtedly. But whose fault was it? Not their's, certainly. The Catholics of the United States been a truet durt to perform and they

The Catholies of the United States have a great duty to perform, and they are willing to do it as soon as it is made known to them. The enthusiasm and earnestness with which Father Dunn's appeal was received by the newspaperman of New York is only a reflection of the reception accorded the so siety by all classes of people. The burden is not heavy and the reward will be great.- A Newspaperman.

ENGLISH PRESBYTERIAN RE-BUKES A BIGOT.

We learn from the Catholic Magazine We learn from the Catofile Magazine for South Africa that at the John Knox anniversary held at Pietermaritzbarg, Natal, one of the speakers, a Presbyter-ian minister named Smith, took occasion to give the Church a few vicious digsthereby showing himself a worthy son of the Scotch "Reformer." His style of abuse is not even sufficiently polished to justify reproduction here, says the Magazine. "We only note this matter here to record the honorable action of here to record the bohorable action of Sir Henry Bale, who was chairman of the gathering. This distinguished Natalian did not find slander to his taste, and was bold enough to say so. He said that although an Englishman and not a Scotchman he had to some extent remedied matters by becoming a

Presbyterian. But as his ancestors be-long to that Church which had come in for some condemnation in one of the

A TIMELY REMINDER.

The Editor of the Presbyterian Wit The Editor of the freesystem with which ness would feel a little nervous about placing the Blessed Virgin's picture in the same category of works of art as the '. Eurydice' or the "Sybil.'' We share his nervousness. We have felt, when looking at the walls of some Cath-olia homes, that of ther Our Lady or the olic homes, that either Our Lady or the semi-nude creatures of shady reputa tion in mythology or history, should gc. We don't like to see sacred pictures confined to the bedroom : it looks like a hesitarcy in making profession of one's religion. But if you must have in your sitting room or parlour so-called works of art, such as that which Mark Twain, speaking of one of them by no less an artist than Titian, said was fit only for the walls of a bagnio, by all means keep the sacred pictures in your bedroom. At the time we first read his remark, many years ago, we won-dered, and still the wonder grows, why any Catholic trained to purity and re-verence from his infancy, should be less sensitive about such matters than this irreverent, but clean-hearted, Ameri can humorist .- The Casket.

told his hearers that if five thousand churches went up in smoke the cause of religion would be advanced thereby. In giving his reasons for making this startling suggestion the reverend Presi-dent of Hamilton College said: "Probably five thousard churches in this country could be spared if they were disposed of in that way. The tendancy has been to division even in the body of Christ, the Church. In too many places the number of churches erected is entirely beyond the needs of the communities now and for a long time to come. They are living at a poor, dying rate, and it were better if many of the churches were burned, the people gath-ered in one large church." And the surplus of money is used to

West. He tells us that the tendency in the Protestant sects has been to div-ision with the result that the churches

voluntary. In an order of things re-gulated by God Himself, it is blas-phemy to believe that the punishment can ever surpass the crime." The lost themselves will go to their in modern life than other Churches-why that seems to us perfectly natural. Our Church is the oldest, the largest, the Dest expositions in brief of Catholie teaching on this awe inspiring subject may be found under its proper head in "Nova Et Vetera," by the Rev. George T_{yrrell} , S. J. mists of prejudice are rolling away it is beginning to appear in its proper character.—Sacred Heart Review.

1411

WHAT THE CHURCH HAS DONE IN NEW YORK.

The NEW YORK. ture in art as "We Buffalo Union and Times, wrote on the loth of October : Speaking at the celebration of Dis-covery Day by the Knights of Colum-tor, and gr. bus, in Carnegie Hall, Sunday night, Rev. Henry Van Renselaer, S. J., who has done much in educational and other vork, especially in the interests of young jeeple in the parish of St. Fran-cis Xavier, cfored some striking com-parisons and suggestions. He showed the abuse of the word "Church" since the site entury by the various the sixteenth century by the various sects adopting what was previously the designation of the one Church and the one law of Christendom. The great civilizing force of the world has been the Catholic Church, which civilized South and Central America and a large

South and Central America and a large part of North America. Religious toleration was first granted in the colonies by Catholic authority in Maryland, appropriately planting in the land discovered by Catholics tho seeds of real liberty. The Irish immi-grants, driven to this country by Eng-lish persecution, had for their first thoughts the preservation of the an-cient faith for which they had sacri-The Rev. Dr. Stryker, President of Hamilton College, in the course of a sermon delivered the other day in the First Congregational Church of Blng-hamton, N. Y., proposed a very start-ling method of bringing about a relig-ious reform in the United States. He told his hearers that if formatic

ious reform in the United States. He buildings and \$40,000,000 mcre to pay the teachers, in building up the parish school system. "We are called un-

ered in one large church." And the surglus of money is used to carry the Gospel into those fields where it has not yet been taken. By so do ing the cause of Christ and humanity would be far better conserved. There is no question that this plan has the merit of novelty. The Protes tant minister who proposes it speaks from the fullaess of the knowledge, as he has been in charge of several churches in the East as well as in the West. He tells us that the tendency

be a server of the knowledge, as as been in charge of several the fullices of the knowledge, as as been in charge of several thes in the East as well as in the the tendency of Protestant sects has been to divwith the result that the churches spring np far beyond the spring np far beyond the spring ap far beyond the spri needs of the communities in which they are strated. As a consistent Protest ant Dr. Stryker is not in a position to condemn the tendency to division that has produced results which in his opin-ion call for the burning of five thousand Protestant churches. The principles he and by Protestants have been allowed by the commissioner to be re-sponsible for much of the ovil in the

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

LONDON, ONTARIO, SATURDAY, NOVEMBER 4, 1905

we do not pray and do mot act up to our faith we endanger its loss. Faith cannot be divided. If you do not accept the whole object of faith— all that God teaches and the authority

is impossible to please God." Faith is the foundation upon which all virtues must be built. If nothing

politics, sympathy, business interests, etc., but faith should be the strongest

ASHAMED OF CATHOLIC

etc., but faith should be tae strongest bond. St. Paul tells us: "Work good to all men, but especially to those who are of the household of the faith." (Gal. vi., 10) Exercise your faith. Do something for it. When the martyrs died for their faith. They made the died for their faith, they made the best possible act of faith. Suffer for your faith when necessary, and this also will be a practical act of faith. "The just man liveth by faith." The lives of the saints were entirely colored and shaped by their faith. Our faith enlightens us, and we should, as a matter of daty, let our light shine be-tore others.—Cleveland Universe.

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CANADA.

anthropies. Now and then they are works of my Father, believe Me not.' denounced as thieves, and then these (St. John x., 37.) Faith, however, acknowledges that gentlemen content themselves with ask.

reason has a superior in its own line; that there exists something like itself ing the befooled and plundered common people : Well, what are you going to but which infinitely surpasses mer human reason. Since man can an do about it ? Nothing, we suppose, by does easily acknowledge that God's power infinitely surpasses his own, how can it be so difficult to realize that the a country that puts God out of its schools and whose all important question is not : What are you ? But : of God is quite as much knowledge above his knowledge and his capacity

of knowledge, as the power and the strength of God is above man's strength and power. The Lord Himself has de-clared: "As the heavens are exalted THE POOR POLICY HOLDER. The insurance investigation taking above the earth, so are my ways exalted place in New York concerns the Canaabove the earth, so are my ways exaited above your ways, and my thoughts above your thoughts." (Isiah lv., S.) There must naturally be a great many truths beyond the scope of dians who are policy holders in any of the companies under fire. The story of dishonor has not been published in haman reason and upon which human reason cannot pronounce with anything its entirety as yet, but the pages of it in circulation are enough to lead one to like confidence or certainty, and on which, therefore, it ought not to pro nounce at all. It should then be easy suspect that Mr. Lawson was right when he said that financiers under the to deduce that there must be a sance spell of the code of modern dollar-maktion- a teaching from a source much ing are converted into beasts of prey. higher than mere human reason uthority-the revelation of an infinite The investigation reveals that men who superior intelligence. Those truths may be hard to accept by many bewere supposed to embody the highest commercial ideals have used trust cause they appear to involve things which seem opposed to the dictates of money as a means of private gain. For political purposes they have used it, reason .

We use the term seem to be opposed to reason. The difficulties are not difand they have also turned thousands of dollars which belong to the widow and iculties so much to reason as to imag orphan into their family coffers. nation. You cannot conceive how thing is to be done or what it will look Again, the man who invests in life like when it is done. Reason says there may be millions of ways in which insurance is under the impression that his money with its earnings shall be it can be done; imagination says: "I cannot conceive how it is possible." St. Thomas was incredulous. He said: "Except I shall see in His hands returned to him at the stipulated time. But President McCurdy of the Mutual Life assures us that this is a misconcepthe print of the nails, and put my finger in the place o' the nails, and put tion of mutual life assurance. According to him, it is not a money-making business my hand into His side, I will not be lieve." (St. John xx, 25.) St. Thomas doubtless, thought he was asking for at all, but a philanthropic enterprise

now joining in the condemnation which has long been pronounced by Catholic pastors.

CARDINAL GIBBONS ON OFFICE OF RELIGION.

Religion teaches that we are all children of the same Father, brothers and sisters of the same Redeemer, and consequently, members of the same family. Religion, therefore, is the fostering

mother of charity; charity is the guardian of civility and good breedng; and good breeding is one of the essential elements of the well being of

society. Good breeding, inspired by religion and charity, inculcates a constant denial.

Religion is the bond that unites man

Religion is the bond out unites main with his Creator. Religion is the only solid basis of society. Religion, then, should be the queen of the hous hold. It is a sacred bond, uniting all the members of a family in the ties of domestic love. It is the guardian of peace and contentment. It seasons the bread of labor. It is as unfailing source of wealth. For "godliness with sufficiency, is great

realth." Religion is anterior to society. It is the focus of social virtues, the basis-of all morals, the most powerful of all instruments, more enduring than any government. It is stronger than self-interest, more

universal than honor, more active than ove of country. It is the cure of the mighty, the de-

fence of the weak, the consolation of the afflicted.

Religion is the covenant of God with man.

And in the language of Homer, it is "the golden chain which suspends the earth from the throne of the eternal." Finally, religion is the one only safeguard of our earthly home and the only path by which we may hope to reach our heavenly one.

2

THE HOUSE OF MYSTERY. A TRUE STORY.

"An air of mystery the spirit daunted. And seemed to say as plain as words could Bay. The place is haunted."

Now if this particular dwelling, known familiarly as No. 23, was not haunted by disembodied spirits from the immaterial world, it was, at least pervaded by that sense of mystery, a something uncanny, which marked its isolation from its neighbors to the isolation from its heighbors to the right hand and to the left. It was an ordinary looking structure, such as in the little metropolis were frequently seen; red brick painted, white shutters obtrasively closed, and a dull green door to which a few steps led. There details were everyday and conventional details were everyday and conventional but were rendered gruesome, as the neighbors averred, by the fact that none knew positively whether or no the tenement was inhabited. Now as the neighborhood was quite a populous or e, and as its denizens certainly had their full share of curiosity, it was altogether remarkable that such a state of affairs could continue for so many years and that the habitation in question could remain enwrapped in a very veil of

secrecy. It is true that peeping Toms, not a few, had climbed back fences, and as shall be seen hereafter, some there were who had gone farther into the mystery, but without being able to bring it to a satisfactory solution. So bring it to a satisfactory solution. So that No. 23 remained an extremely uncomfortable place to pass by, especicontortable plate to pass by, open-ally on dull, antumnal evenings, and those who were acquainted with the history of the house, or rather with its lack of history, were sure to hurry more with forting chones at the closed past with furtive glances at the close hutters, as if expecting to catch a shutters, as if expecting to each a glimpse of ghastly faces peering thence. Two things were certain—no light ever shone from any window, and no living being had been seen to enter or to come

forth from the closed door. A certain number of the most vera clous as well as the most prying of the neighbors, testified to having heard the neighbors, testified to having heard on divers occasions sounds resembling groans, which were said to have pro-ceeded from the lower story of the apparently tenantless tenement. These rumors gave a filip to the popular tenor, and stimulated a very proper pride with which the quarter was an-imated in presenting a genuine and imated, in possessing a genuine and awe-inspiring mystery, certainly a valu-

able asset in its way. For the fame thereof spread abroad and attracted adventurous spirits from other and less favored portions of the other and less layored portions of the town, who gathered about the unsoci-able mansion, and in the course of their investigations, very frequently paid visits to local merchants in quest at once of information and refreshment. No. 23 unonestionably brought many No. 23 unquestionably brought money to the neighborhood and fame to those who had hitherto lived in a sylvan soli tude of obscurity. The nearest neigh bors became subjects of envy, as well as of almost civic importance. as of almost civic importanced ones who sequence ranked the favored ones who dwelt directly across the way, these who occupied quarters of any sort in the rear, and the grocer at the corner, who was understood to keep in stock the latest and most reliable bits of gossip concerning the untenanted house.

goisip concerning the uncare of a set o ably put the question as to whether or no the premises had ever been in vaded by the curious, who had, as it seemed, every right to satisfy their legitimate curiosity. This query came to be regarded as an imputation on the courage or the enterprise of the local ity, and to be resented accordingly, while loquacious tongues hastoned to ably assure all comers that no less than three persons still living within reason-able distance of No. 23 had actually crossed its mysterious threshold, and their version of what they had seen, though varying in some particulars, was thus far uniform. The house, they agreed, was divided into several apartwhich at the time of visitments, al ation, had undoubted y been uni habited. Yet the rooms were one and all handsomely furnished, the carpets were rich, the wall paper well preserved and the whole showing evident signs of care and watchfulness. There was not cobweb, inseparable accompaniment of deserted houses, to be seen anywhere, and the dust which might have been expected to have gathered in a dwelling long closed up was noticeably absent. Pretty ornaments and expansive trides lay settered about ir profusion, and the larder showed such a stock of groceries as might have been in evi where an occupant was shortly dence expected to take possession of a resi So the years went by, and the boys who had climbed the back fences or peered in at windows became bearded men, weighed down with the anxieties men, weighed down with the anxieties of life, and the maidens who had clung to their sweethearts with pretty tremb-lings as they passed the mysterious edifice became wives and care-burdened an heads of families. The neighbors to right and to left, across the way, and in the rear, impelled by the exigencies of time and circumstance, abandoned their posts of vantage, and removed to if less picturesque, portions of the town. The grocery at the corner was torn down and replaced by a was torn down and repla modern apartment building. One by one, the adventurous three had penetrated to that strang interior paid the debt of nature, and only volce of tradition, gradually growing fainter, carried on the result of their investigations. The shades of oblivion threatened to close about the Even its mystery ceased at dwelling. however, the old house Suddenly, however, the old house blazed out into a new glory. The solu-blazed out into a new glory. The solu-tion of our systery, which had hung about it like a veil, brought to its doors some nundreds of busy idlors or for busybolies who throng the streets of every town — or village, for the of eve y town - or village, for the matter of that. The story was a singumatter of that. The story was a singu-iar one, worthy of being chronicled among curions apponings. It eame to light up in the ceath of a prominer t civic official, who had for many years openpied a position of trust. He had been noted for his strict integrity and exact miniment of the duties of his it the official due had been known and hol post. Little else had been known

about him. His business acquaintances frequently wondered if he were married; his few friends, why he had never married. In the course of years, his singular and pathetic story had been forgotten. He was a silent man, retic ent to a fault, shunning the society of his tellows and snending his leisure his fellows and spending his hours none knew how or where. At his death, however, the whole history became public property, and may be epitomized in these few and brief lines, as is the case with so many a life-

story. When David Dalton was thirty years of age he was good looking, agreeable in manner, and possessed of moderate inheritance, which, to tether with the lucrative position he ad obtained by family influence, made him in every respect emphatically a good match. As he was a favorite in good match. As he was a havoride in society, a universal wish seemed to prevail there to see him happiny married and to the "right girl." Needless to say, that as to the later particular opinions varied indefinitely, able maidens, by their mothers, by grave and serious papas, bachelo and by the few who really had David Dalton's welfare seriously at art.

The young man steered his way successfally through this vortex of pop cleasing through this to be the transformed at ularity, and if matrimony appeared at all to his mental vision, it was at a point very distant, indeed, upon his horizon. One clear, frosty night of January-how the stars did sparkle in the hear frost January-how the stars did sparkle in the blue empyrean and the hoar frost did glisten on the branches of the trees -David set forth, unsuspicions that Destiny lay in wait for him at the first Destiny lay in wait for him at the first street corner. Usually he went home from the "quiet evenings" to which persevering friends continually invited him, heart whole and as fancy free as the snow-drifts that blew down from the remuting all a strength of the continuent the mountain-side. On this occasion he entered a room where stood a young

and slender girl in a soft, evening gown of gray, with deep, violet eyes, a pretty flush on either cheek, hair that shone as gold in the firelight, and a smile which met David Dalton at the threshold and held him for evermore in onds.

It has long been unfashionable to talk of love at first sight, or love at all for the matter of that. But this story deals not with fiction—a love which lasted till his death and forms the basis of this narrative. Local tradition, grown vague in the lapse of time, hints that the favored lady did not at once reciprocate. She was a belle, conquest is sweet, and she felt no disposition to relinquish her undoubted advantages for those less apparent, of becomi the wife of an older and, to her mind a prosaic man. David Dalton was de terred by no obstacle, however, and his persistent, devoted and tender court ship of the lovely lady reads like those pages from the great romancists which forever have power to stir the human heart. One has to be reminded that that lover of the far away, invested with a curious halo of romance, in the chronicles of a city, was only a public official, fulfilling the sordid public offisial, fulfilling the sordid duties of his office to the letter and yet finding time to write letters which breathe the very soul of a noble and

enduring passion. At last the little lady was touched, and dainty missives, worn and time-stained, remain in her delicate handwriting. Among these is one in which she thus consents to name the wedding-

day: "I suppose, then, David, I must at

THE CATHOLIC RECORD.

bonds unbreakable ! " cried David, in a terrible voice, which cansed all who heard to tremble. Medical aid was summoned, but in vain ; spiritual consolation barely stayed her lovely spirit an in tant on the con-fines of the world invisible. In little more than an hour death claimed its

victim. Thenceforth David Dalton was a changed man. Society knew him no more. After that intimate friends had little more than a bowing acquaintance with him, until, in course of time, "the world forgetting, by the world forgot, world forgetting, by the world lorgot, he retired in profoundest solitude, emerging only in so far as the strict routine of office work was concerned. He purchased the brick house, that it might never pass into other hands, and preserved inviolate each detail of what was to have been his home. Every evening in the dusk, every morning in the dawn, he visited that untenanted domicile, spending his free time there aomicile, spending his free time there in a chair placed opposite to that in which his bride had died. To him, no doubt, her presence was very real, as appears from the chronicle he has left; pictured her in the bravery of her vedding garment, a blossom which faded wedding garment, a blesson which laded from earth in that month of May which she had so plaintively deplored as un-lucky for a bride. It plessed him to invent new names for her, and to in scribe in his journal imaginary answers scribe in his journal imaginary answers which she had made him, and to describe "the look in her eyes" as he had seen her last, and the May sunshine glinting in her hair, and the smile, sweet as that early springtime, hovering on her

dying lips. For thirty five years, in sunshine or rain, in the pitlless storms of winter or the beauty of summer weather, David Dalton made his daily pilgrimages to No. 23, unmarked by even the most curious. He never admitted any one to the dwelling, as he resolutely shut out the whole world from his confidence. His erect form grew bent and shrunken, his hair, prematurely gray, became silvery white. At the expiration of thirty five years,

the great Sunmons came for David himself—came suddenly and unexpect-edly. Then, by the irony of circumstances, the well of privacy was torn away; the most private records, which no doubt David had intended to no doubt David had intended to destroy, became public property, and the harsh hands of the law were laid upon the jurniture and the other accumulations of those brief, evanescent days of pre-nuptial happiness, when David Dalton had been furnishing his house. No. 23 was advertised for sale or to rent, and, having lost its "mystery " subsided after a few years more into the most ordinary of urban resi-dences — Anna T. Sadlier in Benziger's.

ARCHDIOCESE OF KINGSTON.

GRAND REOPENING OF ST. MICHAEL S CHURCH

Daily Intelligencer, Ost. A. 6, 1905. Probably the happiest man in Bolleville esterday was that urbane scholar and gontle-aan Rev. Father Twomey, parish prest of Minnal. Probably the happiest man in Balleville yesterday was that urbane scholar and gentie-man Rev. Father Twomey, parish prest of S., Misnael's. Battsofdy. We must notleave the white-haired and venerable Monargor Farrelly, out of the reckning. It is fait to assume that he, too, was happy yesterday, for was not the apple of his eye, Stately S. Michael's once more opened to public worship, atd had not the congregation, over which he had ministered so many years, once more the refurct home! Which, of the two was the happier *i* " I believe it's a toos up yesterday. Bisse you, you could see it in their sunting acces and sprinkly ar! Ah II was a different scene from that of last Docember. section, Dissipation of the section of the definition of the section of the secti "I suppose, then, David, I must at last name the weddiog day. I sup pose I must say the 4th of May, since you have so often reproached me with unreasonable delay. Otherwise, I should have been tempted to put off our marriage until June, since Muy is so unlucky. But let it be as you please. I must leara to please you now. Think of that, David, and perhaps you will become a tyrant, such as we often read of, and I—a little white slave. I believe I would rather die, dear, though who knows? Life is sweet and death far too mounful a subject to put

the old edifice used to be. The twelve marble pullars, which used to present such a suriki and beautiful appearance in the old chur ave been duplicated in the new. They ca-from Absrdeen, Souland. The cost of nine het weive has already been donated, and i shor three will be accounted for shortly. T ips donars are:

ine donors are: Ray Father Twomey Rey Father Hulden, Chancellor of the dio ese of Hamilton, an cla Belleville boy.

 a construction of the second se THE CLERGY PRESENT, The following clergymen took part in yesteray's services : The Archbishop. Very Rev. Mgr. Farrelly. Very Rev. John Masteron, V. G., Prescott. Very Rev. Chas, Murray, Dean of Brockville. Rev. Martin Callaghan, Montreal. Rev. John H.Iden, Hamilton. Rev. Thomas Spratt. Wolfe Island. Rev. John Hogan, Perth. short-a pricet whose name is emblazoned in indying characters in the namais of this in your minds and dear to your hearts, whose re-arron, whose chief ambition was always to aposite and foster the tenderest and ivides in for the land which cradied our ances-tors - the peerless likele green isle nesting on the or as thing of the past. Let not the having it enbasituted by the magnificent new proves the antice of the past. Let not the having it enbasituted by the magnificent new proves the antice of the past. Let not the having it enbasituted by the magnificent new proves the church and earnestly should you thak for sering this day - the greet day of is on on the solemn coession. I could not de-opportunity of meeting so many conferes, who have a most envisible standing in the commun-ity by reastor 1. As prices we are bothers in this solemn coession. I could not de-opportunity of meeting so many conferes, who have a most envisible standing in the commun-hy by reastor 1. As prices we are bothers in the pricest whom you have sing to there are a to constitute upon earth their through the pro-tation constitute upon earth their diverse to a your disposal. I heave the past of the sole are at your disposal. Heave the past of the sole are at your disposal theory Truch happiness to a your always to heave the other than the dent at the determany heave the sole and the communication that may have a bother the sole and the sole and that even always to heave the sole and the sole and that heaves have the sole and the sole and the sole of not heaves the sole and the sole and the sole that it mays to keep and the sole and the sole that it mays to keep and the sole and the have always boked upon the sole and the past of the could and discommunications. The the heaves and the sole and discommunication the destread of the heave and properiode the past Rev. John Holden, Hamilton. Rev. John Sprata. Wolfe Island. Rev. John Hogan, Porth. K.v. John Salmon, D. D., Kingston. Rev. Michael McDanald, Portsmouth.

NOVEMBER 4, 1905.

GRADUATION EXERCISES.

AT URSULINE ACADEMY CHATHAM, ONT. The graduation exercises at the Ursuling cademy Tuesday afternoon, Oct. 17. were con justed with great splendor, and aff rd d ha most perfect of jyment to the cultured auch new which filled top basuiffully decked musi-

The guest of honor. His F P. McEvay, D D. Bi near, The prices of nonor His Lords Rev F P. McEvsy, D D. Bishop c was accompanied by the following clergyman :-R.v. J. E Meunier, V sor; R.v. J. T. Aylward, Restor 4 London; R.v. Father J.unso, O F. ham; Rev. Father Herman, O. F. M. Rav, F. O'Dinohue, C. S. B., Port Rev. C. McGee, Strato d; R.v. P. Windsor; Rev. P. Longlois. Tecun J Forest M. Gee, O F. M. St. Josepi Escanaby, Mich., R.v. F. Hayee, Assumption College, Sandwich; R. Escanaby, Mich., R.v. T. Hayee, Assumption College, Sandwich; R. End, Tilbury; Rev. J. Longlois. Rev. Hane's Detrois; Rev. J. Tobin Escanaby, Mich., Rev. T. Hayee, Assumption College, Sandwich; R. End, Tilbury; Rev. J. Tobin, S. London; Rav F. Mugan, Raleigh UHeereux Belle River; Rav. Fr. M., Chasham; Rev. L. Prudbo Point; R. V. M. J. B'ady, Wallacet C. Courcis, Pather Loriselle Dysdale; R Lorloo, S., Joachim. To the music of a stately march, two pianos by G-rirude Carnowsky on the stage, and Laura McD m beautifully.worded salu'abory to thing, of f iends, and in particular to a hand for the persentation of a hand Ary's No. F. Big Rev.

The this batil, and may you be justified in provide the property law moments in repeating with the provides the provide study. The provide study with the provide study with the provide study with the provide study with the provide study. The provide study with the provide study study the provide study study the provide study with the provide study study the provide study study the provide study study to provide study the provide study study to provide study the provide study study to provide study the provide study the provide study the provide study to provide study to provide study the provide study to provide study the provide study to prov ing of f iends, and in particular ship whose imprading visit to accasion for the expression of al and for the presentation of a ha-from the young ladica. The pre-made by Paylia Hayes and E-two little cherubs of the minim In the exquisite Verdi-Lizz'i L. Carson. A. T. C. M., proved nigh honors conferred on her by H.r. execution has reached when technique is no longer a real is conscious only of sparki when technique is no tonger on is conscious only of sparkt sonorous power, and perfect in The charming cantata by S Legend of S., Ceellia, was pr young ladies with a perfection to amaieur taient. The role of taken by Marie Gavin, of Troy, accessed well trained you to ama cur tabon. The tote of Series of Series of the seri be added for the wentrained expressive singing and gesture to the dramatic effect. The co-principal characters were rich and true to the historical accor-cusion. The chorus were also and their graceful draperies and and their graceful draperies and and the starts made alovely fest tham,

and their graceful draperies and and garlands, made a lovely feat Ray, Fr. James, O. F. M. P. read the houce rist, and His Lor the crowas, medals and diploms to son Associate of the Toronto C. Music, graduate in music. Anna L. Carson has complet course as prescribed by the cur Urauline Conservatory, slab h Anna L. Catson has prescribed by the cu course as prescribed by the cu Urauline Conservatory, also h from the Toronto Conservat diploma in planoforte, entitling Associate of that conservation passed the examinations in theoretical subjects. Compo-henerse, counter-point, honore,

passed the examinations in the following theoretical subjects. Composition, first class honors, councer.point, honore, history of music, honors, harmony, instrumentation, canon and fugus, analysis of form this diploma is awarded her, entitling her to the honors of graduate in music of the Ursuline Conserta-tory Castham Ontartio." Crowns and Junior Loaving teachers' certi-ficates: -Eizabeth Doylo, Graco Smith, Eith Peck, Ida Trudell, Albertine Brisson Class medsi, presented by Rav. F. Lauren-deu, P. P., St. Augustine's, awarded to Eliz abeth Doylo. Graduates commercial course: -Rose Dalga. Josephine Coughin, Mabil Smith Class medsi, presented by Matthew Doyle, Ed., St. Thomas, awarded to Rose Deloga. L. Carson, A. T. G. M. I was a comprehended discussion on musical activities to the teachers and issi tup to whom they were now bidding farewell. The two jison number, played on Ruma Ouellette and Helen Micromodiate and junior the micromodiate in the uncored microwell. The two bars and Helen McVean, the medals in the intermedi-pianoforte grades, was much el-denced great talen; and earefu The juvenile chorus, Octob-by a host of fairy-like little one and carrying garlands of gay co collage, was irresistibly charm efforts of lovely innocence ever

The following little maidense Norma and Phyilis Hayes, Franci McWilliams, Mathilde and Eile k part The Dilowing finds instances Norma and Phylis Hayes, Franci McWilliams, Mathide and Elle May McK-on, Pauline and Na Marie Thibodeau, Ruby Carlj Jiano, Annie Tiernan, Mar Angeis Kinna, Blanche, Ethl i Donovan, Lulu and Minette B-by, Ag atha LaBoute. Angela and Kath Gorirade Day, Diroby Wilson, D Laura and Irene McIntyre, May Margaret Dhibodeau, Matjorie Wo Urquahart, Marie Pinsonneault, M Josephine Benneteau, Lorna C Minnie and Vie, Chartraind. A lov-ly valse by Dan-la was th follows: Hart, Henrietta Collina; Florence Sutby, Angela Couty; se Laura McKer, E ta Watte; Jiano The sceale as well as the musical charming number was deliktion. Haye Sara

A lov-ly value by Dau-la was then played as follows: harp, Henrictta Collins: I. det violas, Everate Sarby, Awgets Croity: second violas, Lura M ather Eas Watts; jiano, Hazal Jali, The secola cas well as the musics: effect of this charming number was delightful. The coclerring of honors took place as below, after wince His Lordship, in a si-quent address personal in requalified ad-miration and high appreciation of the enter-talament and high appreciation of the enter-talament and high appreciation of the enter-talament of the more delightful. The coclering of the subject of the constate some diffying and finite traiter belows by which the mixed them that the legand was no n y bit def flesh and blood, subject to all the exigence of human nature; and hashes eximple ought to inspire them the enumber be-wirtue and the constancy of her fidelity to her failth. Compositions = O. Mather, M. Flitzgerald, K. Sullivan, H. McEvoy. Compositions = O. Mather, M. Flitzgerald, K. Sullivan, H. McEvoy. Gold midal for Christian doctine pre-sented by the F-ancieson Fathers. Char-hem, awarded to Aargela Crotty. Compositions = O. Mather, M. Flitzgerald, K. Sullivan, H. McEvoy. Gold cross for desportment and application, presented by the V. Lungios, P. P. Teenme eh, awarded to Anagela Crotty. Gold cross for desportment in day seloal, presented by Rev. J. Mugan. P. P., Medin, awarded to L'a Hurley. Gold cross for desportment in day seloal, presented by Mary J. Gundar, M. J. Jacques, Jacques, O. Dylo, B. Grenier, M. Massey, D. Grenificates in Parit I. Junior Lowing-L. Walsh A. Burby, M. Walsh, M. Thibodeau, E. Jacques, O. Dylo, B. Grenier, M. Massey, D. Grenificates in Parit I. Junior Lowing-L. Wilson Y. Beaudet. United a for description and application, there, M. Hine, R. Molatyre, H. Joly, D. Wilson Y. Beaudet. Case medal, presented by Mrs. J. Gaukier, Dertificates in primery plano, awarded to Lurificates in Drive Massey. Diplomes for bolk keeping, awarded to L-Hurley, T. McVean. Musito Descaretion for ano and primary costifi

NOVEMBER 4, 1

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WITHOUT REVE

A CHARCATERISTIC OF OU.

TO THE LAICIZING PROTESTANTISM. From the Western V The horrible blasph attered by one of our i rotestant ministers, a bocked the whole thinking people to in noticeable among all non-Catholic citizens. The first and quite ad

things to reverence. signs or symbols of have rejected even the egor; Father They know no sacred p dead. They have no dead. They have scanty Catholic sense; that apart by God to d in Gcd's name an authority. They have if they have scanty ayed on i Edythe living, they have non dead. Their churche houses; not more sa own homes. They have ent. Auna to the demy. own homes. the Saviour, Apostles or the saints Church ; in fact, the stage n, but ancy, even that measure tion. nedict, by the ossible ita was whose ed to Valer-onated personages of the Gos on superstition. The the men and women faith in the early ages much less than they k and the fables of the They do not give th names of saints, or the history of the C The result of all t children are brought

ers to their Christian of touch and sympath tian past. They spe they would of Socrate Peter, Paul, James Peter, Paul, James Apostles as of the pagan antiquity. Set, on the other Church tries to dev reverence among

places before their of Sign of the Cross, the redemption. The C room in which they a on the wall of their I scarcely speak the Sathey are taught to the Cross. They prayers, which begin go on their knees God, and when prot of Jesus to bow their are old enough to be they are brought to and made to bless they are taught to g Blessed Sacrament. burns the perpetua tabernacle rises th side altars are sta Mother, of St. J

saints. When pa these children a) When passing in fro are taught to unco for Our Lord in the they meet a priest salute him by takin

ате teresting to them, inspiring. When the inspiring. reached they are fession. Here the and have intimat with Him. Howt with reverential fe enter the confessio of awe always acc self-accusation. T Holy Communion children prepare Christ, the Secon

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name they bear the saint dedicated.

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en played as able Trinity, int souls! The old

death far too mournful a subject to put into a letter in which I am naming my wedding day, My wedding day only think of that !'

David, on receipt of this letter, forthwith set out to prepare a home for the bride elect. He rented the redbrick mansion and had it painted. brick mansion and had it painted. The vivid scarled of bricks and the glaring whiteness of the shutters may be forgiven to the exuberance of his joy. Ho set paperhangers and decor-ators to work within, and effected a vertible transformation in an interior somewhat dull and squalid, and there was no pretty devic or tasteful ornament which this devoted lover did not strive to procure for the dainty lady of his love. The bride that was to be become deeply interested in the ork, and the now devoted pair made almost daily visits to their future home, adding continually to its beauty

comfort. The marriage day dawned fair and the marriage day dawled fair and dreamy, with blossoning of trees and chorus of young birds and the May sun shining with almost unearthly beauty over the town. The ceremony which united the young pair was cele brated in the church very early in the morning, and the wedding breakfast was held in the red-brick mansion, whither had flocked the friends of the bride and the groom. The occasion was a very merry ore, long remembered. toasts were drank, speeches made, and long life and happiness prophesied to the happy pair in every possible form

In the afternoon, as the bride was about to change her white wedding-gown for a travelling dress, she was taken suddenly faint and led to a great odest armchair in the centre of the m armschair in the centre of the underso drawing room, where she sat, lovely as a vision, in her wedding finery. The event, chronicled by some of these present, gives minute details. impos-sible of reproduction here. But the bride stretched forth her hand to David. bride stretched forth her hand to David. He took it, sinking upon his knees in a mate agony of dread, while the little lady said, with her pretty smile: "I am going to die, David; and so you

shall never have a chance to be a ' It is you who will be the tyrant

and hold me forever from the gave n

with a white stone," Ach now, or ore noting what took place yesteridy, suppose we say a word about the early history of the church. The first altar in a Komson Ostholic Church in this city was sat up in 1827 in a small wood en building about 20 x 50, which stood on the southcase correct of the same lot on which the

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H. V. John Salmon, D. D., Kingston.
Rev Michael McD mald, Pertemouth.
Rev, Michael Spratt, Trenton.
Rev. Michael Spratt, Trenton.
Rev. Patrick J. Hartigan, Napanee.
Rev. D. O'Gorman, Ganancque
Rev. Alexander Carson, Merrickville.
Rev. Charles Killeen Picton.
Rev. John M. agher, Madoc.
Rev. Patrick J. Hartigan, Napanee.
Rev. John M. agher, Madoc.
Rev. John M. agher, Madoc.
Rev. Patrick Kingsley, D. D., Kingston.
Rev. Vilfrid Kingsley, D. D., Kingston.
Rev. Wilfrid Kingsley, D. D., Kingston.
Rev. D. A. Twomey, Dasbort.
Heroic work nad b en done by the ladies and gentlemen of St. Michael's in preparing the church for occurancy on Sunday, and the scene of vergreens had been built one in front of the main door of the charles insertpion, in Lath:
"NISI DOMINUS AEDIFICAVERIT DOMUM IN NANU LABORAVERUNT QUI AEDIFICANT EAM."
Which, being translated, is: "Unlees the Lord shall build the bouse they labor in vain who built lt."
The insertpion in front of the other arch was:
"WICOME TO OUR ARCHISHOP."
Flaga, banting, etc., in profusion h slped to make the scene a very charming one.
Short skeiches have already been given of

Trigg, Diffusion wery charming one. ST. MICHAEL'S PASTOR. Short sketches have already been given of the two former pastors of St. Michael's and a word as to the present incumbent may be in order. Those who have the honor of Father Twomey's acquaintance know that he com-bines all the good qualities of his predocessors, together with a "savor faire" that endears him to all--Catholics and Protestants alike Whar more can we say, other than to hops that the bil ssing of health and strength may long the vouchside to Rev. Father Twomey, and that his time of service as parish pricest may could in length those of both of his predocessors sors pail together. NOTHER OF THE DAY. Rev. Monsignor Fattely. looking very ven-erable, handsome axd debonair, was present

in he morning. Many Protestant invited guests were present at both services, including His Worship the

at both services including his worship dio mayor. No less than four former curates of St. Michael's took part in the services yesterday. The contributions yesterday amounted to \$1000, and this sum it is expached, will be in creased by \$200 or \$300 during the coming week.

The night is day for us when God is in cur hearts, and the day is night for us when He is not there.

God has not made a world which suits all, how shall a same man expect to please all?

Care not who is richer or more learned than hou, if none be more generous and loving.

Dott thou love life? Then, do not squander ime, for that is the souff of which life is made.

How wonderful is the power which we can exercise in favor of the departed! Our Blessed Lord vouchsates to look to us as if He would any here are my weapons --work for Ms !--Father Faber.

E. Pleasance, F. Dowdall, T. Dividal, Gold. Blonde. Gold medal for vocal, intermediato grade. Desented by Rev. Albert McKeon, P. F., St. Columbans, awarded to Olive Mather. Gold cross for fidelity to St. Cecilis' Gold cross for fidelity to St. Cecilis' Tilbury, awarded to Agnes Bower. Father Faber. "The presimist who goes about wishing he had nover been born is not the only one who regrets it." I dis the little things, the trifles, which cut down the average of success possibility.

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R 4, 1905.

XERCISES CHATHAM. ONT.

CHATHAM. ONT. 28 AL the Ursuling 4, Ozt. 17, were con-7, and aff.rd d the 4, Data 18, were con-7, and aff.rd d the 14 Lordship Right 14 Lordship Right 15 Lordship Right 16 Lordship Right 17 Lordship Right 17 Lordship Right 16 Lordship Right 17 Lordship Right 17 Lordship Right 18 L

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A CHARCATERISTIC OF OUR NATION, DUE

From the Western Watchman. The horrible biasphemy resently nttered by one of our most prominent Protestant ministers, and which so shocked the whole land, has caused thinking people to inquire into the causes of the strange want of rever-ence for sacred persons and things noticeable among all classes of our non-Catholic citizens. The first and quite adequate cause is the plain and palpable tact that non-

The nest and quite accquate cause is the plain and palpable fact that non-Catholics have no sacred persons and things to reverence. They have no signs or symbols of religion. They have rejected even the Cross of Christ. They have no sacred persons living or personages of the Gospel as bordering on superstition. They know little of the men and women who died for the faith in the early ages of the Church ; much less than they know of mythology and the fables of the gods of Olympas. and the lables of the goals of Orympas. They do not give their children the names of saints, or sacred persons in the history of the Christian religion. The result of all this is that these children are brought up entire strangers to their Christian heritage, and out of touch and sympathy with the Chris-tian past. They speak of our Lord as tian past. tian past. They speak of our lots as they would of Socrates or Plato, and of Peter, Paul, James and the other Apotles as of the shadowy herces of pagan antiquity. Set, on the other hand, how the

gestures added The costumes of re rich and beau sal accounts of R were also gauly dr were also gauly dr were also gauly dr weight of the sales of the weight of the sales of the tailpionas, as fol-pionas to Anna L tailpionas, as fol-pionas to Anna L oronto Conservator to completed the r the curriculum mentuling her table mervatory, and 1 composition, dra honors, history of tumentation, can form: this diptory of the diraction can form: this diptory of the diraction can form: the table form: the table of the diraction can form: this diptory of the diraction can form: the table of the diraction can form the diraction Leaving teachers' certi-yle, Grace Smith, Edith ertine Brisson ted by Rev. F. Lauren-stine's, awarded to Elizial course :- Rose Deloge, Mabel Smith Class Matthew Doyle, Esq., St.

(a) course: - Rose Diage, Mab J. Smith. Class Mathew Dayle, Esq. 8: Rose Deloge. sread by Anna L. Carson, sompreh-neive discussion and concluded with an othe teachers and itsil ore now bidding farewell-mber, played oy Emmi McVeaa, the winners di intermediate and judior as much enjeyed, and eti-nd careful trainics; is, October Laves, sug little once clast in white a of gay colored autum doity charming, as such cence ever are, and wou

the maidens tock part: Hayes, Francis and Felice die and Eileen Mulver, line and Nanno Hayes, Ruby Carlyle, Kahieen Ternan, Mary O'Connor, nche, Eihel and Müdred Mineite Baby, O'ga Emery, Bela and Katherine Parne, hy Wilson, Doris Massey, Lutyre, Margaret Rispin, Margirie Waddeh, Marie insonneaut, Marie Berard,

, Marjorie Waddell, asho insonneutl, Marie Berard, an. Lorna Caron, Sata, artraind. Daula was then played as ietta Collins; first violins, rela Crotty; second violins, Watts; Diano, Hazel Joll.

NOVEMBER 4, 1905. WITHOUT REVERENCE.

TO THE LAICIZING INFLUENCE OF PROTESTANTISM. From the Western Watchman.

have rejected even the Cross of Christ. They know no sacred persons, living or dead. They have no clergy in the Catholic sense; that is, men set apart by God to do God's work in God's name and by God's authority. They have no saints; and if they have scanty respect for the living, they have no at all for the living, they have no at all for the living, they have no at all for the living they have no at all so the living they have no at all for the living the perspiration dead. Their churches are meeting houses; not more sacred than their own homes. They have no pictures of the Saviour, 'His Holy Mother, the Apostles or the saints and sages of the Church in fact they model model with the Swiss at the bronze doors. the Saviour, 'His Holy Mother, the Apostles or the saints and sages of the Church; in fact, they would regard even that measure of attention to the rescuages of the Gospel as bordering

Church tries to develop the sense of reverence among her children. She aces before their eyes evermore the

places before their eyes overmore the Sign of the Cross, the symbol of their redemption. The Crucitx is in the room in which they are born. It hangs on the wall of their nursery. They can scarcely speak the Sacred Names before they are taught to make the Sign of the Cross. They are taught their prayers, which begin and end with the Sign of the Cross. They are taught to prayers, which begin and end which the Sign of the Cross. They are taught to go on their knees when speaking to God, and when pronouncing the Name of Jesus to bow their head. When they are old enough to be brought to church they are brought to the boly water font and made to bless themselves. Then they are taught to genufiect before the Blessed Sacrament. Before the altar burns the perpetual light. Above the tabernacle rises the Crucifix. On the

burns the perpetuan influe. More the tabernacle rises the Crucifix. On the side altars are statues of the Biessed Mother, of St. Joseph and of the saints. When passing before them these children are taught to bow. When passing in front of a church they are taught to uncover out of revererce for Our Lord in the tabernacle. When they meet a priest they are taught to salute him by taking off their hat. The name they bear is one once borne by the saint to whom they are dedicated. His life is in-teresting to them, and his example is inspiring. When the age of discretion is reached they are made to go to con-fession. Here they stand before God reached they are made to go to con-fession. Here they stand before God and have intimate persons dealings with Him. How their young bearts beat with reverential fear the first time they enter the confessional! And that sense of awe always accompanies that act of

of awe always accompanies that act self accusation. The oldest penit nt in the world enters the confessional with When the time comes to receive Holy Communion how carefully are the children prepared to receive Jesus Christ, the Second Person of the Ador-

A NIGHT INTERVIEW WITH THE POPE. It was after the Ave Marie one night week, and the Vatican was wrapped

in darkness, except for a stray ight here and there in one or other of the windows. The Swiss on guard opened the wicket of the bronze doors in answer to a knock. He at once recognized the priest outside, and with a friendly "Bouna sera," allowed him to pass un-"Bouna sera," allowed him to pass un-questioned. The salutation was re-peated at the head of the staircase opening on the Court of San Damasco by the gendarme on duty, and at each landing of the Scala Regia where a solitary guard paced to and fro in the dim light. A minute later the priest was making his way through a long series of silent, empty halls-not a guard did he meet, or a chamberlain or baize to wipe away the perspiration

THE CRUCIFIX AND TWO LETTERS.

"Avanti !" called a voice from within and the priest entered. The room was very large, so large that the far end of it was buried in gloom ; even the book cases and busts and pictures on the side walls were recognizable from memory rather than from sight. All the light

rays from the lamp fell directly on the crucifix, and on two letters that lay open near the toot of it, almost as if they had been placed there so that the eyes of the suffering Christ might read them. There was a Bishop's crest at the head of each of the letters.

A PENNILESS PONTIFF.

A PENNILESS PONTIFF. The only person in the room when the priest entered was the Holy Father him-self. He was seated close to the desk, but not writing, and he put his hand up to his eyes to shade off the light so that he might see the features of his visitor. "Ah! it is you, Father," he ex-claimed, as he stretched forth his hand, while the priest knolt to kiss his ring. " Well ! and what good news have you " Well ! and what good news have you for me this evening ?" But in spite of for me this evening ?" But in spite of the cheery greeting the priest saw at once that something was the matter. The Pope looked unusually pale and sid, and he hardly smiled when he spoke : his face was drawn, and there was a care worn expression in his eyes. "Has your Holiness had any further news from Calabria ?" the vicitor sched with from Calabria ?" the visitor asked, with a suspicion that the cause of his distress might be found here; and he was right. "Ah! yes." said Pius X., "I have had news, of course. Every day brings its take of scenars, and scenario days tale of sorrow, and every day's news is more distressing than the last. You know how I have sent the bishops and know how I have sent the obsolot and priests all the money that I possessd or could gather together. It was little enough, but it was more than could be spared, and just when I am empty-handed I receive these two lotters from handed I reserve these two letters from the Archbishop of Cosenza and the Bishop of Mileto," and he pointed to two letters lying near the foot of the crucifix. Until a few days ago nobody outside his own large diocese had ever heard about Mgr. Morabite, the young Bishop who has ruled over Mileto fo the last seven years, but now his name has become almost a household word throughout Italy. Even the irreligious

paper have eulogized his zeal and charity and the heroic efforts he has How Christ, the Second Person of the Ado-able Trinity, into their hearts and souls 1 The oldest Catholic in the world approaches the holy table bowed down under the weight of awe. There is for him nothing so solemn on this iceling of reverence grows with his iceling of reverence grows with this generation. No wonder Protestants idel in Catholic churches a sense of awo that they do not experies and there was comnotic this charless masses on the presentative of Jesus Christ, Catholic preserve a deep and lively reverence. For them ho is always "His reverence. For them ho is always "His reverence" mad. ober "POVERO POPOLO, E POVERO PAPA 1" "This is what the Bishop of Mileto has to say to me, "soid the Pope, tak-ing up his letter and beginning to read. It was not a long epistle, but there conqueror of Suila and Rome. The accomplices of Cataline were strangled here. Aristobulus and Tigranes, after the triumph of Pompey, were imprison-ed here. The blue eyed Gaul, Verwherever he went. And until now he had been able to do a little through the efferings he had received from many parts of Italy, but he was at the end of his resources. That day he had stood near the threshold of what had once been his residence, distributing relief to the family men and women ed here. The blue eyed Gaul, Ver-cingetorix, who contended so valiantly cingetorix, who contended so valiantly against Caesar, was imprisoned here for six years until he was made to figure in the triumphal procession of Caesar, and then Cae: ar had the brave Gaul slain in the lower dungeon of the Mamertine. And here Sejanus and his basebare mot the feath. during his after life personal inter-course with the priest ever tends to relief to the famishing men and women and children, and whon he stopped he had nothing more to giro-even the beds and the linen that could be rescued from his house had been dis tributed. "And now, Holy Father," the letter concluded in substance, "you know why I write to you: my people are crying out to me for bread and covering, and I have no longer a house of my own or a penny to buy to more w's Mamertine. And here or janus and ho daughters met ther ceath. ...Enemies of Rome from Europe, Asia and Africa, kings and princes and enemies of the power that happened to rule at Rome, victims innumerable, were inmured in these darksome leaths dovertig, and I dave to longet a notage of my own or a penny to buy to p or row's dinner, so I throw my self on your father's heart, begging you for God's subs to help us." The Pope laid down the setter and looked at the priest, and the setter finshed and grew pale were insured in these on near depths. INNOCENT VICTIMS. "Ard was is for all this that I, a priest, a disciple of the Prince of Peace

THE CATHOLIC RECORD.

have been formed in the streets of the have been formed in the streets of the large towns to gather the alms of the charitable; industrial societies have made offerings that may well be con-sidered handsome for I'aly, but it is to be feared that too much rel tape has sometimes been used in the distribution of the relief. Instead of handing the ciergy and local authorities, as it arrived, useless committees have been formed and stupid formalities have been multiplied. The Holy Father's alms have been distributed quietly promotive in the synagogue at Capharaan of the relief. Instead of handing the multiplied. The Holy Father's atms have been distributed quietly, promptly and with discretion by the priests and Bishops. After the last great earth-quake which devastated Calabra in the the Christ, the Son of God.' quake which devastated Oxnora in the eighteenth century, a rather interest-ing pamphlet was printed to prove that the Jesuits were the real cause if not the authors of the calamity. This time the Jesuits of the Civilts Cattolica have been wily enough to divert suspicion from the company by opening a subscription for the suf-ferers in the columns of their famous magazine. Their own offering was 10,000 francs, and in a few days their friends and accomplices have run up the amount to over sixty thousand, which have been at once turned over to the Holy Father to be distributed as he thinks best .-- London Tablet.

MASS IN THE MAMBRIINE PRISON.

AMERICAN PRIEST OFFERS HOLY SACRI-FICE IN DUNGEON ONCE OCCUPIED

BICE IN DUNGEON ONCE OCCUPIED BY ST. PETER AND ST. PAUL. Rev. P. L. Duffy, I.L. D., of Charles-ton, S. C., one of the band of American pilgrims that visited Rome during the rather than from sight. All the light of the apartment was concentrated in a little space on the right of the door; an electric reading-lamp threw a floed of brilliancy on the big desk, showing it to be piled high around the edges with papers, books and pamphlets. But there was a free space in the centre, evi-dently used for writing, and here the rays from the lamp fell directly on the "Why," asks Father Doffy, should I leave my hotel in the early morning of August 3 for the long journey to the dark and damp Mamertine Prison and to say Mass in its dismal depths ? "I passed to the left of the central

edifice on the Capital, down by the north corner of the Forum, where the Temple of Concon stood, the Collscam looming beyond, and entered the Church of St. Joseph the Carpenter, which owes its existence to the Guild of Carpenters in Rome. Under this church is a chapel dating back to the time of Gregory the Great, where there is a miraculous crucifix, and underneath this chapel is the Mamertine Prison, consisting of two subterranean dun geons, one below the other, the oldest prison in the world. The Roman his-torian, Livy, tells us that the upper dungeon was made by Ancas Martins, the fourth king of Rome in the year 640 B. C. It is an irregular quadrangle twenty feet long by about sixteen broad and constructed of enormous blocks of volcanic stone, cubed and

arranged in the Etruscan way. "The lower dungeon, a fearful oub-liette was called Fullianan from Servius Tullius who according to Varro, excavated it out of the solid rock B. C. 578. It is elliptical in form, nineteen feet long, ten wide, six and a half feet high.

SCENES OF TORTURE.

SCENES OF TORTURE. "The valling is formed by the gralual projection of the side walls until they meet. Cardinal Wiseman writes of these dungeons: 'With only one round aperture in the centre only one round apertury in the source of each wait, through which alone light air, food and men could pass. When the upper story was full we can imagine how much light and air cond imagine how much light and air cond reach the lower. No other means of reach the lower. No other means we wentilation, drainage or access coul exist. The walls had rings fastened into them for securing the prisoners, but many used to be laid on the floor with their fest fastened in stocks."

"Toe historian Sallust describes it

right, but at the back a box like house of innocent victims incarcerated there by thousands, and to one of these Christ had said that other day by the vaters of Gallice, 'Follow thou me,' and, leaving all things, he followed Him. And on another day Christ had said to bim. Thou art Pater and mon this nock. of innocent victims incarcerated there could see with his mind's eye the players sourrying under this shelter if rain came. To the right and left are porticoes and arches through which one catches glimpses of the flat roofs and low turrets of Jerusalem. The stage disappointed me. The drama is played by five hundred performers a charms of a thirty two him, 'Thou art Peter and upon this rock I will build my Church,' and again, 'Go and teach all nations, and behold ing in the synapogue at Caphurnaum, **Lord**, to whom shall we go? Thou hast the words of eternal life. And we

performers, a chorus of thirty two voices and an orchestra of forty. These people all live in the little valley. bave believed and known that thou art people all live in the little valley. They are all peasants. The moving power is the church (Catholic). To take part in these plays is a great honor and can only be undertaken by those "In the persocution of Nero, 65 to 66 A. D., St Peter and St. Paul were im-A. D., St Peter and St. Paul were im-prisoned in the Mamertine. St. Peter, who saw the grave grace of that divine face as the Master ' went about doing good,' who saw that face transfigured whose lives are pure. Each perform ance is preceded by the sacrament, and if a man who has once appeared is guilty of something dishonorable, he cannot play when the next decade rolls good, who saw that face transfigured on Tabor and agonizing in the Garden of Gethsemine; St Peter, upon whom the Holy Ghost flamed on Pentecost: St. Peter, the Vicar of Christ, the first Pope of the Church of Christ. Here he languished in the dark depths of the Talliaryme the lower duraceon whom round.

round. As to the division of proceeds (no small item in these days,) a pricet told us that the people who play get one-third of the prefits for division among them and the remaining two-thirds go to the Church. In 1900 they cleared a million prefix a best \$250,000 Tullianum, the lower dungeon, where he converted his guards, Processus and Maximianus, soon to follow him to martyrdom, together with forty-seven million marks, about \$250,000. The tableaux from the Passion Play

martyrdom, together with forty-seven of his fellow-prisoners; and here, in answer to his prayer for water to bap-tize them, a little fountain, which flows to the present day, sprang up through the solid rock. Alter eight months of agonizing imprisonment here he was led out into the city for execution, and are eight in number viz., the nativity, the boy Crist in the temple, temp tation, the baptism, the trial, bearing the cross, the cracifixion and the resur-rection. It is difficult to realize the figures as flesh and blood ; they seem much more like wax figures or very beautiful pictures. For artistic group-ing of bright colors in clothing height at his request, saying he was not worthy to die like his blessed Saviour, he was crucified head downward. This is why I asked the priests at the Church of St. Joseph the Carpenter that August morning for the privilege ens the effect, while the presence of many children lends naturalness to the scene. Some of these tableaux are modeled after famous pictures which of celebrating Mass in the Mamertine are found in European galleries.

As to the play-the most attractive scene to me was the triumphal entry "And here I would render grateful estimony to the exquisite courtesy of the Italian ecclesiastics. Permission of David into Jerusalem. The proce sion came through the arches at the left and disappeared through those at was graciously granted, and with lighted candles and taking with us the right ; the populace singing and shouting, the priest bearing the Ark of the covenant and King David in chalice, vestments and missal, and descending a narrow stair way of modern construction, we penetrated the darkroyal robes greeting his people from a gorgeous chair borne by his retainness of the upper dungeon and then the

ness of the upper dungeon and then the lower or Tullianum. How dismal, how oppressively dump and mouldy it was down there—no window, no door and the moisture oozing from the wall, As one looks back upon the play at Oberammergau (beginning at half past one and ending at six) the characterwhere I noticed the bolts and rings istic which seems to save the perform-ance from a spirit of ridicule and the The framework of a little altar was affixed to the wall, and I touched the touched the audience from weariness, is the absopillar near, to which St. Peter had been chained and dipped my hand into the miraculous spring. With deepened lute reverence which actuates the players. One feels the religious fervor miraculous spring. With deepened devotion I put on the vestments and which pervades it all and can but be impressed and strengthened. - The celebrated the votive Mass of SS. Peter and Paul with feelings which Commoner. only the priest of Christ can under

No Pauperism In Catholic England. "There was no paperism in Eugland in its Catholic days," says the New Zealand Tablet. "That is one of the 2caland Tablet. "That is one of the evil legacies of the "Reformation." In the old Catholic days, property was deemed to be held in stewardship. The social principles introduced at the Re-formation looked upon it as an abso-lute organization. In the first sixly MRS. W. JENNINGS BRYAN WRITES OF INSPIRING SCENES AT OBERAMMERGAU We all recall how much was written of Oberammergan in 1900. Every mga-zine and many newspapers gave detailed accounts of the wonderful Passion Play lute ownership. In the first sixiy years that followed the introduction of the new religion, no fewer than twelve Acts of Parliament were passed dealing with the distress that (as Thorold Rogers says) 'can be traced distinctly back to the crimes of rulers and agents.' enacted there and of the thousands who flocked to witness it. Each writer emphasized the fact that only once in ten years is the Passion Play presented. And in these Acts, for the first time in You may imagine my delight to learn Christian history, 'poverty and crime were treated as indistinguishable.'" that this year an exception has been made and that something worth while

mate and that some ming works while was doing at Oberammorgan. The vilage lies quite encircled by mountains and no railroads have yet ventured there. The outer world was quite unaware of the existence of this The Blessed Sacrament is the center of Catholic life. It is Christ with us. Happy are these who receive Him in It frequently. little place until twenty or thirty years

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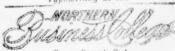
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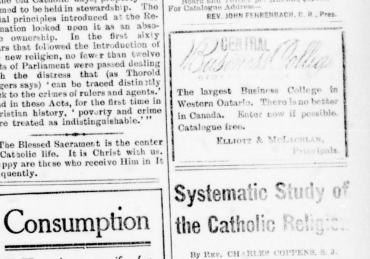


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8

Prison.

stand.'

CIPATE.

THE PASSION PLAY.

Wates ; Dister effect of this ras delightful. of honors took place as His Lordship, in an alor ressed his nequalified ad-appreciation of the enter ressed his mequalified ad-appreciation of the enter-w from the subject of the mag and instructive lessons, (ladies might model that them that the legend was beeilt and her companions hand blood, subject to all man nature; and that her tanging them to emulate her tangy of her fidelity to her

nors by the Right Rev. F.

Christian doctrine pre-ordship, Bishop McEvay, McDonald, Mather, M. Flizgerald, K. 99. omedal-junior department Franciscan Fathers, Chab-ngele Crotty. Dowdall, E. Doyle, R.

bowan, E. Dora eportment and application, P Lunglois, P. F. Tecum-miability and punctuality, "J. Mugan. P. P., Metlin, urley." doportment in day school, ss Grouty. St. Columban's, domestic science, presented domestic science.

Part I. Junior Loaving-L. M. Walsh, M. Thibodeau, E. B. Grenier, M.;Massoy, resented by J. Aubin. Me to Louise Walsh and Anna

R. McIatyre, H. Joly, D. et. esented by Mrs. J. Gaukler, to Muriel Massey. pok-keeping, awarded to L.

The second secon

or vocal, intermediate grade, v. Albert McKeon, P. P., St. Arded to Olive Mather, or fidelity to by Rev. C, Parrent, P. P., d to Agnes Bower.

deep and universal reverence for the priest. The child is taught it by the word and example of his parents, and heighten his reverence for the priestly character. Before Catholics cease to

reverence, love and respect their priests they will have to have forgotten their All this the Church does outside the Catholic school. This last is but a training groutd for reverence. The Catholic child learns in his school many useful things, but before all else and above everything else he learns to respect sacred persons and things. Pro-testantism is the greatest laicizing

6

Conrist nive and die and nive again in these strange plays. Long after, Ger-many's peasants wondered and wept at the same sights. But they all forgot. Only little Oberammergau remembered. Come and see a living fragment of the long dead past." And come they did. The rich, the poor, the ignorant, the learned, the priest, the scoffer poured through the montain passes and broke the quiet of the valley. Oberammergau awoke and learned about the world.

ago. Then the newspaper men raised a mighty shout. "Come quick," said they, "we have found something so old

they, "we have found something so old that it is very new indeed. Nearly a England saw our

thousand years ago England saw our

Christ live and die and live again in

The village shows the trace of foreign fingers. Old Gasthauses are slyly growing into large hotels; the shop windows are full of souvenirs for travelers ; the girls are often not in peasant dress; the young men wear their curls with a more jaunty air. Are you wondering, as I did, why the persents play this process of the

the peasants play this year? High above the town on a mountain side stands the answer; the three figures of the crucifixion done in white marble and of gigantic size. This group was given to Oberammergau by King Ludgiven to Oberannierigan by first and wig, the Second, thirty years ago this summer. The play which we see was given then in honor of the king and of his git and is now repeated for the first time on this the anniversary of that occasion. The play tells the story of King David and between acts, tableaux from the Passion Play are presound, so that when the curtain goes down on the final act one feels that he has seen not only the life of David but the real pith of the Passion Play as

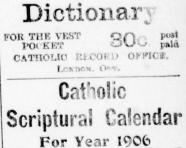
well. I wish I might give you a clear idea of the stage. I had gathered from reading that it was a huge platform with the open sky and twittering birds with the audience also under the canopy of heaven; but this is not altogether

A red was is for all this that 1, a present in control of the primer of the p

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EDITORS : REV. GEORGE IL NORTHGRAVES. Author of Mistakes of Modern Lafdels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Measure Luke King, P. J. Neven and Mis arah Hanley are to by anthonized to eacive becreptions and transact all other bisines Barah Haniey are to if anthonized to berry subscriptions and transact all other bisiness for THE CATHOLIC RECORD. Agen. for New Jourdland, Mr. James Power

on of Advertising—Tencents per line each

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our paper unless the amount due is paid ter intended for publication should be din time to reach London not later than ay morning. Please do not send us 7. Oblituary and marriage notices sent seribers must be in a condensed form, to Monday re inserti

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

To the Editor of the CATHOLIC RECORD, London Ont.

London Ont. My Desr Bir.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that is isdirected with intelli-gence and ability and, shore all that it is im-budy defends Catholic print. It strenu-ously defends Catholic print. It strenu-ity of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and coun-try, and is will do more and more, as lise wholesoms inflaence reaches more Catholic homes

refore, earnestly recommend it to Cath-

tamilies. the my blessing on your work, and best tes for its continued success. Yours very sincerely in Christ, DONATUS, Archishop of Ephesus. Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1860. Loodon, Ont: Dear Sir: For some time past I have read Four estimable paper, THE CATHOLIC RECORD. and congratulate you upon the manaer in which it is published congratu. b it is and form are both good ; and a Visholicepirit pervades the whole, erefore, with pleasure, I can recommend Bleaster.

dibful. alog you and wisbing you success. Believe me to remain. Yours fsithfully in Jesus Christ † D FALCONIO. Arch. of Larissa. Apost. Deleg.

LONDON, SATURDAY, NOV. 4, 1905.

" FRENCH EVANGELIZATION."

The Baptist Convention held last week in London had no such subject under discussion as that which created so heated a debate in the meeting of the American Baptists at Jackson, Mich., which was held simultaneously with the London gathering.

As may be seen from another article in this issue, the American meeting was disturbed by the various views enounced in regard to the truth of the Bible itself and the fundamental teachings of Christianity, the prevailing sentiment being that Christianity itself century.

We are told it deed by this exponent The Canadian Baptists appear to st opponents of the boy choir. ice, Christ our Lord." ably did not notice this idiom of the Minister of Education, as a vacancy I shall not continue referring to them still cling to the principal teachings of of Eddyism that "the fundamental be "To-lay was born the Blessed Virgin Mary of the race of David, and by her now exists on account of the death Pentateuch, wherever hua refers to and presentati at I give the above as the practical him, he said, to tender him i lief of Christian Science is that there religion, and we find that a good deal a feminine object, seem to have re of the former incumbent of that illustration of what may be accomis but one God embodying truth, life, the salvation of the world was set of interest was shown in the matter of garded it as an error and wrote it hia." plished. office. We cannot too strongly impress office. We cannot too strongly impress upon the government the very great glorious life brought life to the world. lovalty and de Of course the boys' voices are not spreading the gospel in benighted and love." We did not need any disindeed require That is they introduce i the point icountries - a matter which seems to covery by Mrs. Eddy to teach us this, perfection but they are getting nearer every day. A parochial school is simimportance of making choice of a suit-(Office of the B. V. M.) though they did not change fhe Mosaic seven years have been overlooked in the Michigan and yet we are told by all the Christian had ample or letter u, which is thus suggested to be able person to transact the business of The dogma of the Immaculate Concepply teeming with candidates for a boy Scientist publications that this lady is and appreciati Convention. that very important position. There read as i. choir. The very ones who are most bitter against the recent encyclical will tion is implicitly contained in that of projects carri "the discoverer " of Christian Science The most interesting business which was a time when Catholics had abund-Gesenius continues : "Besides the the divine maternity of Mary and her become earnest converts to and appears to have occupied the attention and Dr. Hering assures us that Mrs. ant reason to complain of the unfriendperfect purity, both of which were from Pentateuch, hua is found as feminine in cates of the boy choir after they fully Eddy discovered, but did not invent of the London Convention was the liness and injustice of those who had 1 Kings 17: 15. Job 31: 11. Is. 30: the earliest ages maintained by the realize its magnficien ; possibilit the Christian Science doctrine. Bat success of the Grand Ligne Missi n Certainly in all England the major-33. Where it is also written hia." That the administration of the educational Fathers of the Church. Other Fathers we did not need Mrs. Eddy's discovery ity of churches have boy choirs. I have heard exquisite boy voices in Manwhich is kept up by the Baptists for affairs of the province. Under their explicitly declared her entire immunity is the u with the modern point signifyin order to know more about God than the avowed purpose of converting the control Separate schools were barely from sin. ing that it should be read as i. These chester and the many writers on the she has told us in her fundamental French Canadians to that sect. The Rev. parish to bec tolerated-in fact, every obstacle was points were not invented till the sixth Origen in the third century asserted boy voice in England and elsewhere atteaching, which we have from an in-T. B. Brown of Sherbrooke read the re thrown in the way of their efficient as an indisputable truth that " Mary test its marked superiority over the and later centuries of the Christian finitely higher authority Who said : port of the mission, which is declared to working. That was many years ago ; era, and are of no authority in deciding female soprano. I hope later to explain fully the prowas not infected by the breath of the " I am the Way, the Truth, and the be making satisfactory progress, there the true reading. and the condition of affairs at that time venomous serpent.' cess by which the coarse ready chest being at the institute 199 boarding Life." This, then, is not Mrs. Eddy's We have next the words of the angel should most assuredly be a warning to St. Cyprian in the same age declared voice of the boy is entirely eliminated discovery. pupils and 9 day pupils. Of the 199 and the indefinably sweet head or upper our legislators of the present day not that " justice did not endure that this sent by God to Mary to announce to boarders, 131 are reported to be boys, But the lecturer adds to this : " Mar thin tone takes its place. A choir of forty boys and twenty men would be to make a similar mistake. He who her that she should be the mother of vessel of election should be subjected and 68 girls. The day pupils, who re is the expression of God. Whatever is Jesus Who should save His people from occupies the position of Deputy Minto sin, and she had no intercommunicapresent the proportion of those who destructible or finite is evil and not o fine. ister of Education, has, it might be I have a choir of over a hundred and tion with the sin of nature. their sins. naturally come from homes near st God." said, practically the entire control of The angel addresses her : "Hail St. Ambrose in the fourth century no inducement could influence me to give up the boy choir in preference to the mixed, and no boy choir organist of any ability would care to make the What means all this? If by "the hand, are certainly not numerous, the educational work of the schools. calls her "the Virgin free by grace full of grace, the Lord is with thee, expression of God "it is meant that especially when it is borne in mind He should, therefore, be a man of unblessed art thou amongst women. " from every stain of sin." man is God's creature, made after God's that there is in that neighborhood a doubted educational attainments, of These words denote the fulness of St. Jerome says " the Mother of God change. image and likeness, we have a teaching considerable Protestant population broad mind and liberal views FRANCIS J. O'BRIEN. must be such that she cannot be acgrace in Mary, so far as grace can be which God Himself revealed to man Organist and Choirmaster. Mission from which no doubt several of these on all questions, and devoid of precused of sin." found in a creature. But exemption thousands of years before Mrs. Eddy day pupils are recruited. Thus we Church, Roxbury. judice. There would be untold mis-St. Augustine in his treatise on from the common lot of mankind in was born. have not 200 children attending this chief created if a person is appcinted regard to original sin is one of the Nature and Grace says that " speak-But that what is finite is evil and not proselytizing school from the whole It may interest our readers who may graces which God might easily confer who has placed himself upon record as ing of sin Mary the Virgin must be ex of God is Mrs. Eddy's special teaching! not have seen Edinburgh to know that Holyrood House where the king held a province of Quebec, which we do not unfriendly towards any particular class cepted, of whom there can be no quesupon her, and her fulness of grace It is a false doctrine, but it cannot be consider a very large work for the of the community. It is of importance would not be complete without it. tion when sin is being treated of, on Court, is attached to an ancient though called Mrs. Eddy's discovery, for it is entire Baptist body of the Dominion, also that an educationist residing in This grace of being immaculate at the account of the honor due to our Lord. now dismantled Abbey formerly evidently derived from the old and exy be-of St. even though there are also two other longing to the Canons Regular the province should be appointed. St. Ephrem of the third century in moment of creation was possessed by ploded Manichean doctrine that there Augustine. In old days, ere John Knox was raised up to destroy faith, morality, and art, the Kings of Scot proselytizing institutions carried on, There is no necessity to go outside of it one of his hymns addressed to Christ Eve, who lost it by her sin. Why are two creative principles, one good, to obtain a capable official. In Ontario under Presbyterian and Methodist should it not be possessed also by says : auspices respectively. the other evil, and things finite or im we have plenty, and to spare, of gentleland were practically the guests of the Mary, and retained by her through " In thee O Lord there is no stain of perfect are creatures of the evil prin The Rev. Mr. Brown does indeed men who would reflect honor upon the in nor any stain in thy Mother.' life ? ciple-Ahriman, as he is called by the Austin Canons. proclaim that the mission work is mak The Catholic University of America, position and give satisfaction to every Numerous similar passages from the We might add here certain other texts at Washington, D. C., will receive per-sonal property and cash amounting to \$115,929 as residuary legatee under the ing satisfactory progress, but when we Persians. class and every creed. Such is the man ncient Fathers show the constant be which bear upon this subject, but we But Holy Scripture and the Christian find that the Baptists of the Dominion we want: and such a man we hope lief of the Church in the Immaculate have given enough to show that there Revelation teach that God is the are expending \$26 922 for its maintenwill be appointed by the Government. was a solid basis on which to found the will of Miss Margaret H. Gardiner, according to the first administration account filed in the Orphans' Court, Conception, but we cannot cite them ance, we cannot think that the success Creator of the universe, and of all There should be no place in the adminhere, but it is to be noted that the doctrine, traditional, scriptural, and things visible and invisible. He is is very much to be boasted of ; and this istration of public affairs for the bigot. rational. Conception of Mary was and is observed therefore the Creator of things finite, is confirmed by the statistics of the We may add that it could not be Baltimore There should be no place in the Educain the eastern churches-that of Russia The Church is too old to be de-ceived by the notion that aesthetic and they are not of evil as Mrs. Eddy Province, which show that the Protesttion Department for the man who is the Gregorian of Armenia-and the reconciled with Christ's eternal love would have us believe. ant ratio of the population of Quebec is known to be an enemy of Separate for His mother that He should have Church of Ethiopia, showing the uniculture or mind development alone can "Sickness is the result of wrong thinking, it is a mistake. When the not increasing, but is rather diminishpreserved her by His grace from the schools. versality of the observance of the feast save nations, for she can remember Greece and Rome, whose downfall she ing from year to year. The increase of mistake is corrected by right thinking, from before the separation of the East first attack of satan; for Christ did the Catholic population of Quebec dur-No Catholic parent can secure higher undoubtedly love her from all eternity the Catholic population of Quebec dur-ing the cecade 1891 1901 was 106 per ills of the world." from the West. witnessed. Do not trouble about the conduct of education for his child than had in Catholic institutions. It will do As the universal Church cannot be as His mother. That first attack was others, for it is your own soul, not your neighbor's, that you have to save. --Thomas A Kempis. This is a very convenient theory put thousand, while that of the three desupposed to have fallen into the error made at the moment of Mary's concepno harm for non-Catholics to look into nominations which are maintaining forward by Dr. Hering and Christian this matter very thoroughly. of celebrating a festival of an event tion, and she could be saved ifrom it

Frensh Evangelization establishments was only 97 per thousand. In fact, the Rev. P. Villard complained at a mee: ing of the Methodist Young People's Summer school that the work in Quebec -that is the " French work (of con version), in consequence of many drawacks, is harder than missions in China or among the Indians." This does not show very great prosperity.

edly is. But we must not overlook Rev. Mr. Brown's statement that" Roman Catholic homes seem to be as closed to the Gospel as ever." Of course it is the Baptist Gospel which is here meant. This language is not so cheerful as when he reports very satisfactory progress, and we believe that the less cheerful language is the more truthful. Indeed, when it is considered to what the Baptist Gospel has brought the American Baptist church, as shown by the proceedings at Jackson, Michigan, we have reason to be thankful that such

a Gospel is not progressing. We shall here quote a few words from

an editorial of the Toronto Globe of the 19th inst. which are well worthy the consideration of the supporters of the Grand Ligne and other French Evangelization institutes. The Globe says:

"At least three of the great Pro testant Churches of the Dominion main-tain branches of work which are usually called ' French Evangelization' The purpose of the promoters may be gathered from the statement of Rev Mr. Brown who presented the report that notwithstanding their endeavors, Roman Catholic homes seem to be as closed to the Gospel as ever. The people of Quebec do not lack Gospel ministrations. A greater percentage of then gather in their Churches every Sabbath Day to hear the Gospel story than in Ontario. In the whole of Quebec it would probably be impossibl In the whole of to find a boy or girl of sound mind who could not repeat the Lord's Prayer and the ten commandments. Can this be said so universally of the children of Ontario? We may quarrel with their interpretation of the Gospel, but in the name of veracity, do not let us pretend

that they do not hear it." -

EDDYISM.

A lecturer by name Dr. Hering gave a lecture a few nights ago in the Christian Scientist Church of this city in explanation of the doc rines of Christian Science, a short report of which was given in the columns of the

Free Press. Concerning the personality of the lecturer we know nothing further than that the Free Press states that "he is a pleasing speaker " having "a magnetic manner," and that he made "a lasting impression upon his audience." How lasting the impression made re mains to be seen in the future effects which may come from the lecture, and being traceable there-

to, but beyond a few words of what all Christians know already we find in it

for from thee was born the Sun of Just.

THE CATHOLIC RECORD.

THE ARCHBISHOP OF KINGSTON. that was in any way unholy, we should Scientists generally as part of Mrs. Eddy's discovery. It is convenient for We publish in another part of this those who make a living by the imagin issue a report of the proceedings on ary art of healing which they pretend the departure of His Grace the Archthey have acquired though faith in bishop of Kirgston for Rome. The Mrs. Eddy, but it is only folly and exhibition of affection which on this superstition to form one's faith on the occasion went out to him from the unproved metaphysical theories of a faithful priests of the Archdiocese of dreamer, and such Mrs. Eddy andoubt-Kingston was not a matter for surprise. because nowhere exists between chief

The number of instances is great in pastor and priests and people a more which Mrs. Eddy's theory has failed. constant and trustful devotion than in and in which there has been sickness that part of the Lord's vineyard. A which has not been removed by "thinkblessed state of affairs truly, for where ing." The theory is therefore false. Bishop, priests and people act in one and if it be said that we should weigh accord the work of Holy Church ; oes against these instances, others when on with a vigor and corstancy that cures were effected by the Eddyite must be truly pleasing to the Sacred system, we say that time is too precious Heart of its Divine Founder. When and life too short to be spent in such the late Archbishop, the great and balancing and counterbalancing. brilliant Dr. Cleary, laid down the

The Holy Scriptures tell us, burden, all eyes were turned to Father these are in fact the words of our Gauthier as his successor. The love divine Redeemer Himself : " And and esteem that was deservedly his as which of you by thinking can add to his priest followed him to the Episcopal Fathers, is Mary. office; and it was to be expected that It is equally clear that we cannot as occasion arose marks of esteem

20.)

Apostles.

office is the sincere wish of the pub-

Our correspondent " Reader "

'foundation of the Catholic dogma

It is based chiefly on the tradition of

and of the Holy Ghost ; teaching them

to observe all things whatsoever I have

you all days, even to the consummation

of the world." (St. Matt, xxviii. 19-

This commission was given to the

Apostles, and their teaching was infal

lible before the New Testament or any

part thereof was written. The tradi

tion which comes certainly fron the

Apostles and is handed down from them,

is, therefore, equally part of Christ's

teaching with anything which is to be

found in Holy Scripture, which is itself

based upon this tradition, and was not

itself written entirely till about the

year 100, or sixty-seven years after

Christ gave His commission to His

The constant tradition of the Church

ommanded you ; and behold I am with

of

improve our health or drive away illwould be shown him. Such was the ness by thinking, as Dr. Hering demonstration which lately took place proposes we should do. in the Limestone City. That His It is phantasy and not science which Grace may return to his beloved flock of Kingston with an abundance of

bases it operations upon so dubious a first principle as this, and Christian health and strength to carry on for Science, so called, but more properly many years the work of his sacred called Eddysim, is not a science in any sense of the term. lisher of the CATHOLIC RECORD.

stature one cubit ?"

And it is not Christian : for, to have claim to be Christian, it should be THE IMMACULATE CONCEPTION. based not on human fancies, or in 7entions, or pretended discoveries by in-Hull, Que., asks us for the dividuals, but on the teaching of Christ. It is not Christ's teaching that of the Immaculate Conception of there is no disease on earth ; for He the Blessed Virgin Mary." healed all manner of diseases, which He could not have done if they had n the Church. Christ promised to be existence.

with His Church teaching all truth to He teaches that " not those who are the end of time, when He said to His well, but those who a e sick have need Apostles: "Go ye therefore and of a physician." Eddyism teaches that teach all nations, baptizing them in the there is no need at all for a physician. name of the Father, and of the Son, All drugs are rejected by the Eddy.

ites, but scripture teaches that God gave leaves and trees for medicines : (Ez. 47:12. Rev. 21:2.)

Thus reason and Scripture deprive the fantastic scientists even of their name, assumed for the purpose of deceit.

We may well ask, where did Mrs. Eddy make her happy discovery of the basic doctrines of Eddyism? Was it in her own brain, or was it under some hill similar to that under which Joseph Smith, the Mormon prophet, discovered, or pretended to discover the original Book of Mormon?

We fear that in either case, the discovery gives us no assurance that her religion is divine; and if it be not divine, it is worthless. At the best her teachings are a mass of alliterative and anagrammatic nonsense.

TION.

gentleman who will fulfil the duties of punctators (the Masorites) who prob-In replying clergy of his

from this fact alone infer that the Conception of Mary was Immaculate. But there are passages of Holy Scrip ture which also bear out the doctrine, though, independently of the constant tradition we have pointed out, their force might not be so apparent.

The first is that called the Protevan gelion or first announcement of the Messias in Genesis iii. 15. In the Dousy (Catholic) version this passage is :

"I will put enmities between thee and the woman, and thy seed and her seed : she shall crush thy head and thou shalt lie in wait for her heel."

The Protestant (" Authorized " version has "it shall crush," that is, the seed. Who is Christ.

In whichever way this be taken, it is clear that the woman is associated intimately with Christ in the war against the serpent, who is the devil ; and this woman, according to the

The victory over the devil is to be complete, which it would not be unless the woman be absolutely free from sin from the beginning of her life on earth, that is from her conception. Then truly she crushes the serpent's head while he lies in wait to infect her heel with his venom.

St. Jerome has translated the passage by the feminine pronoun ipsa, she. This does not seriously differ from the translation it referring the pronoun to Christ, for the two being associated in the work of destroying the power of the devil, it means the same thing whether Christ, through the enmity of the woman and the devil, or the woman through her divine Son obtains the vietory. But the reading "she shall crush" appears to carry out the parallel more fally, as this part of the combat is the fulfilment or result of the enmity between the woman and the serpent.

But here it may be said, the Hebrew has "it shall crush," not "she shall crush thy head." It has frequently been overlooked in the discussion on this point that the ancient Hebrew of Moses uses the same pronoun hua for all genders, so that the Hebrew text dces not decide this point, as hua of itself may be translated by either he, she, or it, and we are thus led by the parallelism to prefer the translation she shall erush," which comes to us by the Catholic tradition, to the modern Hebrew and the Protestant reading "it shall crush thy head," and thou (the serpent) shall lie in wait for her heel."

The masculinity of the pronoun is nothing more than the Jewish Masoretic gloss which is a modern innovation, and of no authority. On this point the Lexicon of Gesenius may be consulted on Hua:

severally commit-that you will brin ing of the augus Peter that Prince first Epistle Gen title for Our Lord and Bishop of sou is evident from the prayers offered to only some empty nothings and absurdi is behind the present age of religious Dame. "In the Pentateuch, huz includes the Blessed Virgin from time immemor ties which are not calculated to make DEPUTY MINISTER OF EDUCA. than whom there are no better teach thought, and that its teachings must a'so the feminine gender, and is put for ial. Thus : ers anywhere, drill these boys daily in man better or healthier : that is to say it be remodelled that it may keep pace hia which latter is read only eleven "Thy nativity, O Virgin Mother of sight-singing. They usually rehearse daily from 3.30 to 4.30, and the Easter with the progress of the twentieth will not improve the human race either There will shortly be appointed a times in the whole Pentateuch. The God announced joy to the whole world norally or physically. rogramme was a revelation to the stron-

NOVEMBER 4, 1905.

only by the intervention of God's grace at that moment.

WE SEND our hearty congratulations to the energetic parish priest of Belleville, Rev. Father Twomey, on the opening of his grand new church, a report of which appears in this issue. To perform such a great wo k since the destruction of the old church by fire was indeed a herculean task which few men could have carried to such successful completion. We trust Father Twomey will be given long life in

THE BOY CHOIR.

which to enjoy the fraits of his hard

work in the city of Belleville.

If pastors only realized how easily a fine boy choir could be and how quickly the boys' ve organized as could be trained so a good degr lence, the recentedict of P excel would find in a conparatively time a great number of boy ch our own Catholic churches. I am an slast on the boy choir question over fourteen years I have bee ist in churches employing mixed the last being the Church of Philadelphia where I played Geeu. years but in all my experience here broad never heard any tone as uisitely pure and sympathetic as boy soprano is capable of produc

It is a highly interesting Boys are delightful to train. study. Just as soon as they realize that the duce sweet tones they ente can pro nto the work with enthusiasm, and ng at the matter in a sentimental eep with literally laugh with you or you as the case may be ther ords, if the service rendered they are happy; if badly rendered, the reverse. Now the idea of a boy choir often-

times meets with great opposition. Why? There are some good reasons, the first being that when boys sing as boys the tone is harsh, owing boys using their chest instead of head voice. Another reason is that we Catholics know very little about boy choirs. If we did there would never be such a thing as a mixed choir.

Of course the boys must be properly trained. A mild form of discipline is necessary to maintain order : but I claim, and I am supported by eminent authorities that for quality of tone, depth of sentiment, intepretation and ensemble the boy choir surpasses any mixed choir extant.

Let me tell you of what has been ac-complished in little over a year at the Mission Church right here in Boston, Mr. William J. Finn organized the choir. He brought it to a high standard of excellence. It was an innova-tion in a Catholic church to have a regular choir of boys. There were choirs, but many sanctuary choir to sing the entire service-that vas undreamt of.

He resigned, and became a member of the Paulist Community in St. Thomas College, Washington, and I came from Philadelphia and took charge. In addition to continuing the exer-

cises tending towards a pure soprano tone in which I have achieved success much new matter was studied, and I say that these boys learn twice as rap-

idly as any mixed choir in any place. The School Sisters of Notre Dam

NOVEMBE

THE ARCHBISH Kindly Remember

A PRACTICAL ILLU WILL ON HIS DEP Before leaving

whence he leaves (Thursday) and sa Saturday next, the the Episcopal Pather beloved Arc containing \$2,000 it, His Grace the munificence, but I for their affectio he felt t wisely administer Vicar Gen tive, Vicar Gen that his priests w what they had "faithful priests o

of presentation is

To His Grace the L Gauthier, D. D.,

Gauttier, D. D., i ston: My Lord Archbis Grace some time a their Reitest. with a their Reitest. with a to Your Grace an h occasion of your limica, " To me. t worthiness, we so dep preparing and read dress on behalf of al Archdiocese - und 1 to have been chosen duty which has been of love.

duiy which has bee of love. This address, Yo derstand, is the +r expression of our j existing bowen Yo -relations of proto loyalty on one side-kindoess, Rentlenes help us, one and at basring of our ar truth Your Grace t unde for the welfare -and your benignin have inspired us as confidence in Your' the functions of y Pastor of souls in th the unfailing friend your clergy. Inde

the unfailing friend your clergy. Inde-in Canada do more tween the Bishop + toric dioces of Kin have been by you. I pread of religion is of Hel/ Church, so without boasting of tal progress has be-religious advace-ning which you hav copal throas of K Grace that we what of the credit due f. increased gory of o of your Episcopat signs accomplible

of your Episcopate signs accomplishe enagna fuisti but y has gone down into personal effort an have baen erected homes of refuge ha out the diocese:

house of relige to out the diocese; lished. These are have blessed you Archbishop, have the spirit of the m

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ER 4, 1905.

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NOVEMBER 4, 1905.

THE ARCHBISHOP OF KINGSTON

Kindly Remembered by His Priests.

A PRACTICAL ILLUSTRATION OF GOOD-

WILL ON HIS DEPARTURE FOR ROME.

Before leaving for the Eternal City,

hence he leaves Kingston to-morrow

(Thursday) and sails from New York on

Saturday next, the priests assembled at

the Episcopal Palace and presented their beloved Archbishop with a purse containing \$2,000 in gold. Accepting

it, His Grace thanked them for their munificence, but he thanked then most

wisely administered by his representa

tive, Vicar General Masterson, and that his priests would be in his regard what they had been in his own-"faithful priests of God." The address Vicar General Masterson, and

of presentation is as follows, to which we subjoin the Archbishop's reply in

To His Grace the Most Rev. Charles Hugh Gauttier, D. D., Lord Archbishop of King-

Ston: My Lord Archbishop.-The clergy of Your Grace some time ago. at the conclusion of their Ritreat. with a spontanisty, most grati-fying, yet not surprising, determined to offer to Your Grace an hurn be testimo risk on the occasion of your first pastoral visit " ad limina," To me, notwithstanding my un-worthiness, wis deputed the pleasing duty of preparing and reading an accompanying ad dress on behalf of all my brother pricess of the to have been chose a for the performance of a of love. This address. Your Grace way in

Archdiocese - and i count myssii happ indeed to have been choise in for the period mance of a duty which has been nothing less than a labor of leve. This address, Your Grace may readily un-derstand, is the populaneous had unanimous expression of our joy at the happy relations expression of our joy at the happy relations existing between Your Grace and your clergy -relations of profound respect, affection and loyally on one side—on the other of fish rly kindness, gentieness, and genuice desire to help us, one and all, in our work, and in the baring of our ardnous responsibilities. In truth Your Grace has been untring in solid tude for the welfare and comfort of your clergy -and your benging y and unfailing yodness have inspired us all, with a spirit of absolute confidence in Your Grace not only as excretising the functions of your exclude only as excretising the functions of your exclude only as excretising the functions of your exclude this his toric double in this Archdiocec, but also as the unfailing friend and the wise counseller of your clergy. Indeed, nowhere in the Church in Canada do more cordial relations exist be true diocese of Kingston. We your prices, have been by you under Divine Providence, in spired with simblitions zial to work for the spread of religion in all the manifold interests of Hol / Church, so that, it may be to day asid without boasting or vida giory, that wonder ful progress has been made along every line of religions advace unt in the sovea years dur-ing which you have occupied the Archirols-copal throne of Kingston. But it is to Your Grace that we wien to accribe the greater part of the credit due to the pread of religion and increased giory of our Church during the period in the diocese ; schools for learning estub-have blessed your efforts. You, my Lork have blessed your efforts. You, my Crace has gone down into the screae of hard work have blessed your efforts. You, my Crace has gone down into the screae of hard work have blessed your efforts. You, my Crace has gone down int

THE ARCHBISHOP'S REPLY.

In replying His Grace thanked the

clergy of his diocese for their address and presentation. It was evident to

him, he said, that in both they sought

stood amongst them in the attitude of

Of the progress made, and it was true great and continued progress had been

an elder brother.

part:

he felt the diocese would be

for their affectionate loyalty. In

y congratulations sh priest of Belle-Twomey, on the d new church, a ears in this issue. eat wo k since the old church by fire an task which few d to such successe trust Father ven long life in raits of his hard elleville.

CHOIR

alized how easily uld be organized boys' vo es could degre of excelet of Pius X. would vely sho time a in our own am an usiasi estion. e béen OF OVer rganist i mixed choirs, the urch of the Geau, I played ten years ce here and abroad cone as exquisitely etic as the boy boy producing, interesting study, interesting study, to train. Just as that they can pro-hey enter into the m, and looking at imental light, they you or weep with ay be; in other e is well rendered, the

a boy choir oftengreat opposition. ome good reasons, when boys sing as rsh, owing to the est instead of head eason is that we y little about boy there would never

mixed choir. s must be properly rm of discipline is tain order : but I ported by eminent quality of tone, intepretation and choir surpasses any what has been ac

over a year at the ht here in Boston, inn organized the it to a high stand-It was an innova-church to have a boys. There were hoirs, but a boy entire service—that

became a member of unity in St. Thomas n, and I came from ok charge.

ntinuing the exer-rds a pure soprano we achieved success was studied, and I learn twice as rap-hoir in any place. ers of Notre Dame, re no better teach these boys daily in ey usually rehearse 1.30, and the Easter

the spirit of the motty which you choose at the ima of your elevation to the Episcopate-In fide et leni ate-the fate which you have had in Divine Providence has been ecompanied by confidence in your fellow men, and must of ali in the men consecrated to the service of the Altar and the spreading of Christ's kingdom in this world. But in Your Grace's gentleness there has been mingled a gravious and ali sufficient strength-you have well known how for titler in re, filing up the measure of that Apostie of the Gen files to Timothy -'' One that anable to the spread of the the service of the Anown how to rule his own house, having his children in subjection with all gravity-(For if a man know not how to rule his own house, have shall be take care of the Church of G d? !' And now we pray G d to have Your Graces for the Jister Christ, and to rescore you to the Clergy and faithful of your diocese for many yery many biesed years of service in as the moving principle of both the addry are below. We or use our Grace's blessing on the flocks what your Grace's blessing on the flocks what your discussed the charter's bless-ne the the there of the Assistion of the chair of prover many to charter in the flocks what when your grace's blessing on the flocks what you will bring us also the father's bless-protent as the prover Grave Stlessing on the flocks what you will bring us also the father's bless-protent as the owner of the chair of the and Bishop of souls.'' (Peter II, 25.) THE ARCHIBINOF'S REPLY. velation to the stron-e boy choir. ae referring to them, ove as the practical at may be accom.

ys' voices are not are getting nearer

THE CATHOLIC RECORD.

we do so we may have the expectation the weak and lowly for the advancement of His divine plans. To Him, therefore was due all honor and praise. Unless the Lord buildeth the house in that He will continue to pour His favors

vain do they labor who build it. For the succes of our undertakings, neither

should we rely upon human prudence

or intellectual ability since many more richly endowed doing so, have seen the

work of their hands totter to ruins.

Unwisely with the man of whom the

gospel speaks have they been building

on the sands. But we can put our trust in God—in te Domine Speravi -

bless you and your work.

of the people.

the sacrament of Confirmation.

Lordship began by congratulating the congregation and their good and zeal-ous pastor, Father Collins, upon their

earnest efforts made to repair and beautify their church for the honor

RECEPTION AT THE CONVENT

kindness, and imparted his blessing.

and blessings upon us. Almost every day that we take up the newspapers we read of many sud-den deaths-people dying in their effices, filling on the streets, etc. Who is it that deprives them so sudden ly of life ? Reason tells us it is God, for if they had life at their own disposal they would not cut themselves off in this manner. It is the Onnipotent God Who does all this.

Day after day God prolongs our existence; He supports and sustains and I feel to day more intimately than us. He preserves us from dangers and accidents, while all around us we see people falling. All these blessever, how true are the Psalmist's words -non confudar in acternum. I realize indeed how little will it matter who is against us, what forces are at work around us, so long as His hand is with imply obligations and duties on part. Should we not think then ings our part. us-so long as His finger directs us. Feelingly did His Grace speak here to of the innumerable duties we owe to God, of the gratitude and thanks we should give to Him Who gives us bis assembled clergy on the all power-fulness of prayer. The very treasure house of God, he reminded them, was life, health, power and strength to live, day after day, until it shall be pleasing to Him to call us out left at their disposal. In their hands had been placed its keys-ask, there fore, and you shall receive. Ask that of this world? I wonder do many of us pause and meditate upon the suc He continue His beneficent care of this cession of seasons to provide for our corporal needs? Do we ever think diocese-ask in your several Churches how the world is provided with food each morning when you hold in your hands His sacred Body thal He pre-serve that happy unison in which we and raiment? Let us ask curselves who gives us all of these blessings. Probably the farmer will say that it dwell-cor unum et anima una-and through his own industry that his crops turn out well. The mechanic may say that his success is due to his when I shall have reached the Eternal Gity-when I kneel at the tomb of the Apostles; when I go there to lay at the feet of their successors in the chair of Peter, my homage of fealty and devotion, I shall carry in my heart your remembrance; shall have on my tcil and labor in his workshop. Yes, they may say so, but who is the first cause? Who is the being that gives cause ? them the health, who preserves them in health and gives them the strength to do their work? lips ever your names that God may At once the answer is-Almighty God. For if God saw fit, He would On Monday a reception was given Archbishop Gautheir at the Covgrega-tion de Notre Dame by the sisters and deprive them of their health and strength in an instant. Now, all of these things should remind us of our pupils in view of his coming visit to duties to God, of our duty of gratitude and thanksgiving to Him, for the bles-Rome, After a musical programme of greeting an address was read to his Grace and a presentation made to him of a large wax rose in which was de sings He has bestowed upon us. The farmer says if he does not sow the seed he would have no crops, but he is only posited a fifty dollar gold piece. The Archbishop thanked the Sisters and the children most cordially for their the secondary means. Who is it that causes the seed to fractify, the rain to fall from Heaven, the sun to shine? FATHER HOGAN REMEMBERED. Father Hogan, P. P., of Perth, who Who causes blessings to fall upon the

crops, to have the grain ripen? It is not man. Man is only the instru-ment in the hand of God, and God is accompanies His Grace the Archbishop of Kingston to Rome, was on Sunday, the first cause. Who brings the work to perfection. The more we think of Oct. 22nd, presented with a compliment ary address and a well filled purse on behalf of the congregation. Mr. C. J. Foy read the address and Mr. H. D. Wells made the presentation. The address was beautifully illuminated by these things the more we should thank God for these blessings. Hence we should ask ourselves every morning when we awaken and find that God has given us the promise of another daythe Mother Superior of St. John's Convent. Father Hogan cordially thanked the members of the congregation for their kindness and good will. The most touching part of ask ourselves do we thank God by a few prayers, that He has preserved us during the night from a sudden death Ask ourselves are we sufficiently grate ful to offer, as creatures of God, thanks the address to him was the illusion to his youthful connection with the parish. One of his earliest recollections was giving for all the benefits He bestows upon us? Our conscience should tell us what to do. We should not be like the beast in the fields; they are not this Church and its saintly pastor, who has long since gone to his reward. Another pleasing youthful recollection expected to pray. But man has reason and judgment and God gave Him these of the congregation was the spirit of unity that had prevailed in the parish, faculties, in order that he might exercise them, in thanking Him for the and that harmony continued to exist between pastor and people. He pub-licly thanked the Archbishop for the many blessings and favors He confers honor conferred upon him in asking

You can thus see how important him to accompany him to the Eternal City and concluded by commending and how essential it is that each City and concluded by commending His Grace and himself to the prayers of the people. blessings-to thank God that kind omripotent Father for having pre-SERMON BY BISHOP O'CONNOR. served him during the night, and be-The following beautiful sermon was preached by Bishop O Connor on the occasion of his recent visit to the parish of Gravenhurst to administer seech Him to protect him during the day, from dangers, from accidents, and

especially from sin. Now, if a person conferred upon you a favor, gave you some present, do you think you would not thank him for it? If you did not thank him for it he would turn away from you, and you need not expect that he would give you another present, because you did not appreciate or give thanks for his past wift. Analy the same reason to our

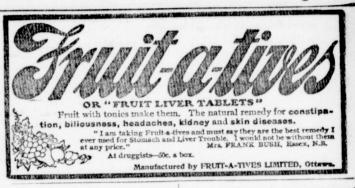
of Christianity, makes us children of God. We are thus created not merely to live for a few years in this world. but we are created for heaven also, and when we lost Heaven through the sin of our first parents, when we were de prived of every claim to Heaven through sin, Christ in His infinite love cane down and assumed to Himself the nature of man, united human with His Divine nature, died upon the cross to pen heaven, that had been closed against s by the sin of our first parents. He ared out upon the cross His preciou blood, that we might thus be washed from our sins, that we might be raise washed be God's children, with a right to od's Kingdom, and to eternal happi-esss in Heaven. For these great

blessings and the other blessings we re-ceive in this world, for these supernatural gifts, we certainly owe many hanks to God. Consider, what is man? What is a Christian? Not merely are you creatures of God, but after you were born into this world you were cleansed from all sin. You were made child of God, made a Christian. When were you made a Christian? When you were sanctified with the aces of biptism, when you were in oduced into the membership of the hurch of Jesus Christ. You came the world in original sin; you came the world under the power of the il, having no claim whatever to the Kingdom of Heaven, and by baptism you were given a claim to the King-dom of Heaven. Your parents had you prought to the church to be bapized, but before you were baptized the priss. ed of your godfather and godmother: For what do you come? For what arpose do you bring this child here? what do you ask?" The answer "I ask for faith; I ask for this ild to be taught the truths of religion, be inbued with the faith that Jesus brist promulgates in His Church; hat he be made a child of God; to be leansed from original sin." The riest then says: "What does faith riest then says: "What does faith ring thee to?" The answer is, "like verlasting." The priest says: "If hat child practises its faith, it will g it to the Kingdom of Heaven, before the child is made a Chrisan, we ask, "Do you renounce satan? b) you renounce the devil, with all his orks and pamps? For if you wish to ollow the works of the devil, then you annot be made a child of God. Then, when the sponsors of the child promise

renounce satan, to renounce satan's works, the child is made a Christian, with all the privileges and obligations, ecoming this condition. Then after baptism, a transformation took place —at once a total change took place upon the soul of the child, by a miracle by the will of Jesus Christ you. Amen.

by a initiating baptism, as a means to to pour His Precious Blood over that soul, and by the waters of baptism. The soul after baptism is pure in the sight of God; that child was made a brother of Jesus Christ, a child of God, and not through any work of the child; not through work of the parents, but, all through the institution by Jesus Christ Who died upon the Cross for each and everyone of mankind.

Then ask ourselves what do we over to Christ? What then do we over to Almigaty God, for this great dignity He has conferred upon us, in making us children of God? Our own intelli gence tells us that we owe a debt of gratitude to God, that even a million years of gratitude could not suitably repay. God is sufficiently pleased if repay. God is sufficiently pleased if we only keep His commandments; keep the promises our sponsors made for us, and if we keep these commandments and promises, our reward will be the Kingdom of Heaven. You ought often to think of those favors, think of those blessings, and ask yourselves, are you grateful to our Lord? Do you suffic iently thank Him for these favors and blessings? Do you fulfil all the obli to tender him fresh testimonials of their loyalty and devotion, neither of which indeed required proof. For during the had ample opportunity of attesting to and appreciating both; he had seen his projects carried by them into execu-tion allower the every marks to man He said, "Thy Lord the marks the every wight, we neglect to the supervised if God should punish as to allower the supervised if God should punish as And Christ by allowing us to meet with accidents by inflicting some punishment upon us by calling us suddenly out of life? Sometimes God thus punishes us, bekeep your soul from sin. cause He loves us, and to bring us to tions, to do our duties, that were con tracted by us when we were made Christians and heirs to the kingdom of Heaven. It is to help us that He in stituted His Church, that He promised to be with His Church all days even to the consummation of the world; that He promised to assist us by His grace, to give us timely help for our soul' salvation, as we need them; to help us to avoid dangers. He has also instituted the sacraments and left them t His Church, so that if we wish to faifil remove its obligation. The relations between God and man always exists and cannot be changed. The relations not slothful members, but working come active nembers of the Church-not slothful members, but working members-performing well our duties and fulfiling our obligations. When people say, "this is a wicked world : this is a wicked world ; people say, "this is a wicked world; it is too difficult to keep from sin, to preserve ourselves in the graces of God, we might ask such persons, "Do you strive to keep from bad company? Do you endeavor to receive the Sacra ments frequently? Do you perform the duties Christ has prescribed, in order that you may receive the neces sury graces ?" And you find that such persons are the very persons who neglect to fulfil their obligations. By their conduct, it seems, they imagine that Heaven is open to them because Christ died for them and then they expect God to reward them alter death! A person who has been the slave of satan by a life of other. sin and expects when he dies that he shall go with the Blessed into Heaven, is like a poor man going to a rich man' home who has thousands of dollars, and asking him for some of his thousands. The rich man will say: "What claim have you to my property ?" and the poor man answers, "I have none, but in fact I have been working against your interests during the years I have known you, I have been striving to in jure you, and to show you disrespect." What, then, would be the answer from the rich man ? You all know it. You



we have shown disrespect to God by not loving Him, by not keep ing His commandments, by sin, by being the devil's slave what, then, could you expect from God, after we have worked to gratify our out have have worked to gratify our evil pasof Mercy.

more we shall think of them the more we will strive to fulfil our duties to God. Let our principal aim be that of loving and serving God by the fulli-ment of the duties of our religion; for if we neglect these duties we cannot avoid sin, if we despise these duties we despise Christ, and consequently we are not to be surprised if God allows us to fall into sin.

Christ is very anxious to save our souls, to preserve us from sin, and from its dangers, when we desire to rise and seek the means of repentance. Christ is anxious for our salvation, that we may enjoy God in Heaven. Heaven is not given to the sinner. Heaven is given to the good and faithful servant. These are the words of Christ, "Well done, thou good and faithful servant." Heaven is not given thou good and to the slothful, nor to the sinful servants, but to the faithful servants. Each and everyone of us has a soul to save We have been children of God that we might obtain our place in the Kingdom of Heaven. Let us conduct ourselves as children of God, seeking the means to preserve ourselves from sin, that we may have the hope and expectation that Christ will bestow on us, the reward to faithful servants -that eternal reward which is happiness in the Kingdom of Heaven-the blessing I wish to each and everyone of

THE D'YOUVILLE READING CIRCLE.

Ottawa, Oct. 20. The fortnightly meeting of the D'You-ville Reading Circle took place last Tuesday evening in the Rideau street convent. Before proceeding with the regular work an appreciative note was nade of the very instructive and com prehensive remarks addressed to the members by His Excellency Monsignor Sbaretti on the fifteenth, when he so graciously presided at the formal open-

The chosen literary study, Don Miguel Cervantes, was begun with a few general remarks on this great Spanish genius and the place be holds in his country and the world. In making up the lists of indirectly inspired writers of all times, there are for whose names must never be omitted four Homer, Dante, Shakespeare and Cer-vantes-the four great authorities outside the Scriptures. The limited knowledge we possess of Spain is one of the difficulties in studying Cervantes. It is a country too often ignored by ourists, who are ignorant of what they miss. Spain has a peculiar history. It

our conduct towards God, if during life we have not the will of God, but instead of keeping His commandments, we have shown disconnect to the legist of their systematic educa-tion, learned in art and science, and advanced in the knowledge of things that are mysteries to us to-day. The wonderful feature that impresses us most in studying Egyptian genius as expressed in their work, is their massiveness. Their monuments seem to have been built for all time. It is only sions, after having thus worked in the service of satan? Can we expect to us it would be foolish to think of such, for God is a God of Justice as well as f Mercy. Let us think of these things, and the of the life and manners of ancient Egypt. The oldest book in the world, 3580 B. C. is Egyptian. It is in manu-

B

script, on papyrus, and is treasured in the French museum. This book will be commented upon at the next meeting. We find in the study of Egypt that there was one general principle, one fundamental maxim on which they based all their teachings and which seem to have been impressed on the minds of all by kings and priests and parents, who were the teachers of those days, and this maxim was that life is brief true life comes after what we call

death ; so make ready. During the evening some fine carbon prints were on exhibition, illustrating the wonderful art of ancient Egyptian architecture.

The contemporary work reviewed was Rose O' the River, by Kate Douglas Wiggin, a delightful, refreshing bit of fiction. A bright little critique on this novel was presented by Miss Edith Marshall. Comments were also made on some of the October magazines. At the next meeting, which will be on the 31st, the study of the Shakespeare characters, beginning with

Ophelia, will be taken up. M. DONNELLY.

SARGENT MUST PAY.

ROCHESTER BIGOT WHO WARRED AGAINST NUN TEACHERS GETS HIS DESERTS.

Some time ago one James Sargent, of Rochester, entered suit for an injunc-tion restraining the city of Rochester from paying teachers who were employ-ed by the Board of Education to teach the boys in St. Mary's Boys' Orphan Asylum. The grounds for the suit, as stated in the papers of the plaintiff, principally had to do with the fact that

these teachers were Catholic nuns. The point Sargent raised was that the nuns taught in the habit of their order, and that it was not according to the law that they should be allowed to do For that reason he wanted a restraining order which would prevent the city from further employing the Sisters as teachers. This case was carried through all the courts to the Court of Appeals and ended in a victory for the

isters of St. Joseph. Then counsel for the Sisters asked the court to compal Sargent to make good the loss sustained by the Sisters through the proceedings instituted by him. The er was referred to a referee, whose finding, which has been approved by the court, is that Surgent is indebted to the Sisters to the amount of \$730 36.

A POWERFUL OBJECT-LESSON.

Writing of the works of charity per formed by Catholic priests and Sisters during the yellow fever epidemic in the South in 1878, the Rev. John Daly says : "Whilst the Catholic Church can point to her Sisters of Charity or to the hut in the wilderness where the first Abbot of Alabama nursed the Methodist preacher, dug his grave and carried him to it in his own arms, while the shot-gun guards menaced him with death ; or to Father Lane, stealing through the night away from his devoted friends, to get back among the afficted ones of his flock; or to the seven graves in a row where rest forever those hero priests who one after another came to live a short week and die among the fever-stricken; or to the many graves of gentle nuns who fell before the pest-in one place a whole convent of nuns died one after another -and there were generous voluateers to fill up the ranks-never, never has the Catholic called in vain for priests and nuns, to die in the service of afflict-ed humanity-and whilst she can point o this glorious fact she needs no defense against calumay-no arguments as to her divine mission."

andidates for a boy ones who are most ecent encyclical will nverts to and advo-hoir after they fully en : possibili England the majorave boy choirs. I e boy voices in Manany writers on the and and elsewhere at. periority over the

xplain fully the procoarse ready entirely eliminated sweet head or upper place. A choir of enty men would be

over a hundred and and influence me to dd iafluence me to oir in preference to boy choir organist d care to make the

ANCIS J. O'BRIEN. hoirmaster. Mission 7.

ur readers who may nburgh to know that here the king held a to an ancient though Abbey formerly benons Regular of St. Id days, ere John up to destroy faith, the Kings lly the guests of the

iversity of America, C., will receive perry legatee under the garet H. Gardiner, first administration the Orphans' Court,

too old to be deotion that aesthetic velopment alone can she can reme , whose downfall she

about the conduct of your own soul, not hat you have to save.

thy God shalt thou adore and serve." Almighty God endowed man with ion, almost his every wish anticipated. To his clergy he recalled with what his clergy he reluctancy he had accepted the stern office of Archbishop. He was no stranger to the trials that would conintelligence and reason, that we might learn our duties to Him, and faithfully discharge them. Whatever may be our condition in this world, we find everywhere the law of duty. It is written in the sanctuary of all profes sions and occupations. These duties front him when he laid aside the imme diate and personal care of a single parish to become directly responsible for and supervisor of all. For he had been the honored adviser of his illus are various, but, the first and most rious predecessor, and, as well within the memory of all present, was drawn close to him by bonds of deep affection. mory of all present, was drawn believers and Agnostics may say that they owe no duties to God, but right the scenes of his early efforts — that stand to-day the abiding witnesses of his success — to larger fields. Bat, whereby he became their Archaiston he saw the finger of God, and in their own unanimous joy a) that same choice, he found new courage and renewed strength. He was not without knowing may clearly comprehend our obliga-tions of continual gratitude to God for the sterling qualities of these men o God who acclaimed him their Arch-bishop and knowing them was the first his innumerable benefits. Where were we one hundred years ago? No one knew of our existence? appreciate them. He accepted, therefore, the dignity and honor done Weere shall we be one hundred years him-they received him as their leader Not in this world. Who has us to life? And who calls us pledged themselves to support him in his work—and they had nobly done so. There had not been one discordant hence? brought us to life? And who calls us again out of life? Who gives to us a soul with judgment, with reason, with ir telligence, a soul made unto the likenote during all these years to mar the harmonious acclaim with which they ess of God ? Who gives us all of these bad hailed him on the memorable eve attributes? Not our relatives, but Almighty God, the author of all. Who his consecration. Difficulties and anxieties, it is true, had had their place gives us the Power to move our hands, tion v to speak, to walk, not our friends, but the Lord. And who takes from us in Nor during his administration, yet none proved insurmountable or of long duration-and what was far dearer yet to a moment, our power to speak, to walk, to move, to direct our actions? Almighty God. Consequently, when his heart, not one of them had bearing on, or origin in the life and conduct of his priests. To him they had ever Almighty God. Consequently, when we reflect upon these benefits, that are placed before our eyes every day, then reason tells us that we owe to A mighty God, the duty of thanks-giving, the duty of gratitude, the duty that we, as creatures of God, who is our Benefactor and Preserver, should give to Hin. Henze, God says, "I am the Lord thy God, thou shalt adore and serve me." Since we are His creatures it is then our duty to acknowledge our dependence upon been, not a care or a grief, but a support and comfort. Their great zeal and courage had stimulated his own, for were than not concard all a bits were they not one and all - Bishop and priests alike — but co-laborers in God's vineyard. In the household he

we to be surprised if God should punish us acknowledge our obligations, and fulfil our duties; and if you, like grateful children day siter day, offer your gratitude to God for His favors, then important are those which result from you may have greater confidence that out relations with Almighty God. Un- He will continue His favors. Unfortunately in these days of impiety and sinfulness many regard the fulfillment of their duties to God as a which they may pay but little heed. The fact of onitting a daty does not

His

to give a detail of the ofestings which the Almighty showers upon all his creatures in the preservation and government of the world, would be a difficult undertaking. Suffice it to refer to a few of the gifts and favors, that we and cannot be destroyed. M of creation, existence and preservation unchanged and cannot be destroyed. Man cannot exempt himself from these duties that he owes to God, he may neglect them, he may refuse to serve God, but that does not make him cease to be the crea ture of God and consequently His subject, neither does it destroy his

obligations. Children have the duty of loving their parents, of respecting them, but the disobedience of the child that shows contempt for the parents does not remove the obligation of respect. The obligation still exists, but child wio neglects to fulfil the obligation will receive punish nent sooner

Now, we are all God's children, and we owe the duties of love, respect, etc., to Almighty God. Many may neglect to Almighty Con. Many may helpeop these duties. Many may despise God by sin, by ingratitude, by disrespect towards His Divine Majesty, by curs ing, etc., but that does not remove the obligation of loving and serving God. The obligation still exists. We cannot remove the obligation because we are the creatures of God, the creatures of the Almighty, and hence as He created us we are under many obligations that cannot be evaded. Our duties to God great and continued progress had been adore and serve me. Since we are cannot be evaded. Our duties to God made during the past seven years, the His creatures it is then our duty to arise not only from the fact that we acknowledge our dependence upon of the credit—in it he saw but another evidence of the fact that God chooses favors He has bestowed upon us, and if is our Redeemer, and He, by the graces

instant.

served, grandiloquent Spain to-day as when it was a great world power and

the sun never set on its dominions. Cervantes was not the dominating genius in his country as Dante was in his, but he sums up all Spain as the Italian poet sums up Italy for all time. He is the impersonation of its charac ter, its temperament, its folly and wis dom, its wit and humor, so deep and rich and yet so peculiarly simple and genial, unlike the epigrammatic pro duct of our times; its high flown senti ments, not to be confounded with senti Unlike Dante, he did not mentality. Ualike Dante, he did n have to go through hell or heaven understand this life. He found his university in the streets and inns and quiet country places of his native land, s Charles Dickens found his university in the east end of London. And the two characters he has set up

against this simple background, the dreamer and the man of hard commonsense, have never gone out of fashion, but have made more people laugh and weep than any other characters in fiction. That they still retain their hold on the hearts of humanity after four centuries is the best argument for the genius of their creator. Perhaps no book is more quoted than Don Quixo e. We constantly quote from it unconsciously as we do from Shakes peare, a sign of its immortality. In In omparing Shakespeare and Cervantes, we find that they were kindred spirits; the closest harmony existed between them though they did not know each

Cervantes was the perfect type of the Spanish solider, writer, genius and gentleman, with the accent on the gentleman. He was brave, laborious, struggling, lowly, noble, Castilian. He was also the last of the Knights. Castilian. Spain had its glorious day of chivalry but Cervantes saw its decline. At a future meeting some details will be

given of this great man's life. A few introductory remarks were made on the special subject for the year's study, the History of E jucation. Exceedingly poor in literature on this ubject, it is necessary for us to begin What, then, would be the answer from the rich man? You all know it. You would be cast from his presence in one nstant. Now, I would say with regard to would be cast from his presence in one

ASSUMPTION COLLEGE.

The feast day of the Very Rev. President of Assumption College will be held Wednesday, Nov. 15th. All the priests who are friends of the college are most cordially invited to be pres ent. Dinner at 12:30 p.m.

St. Martin, while yet a young officer in a Roman legion, saw a poor beggar by the roadside nearly naked and shivering with the cold. He noticed that all the older and superior officers hat all the older and superior onders passed him by, heedless of his pitiful request for help. To Martin this was an intimation that Providence meant him to care for the unfortunate creature. He divided his cloak with him, and that night our Redeemer appeared to him and revealed that He had Himself personated the beggar. Martin had said to himself: If others do not act I

must. How different from the ordinary way which is to say: If others do not act why should I? If others do not preach to non Catholics, to negroes, to the people in the slums, then I need not preach to them - The Missionary.

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

ST & PROTESTANT THEOLOGIAN. CCCLXXVI.

Having remarked as much as there casion on Professor Emerton' • Medieval Europe," which exhibits him very favorably as an historian, but in a rather extraordinary aspect as a theologian, we will now revert to what is left of the long letter of the Boston correspondent of the Springfield Re publican.

As we have already seen, this letter As we have already seen, this lotter is in substance a courteous but severe animadversion upon M. Bremond be cause, beeng a French Catholic, he regards the Oxford movement of Pasey's and Newman's time from the Catholic

and Newman's time from the Catholic point of view. Pray from what point of view should he regard it, if not from his own? Yet the correspondent, without precisely saying so, seems to treat it throughout as a grievance and an impropriety that M. Bremond should treat English religion from the point of view of his own opinions. He reminds me of the editor of the Boston Herald, as quoted

willingness that our Catholic school ildren should remain Catholics, prochildren should remain Catholics, pro-vided they become good Protestants. They will consent that they shall go to Mass, and possibly even to confession, if only they will be religiously in structed by Martin Luther and John Calvin and John Knox and Thomas Cranmer, and will lift their voices in led caling in the triumbant Hugue glad acclaim in the triumphant Hugue not strains of the "Battle of Ivry." This appears to be about the limit of liberty which our author is willing to

accord to M. Bremond. However, let us not do him an in ustice. He can, on occassion, be as severe against Protestants as against fustice. this French Catholic. Indeed, while he never forgets his manners, he perhaps comes the nearest to losing patience altogether over the fact that Bremond, being a Catholic, accepts Our Lord's claim to be the supreme manifestation of God in Humanity. Such an appre-hension of the Gospel he treats very distinctly as simply unendurable, in sulting to the essentially equal rank and worth of the other great religions. His cersure therefore strikes equally Catholics and believing Protestants. He is willing that Christianity should subsist, provided that its adherents will cease to be Christians. Otherwise y and their religion are alike in tolerable. I think that even the Grand Orient of France might be willing to admit this position as at least a hope ful instalment towards its great aim of abolishing Christ, and with Him the Father and the Spirit, utterly out of the world.

True, Renan, while wavering between stheism and a belief in the world as "the dream of a sickly God," maintains that the Gospel is the unique and tains that the Gospei is the unique sho boolute religion of mankind. Bar-thelemy-St. Hilaire, also, while a Positivist, declares Christianity pre-destined to become the religion of the planet. However, these two authors

We have already considered the heavy reproaches this gentleman brings against Catholic history. Part of these reproaches are warranted, part unwarranted, part a comprise between fact and caricature. Catholics certainly ought to wish to and them largely true. ought to wish to und them largely true. If the Catholic Church, as that extreme Protestant, Auguste Sabatier, declares is "a deep and noble religion," she must have unbounded capacities of good, and, therefore, if treacherously handled and, therefore, if treacherously handled must have enormous possibilities of being turned to evil. If we maintain— which is true—that our Protestant history shows few such spaces of deep darkness, we are obnoxious to the nuswer: "What are four hundred years to the the maindight of the fails. The sin of apostasy then losms up. For this Christ utters a be deep blackness except in diabolica contrast to the splendors of supernatural Indeed, we must acknowledg ligh that for the most part our Protestant religious history is rather of a neutral gray than of either a dazzling white or a dazzling black. We are disposed to claim — although we have a self-righteous way of chiefly limiting our claim to the Anglo-Saxon world -that we have a higher average level of experimental piety than Catho lic countries. Yet when we are asked to show our elevations of sanctity, the Delectable Mountains that run athwar our somewhat monotonous plain, we do not find answer so easy. We may begin with Archbishop Leighton, that blended Covenanter and Churchman, whom Cardinal Manning so steadfastly admired through all his changes o position, and who indeed makes think of St. Anselm. Yet when we are asked to give him a Protestant colwe are disposed, as the court league, say, "to reserve our judgment." W bethink us of a Smythies or Patteson or a Heber, or an Ion Keith Falconer, but we can hardly say that memories of sanctity tumble minds in such affluence as the Acta Sanctorum would supply to a Catholic recollection. We too might have our Acta Sanctorum, but it will be some considerable time before they are likely to correspond in the value of results, not to say in the number of names with those of the Bollandist Fathers. The question is not whether the Church, in her history of two thousand years, has not sometimes plunged into periods of deep depres-sion, whether under overbearing tyranny, or in a slough of moral corrup tion, when it has seemed as if she was in danger of going out of sight and rever re emerging. She has not done no. True, one complaint has been no. True, one complaint has been raised. Father. fear-that Pius X. is too purely "beautiful r fears soul" for practical administration, like the stiff English Dissenter who declares that all his portraits fall short of bringing out his "expression of simple Yet time seems to show that this purity of soul is by no means incompatible with that good sense and

Above all, he scens to be supremely adequate for that great present need of the Holy See, the bringing about of a good understanding with the House of Savoy. In France we can hardly say that the Pope's transactions with the two refractory bishops have shown inefficiency.

Now I wonder whether, in view of such evidences of the capacity of moral recovery, M. Bremond's hopes of a brighter future for the Papacy are so unreasonable as this correspondent seems to think. The question for the present is, What is the present? I notice that already a Baptist paper asks the Methodists what they say to their intriguing episcopal elections before the Christian brightness of the last Conclave.

CHARLES C. STARBUCK. Andover, Mass.

PROFESSION OF FAITH-CONFESS-ING CHRIST.

St. Paul was a convert and he be lieved in professing his faith—in confessing Christ. In his epistle to the Romans (x., 10) he says: "With the heart we believe untojustice; but with the mouth confession is made unto salvation." Our Lord Himself is emphatic on the same sr bject. He said : "Whoseever shall confess Me before men him shall the Son of man also confes before the angels of God. But he that shall deny Me before men, shall be denied before the angels of God."—St. Luke xii, 9.).

Some people excuse their short comings by saying: "My heart is good." If your heart, your tongue and you hands do not act in harmony, do not act together, in your religion, your religion may be designated hypocrisy and might be cal Lord. called an abomination before the

How are we to confess Christ? Have we to walk up and down the streets proclaiming our religion? Must we on entering a gathering immediately and ludly pro claim our Catholicity ? Not We are not obliged to be perat all. petually forcing our religion on the attention of others. While we must not be influenced by human respect to deny or conceal our faith, we need not be an offense and a burden to others by vanity and self will. We do not have to make the sign of the cross on ourselves when we enter a company or meet people on the street.

When we are asked about our religion seriously and also by those who have a right to ask, we are bound to confess our faith. Keeping silence then might be equivalent to a denial. There are many ways by which we confess our faith. Going to Mass on Sundays notwithstanding bad weather or bad roads or inconvenience is a profession of faith. If you observe the days of fasting and abstinence ap-pointed by the Church, and do it openly when necessary, you make a pro-tession of faith. A crucifix in your home, sacred pictures on the walls and Catholic books and periodicals in your dwellings are symbolic of your faith What of the ways in which our faith may be denied ? There is a direct and

an explicit denial, as when Peter said : "I know not the man." For this "he went out and wept bitterly." He re-pented of his sin and mourned for it all his days and crowned his repentance by martyrdom.

Things trifling in themselves may be very grave in their signification. To drop a few grains of incense in a fire is apparently of small moment, but when it signified honor to an idol, thousands of the early Christians saf fered martyrdom in preference, as they were in duty bound to do. Such action would have been proclaimed and taken

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Twenty First Sunday After Pentecost.

GOSSIPING. Laying hold of him he throttled him saying ; Pay me what thou owest. (Words taken from to-day's Gospel)

The Gospel of this Sunday, my dear brethren, inculcates in the strongest possible way the distinctively Chris-tian virtue of brotherly love—the duty, that is, of cherishing a spirit of charity and consideration for other men, and especially of torgiving any injuries especially of forgivirg any injuries which they may have done us. This obligation is, however, so clearly and frequently and earnestly enforced in the New Testament, and from our earliest days has been brought home to us in so many ways, that at first sight it might seem that I could do some-thing better this morning than to go back to such an old and familiar sub-icet. And yet, old and familiar as it ject. And yet, old and familiar as it is, every day life affords so many proofs that we do not carry our knowledge into practice that I am sure that nice in every ten, perhaps ninety-nine in every hundred, stand in need of being reminded of this old and familiar though badly learned lesson.

For of what is the every day talk of most women and a great number of mer made up, if not of ill Latured criticism and depreciation of their ac quaintances, neighbors and even friends? In the words of St. Paul, are we not continually biting and devour-ing one another? Are not the newspapers filled with stories which pander to this uncharitable spirit ? What, in short, is more common than detraction, and even slander? Yet even these evils, grave and deadly as they are, are but small compared with other man are but small compared with other man-ifestations of this same uncharitable spirit. Why, I have been told of people who have worked side by side in the same workshop, attended the same church, even knelt at the same altar-rail, yet, from some trifling cause or other, have refused to speak to one another for years! What trouble priests have with people who come to confession to them! Sometimes the very most they can get is a vague, half hearted expression of forgiveness, but on no ac count can they in some cases induce their penitents to extend to one another that which is due to every man, be he Jew or Turk. Catholic or Pro testant-the ordinary salutations which

civility requires. Now, that all this is wrong is evi-dent. Not one of us is so blind as not to be able to see that. But what the Gospel to-day points out, and what I wish to present to your serious con sideration this morning, is the very inpleasant consequences which will infallibly follow upon such conduct. We the story very well. A slave is know in debt for a very large amount-an amount which, while quite willing, he is utterly unable to pay. His master releases him from this debt. Whereupon this five fellow, meeting a brother slave who owed him a paltry sum, accosts him in the brutal manner mentioned in the text, demands im mediate payment of the money, and, notwithstanding the debtor's entreaties and his willingness to make it good as soon as possible, locks him up until the amount is forthcoming. Thereupon his conduct is brought to the knowledge of their master. He at once summons the wicked slave be ore him and "delivers him to the torturers until he pays all the debt." Then our Lord says-and I ask for your serious attention to His words : "So also shall my Heavenly Father do to you if you ery one his brother from

it is unnecessary to point out how strictly this applies to Many other texts might be cited from



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POWER OF THE ANGELUS.

Now, more than ever before, the lemon roameth about like a ravenous lion, seeking whom he may devour. He is never weary, seeketh no rest. His rage against the children of men is fierce and unquenchable as the fires of hell, amid which he dwells on vengeful throne surrounded by the howlings of the damned.

Hereeks his victims at the grey dawn of morning and curses the blessed calm he finds nestling in sinless souls, only to flee in rage at the blessed tones of the Angelus, as the anointed bell so sweetly peals them forth on the persweetly pears them forth on the per-fumed air. The meridian demon against whom we are specially warned fills street and store, factory and mill and the manifold hives of industry that abound in every large city, with his satanic temptations to rebel against God's holy law. But again the air is tremulous with the pulsing music of the Angelus that ushers in the restful hour of noon; and again the hereditary foe of the human race is foiled. For then, as in Millet's famous picture, every Christian heart is bowed in reverence ecause of the Word-Made Flesh in the immaculate breast of His Virgin Mother.

And anon, ere the twilight shad-And abon, ere the twinght shall ows darken the quiet sky, which shall soon be illumed by the evening star-"pale hesperus of dreams"—the vesper demon rushes from his burning throne, and once more renews his attack and sings his siren song amid the tender musings of the dying day. But, again, the hush and silence of the vesper hour is broken by the silver notes of the Angelus, that sweeten the air like the angel voices that glorified Bethlehem in the solitude of the mystic night so

able gratitude they owe to the Father of infinite mercy Who gave up "His only begotten Son for us men and for not forgetting the in our salvation ;" comparable humility of the unspotted Jewish maiden—" our tainted nature's solitary boast," as a Protestant poet salutes her-who so promptly com-plied with the designs of heaven in her regard and, responding to the mys-terious message of the angel, meekly bowed her head and said : "Behold the handmaid of the Lord, be it done unto me according to Thy Well may the demon flee before the of tones of the blessed bells announcing wondrous fact of awe and this on the "Statistique Religiouse du Monde." published in "Die Katholis-then Missionen," of Fribourg, show ous mystery to be accomplished by her and in her, the Word Became Fiesh. Then, indeed, the nigh extinguished humanity became brilliant in hope of the rainbow sky of expectancy. The demon's power over the children of fallen Adam was mercifully lessened, and the promite of the pitying God, made to the desolate primeval pair - as He cursed the deceiving serpent-that oman would yet crush his head and t he should lie in wait for her heel be should lie in wait for her heel and glorious fulfilment in the mys s annunciation. t without reason, therefore, has "Angelic Salutation" become theme of art; and that it has the pencils of great painters favorite inspir aboliess morey, tendo: e. The annunciation is the very pha in the Christian system; for brough it the world received an in sarnate God by Whose blood its sin was Anabed away and the children of Adam be the sort of hedging Christian who, redeemed. were rodeemed. It is a systery that speaks with special iore and gratitude to every heart, and comes to us hallowed with the reverence of all the Christian years. Wherever the cross of the Oru-cified is lifted up in the whole world,

NOVEMBER 4, 1905.

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THREE BOOKS.

I will only bid you study three books, and they will last your life, says Cardinal Manning. The first book is God. Look up into the face of God. Live in the light of His presence God. Live in the light of His presence Walk to and fro in your daily life amidst the perfections of God, of His justice, of His sanctity, of His purity, of His trath, of His mercy, of His beauty, until, by walking in the midst of that light, you receive some of its brightness, and read all things by its alconnes. clearness.

The next book is Jesus Himself. This is what St. Paul meant when he said : "I account all things to be loss for the excellent knowledge of Christ Jesus my Lord." He meant that he set before himself the life of his Master, that he read beneath the outward life, and entered into the mind of Jesus Christ, that he made the Sacred Heart of Jesus to be the manual of his contemplation. And the third and last book is your

own self. When they have the light of God and the vision of the perfections of Jesus Christ in your intellect, then look into your own hearts. See what is your own state, and shape, and color in the sight of God. The study of these three books will light up in you a threefold science, the science of God. the science of Jesus and the science of self knowledge.

A WOMAN'S HEALTH

DEPENDS UPON THE RICHNESS AND REGULARITY OF HER BLOOD. A woman needs a blood medicine gularly just because she is a woman.

om maturity to middle life the health d happiness of every woman depends dead self, but on what I may term n 'moribund self ' (as far as univers life was concerned, with a vast amount of kicking power still left, and, I may add likely to romain ' coing failur and nappiness of every woman depends regularity. If her blood is poor and watery, she is weak and languid, pale and nervous. If her blood is irregular add, likely to remain ' going fairly she suffers untold torture from headaches, backaches and sideaches, and other unspeakable distress which only women know. Some women have grown to expect this suffering at regular intervals, and bear it in hopeless silence But they would escape the greater part of it if they took a box or two of Dr. Williams' Pink Pills each time to help them over the critical period. Or. Williams' Pink Pills actually make new blood. They help a woman just when nature makes the greatest demand upon her blood supply. They have done this for thousands of women throughout Canada - why shouldn't they do that much for you? James Candy, 25 Edith avenue, Toron-to, says: "I think Dr. Williams' Pink Pills a medicine that should be taken regularly by every woman in the land. I suffered greatly from those ailments that only a woman knows. I had back-aches and headaches, and a weary bear-

ing down pain. I was very irregular,

and was often forced to go to bed for

many medicines, but got nothing to help me until I began taking Dr. Williams' Pink Pills, and they have given me new

health and relief from pain, and made

me regular. I cannot say how thankful I am for what the medicine has done for

me, and I would urge all women who suffer as I did to try Dr. Williams' Pink

Dr. Williams' Pink Pills are the

greatest cure in all the wide world for all the weakness and backaches of anaemia, all the heaviness and distress

indigestion, all the sharp stabbing

pains of neuralgia, rheumatism, lum-bago and sciatica, and all the other ills

hat come from poor, weak watery blood. Dr. Williams' Pink Pills make

new blood with every dose, and thus strikes right at the root of nearly

every disease that afflicts humanity. But remember that the " just as good

medicines" that some druggist offer

never cured anyone or anything. In-

name Dr. Williams' Pink Pills for Pale

Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50

cents a box or six boxes for \$2 50.

sist upon the genuine pill with

oox. If in doubt send to Dr.

People on the wrapper around

two or three days at a time.

Pills.

I tried

every

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NOVEMBER 4

CHATS WITH

Hopefulness, laug Scatter them where scatter them whom roses on your path place of grudges an instead of hints. E insinuations and su complaints. Take th mates in the month mates in the mornin back to your loved on nish them in the offic nish them in the one the mail. Carry the leave them with Everywhere and Christian geniality,

with Unblem

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die. Suggestions Find your purpo at to it. Try to out to it. The your might.

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work. Don't brood ove of the future ; bu and get your lesso

Necessity is the

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tunities ; seize c make them great. A great opport you ridiculous un for it.

The lucky man and grasps his of The Final T

It is charac which is the fi What holds us their companiona fection for ourse is a source of de our pride. It independence, wins us, and t theirs which de

our motives aga world that loves A Stimulant

No matter w will find what se culties and obst to Heaven. Bu manly and a pa plead these diffi failure, to thr cumstances," r weak will, falt weak with, late trolling appeti tion, an unhap tain high, in ample of the

tone up one's o purpose and strenuous situ stepping stone Say you

Says a Paul part, I look up ers as a plain eternal life. ceive; seek an and it shall be Lord's promis the best pray Be ready, the for omitting i go without so put a nickel i your night pi

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Father," " Creed," "C

Faith, Hope, you say in th

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dom of heave

carnation is pondered the while with bared head and adoring heart.

fields-where Millet found inspiration for his painting-to the abodes of cul-tured leisure; in the solitude of the forest and in the still greater solitude of the seas, where Catholic heroes, like Columbus and Marquette, are the master minds-the Angelus is rung, even though with but tinkling while the adorable mystery of the In

IORTH

MERICANLIFE

SOLID"

O, sweet and adoring heart. O, sweet and precious tones of the blessed Angelus bell, whose tender music floats from ivied tower over city. town and village; from the thoughtful grey of silent morn, thence during the rushing activity of day's splendid noon; and again as fall the shades of " evening mild "-fond reminder of van-ished days when life was fresh and fair, and garlanded with a dewy rosary of joy-ring out to life's close thy tender melody that will speak to many a lone and weary heart of the mercy and good ness of God incarnate and of the com assion of the peerless woman who bore Him, and who was intimately associ ated with the stupendous mystery of man's redemption.-Buffalo Union and Times.

CAN CHRISTIANS BE MASONS?

In his "Reminiscences" recently published in two volumes, Sir Francis Burnand, the famous editor of Punch, and a convert to the Catholic Church. refers to his connection with Freeasonry when a young man. We quote the highly interesting passage: "The above period (September, 1857-January, 1859) was a critical one with me, as I was then shaking the under graduate dust off my feet, and was

making an attempt to rise on, not 'm dead self,' but on what I may term m 'moribund self ' (as far as univers.

Sometimes, to keep a good position or situation, persons will conceal their faith and act as Protestants, knowing that if they profess their faith they will be sent adrift. Silence and conduct

like this is equivalent to a denial. A Catholic who goes into company determined to conceal his faith no mat ter what may happen, who hears the truths of faith and the practices of his mocked and re religion ridiculed and mains still incog, can hardly be excused from the sin of denial. Yet there may be cases of great difficulty when a person not denying and not pretending to deny his religion, may be permitted to con ceal his religion for the time being.

People sometimes are tempted through human respect to do things that are equivalent to a denial of taith as for instance to eat meat on Friday fearing ridicule if they comply with the precept of the Church. Sometimes similar motives induce them to omit Mass as, for instance, when away on a visit.

We are not permitted to join in Protestant worship. The Protestant who invites you to join in family worship may be in good faith, but the Catholic party instructed in his re-ligion cannot be good in faith in ac cepting. Protestants protest against the one true Church, and our Lord says : "He who is not with Meisagainst Me." A faithful soldier is not found fratern ing with the enemy and in the camp. The king would consider suc one a traitor. We must not be ashamed of our relig-

ion. St. Paul says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. vi., 14) Some don't want it known that they are Catholics. And if it be known they make little of their faith, explain it away or apologize for it. We cannot away or apologize for it. We cannot be unfaithful to the Church, misuse it doctrines or deny it before men with out displeasing our Lord or denying Him before men .- Oleveland Universe.

Blessed is the man or woman who loves much-who idealizes much. Of all men, the true idealist lives largest. loves best and achieves the most. Never be ashamed of this lumin ms Incompatibile tenacity of will which have reasonable tenacity of will which have already been tested in the Bishopric of Mantua and the Patriarchate of Venice.

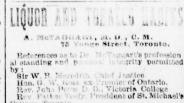
given, and this forgiveness must be from the heart : no mere form of words, sufficient to satisfy men, but it must be a forgiveness sincere and genuine, such satisfy God the Searcher of as to satisfy God, the ust appear to hearts, before Whom we must appear to give an account of our whole life.

RELIABLE STATISTICS

PLACE NUMBER OF CATHOLICS CLOSE TO THREE HUNDRED MILLIONS.

Reliable and up to-date statistics quoted by a correspondent of the London Tablet from a resume of the Work of the Rev. P. Krose, S. J., that the Catholic Church, with her 65,503,922 members is beyond comparison the most numerous and most xtended of all the Christian bodies.

Nearly half the Christians of the entire globe-over 43 per cent.-and e than a sixth part of the total population of the world, profess the Catholic faith. Moreover, the Cath olic religion is not divided and sub-divided into an infinity of sects, as is the case with Protestantism, Moham-medanism and Buddhism; but is one. Thus, in spite of her enemies and their most determined efforts against ber, the Church is still, at the comencemen) of the twentieth cenu y living, flourishing and spread cut over the whole earth, and alone of all the religious systems merits the name of Catholic, or universal.



College, Toronio, Right Rev. & Secaman, Elebop of Toronio Hon Themas Colley, Sensior, Carnolic RECORD, London.

BECOMD, London. Dr. McTagent's vogotable remailes for the dauge and tobacco habies are hea think safe, lavaouative benchroannents. No iypodermic lafeotions; no publicity ine toss of time from bueness, and a cortaining of cure. Onescias-tion or correspondence invised

there the Angelus bell rings out morn, noon and night in memory of the incarna ion of our Lord. From the palace to the cot ; from the

renowned balls of learning in Catholic lands, to the poor rudimentary schools which the missionary teaches in wilds afar from the toilers in the harvest

Very seriously, at the end of 1856, had . by 'special dispensation (on account 1, of special dispensation (on account of my not being of age) became a Free and Accepted Mason . . . I can honestly say for myself that I was most thoroughly in earnest, and, unsettled as I was at that time as to my religious position, inclining toward the High Church views, after reading Blunt's History of the Reformation, and Hal-Constitutional History ognized in Freemasonry, as it then appeared to me, a scheme of wide reaching benevolence, of Christian charity, of universal brotherhood under the highest religious sanction. Free-masonry seemed to me 'to supply a want, 'and, within a year, being punc want, ' and, within a year, being punc-tual in attendance and working at it most enthusiastically, I was ' raised to a "sublime degree.'' I copy this from an entry in my diary 'on the tenth of November, 1857.' And as evidence of the serious earnestness of my intentions at the time, I may copy this note from the diary mhieb ence this note from the diary which thus: 'May the blessing of God be with all those who, in deed and in thus: truth, act up to the principles of Mas-onry and the faith of a Christian.' Even then it seems that I did not con fuse the two. The banquetings, toasts, and the convivialism of of the craft always seemed to me to be utterly out of place as following directly the solemn 'rites and mysteries.' The ceremony could not have been more imcarried out anywhere than pressiv pressively carried out anywhere than in our University Lodge, under the mastership of the Rev. Arthur Ward, who, however, a little later in life found the practice of Freemasonry somewhat inconsistent with his advanc-ing High Church views. Logically, no imitating the liberal minded Emperar Alexander Severus, included a statue of our Lord among those of all the gods with whose names and attributes he was acquainted. "

Ever at war with all the virtues is the sin of sloth. It begets an aversion to everything spiritual: fosters neglect of the sacraments and eventually leads to a loss of faith, to atheism and frequently to despair. Therefore, it may be well called the most dangerous of all vices. OUR B STORIE

By 1 The Pres

Mrs. Bax looking wo and a bust house in Pa located in c lated parts neighbors in herself poo compared t ment, an who were cerned. Si shortly aft Bobby and and it had in providin ing in life ave childre ton take g pects and she brough olics, teac example th were

laws and that t duty at al a will the 'Lisbeth was a tall. complexio away, dr. worked b not being her after

tinue alto worked I and as he ways, mo lng, she another a of money

NOVEMBER 4, 1905.

CHATS WITH YOUNG MEN. Hopefulness, laugher and cheer! Scatter them wherever you go like roses on your path. Give them in place of grudges and throw them out instead of hints. Exchange them for

-Rev. J. L. Tyron.

Suggestions For Success.

Find your purpose and fling your life at to it. Try to be somebody with all

What is put into the first of life is put into the whele of life. Start right.

The first thing to do, if you have not done so, is to fall in love with your

Don't brood over the past nor dream

The Final Test of Friendship

What holds us to our friends is not

their companionableness, nor their af-fection for ourselves, though the former

A Stimulant to Heroic Purpose.

cumstances," rather than on his own weak will, faltering courage and con-

Say your Morning Prayers.

'rather than on his own

of the future; but seize the instant and get your lesson from the hour.

Necessity is the priceless spur.

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T. IKIE, President; stary.

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study three st your life, g. The first ito the face of f His presence ur daily life of God, of His of His purity, nercy, of His g in the mids ve some of its things by its

esus Himself. eant when he ings to be loss edge of Christ meant that he fe of his Masthe mind of de the Sacred e manual of his

st book is your we the light of the perfections intellect, then s. See what is nape, and color The study of light up in you cience of God. the science of

EALTH

RICHNESS AND ER BLOOD. blood medicine she is a woman. e life the health woman depends ichness and its od is poor and d languid, pale ood is irregular ure from head sideaches, and ress which only men have grown g at regular in-nopeless silence. a box or two of ls each time to critical period. s actually make p a woman just greatest demand y. They have and; of women why shouldn't or you? Mrs. avenue, Toron-. Williams' Pink should be taken nan in the land. 1 those ailments ws. I had back-nd a weary bear-very irregular. very irregular, to go to bed for time. I tried t nothing to help g Dr. Williams vegiven menew pain, and made y how thankful I ine has done fo all women who r. Williams' Pink Pills are the e wide world for d backaches of ness and distress sharp stabbing heumatism, lum-all the other ills r, weak watery Pink Pills make dose, and thus root of nearly b root of nearly afflicts humanity. e "just as good e druggist offer r anything. In-pill with the full ink Pills for Pale er around every to Dr. Williams reille Ont. and t by mail at 50 tes for \$2 50. to rised Girdle and of ladies' goods send-tree 20 spamps. - N. D., Dept.11, London, Ont.

remained on at Madame Delphine's. Tom, the next in age, was working at a paper hanger's. Nellie of sixteen was in service, Katie of ter and Denis of eight went to school.

Busy as Mrs. Baxton always was, she Busy as Mrs. baxon always was, she found time to do many a good turn to any neighbor who wanted he, and she generally had some one in her eye whom she wanted to bring to their instead of hints. Exchange them for insinuations and substitute them for complaints. Take them to your shop-mates in the morning and bring them duties, be made to send their children to a Catholic school, or in other ways to be influenced for good. The advice back to your loved ones at noon. Furnish them in the office and put them in the mail. Carry them to the sick and leave them with the unconsoled. to be influenced for good. The advice given was often administered in a rough and ready style, and with the lazy and selfish she had very little patience: but there was an under stratum of tenderness in her character of which leave them with the unconsoled. Everywhere and always, with your Christian geniality, warm up the cold stree's and hearthstones of the world.

With Unblemished Honor. With Unblemisted Honor. Be and continue poor, young man, while others around you grow by fraud and disloyalty; be without place or power, while others beg their way up-wards; bear the pain of disappointed hopes, while others gain the accom-plishment of this by flattery; forego the gracious pressure of the hand, for which others eringe and crawl. Wrap seurself in your own virtue, and seek

tonderness in her character or in any real trouble knew well. "Granty," as she was generally called, who was very infirm, counted on Mrs. Baxton as one of her best friends. She lived next door to her, up a three-pair back, her orphan grandchild, Maggie, who lived with her, being

Maggie, who lived with her, being necessarily a way for a long hours at the laundry, where she worked. One summer's day Mrs. Baxton, having finished washing, hung the clothes out on the lines, administered a scolding to Bill, who was whining. and set the kettle on for tea, pulled down her sleeves, and went in next door to take grapny—otherwise Mrs. Wells which others cringe and crawi. Wrap yeurself in your own virtue, and seek a friend and your daily bread. If you have, in such a course, grown grey with unblemished honor, bless God and down her sleeves, and went in next door to take granny-otherwise Mrs. Wells --the Catholic newspaper which always went to her when Mrs. Baxton and her family had finished with it. Mrs. Baxton puffed her way up the stairs and entered the small room, where granny sat pursing a tinv fire.

entered the small room, where grainy sat pursing a tiny fore. "Well, I'm just about glad to sit down, havin' been on my feet so to speak all day. Washin's done, and with this breeze it'll dry in no time. 'Lisbeth'll be home all to-morrow, and will give me a hand with the ircning. Many hands make light work, as the

saying is." "I daresay you've a heavy wash, being so many in family," says Mrs. Give a youth resolution and the al-phabet, and who shall place limits to Don't wait for extraordinary oppor

tunities ; seize common occasions and A great opportunity will only make

"I daresay you've a heavy wash, being so many in family," says Mrs. Wells in a feeb e voice. "Yes. I keep, 'em clean. 'Never mind,' I says, 'if you're a bit shabby outside, so long as you are clean and tidy inside." "I heard that you had a letter this morning," said Mrs. Wells, poking up the fire with a walking stick which she kept close at hand. "Mrs. Norris looked in aiter Maggie started, just to pass the time o' day, and she said the you ridiculous unless y u are prepared for it. The lucky man is the man who sees and grasps his opportunity. pass the time o' day, and she said the postman called round to your place." It is character, not congeniality, which is the final test of friendship.

TO BE CONTINUED.

A FAIRY STORY FOR BAPTIST CHILDREN.

fection for ourselves, though and the latter is our pride. It is their strength and independence, their integrity, that wins us, and that generous spirit of theirs which defends our conduct and In the children's department of the Baptist Standard for Sept. 30, Grace Dickerson tells the story of Martin Luther. She tells it to the children our motives against the criticisms of a world that loves us not. Luther. She tells it to the children because she knows, very likely, that grown Baptists, ignorant as many of them are of historizs! facts relating to the Catholic Church and the Reforma tion period, would hardly swallow the heary old lies which she repeats to the unformate when Bartista who read No matter where a man may be, he No matter where a man may be, he will find what seem to be peculiar diffi-culties and obstacles hindering his way to Heaven. But it is a pitiful, an un-manly and a patry trick for a man to plead these difficulties as an excuse for failure, to throw the blame on " cir-cumstances." rather than on his own unfortunate young Bartists who read her department. She says of Luther: "After he had left Eisenach and

"After he had left Eisenach and was at the university he determined to become a monk, and because he was earnest he used to do the hardest things and say the longest Latin prayers, thinking that pleased God. One day in the library, however, he had found a book which no one then in Germany knew much about [the italics are ours] He found many things in it which he weak will, rathering contage and for trolling appetites. An adverse situa-tion, an urhappy lot, barriers moun-tain high, in view of the heroic ex-ample of the saints, ought simply to tone up one's courage, arouse a heroic purpose and prompt us to use each strenuous situation and difficulty as a stepping stone toward a new victory. He found many things in it which he could scarcely believe. One was a verse which said : 'God so loved the

world that He gave His only begotten Son that whosever believeth in Him Says a Paulist Father : For my own part, I look upon regular morning pray ers as a plain mark of predestination to eternal life. "Ask and you shall re-ceive; seek and you shall find; knock and it shall be opened to you," is our Lord's promise to those that pray; and the best prayer is the morning prayer. Be ready, therefore, to correct yourself for omitting it. The day you forget it yout night prayers, mike a special re-quest to your guardian angel to get you make the same to buy a way into the aveon. Says a Paulist Father : For my own

THE CATHOLIC RECORD.

REMINISCENSES !

Bish: p Colton in Catholic Union and Times. As we journey through life the past often comes up before us, and we live in spirit again with those we knew and loved, and the sight of familiar scenes and friendly faces comes vividly before us, and we live over again for the little as, and we live over again for the little

while the joys that once were ours. Feign would we live over again the years of youth when loved parents and years of youth when loved parents and brothers and sisters made happy and bright the passing hours! Feign would we drink again from the cup of inno-cent pleasure and see reflected in its pure waters the rainbow of hope!

But all has gone never to return, and there is naught but the memory of them left to us. It is with man as with all neurra-mathing is stable or lesting them left to us. It is with man as with all nature—nothing is stable or lasting, all is ever charging. The roses that bloom to-day in a little while droop and die and only the thorny stalk re mains; and the joys of life are few and leeting-its stern realities remain as

fleeting—its stern realities remain as long as we can bear the burden. This is life as God made it; let us take it without regret and without re pining, for, as the poet says "what ever is, is best." In the morning of life God lets man taste joy and happi-ness unalloyed, for youth cannot s and trial or sorrow; but as the man ma-tares He lets hin taste, betimes, the eup of bitterness, for this is what life tures He lets fin taste, betimes, the cup of bitterness, for this is what life is, for the most part a vale of tears, a time of mourning, which God would have all bear with Christian fortitude. But if life or our days of eacthly seight have buck both youth's investor But if life or our days of eachly sojourn have not left youth's joys to gladden, it has still its hopes to cheer, "tor hops springs eternal in the human breast," and God has made it so. With-out hope we could not live. So every-thing bids us hope, and hope; tod y may be dark, but we feel the morrow will be light; the failure that attends us in the presert will be, we trust, supplanted by success in the future, and so we live on through life, strug-gling and hoping, hoping and strug-gling; now succeeding, now failing, until finally we learn that all earthly things must in the end fail us, that our things must in the end fail us, that our hopes cannot be fully realized here, that "all things human fail sooner or later, and that there's nothing true but heaven. "

It is this realization of the failure of It is this realization of the failure of things human that is so disappointing and disheartening to so many, and that for the out-and-out worldling makes life so unbearable. But for the Chris-tian, the man of faith, it is not so. He recalls that God Himself taught him the folly of putting his trust in things of this life. His Divine Son preached against it, and said that we were to of this life. His Divine Son preached against it, and said that we were to sow in sorrow and we would reap in joy, that our mourning would be turned into joy, and that if we obtain the goods of this world we should strive to relieve others in their need, for He said, 'make unto you friends of the mammon of injouity that when you sho, make unto you friends of the mammon of iniquity that when you shall fail they may receive you into everlasting dwellings."

The most pleasing reminiscences of life cover but a short time and point to pleasures that soon passed away. But they are not without their value. They tell of supremely because they are not they are not without their value. They tell of supremely happy days because they were good days. They were the days of childhood and of youth when evil was unknown and danger unsus-pected. It was the joy of innoceace, therefore the joy that comes from the soul being united with God and re-ceiving from Him that ineffable peace which He immarks to those who are pure ceiving from Him that ineffable peace which He imparts to those who are pure of soul, and it is this joy He continues in the heart, at least, through all time to those who love and serve Him; and it is this stat lard of child-like inno-cence that He makes as a requirement cence that He makes as a requirement for entrance into heaven, for one day our Lori took a little child, and placour Lori took a little child, and plac-ing him in the midst of the Apostles, said: "Unless ye be as little children ye shall not enter into the kingdom of heaven." This is a joy which the world knows not, nor cares to know— the joy of knowing, loying and environ world knows not, nor cares to know— the joy of knowing, loving and serving God, which brings peace to the soul 'midst the disappointing things of this life, its trials and hardships, and is a promise of the endless joy and peace of heaven, when the joy will be full, as our Lord promised, and which joy no man can take away.

PUT THEM TO THE TEST. QUESTIONS THAT MAY BE ASKED CON-CERNING SOME SOCIETIES THAT FLY THE CATHOLIC STANDARD. Catholic Transcript.

Catholic Transcript. Another Catholic society has made its appearance. This time the organiza-tion is launched in Massachusetts, the fruitful mother of illustrious sons, the nursery of big ideas. And as the Bay State is beconing Catholic rapidly, why not another Catholic society? We had supposed that Catholic activ-ity had plenty of outlets even in Massa-

ity had plenty of outlets even in Massa-chusetts without further invoking the inventive genius of the ritual makers. But no. It seems that there is no measuring the resources of the Catholic

measuring the resolutions of the Catalante fraternity organizer. It is not so much new societies we need as the bolstering up of those al-ready in existence. Not a few of those listed in the directory of Catholic or-listed in the directory of Catholic organizations might be aptly described as having taken on a mild and unob-trusive character. One hears of their angual socials as one hears of their annual or semi-annual election. The The ante election canvass makes business prisk for the candidates for office. The chairs must be kept filled and the society's coveted honors make the rounds. Obituary resolutions serve to remind Obituary resolutions serve to remind the public that the society is still pay ing rent and gas bills. But beyond this the average society has few con-cerns. A few sparks of life are engen-dered by the friction incident to elect-ing delegates to State and national conventions, merhans a little sourt atter conventions, perhaps a little spurt after the convention season is over, and then the organization lapses into its normal

state of inactivity, from which it is roused only by protests against an ex-tra assessment or a controversy over the purchase of a banner or the acquis ition of society regalia. This is no picture conjured up by

fancy. Pat them to the test and see what they are accomplishing.

Are they really promoting the virtues Are they really promoting uter reads to which they are pledged? Are they lifting their members up to a higher plane of living? Are they stirring the ambition of all

listed under their banners? Are they spreading any element of

culture? Vaunting their Catholicity, are they making their members any better Cath-olics than they were before ? In their eff rts that societies are making for commodious headquarters, spacious halls and fine gymnasiums, be forgotten. Brown stone fronts, up holstered farniture and periodical banquets are neither the law nor the

ronhets. A Catholic writer thus sums up the situation :

" The life and spirit of the member ship and the drift of their organization in thought and action are the real "What does the club stand for?

" Of what ideas is it representative? " Is it a school of pronounced opin-" is it a school of pronotineed opin-ion able to make an impress of its earn-estness on the community about it? "We fear that very few Catholic organizations in our American cities view.

could be favorably measured by this standard." If they fly the Catholic standard and do not make for Catholicity of the ap proved type, what right have they to lean on the Church for support?

If the new Catholic society of Massachusetts has solved the problem, a greeting to its promoters.

WHY MEN DON'T GO TO CHURCH.

This is the whole affair in a nutshell, and it isn't worth while to try to find and it isn't worth what all the numerous any other cause. Pat all the numerous and highly diversified reasons ever adand highly diversified reasons ever ad-vanced into a pot to boil and the residue is the tripartite reason given above; they don't want to go—they see no ob-ligation to go, and recognize no author-ity that can make church attendance obligatory. * * * The beauties of the Protestant system inaugurated at the Reformation, when each person was they don't want to go—they see no ob-ligation to ge, and recognize no author-ity that can make church attendance obligatory. * * * The beauties of the Protestant system inaugurated at the Reformation, when each person was constituted a little pope all unto him. self, with the full authority to read the Scriptures, backward, forwards or self, with the full authority to read the Scriptures, backward, forwards or crosswise—just so he read them—is clearly discernible in modern religious conditions * * * We can look for no improvement in the condition of things until this question is a non-ached no improvement in the condition of things until this question is approached from a different point. We may spec-ulate from now until the world falls to pieces on "why men don't go to church," ad be just as far from church in the end. A little wholesome pondering on "Why men do go to church, and ought to go and must go" will work wonders with the present indifference.— Oatholic Mirror. Catholic Mirror.



PROTESTANT IMPRESSED BY A THE TRAPPISTS IN JAPAN.

The correspondent of the Standard (Baptist) writes home to that paper the following impressions of the Trappist monks in Japan : "Just a little out of Hakodate Bay is a Transist monstary simulation on a

"Just a little out of Hakodate Bay is a Trappist monastery, situated on a slight elevation, with a fine outlook upon the Tsugara Straits. This monas tery was founded in 1896, and contains six French, one Italian, and four Dutch priests besides fourteen Japanese whose exact status was not accertained. whose exact status was not ascertained, whose exact status was not accertained, as the visit was too short for many in-quiries. (As a matter of fact, these fourteen Japanese are monks, and mem-bers of the community, as are the Euro-peans.—Ed. Review.) Some of the Japanese were evidently acclutes ; but Japacese were evidently acolytes; but others, who had families in their homes others, who had families in their homes a short distance away, seemed to be only employees, who were apparently Catholic, but not under vows. The land of these Trappists covers about 600,000 tsabo (500 acres), and is well cultivated not merely by hand, but also with the best modern agricultural implements. There are about forty cows; and the milk and butter furn-ished there are delicious. The attenished there are delicious. The atten-tions and hospitality of the monks with tions and nospitality of the monks with whom the Japanese language was the vehicle of communication, were most generous. One interesting book con-tained views of the Trappist monasteries in various parts of the globe ; an ies in various parts of the globe; an other, still more interesting, was a magnificent volume of the Psalms in Latin, arranged for chanting. On the highest point of the Trappist domain is an image of the Virgin Mary with the Child Jesus in her arms. It is only in prayer that the Trappists are expect in prayer that the Trappists are expect-ed to speak out loud, as silence is an important feature of their vow. The devotion and unselfish spirit of the Trappist monks made a deep impression upon the visitors."—Secred Heart Ro-view.

The Church Its Own History

The Catholic Church—the Church of all nations—is its own history. Its living tradition is unbroken. It has its own anna's, and knows their signific own anna's, and knows their signifi-ance. It has its own documents, and knows their meaning. It has its own immemorable usages, customs, inter-pretations, and it knows their origin and import. It has no need of scienti-ge biotechings or of understice existent fic historians, or of pretentious critics to tell it what was the Divine deposit committed to its custody. - Cardinal Manning.

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" Glenanaar "

quest to your guardian ange

quest to your guardian angel to get you up in good time for morning prayer the following morning. For the "Our Father," "Hail Mary," "Apostles" Creed," "Confiteor," and Acts of heaven. "He read many other verses in this wonderful book which, as you have probably guessed, was the Bible, and he thought about it a great deal. The priests, you see, had wrong ideas them-selves and taught men so, and the un-learned people had no Bible to read, and at church heard only Latin prayers and as prices which they could not un-Creed," "Conteor, and Acts of Faith, Hope, Sorrow and Charity, that you say in the morning will in the end give you a happy death and the king-dom of heaven. and at church neard only Latin prayers and services which they could not un-derstand, so that they did not get much good from their religion. The Church began to allow ' indulgences' to be

OUR BOYS AND GIRLS. STORIES ON THE ROSARY By LOUISA EMILY DOBRER The Presentation in the Temple.

COUNT LUGI.

COUNT LUGI. Mrs. Baxton, a big, good tempered looking woman, with keen grey eyes and a bustling manner, had a little house in Paradise Gardens, which were located in the of the most thickly popu-lated parts of Hummersmith. Her neighbors in those gardens were all like herself poor, but very few could be compared to her where good manage-ment, an orderly home, and children to Exodus xx., and look hard at that commandment which deals with bear-ing false witness. It may have some effect in correcting her present state of mind—that is, if her present state of mind is the result of an unChristian desire to slander the Catholic Church. ment, an orderly home, and children Bat her present state of mind may be the result of ignorance. Let her then ment, an orderly home, and children who were a credit to her, were con-cerned. She had been left a widow shortly after the birth of the twins Bobby and Bill, now three years old, and it had been uphill work since then in providing for the younger and start-ing in life the elder of the remaining five children. Not only did Mrs. Bar ton take good care of the earthly pros-nects and education of her family, but read some honest historian, some man not himself blinded by ignorance and not nimself blinded by ignorance and bigotry—and we all know how many such so called historians have dared to write of the Catholic Church. There are more mistatements to the square inch in this extract from Mrs. Dickerson than in anything else we can now recall. The Baptist Standard, which is on our exchange list, and which receives pects and elucation of her family, but she brought them up as practical Catholics, teaching them too by word and example that the Church came first, its laws were to be obeyed at all costs, every week our paper, should lend a few copies to Mrs. Dickerson. A brief and that though it was hard to do one's duty at all times, that where there was

buck, would teach her some things about the Reformation period, the Catholic Church, and Martin Luther which duty at all times, that where other has a will the way was always found. 'Lisbeth, the eldest of the family, was a tall, slender girl, with a pretty complexion, red gold hair, and a far Church, and Martin Luther which might surprise but which would certain-ly enlighten her —that is if a person can be enlightened who at this stage of the world's history and with all the opportunities for learning the truth about the Catholic Church as ac-cassible as they are now could and complexion, red gold hair, and a far away, dreamy look in her eyes: she worked by the day as dressmaker, as not being very strong it was better for her after learning her trade no; to con-tinue altogether in the work com. She worked nearly though rather alowly. tinue altogether in the work com. She worked neatly though rather slowly, and as her employers liked her gentle ways, modest manner and careful sew lng, she was recommended from one to another and earned a very fair amount of money, quite as much as if she had

our Lora promised, and which po-man can take away. It is gratifying to recall the pleas-ant past, but it is more profitable to consider the possible future. The joys ornsider the possible future. The joys of innocent days and years are but a stadow and a fortaste of the reward of innocence and holiness of life, namely, the eternal joys of heaven, of which St. Paul speaks when he says: "Eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive the joys that God hath in store for them who love Him." All the happy days of the past—and those have been many in the life of every good soul— are meant to be the fore-runner of never-ending days of joy for began to allow ' indulgences' to be sold, which were supposed to wipe out all a person's sins for a certain time by the payment of so much money. You see how wrong all this was—and no Bible to correct it." We wish Mrs. Dickerson would turn by Freducty and hold hard at that runner of never ending days of joy for

good sould—atte meding days of joy for runner of never ending days of joy for Earthly joys, the world misnames its follies and its pleasures, even if they were not empty and filled with bitter-ness, 201d not last any longer than this life, whilst heaven's joys are in-finite and eternal. For the joys of youth we should not repine but long rather for those of heaven. The dear ones that made glad those scenes will be ours to have again and never more to lose. Fathers, mothers, brothers, sisters, friends, the noble, good and true, will all be gathered within their Father's house, and the joy will be complete, for each day will be as a thousand years will be as a day, so happy its passing.

happy its passing. God grant that one day ours will be God grant that one day ours will be heaven's joys, hearing the consoling words, "Come, ye blessed of My Father, possess the kingdom that was prepared for you from the foundation of the world, enter into the joy of thy Lord," course of reading of our scholarly Pro-testant contributor, the Rev. Mr. Star-

There is a danger in our hatred of littlenerses, of despising those we think little, and so of falling into the most odious littlenerses of all-selfpreference. -Father Dignam, S. J.

A most appropriate prayer for the faithful departed is the Rosary. The Blessed Virgin herself assures us through St. Dominic that "the release of the release of the souls in pargatory is one of the obief effects of the Rosary."

PROTESTANTS AND PURGATORY.

The other day, a London daily paper printed an item which said that in the course of a ded cation service at the parish church of Snedfield, on the fringe parish church of Sheuhan, on the shap of the fruit-growing district of South Hampshire, the [Protestant] Bishop of Southampton declared that they might pray for the spiritual progress of their dear departed ones, as the Jews and early Christians were accustomed to do. The intercessions, he said, of those in Paradise had helped on their friends. The London Monitor and New Era, commenting on this, said: "We are glad to see our Protestant friends coming round to the view supported alike ing round to the view supported alike by common sense, Scripture, Church authority and natural feeling. How-ever the Bishop or his friends may hedge about the matter, his words clearly mean that Protestants may and do believe in Parratory. There can be do believe in Purgatory. There can be no spiritual progress in heaven, for there the blessed have attained to the utmost bliss; nor can there be spiritual progress in hell, for out of hell there progress in hell, for out that there is no redemption. If spiritual progress is to be made, it must, therefore, be made in or from some third place, and the Catholic name for that third place is program. is Purgatory.'

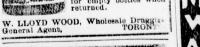
Charity enters not into the heart of men without combat, for it meets an eternal adversary there—Pride—the origin of selfishness and hatred.

lessness in little ones usually comes from teething troubles or derangements from teething troubles or derangements of the stomach or bowels, that can be speedily cured by Baby's Own Tablets. And the mother should remember that this is the only medicine for children that gives a solemn guarantee that there is not a particle of opiate or there is not a particle of oplate or harmful drug in its composition. Mrs. A. Scott, Bradwardine, Man., says: "I have used Baby's Own Tablets for diarrhea, teething troubles and consti-nation. and find there into the third there. diarrhoea, teething troubles and consti-pation, and find them just the thing to make little ones well and keep them well." Sold by all droggists or by mail at 25 cents by writing the Dr. Williams' Medicine Co., Brockville, Ont.

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tracts of Malt have been placed on the market and sold at prices for which it would be im-possible to make a genu-ine Liquid Extract of Malt. If you want the best ask for "O'Keefe's," and insist upon getting "O'Keefe's" Price 25c. per dozen silowed re empty bottles when returned. Price 25.. per bottle : 30., per dozen allowed for empty bottles when returned.





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EUROPE IS LAUGHING AT THE FREETHINKES.

THEIR CONGRESS IN PARIS & LUDICROUS EXHIBITION-AGAIN THE "JESUITS IN DISGUISE."

We have been treated to a Free-thought Congress during the last week, thought Congress during the last week, says the Paris correspondent of the Glasgow Observer, and a right merry githering it has been, too. These gentlemen-and ladies as well-have gone for each other with all the viru-lence of which only Freethinkers are **Capable towards** those who happen to differ from them, and puglistic scenes have more than once followed high have more than once followed high words, with the result that twice the police have had to be called in to prevent a too realistic application of freedom of thought which consists in breaking the heads of those who do not

happen to think as one does. The congress made itself so ridiculous by its antice that some of our Freethought luminaries, ashamed to have to own to such proceedings, suggested that the Jesuits were at the bottom of the trouble, and that the red-hot radicals and atheists who tried to smash the variety whose redness and hotness were not so great were only Jesuitical hirelings who had been paid a "louis" apiece to turn the congress into a bear garden. Methinks the Jesuits' knowledge of the world is too great for them to waste their money to such purposes.

One of the congress' most prominent One of the congress most prominent acts was to pass a resolution demanding the immediate release of a man named Malato, who is in jail pending his trial for the attempt which was made on the King of Spain during his visit to Paris, and to send a deputation to the Minister of Justice to request him to give immediate effect to their modest demand. M. Chaumie, the Minister, who is by no means a Jesuit, politely showed the deputation to the door, and it seems a pity that he ever condescended to receive it at all.

The net consequence of the congress is that most people of any standing be-longing to the Freethought Associa tion are hastening to sever their con-nection with that highly objectionable body. M. Yves Guyot, the economist, whom one wonders to see in this com pany, was one of the first to do so. A few congresses more more do so. A congresses more and we shall see the end of the Association.

HIS CHECK FOR \$20,000.

HOW A NON-CATHOLIC CAPITALIST CAME THE RESCUE OF A DESPAIRING NUN.

Net all the splendid gifts being made from day to day for charitable and edu-cational purpose appear in the next morning's papers. Much is given and the world is not made aware. A pleasing instance of this kind is reported by

the New World of Chicago. "A number of years of ago," says our contemporary, "the present wife of one of those great American captains of inductors are and of our much lattice of industry we read of so much lately attended a convent school and had a Sister for teacher. Years passed. The Sister became the mother Superior of a convent over which a heavy debt hung. Only last week she happened to meet this magnate, the husband of her longago pupil. He, noticing that she seemed depressed, asked the cause. She told him frankly that she was burdened by a debt of \$40,000 due and being preised for. He pondered a moment and walked on into his study. Thinking the inter view over, she rose to go, just as he came out again. I woulden't let a little thing like \$40,000 worry me if I were you,' he said, handing her a little slip of paper, adding, ' I think you can ment it.

"Once out, she opened the folded paper and found that it was a cheque for \$20,000. Her joy can be imagined She came back to — well may we not say Chicago? — with a light heart and has been dwelling in quiet ever since. The generous benefactor is not a Cathlic, but he has a Catholic wife, and took pleasure in assisting her former teach-

well known Judge of the High Court, Sir Walter Phillimore, Bart." Probably also Professor Phillimore knows a good deal of and about the

Bible, a proper knowledge of which some Protestants sometimes say is enough to make any man a solid Protestant .- N. Y. Freeman's Journal.

CATHOLIC LIGHT IN THE DARKENED PLACES.

is a disagreeable surprise to learn that the Church is wholly unknown or her doctrines so little appreciated in most parts of the South. There are many in the more remote mountain towns who have never heard of her teachings and to whom the word "Cath-olic," when heard for the first time, is associated with the idea of some new religious institution. The Roman col lar is often supposed to be the distinc-

tive dress of a railroad prospector. This ignorance is often excusable, for these people have lived in the same excusable locality for years. The country in which they were born is their little world, and beyond it they have never world, and beyond it they have never gone. The Catholic priest is a stranger to them; and whatever knowledge they may have of Catholic doctrines and practises they have learned from ignorant or unprincipled cross-read preachers, who have reviled the Church, minimum the the transition of the stranger misinterpreted her teachings, and attributed to her practises which are abhorrent to a Catholic mind. Living amidst such surroundings, in an atmos-phere of prejudice and bigotry, far from Catholic influences with no one to teach them the truth and open to their inspection the teachings of Holy Church, they have grown up in ignor-ance of the true doctrine, and lock with suspicion upon her ministers. Litera-ture antagonistic to Catholic belief has been widely circulated, and has done a people who are deeply religious. There has been a campaign of mission-

ary work carried on all through the summer in many places in the South. In Tennessee the Paulists, and the ecclessistical students associated with them, have done most excellent work. In the mountain regions of Kertucky Fathers Punch and Cooney of the Covington Diocesan Band have preached to thousands. In North Car-olina Father Price and his associates have evangelized in and about Nazareth. In other places splendid work has been done.—The Missionary.

'A CATHOLIC GREAT HEART." FROM A PROTESTANT POINT OF VIEW.

Rev. S. Fraser Langford, pastor of Paacells Avenue Baptist Church, Rochester, N. Y. preached a sermon that must have taken the members of his congregation greatly by surprise. The topic upon which he preached was "A Catholic Great Heart from a Pro-testant Point of View." The "great heart" of whom the Baptist minister heart" of whom the Baptist minister speaks is no other than St Francis Xavier. He has words of highest praise for the great apostle of India. What Rev. Mr. Langford has to say of S⁺. Francis can be summed up as follows: "Whether the Society (of Jesus) be reviled or defended, whather it persists or dies out : the name of Francis Xavier will remain as a rebuke to half-hearted service in whetever ranks men may serve Gol. We are ready to recognize in him one of the world's greatest hearts. one of whom the world was not worthy Opposed by ignorance, craft and treach ery, he won thousands to a better life and to a real faith in Christ. Xavier was at once a hero, a statesman and a saint who needs no canonization. Let no sectarian spirit refuse to do him honor.'

Sunggby Methodists. The Boston Transcript, commont-ing on the new Methodist Hymnal, says that among the new hymns in the book there is none that shows any advance over the new familiar.

THE CATHOLIC RECORD.

Let meekness and peace appear on thy countenance, modesty and humility in all thy exterior; never give way to ny excess of joy or extreme of saduess. - Ven. John Tauler.

The whole faculities of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self mutilated, self-paralyzed.

The Blessed Sacrament is not one thing out of many; but it is all things, and all in one, and all better than they are in themselves, and all ours and for us-and it is Jesus.

URSULINE ACADEMY, CHATHAM

HON. DR. PYNE MINISTER OF EDUCATION FOR ONTARIO, AT URSUIINE ACADEMY, CHAT

HAM ONT. HAM ONT. On the occarion of his official visit to the Maple Lost City, Hon. Dr. Pyne, Minister of Education, visited the U saine Academy, He was accompanied by the city officials, school Inspectors, members of the School Boarde, local members of Parliament and r.sident physicians. Mrs. Pyne and several ladies of the city were also press.

elso guesis. After a cordial reception in the pariors the party were conducted to the auditorium which was brillantly lighted and tastefully decirated with festions of natural flowers, paims and forms. rns. The fine entertainment accorded on the occa

The one chertainment accord don'the occario is a solightfully article as all such functions at this renowned institution are. The programme, which was faultashy rendered accosisted of very fine vocal and instrument.] selections. An excellent orchestrial number by several young indies was performed with rare perfection, but it would be unfair to individualizy where all acquitted themselves so well, even the minima.
 The acdress to the Hon. Dr. Pyne was one of these variality as of " The Pines" are famous. It was read in a perfect in uner by Mass Edyth C. Peck, one of several pupils of the Ursuline religitue of " The Pines" are famous. It was read in a perfect in uner by Mass Edyth C. Peck, one of several pupils of the Ursuline the trained the academy who passed successful by the departmental exam. For knews and easy the rof several pupils of the Ursuline of the section was grace flip haded to Mirs. Pyne by Marie L. Thiboden, and Hayes, Peterborough.
 A the conclusion of the pregramme, the Minister of Education delivered an elegant and the evidence of their successful hators as evineed by the superior work of the pupils. He sold has only requeries that every member of the eacher and the evidence of their succesful hators as evined by the superior work of the pupils. He sold has only requeries and completeness of the work accomplished in them ont only in structure by the superior work of the pupils. He esid has only requeries and completeness of the work accomplished in them not only in this counce of the scaler pupils who had succesfully passed the Tencher's Departmental Examp, also the Commercial and Editarence Examinations. He spoke most favorably of residential schede, of the theory is remarked that he was not aware before that ha had relatives in Chain. The Pines, 'Dut in future he would the distructure by the superfered and completeness of the work accomplished in them not only in this courty but in Educes, and completeness of the work accomplished in them not only in thi

CARRIGAN BYRICK. - At S., Peter's Cathe-dral, London, on 17th Oct., by Rev. Father Aylward, Mr. Chas. Carrigan, son of Mr. Jas. Carrigan, to Miss Anna Byrick, only daughter of Mr. Valentine Byrick.

FOR ROMAN CATHOLIC S. S. NO. 4 Township of Mornicgton for 1966 holding a second or third class certificate. Dultes (c commerce January 7th. State salary and qualification. Apply to J Gatechene Herson 1409-17 TEACHER WANTED - CATHOLIC - FOR Abbria Schools, 1905. First and second class professional Salaries \$540-\$720. J. J Knoll, Teacher, Smring Lake, Alberta, 1410 2 TEACHER WANTED FOR S S NO 3 T Bromiey, a female teacher holding a se cond class certificate of gradification. Dutics to commence January, 1996 Apply stating experience and salary to B. J. Reynolds, Sec. Treas., Osceola, Ont. 1410 2. Drafts issued.

EXPERIENCED FEMALE TEACHER E wanted for S. S. No. 6. Rakigh. Holding accord class professional cerificate for 1966 State salary and exprisence. Address Mothew Dillon. Sec. Treas., Merlin. Oat. 1410-2 FEACHER WAN'ED FOR ROMAN CATH

uil S. J., Sault Ste Marie, Steelton, P O., Oat. 1403 3

1 olic Scouracy School, St.c. No. 7. From soling or D yer, Kert Co. Male or female, helding first or second class certificate and capable of banching French sond English. Average weight of the second school of the soliton of the metric definition of the soliton of the soliton of the origin of the definition of the soliton of the soliton of the Critils This definition of the soliton of the soli

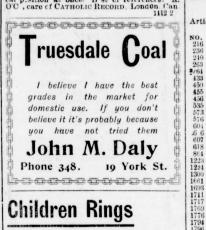
WANTEL FOR THE CATHOLIC SEPAR ate School. Sec. No. 4 Bromley: a f-male tearher. holding a second class certificate. Duties to commence immediately after the Obristmabeldars. Atply, stating salary and expetience to P. W. Sheedy, Oscola, Ont. 1112 1411 2

14/12 TEACHER WANTED FOR U.S. S. No. 3. Greenock and Brast. Dutie to c. mm. noe Jan 3 1906. Small school, sverage attendance about twenly. Apply, stating salary. Appli-cations received till 22nd of Nov. Address, Michael Schurter, Secretary-Treasurer, Chep stow. Ont. 14/13

WANTED, A FEMALE TEACHER FOR S S. No. 6 Huntley, for the year 196 Apply to John Carter, Sec -Treas., West Hunt ey, Ontario. 14112 A FEMALE TEACHER WANTED, HOLD A ing a second class certificate, for the olic School, S. No. 7, Ellice, for the year Address Daniel White, Sec., Kinkora,

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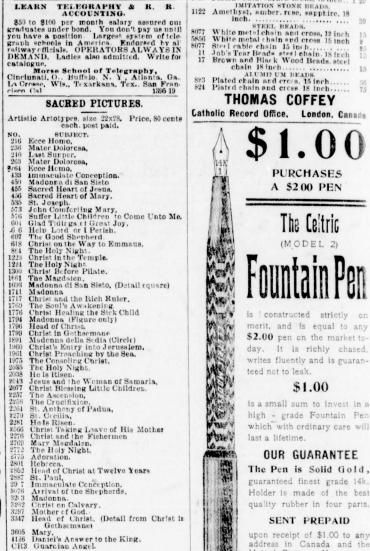
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MARRIAGES.

Young ALLEN — At St. Joseph's Church. Jouro, Peterborough Co., on 25 h October, by tev. W. J. Keilty, P. P. Mr. William Young, o Lorotta, daughter of Mr. Robert Allen, allof



NOVEMBER 4, 1905.



GLASS BEADS FOR CHILDREN

ROSARIES.

VOLUM! The Cat

LONDON, SAT OUEBEC-AN

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