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8. Eight Illustrations

LONDON, CANADA

Catholic Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JANUARY, 16, 1909.

Growing Old.

A little more tired at close of day, A little less anxious to have our way; A little less ready to scold and blame, A little more care for a brother's name And so we are nearing the journey's end, Where time and eternity meet and blend.

A little less care for bonds and gold, A little more zest in the days of old; A broader view and a saner mind, And a little more love for all mankind

And so we are faring adown the way That leads to the gates of a better day. A little more love for the friends of

youth, A little less zeal for established truth A little more charity in our views, A little less thirst for the daily news And so we are folding our tents away,

And passing in silence at close of day. A little more leisure to sit and dream. little more real the things unseen; A little nearer to those ahead,

With visions of those long-loved and dead. And so we are going where all must go. To the place the living may never

A little more laughter, a few more

tears, And we shall have told our increasing years; The book is closed and the prayers are

And we are a part of the countless dead— Thrice happy, then if some soul can

say, "I live because he has passed my way."

A Good Motto.

Is life a fret and tangle, And everything gone wrong? And friends a bit disloyal, And enemies too strong? Is there no bright side showing,

said,

Then—as a sage has said—
"Polish up the dark side, And look at that instead."

The darkest plank of oak will show Sometimes the finest grain; The roughest rock will sometimes yield A gleaming, golden vein. Don't rail at Fate, declaring

That no brightness shows ahead, But "polish up the dark side, And look at that instead.

DR. CRAPSEY AND THE THEORIES OF SCIENTISTS.

"Dr. Crapsey took up some of the branches of science the Church had taught in the early days, when it held itself an infallible teacher—the astro-nomy of the Church that had taught that the world was the centre of the universe, but which now accepted what the personal intelligence of man had searched out, that the sun was the center of the solar universe; geology, in which the Church taught that the world was our thousand years old."

Knowing Dr. Crapsey personally we do not believe for a moment that he would intentionally misstate the doctrines of the Church or her attitude in relation to the sciences, for the pur-pose of helping along his argument. He simply uses supposed facts, believed by himself in common with his hearers, and refers to them as matters about which there is no question. In this both he and his hearers are the victims of false history. Like too many others he stands on the beach, and rakes in and

Take for instance in the above extract
"Dr. Crapsey took up some of the branches of science the Church had Copernican heliocentric system is error taught in the early days, when it held itself an infallible teacher."

This leaves a false impression. The Church never taught or claimed authority to teach any branch of science. claims and has always claimed to be the only divinely appointed and com-missioned teacher of divinely revealed truth—faith and morals.

The astronomy Church that had taught that the world was the center of the universe.'

The Church has not now and never had an astronomy. The present Copernican heliocentric system is not hers, although excogitated by one of her pious She neither approves nor t. She leaves to the industricondemns it. ous student the problems of physical

Again: The Church has never "accepted what the personal intelligence of man had searched out, that the sun is

the centre of solar universe."
The "intelligence of man" has searched out several systems of astronomy: it is the oldest of the sciences. The Chinese, the Chaldeans, the Hindoos, the Egyptains and the Greeks, all had their systems, and most of them have them still, and would say with Dr. Crapsey that "The intelligence of man had searched them out." And they were ust as certain of their correctness as Dr. Crapsey is of the system now in system that has never been

The scientist Pythagoras, five hundred years before the Christian era, excogitated a system of astronomy. Hipparchus discovered another, Ptolemy, in the second century of the Christian era, deised another which was held and taught by the scientists until the sixteenth cen-

systems were ridiculed by the professors as superstitious and nonsensical, just as the Ptolemaic system is denounced as

false by the scientific professors of to-day.

Then came Niclas Koppernigk, better known by his Latinized name Copernicus, who introduced the system now held by the scientists as the last work of scince searched out by "the intelligence

Now all these systems are the teachings of science, each in its turn taught by science. What confidence therefore an be placed in a science that assures us of the truth of its latest system after having assured us with equal confidence of the truth of former systems that con-tradict its latest, and that stands ready on some new discovery to assure us of the truth of some other system contraetory of the presen system?
What faith can be had in a science

that is forever readjusting or throwing aside its latest conclusions, as astroomy has been doing during the past

Is not the experience of astronomical cience like that of the fabled Sisyphus who was condemned to roll an immense boulder from the bottom to the summit of a hill, which, whenever it reached the top, rolled down again, and the task of Sisyphus had to be begun anew. The physical sciences toil wearily up the hill, but when near the summit and ready to deposit their burden of information there, some new discovery hurls it to the bottom where the upward toil must begin again. It was thus that the discovery of the Roentgen rays hurled

to the bottom the indestructable atom of the science of chemistry.

The word "science" is a Shibboleth of frequent use, a word of "damnable iteration" as Falstaff would call it, among the flippant and superficial gongmen of science. Science teaches this, that and the other; that ends it. Well, what did science teach vesterates, and what did science teach yesterday and the day before, and the day before that? Its contradictory teachings cannot all be true; experience demonstrates that it is not infallible. From its very nature its latest affirmations are not ultimate; any moment some new discovery may cast them to the wind, like

to the bottom the indestructable atom

dead leaves in autumn. The inefficiency of science as the ultimate criterion of the truths and facts of nature arises from the incompleteness of experience and the hasty and unjustified conclusions of scientists, and the credu-lous confidence with which they ride an assumption, or an hypothesis as a hobby until they finally lapse into the convic-tion that it is demonstrated. Thus they ride from the assumption of a thing to an assumption of its verification; failing to observe that an assumption remains an assumption until it is demonstrated to be a truth.

Dr. Crapsey: "In geology the Church taught that the world was four thousand years old."

The word "Church" as used by the doctor is ambiguous. Sometimes he means the Catholic Church. At other times he means some vague indefinite thing like an atmosphere or something floating in the air. If he means that the Catholic Church has ever defined that the world is four thousand years old he has fallen into an egregious and inex-cusable error. The Church never so defined. If he meant some particular denomination he should have named it. and thus left the others free from the and thus left the others free from the charge. If he meant some vague generality he should have been more definite and said something that the intelligence of man might grasp and deal with.

"An example of the way the Church has battled with personal intelligence was given by Dr. Crapsey, who spoke of false history. Like too many others he stands on the beach, and rakes in and appropriates and uses without due scrutiny the driftage that floats on the current of history. For his failure to investigate his accumulative flotsam and to reject the false and preserve the true he is of course responsible.

The for inverse in the above extract the forms of the accumulative flots and to acknowledge defeat and now has one of the floret chevary to right in the world." The Church never defined that the

Copernican heliocentric system is erroneous. Whether that system be true or false the Church goes on her way accom-plishing her divine mission, the salvation of men. She deals with them to that end; whether they are being hurled about the sun at the cannon ball velocity of nineteen miles a second, or whether the sun is sweeping around repulsive. them once in twenty-four hours, is a matter of no importance to their eternal salvation, which is her business. She can do her work and realize her mission in either case. The matter may be o interest to the inborn and legitimate curiosity of man, something provided to keep his restless mind busy in innocent employment, but his ultimate destiny is above and beyond it. That ultimate destiny is the objective of the Church's action, and the changing and contradic tory speculations of scientists—labelled

-cannot divert her from it. Dr. Crapsey's position as stated in the above extract may be summed up in the following syllogism, thus:

Science teaches the Copernican sys tem of the universe.

The Church condemns that system. Therefore the Church erred and is not

competent, infallible teacher.
This covers the ground on this par ticular point. Now we join issue with the Doctor on every statement in this syllogism, its major, its minor, and its

First, the major. We object to it be cause, to say without qualification that science teaches the Copernican system leaves the impression on the unwary reader that science teaches and has always taught that system, and that science is unerring. Whereas the fact is that science only now, in compara-tively recent years, teaches it, just as "the intelligence of man." All previous tury, as it taught other equally con- intelligence.

tradictory systems of astronomy prior to the second century Any system of astronomy that contradicts its own teaching time and time again is not a reliable witness against he authority of Church, or State, or any other institution.

Our other objection to the major pro

position of the syllogism is that it takes for granted, as an undeniable truth, a system that is merely an assumption, an hypothesis that has never been de-monstrated. Not only has it never been demonstrated, but if the reports of recent discoveries be correct the Coperni-can system is demonstrated to be false. These discoveries have been made, and apparently well established, by Professor U. G. Morrow of the Koreshan Geodetic Survey, who invites the attention of the astronomical scientists of the world and challenges refutation. Astronomers may frown on him and his claims as their predecessors frowned on Copernicus, but if the facts he claims to have demonstrated be true the Copernican system must be given up, just as the Ptolemaic and the older

systems were given up. The first fact he claims to have demonstrated is that the surface of the ocean is not convex, as the present system

holds but concave.

His second fact, demonstrated at the Calumet Mines, Michigan, is that two

Calumet Mines, Michigan, is that two plumb-lines suspended a certain distance apart will be found to be farther apart at the bottom than at the top.

These facts are not reconcilable with the Copernican system of the universe. We therefore, until these objections are overcome, throw the major of the syllogism to the winds. Nothing can be proved by it. We object to the minor, "the Church

cause it is not true.

We object to the conclusion because even if the Church had condemned the Copernican assumption it would not prove that she erred, until the assumption had been demonstrated, which it

condemned the Copernican system." be-

has not been.

Dr. Crapsey's main error — which runs like a yellow streak through all he says on this point—is, that he accepts an assumption as the criterion or touchstone of truth, a sophism that is unfortunately too common.—N. Y. Freeman's Lournal.

THE CRUDITIES OF A MODERN THINKER.

It is always dangerous for a special-ist, unless he be well educated and well balanced, to step outside his proper province and discuss problems uncon-nected with his subject. The cardinal fault of the specialist generally is one-sidedness, and out of his proper atmosphere, he is prone to take the super-ficial view that comes from an inadequate conception of the matter under

If President Eliot of Harvard University has been correctly reported, the remarks which he made before the Economic Club the other evening, on the "Christian Conception of Heaven," justify the conclusion that he makes a serious blunder when he goes outside the domain of Chemistry, in which no doubt he is or was well versed, to expound questions of a religious nature.

What President Eliot as an individual may think or say regarding religion and its beliefs is a matter of very little moment. That is his own business and his conclusions will have as much weight and no more as the strength of his premises and the reasons which he brings to bear in their favor may give to them. But as the responsible head of a great university, to give expression to views, which are subversive of the traditional beliefs of mankind, and to attempt in the name of a counterfeit scientific method to rob the people of uture, is soi thing that interests the community

quite a little. He is reported to have said on tw distinct occasions recently: 'What can be more tiresome, boresome, than the ordinary descriptions in sacred literatures of the world of the kingdon of heaven? The descriptions of heaven which are given in sacred literature have always seemed to me extremely repulsive. What could be more tiresome than an assurance of eternal rest? We must all look forward with hope to the continued enjoyment of work, work that is not overburdensome, but that

If President Eliot will only give himself a little rest from this mania for work, and time to think and study his subjects up to the point of sober reflection, he might spare the judicious the task correcting the many blunders which he has made by overhasty generalizations of other peoples' beliefs. In all our experience we have never met with a cruder view coming from the lips of one who claims to be not only educated but an educator. He actually discloses the fact that he does not know, and conse quently cannot appreciate what the

Christian conception of heaven is. He does not seem to realize that heaven in the mind of the Christian is a place of the highest and noblest mental activity, where the secrets and the problems that perplex the mind of man ere below will be revealed with a disinctness more than transparent, where the social injustices and equalities that prevail upon the earth will be seen from the true altitude and their meaning and

cope unravelled. He does not seem to know that in the Christian's concept of heaven the mind of man will be in direct eternal contact with the mind of God, and that for all eternity from this exhaustless fount the soul of man will be ever drawing the tury, that is, over twelve hundred years. They all believed it to be the true system, the last word of science uttered by from the second to the sixteenth center of the divine

In a word, according to the Christian In a word, according to the Christian belief, we now see God in all things as their Creator and Conserver; in heaven we shall see all things in God, Faith gives way to vision, the obscurratio gives way to vision, the obscur-ity of mysteries passes away, the mani-fold disagreements of mankind are illu-mined with their true explanation, God's providence is justified before His intelli-gent creatures. In the light of such a conception, how any same man can think that heaven according to the Christian that heaven, according to the Christian view, is a place of idleness, fills one

vith amazement.

Or can it be that the President of
Harvard University is so simple that he inks that the common, vulgar idea of est is the one that is meant when the hristian praysfor eternal rest? There it is true, rest in heaven; but it is st from the stress and anxiety which licts us here below; rest from the perolexities and obscurities which impede our progress; rest from the battle gainst evil influences, which sometimes nake us wonder at our origin and des-lay. But all this is quite a different matter from the idea of idleness with which President Eliot would overlay the Christian enversion of heavy end. he Christian conception of heaven.

If the secrets of nature has been more han enough to employ the mind of man com the dawn of his creation and still romise to give him more than enough work to fathom their resources, unto the attermost stretch of time, it is presum-able, to say the least, that the mind of nan will have more than enough to do to explore for all eternity the infinite resources of the power from which nature with its infinite variety has

But the utter tactlessness of President Eliot's procedure lies in the fact that he made this attack upon the Christian conception of heaven in discourse that more or less had for their object the refutation of Socialism. What, after all, is the adequate answer to Socialism except the heaven of the Christians? What hope is there for the poor, the distressed and the afflicted amid the inequalities of this present life if it be not the Christian heaven against which this shallow thinker de-claims so loudly? He would rob the poor man of his only hope, the expectation of finding at last a place where adequate explanation will be made of ocial wrongs, and burden-some distincions, where the justice of God's reign ver His own world will be made manifest to everyone, who in faith and peace and patience has worked out his salva however laborious the way and alling the conditions. Take away the ope of heaven from the people and you immediately set up the reign of anarchy and discontent. Such a proceeding is nothing short of an act of social treason. It is a blow aimed at the common hope of humanity.

It is high time that such a man should have the control position which he will be set to be such as the control position which he will be set to be such as the control position which he was the control position which was the control position which he was the control position which was the control position wh

eave the exalted position which he ocupies, for by his smart and speciou perficiality he has become a menac to the community. If this be a specimen of the university training which is given in our great secular universities then Catholic parents ought to be warned in time before confiding their children to the influence of such an at-mosphere. Loose thinking in the long un is quite as bad as loose living, be-cause it is difficult for a man to shape is life according to false principles, and at the same time live up to the moral code inculcated by Christianity.

But this latest exhibition is but on nore proof of the pretense and shal-towness of the intellectual training which goes under the name of educa-tion in our midst, a system, if we may dignify it with such a name, in which mart sayings and surface observations overed over with a veneer of phrase ology take the place of well thought-out and thoroughly tested principles. Boston Pilot.

THE CHURCH AND THE MASSES.

ATHER POINTED COMMENT BY AN ENG LISH CLERGYMAN-ALSO VIEWS OF A SECULAR PAPER.

An English clergyman who has been spending some time in this country gives the following as the result of his observations in America:

"I have noticed during my stay in America that Church induence among the masses is on the wane; it is rapidly the masses is on the want, the masses is on the want, the masses is on the want. This is because it has got away from the people. It regards creed more than human life; orthodoxy more is the object of this book."

Artemus Ward says: "There are want, who know a lot of things I must add, too respectable. Churches now are mostly gorgeous mausoleums wilt over the remains of Christianity.

"What the Church must do to live vin back the workingmen it has lost t must realize that in the Bible there are quite as many references to what Christ did for the bodies of men as to what He did for their souls. Take the churches here in New York. They are moving uptown. They are leaving downtown with its dense population of the poor and suffering. They are club-houses with the word 'Christ' over the door. Only the rich go into them.

"I understand that there are a large number of clergymen here to day. I want to say to you clergymen of the city of New York that it does not matter what you have in your church; if you have not a great passion for the common people your church cannot exist. Unless that is kept burning the whole Christian Church is doomed. Begin at once. If you can win the city of New York for health, righteousness and God you have solved the great problem of the Church to-day. It should do it. It must take its stand in the forefront for human welfare in the struggle against disease and for the bodies of men as well as their souls, or

recently had somewhat of an opportunity to examine into the conditions in the priests and to the students in the tunity to examine into the conditions in this same city of New York declared that he was impressed by these san conditions which called forth the criticism of the visiting elergyman. I also tells of a contrast that came under his notice. One Sunday morning he went to a great Roman Catholic cathedral in New York City, St. Patrick's. It occupies a position up town, it is true, in the very heart of millionairedom. Nevertheless, this clergyman saw coming

nto that cathedral what he described as "everybody." The rich and the poor the proud and the meek, the fortunat and the unfortunate, all met together upon a common level. Somehow the Catholic Church has managed to maintain democracy. It does not talk as much about it as the Protestant churches have, but it asserts it by its practice. It has something for convenient practice. It has something for every-body. It appeals to the masses of manbody. It appeals to the masses of man-kind in a way that Protestant churches do not seem to be able to appeal to them. The minister referred to said that after his experience in that Catholic Cathedral it seemed to him as though the Protestant churches had scarcely anybody that needed to be helped. The Protestant churches that he visited were filled with people who were evidently satisfied with themselves and with conditions as they were with them. The poor and the unfortunate were con-

It is true as the English clergyman says that the Church that does not win the masses of mankind is lost. How to win them is the great problem that confronts Protestantism to-day. There can be no question about it. It is the same elsewhere. New York City is no exception.—Cedar Rapids, Ia., Republican.

'HY. NOTISM AND ITS MYSTERIES.'

Owing to a letter just received we have looked over the pamphlet with the above title. This booklet is calculated to do much harm to the Christian faith of those who peruse it, not from any intrinsic merit in its arguments, but from a tissue of assumptions that cannot be proven for the reason that they are alse. Its perusal is dangerous for those who cannot perceive its sophistry and false reasoning. As poison should not be spread, neither should such literature. "Those who love danger will perish in it."

One statement in the preface is: "The ook is published and sold as cheaply as ossible, in order to secure for it a wide circulation among the dispossessing class, and was not written for gain." This is a little thing, but it is a straw

which shows which way the wind blows. The booklet of forty-seven pages, with paper cover, could be sold for seven ents at a profit. It is sold for fifty ents—and not written for gain. The booklet starts out with the deelaration that all people from the begin-ning have been "and are kept in subjec-

tion, slavery and ignorance by great

atural forces-hypnotism or suggestive The pamphlet goes on to claim that the knowledge of "hypnotism and sug-gestive influence" to themselves, so as to keep the people in their toils; and that if the people had the knowledge of the workings and the power of these forces, they would be free and opulent.

How much this reminds us of the devil saying to Eve: "Eat the fruit of this tree; this is the tree of knowledge; if you eat of this tree you will know as much as God."

Though the Church condemns superstition as a sin against the first com-mandment, and our correspondent must know it, this booklet claims that the Church seeks, with the State, to keep the people in a state of superstition and fear. After citing laws passed by Austria and Germany against hypnotism

| Marking that the Catholica British Isles never failed to show loyalty and devotion to the Holy See.

"It is clear to see that this master class of rulers and capitalists, with the Church, is well aware that educating the people in the fuudamental principles the science, protecting personal rights and thinking, by eliminating fear and superstition, means danger and destruction to the dominion of their dictation.

Again: "All religions in the world, no matter what their faith, confession or belief, base their supernatural won-ders, inspiration; and revelations on the

many people who know a lot of things that are not so." The author of the booklet is one of them. Our correspondent having made his First Communic must know that this statemen is false. The booklet is teeming with blas-

phemy. It places Christ on the same footing as Mohammed, Buddha, etc., and 'far below the classical culture in edu-cation." It appears to us that a Cathlic young man would not peruse such a ook beyond this statement.

The Church loves the truth, and "Know the truth and the truth will make you free." This booklet is a tissue of falsehoods and of gross misre-

presentation. The "father must rejoice in its circulation. Our correspondent says that he loaned the book to some of his friends who will not attend church any more. There are some weaklings in the Church who are easily affected by evil communications The Church is used to more potent attacks than this booklet issues, and our Lord is always with the Church. She fears no truth. She does not practice what she condemns. This our young German friend ought to know and real-

The author states that priests are

eminaries.

The pamphlet appears to us to have for its ultimate object the promotion of Socialism and the destruction of all supernatural faith.

Superstition is the abuse of religion, t is superstition to worship false gods or to worship the true God with unholy or unauthorized rites or to have deal-ings with wicked spirits.

While it is lawful to use natural causes in order to show their proper effects, yet these causes must not be morally prejudicial. Whiskey, as a natural cause, may not be used for all its effects. If mesmeric or hypnotic sleep so weakens the will as to leave the party or trively moder the will as the leave the party entirely under the will of the operator it should not be applied without grave necessity and then under an -Catholic Universe.

CATHOLIC NOTES.

The Sister of Charity of St. Vincent The Sister of Charity of St. Vincent de Paul from St. Elizabeth's College, N. J., who recently won the degree of Doctor of Philosophy from Chicago University was the only student who received the degree this year for original research in biology.

Monsignor Lee has donated \$10,000, and Dr. D. J. Stafford, by his will, has presented to the Catholic University of America his library. The announcement of these gifts are made in the report of Bishop D. J. O'Connell, regetor of the university. rector of the university.

Rev. Dr. Walsh, parish priest at Londonderry, N. S., for thirty years, died on Jan. 7, at Elizabethtown, N. J., where he had gone to consult specialists about his health. He was a nephew of the late Archbishop Walsh, and one of the most popular clergymen in the province.

A board of architects has pronounced the cathedral at Toledo, Spain, one of the largest and most celebrated Gothic edifices in Europe, unsafe, and liable to collapse. The cathedral services are now being conducted in the Church of the Trinity.

This week has seen the beginning of

the construction of the Irish National Church of St. Patrick, Rome. It will be in Italian thirteenth century style and will be decorated with frescoes by the best artists representing the religious history of Ireland since its conversion by Rev. M. P. Dowling, S. J., pastor of St. Aloysius Church, Kansas City, Mo., has inaugurated a movement which will undoubtedly be taken up by other parishes. It is a weekly class of the men of his congregation to study economic

problems with especial relation to Social-It is officially announced that the new Cathedral of St. Paul Minn., now in course of erection, will cost, for the bare structure alone, the great sum of \$4,500,000. At this rate, it will be when completed the finest in the Church in this country. It has been building now for eighteen months. Its walls are in some places twenty foot

walls are in some places twenty feet The Pope received in private audience last week the Duchess of Norfolk, the Hen. Margaret Fraser, and Lady Es-monde, who, in the name of 43,000 English, Irish and Scotch ladies, presented to His Holiness 362 magnificent chalices together with three albums containing the signatures of the donors. The Duchess of Norfolk read an address. The Pope appeared much affected, and expressed warm thanks for the gift, remarking that the Catholics of the

Mother Matilda Tone, of the Ladies of the New York Convent, of pneumonia was of a family closely connected with the distinguished Irish patriot, Theobald Wolfe Tone. Mother Tone entered religion at the age of eighteen, and after profession at the motherhouse in France and while still in her twenties, she was appointed to the responsible office of Mistress General of the famous Manhattanville Academies, which she filled in this and other academies with great success for twenty-two years.

Princess Henry of Battenburg, when at home on the Isle of Wight, pays daily visits to the convents of French nuns of several orders who settled on the Isle after they were expelled from France. The constant association of the King's sister with the nuns has given rise to the report that she is being instructed in the Catholic faith, to which her daughter the Queen of Spain, was converted before she married King Alfonso. It is said that the princess was the veiled lady who occupied a seat in the Duke of Norfolk's private gallery in Westminster Cathedral during the splendid religious ceremonies connec-ted with the recent Eucharistic Con-

A singular decision, erroneous and contrary to decisions of courts elsewhere, was rendered by the County Court of Manitowoc, Wis., last week. It was to the effect that legacies for Masses were void. This court rendered a decision on the will of Thomas Callaghan, declaring it void. The decision was based on the bequests of money for Masses, a provision which the court held no court could recognize. The will was contested on this ground alone, but there would have been no contest if Callaghan had not left his entire estate tis lost."

The author states that priests are trained in hypnotism in the seminaries and charges that the seminaries and charges that many of them are eminently fair and warranted by the facts. A western clergyman who the facts. A western clergyman who the facts that priests are trained in hypnotism in the seminaries of \$8,000 for this purpose, including the adepts, and, of course, do not want competition from the people—hence the for-trained in hypnotism in the seminaries of \$8,000 for this purpose, including the adepts, and, of course, do not want competition from the people—hence the for-trained in hypnotism in the seminaries of \$8,000 for this purpose, including the adepts, and, of course, do not want competition from the people—hence the for-trained in hypnotism in the seminaries of \$8,000 for this purpose, including the adepts, and of course, do not want competition from the people—hence the for-trained in hypnotism in the seminaries of \$8,000 for this purpose, including the adepts, and charges that many of them are

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rai Philip Sheridan, Civil War
b. By Hon. Maurice Francis Boan, L.L.D. of War. By MARY T. WAGGAMAN. Four

Romance of An Indian Maiden aster Lily. By JEROME HARTE. Three

de Catholic Record

BY MISS JANE PORTER. CHAPTER XVII.

THE BARNS OF AYR. Wallace no sooner landed, than he commenced his march. Murray came up with him on the banks of the Irwin; and two hours before midnight, the littl army entered Langlane Wood, where they halted, while their general proceeded to reconnoitre the town. Wal-lace had already declared his plan of destruction: and Graham, as a first mea struction: and Granam, as a first measure, went to the spot he had fixed on with Macdongal, his servant, as a place of rendezvous. He returned with the man, who informed Wallace that, in honor of the sequestrated lands of the ered chiefs having been that day partitioned by De Valence amongst certain Southron lords, a grand feast was now held in the governor's palace.
Under the very roof where they had shed the blood of the trusting Scots,

they were now keeping this carousal.

"Then is our time to strike!" cried
Wallace; and ordering detachments of his men to take possession of the avenues to the town, he made a circuit, with others, to come in front of the castle gates by a path that was less frequented than the main street. The darkness eing so great that no object could b distinctly seen, they had not gone far before Macdougal discovered that he had lost the road. "Our swords will find one," answered Wallace: "lead

Uneasy at any mistake in a situation where so much was at stake. Graham hailed a twinkling which gleamed from the window of a cottage. Kirkpatrick, with Macdougal, offered to explore the In a few minutes, they arrived at way. In a few minutes, they arrived at a thatched building, from which issued the wailing strains of the coronach. They found two poor women wringing their hands over a shrouded corpse, and Wal ace recognised Espa his nurse, declining years. "Here he lies!" cried the old woman, drawing him towards the rushy bier, and disclosing the body of Sir Ronald Crawford. Wallace gazed on it with a look of such dreadful import, that Edwin trembled with a nameless horror. "Oh," thought he, nameless horror. "Oh," thought he, "to what is this noble soul reserved? Is he doomed to extirpate the of Scotland, that every ill falls direct upon his head?"

The old woman related the way in which she obtained the corpse of her murdered master. Wallace sighed heavily as he looked on the face of the aged mourner. A napkin concealed the wound of decapitation. "Chiefs," cried she, "ye have not seen all the cruelty of these murderers." At these words she withdrew the linen, and lifting up the pale head, held it towards Wallace. "Here," cried she, "once more kiss these lips! They have often kissed yours when you were a habe, and as in-sensible to his love as he is now to your sorrow." Wallace received the head in his arms: the long silver beard, thick with gouts of blood, hung over his hands. He fixed his eyes on it intently for some minutes. An awful silence pervaded the room; every eye was riveted upon him. Looking round on his friends with a countenance whose deadly hue gave a sepulchral fire to the gloomy denunciation of his eyes, "Was it necessary," said he, "to turn my heart to iron that I was brought to see this sight?" All the tremendous purpose of his soul was read in his face, while he laid the head to he while he laid the head back upon the bier. His lips again moved, but none heard what he said, as he rushed from the hut, and with rapid strides proceeded towards the palace.

He well knew that no honest Scot could be under that roof. The building, though magnificent, was altogether of wood; to fire it was his determination. To destroy all at once in the theatre of their cruelty, to make an execution, not engage in a warfare of man to man, was his resolution; for they were not soldiers he was taking, but assassins: and to pitch his brave Scots in the open field against such wretches, would be to dishonor his men, and to give criminals a chance for the lives they had forfeited.

Having set strong bodies of men at the mouth of every sallyport of the citadel he turned upon the guard at the barbicangate, and slaying them before they could give the alarm, he and his chosen troops entered the portal, and made direct to the palace. The lights which blazed through the windows of the banqueting-hall showed to the spot; and having detached Graham and Edwin to storm the keep where their fathers were confined, he took the halfintoxicated sentinels at the gates by surprise, and striking them into a sleep from which they would wake no more, he fastened the doors upon the assassins. lastened the doors upon the assassins. His men surrounded the building with hurdles filled with combustibles; and when all was ready, Wallace mounted the roof, and tearing off the shingles, with a flaming brand in his hand, showed himself to the affrighted revellers; and as he threw it blazing amongst them, he cried aloud, "The blood of the murdered calls for vengeance; and it

At this instant the matches were pu the faggots which surrounded building, and the party within, spring-ing from their seats, hastened towards the doors. All were fastened; and retreating into the midst of the room, the looked towards the tremend ous figure above, which seemed come to rain fire upon their guilty heads. A glance told De Valence whose was the hand which had launched the thunderbolt at his feet; and turning to Sir Richard Arnulf, he cried, "My archenemy is there!" The shouts of the Scots, and the flames pouring into every opening, raised such a terror within the breasts of the wretches within, that they again and again flew to the doors Not an avenue appeared; a escape. most suffocated with smoke, and scorched by the blazing rafters which fell from the roof, they made a desperate attemp to break a passage through the portal Arnulf was at their head; and in a Douglass, Sir Arthur Heselrigge was at their head; and is a Douglass, Sir Arthur Heselrigge was and hourly annoyed by the victorious voice which terror rendered piercing, told the story of the box, and he sent to have Monteith brought prisoner to throw showers of arrows and other

Where was mercy, when our fathers and mothers fell beneath your sword?"

Aymer de Valence came up at this moment with a wooden pillar, which he and the strongest man in the company but too from purious the company and too from the company and the strongest man in the company had torn from under the gallery dashing it against the door, they drove it from its bolts; but now a wall of men opposed them. With the determination despair, they rushed forward, and the of the Scots fell; but, foremost rank ere the Southron could press into the open space, Wallace had closed upon them; and the merciless Arnulf, whose voice had pronounced the sentence of death upon Sir Ronald Crawford died beneath his hand. Wallace was not aware that he had killed the go ernor of Ayr, till the exclamations of his enemies informed him that the instigator of the massacre was slain. This event was welcome news to the Scots; and they pressed on with redoubled

Aroused by so extraordinary a noise, and alarmed by the flames, the soldiers of the garrison hastened, half-armed to the spot; but their presence rather added to the confusion than gave assistance to the besieged. The men were without leaders; and not daring to put themselves in action, for fear of being punished for having presumed to move without their officers, they stood dismayer and irresolute; while those very officers, who had been all at the banquet were falling under the swords of

The men who guarded the prisoners The men who guarded the prisoners, having their commanders with them, made a stout resistance; and one of them, stealing off, gathered a few companies of the forces of the garrison, and taking Graham in flank, made havoe amongst that part of his division. Edwin blew the signal for assistance. Wallace heard the blast, and seeing the day was won at the palace, he left the day was won at the palace, he left the finishing of the affair to Kirkpatrick and Murray; and, drawing off small party to reinforce Graham in his turn, he took the Southron officer by surprise. The enemy's ranks fell around nim; and grasping a battering-ram, he the door of the burst open the door of the keep. Graham and Edwin rushed in; and Wallace sounding his bugle with the notes of victory, his reserves entered in every direction, and received the flying sold-iers upon their pikes.

Dreadful now was the carnage, for the

Southrons fought every man for his life; and, the Scots driving them into the flames, what escaped the sword would have perished in the fire, had not Wallace ordered the trumpet to sound a parley. He was obeyed; and he pro-claimed that whoever had not been accomplices in the massacre of the Scottish chiefs, if they would ground their arms, and take an oath never again to serve against Scotland, their lives should be spared.

Hundreds of swords fell to the ground and their late holders, kneeling at his feet, took the oath prescribed. At the head of those who surrendered appeared the captain who had commanded at the prison; he was the only officer of the garrison who survived. Wallace comnitted him to the care of Murray, and turned to give orders to Ker respecting the surrendered and the slain. Graham had deemed it prudent that, exhausted by anxiety and privations, the noble captives should not come forth to join captives should not come forth to join in the battle; and not until the sound of victory echoed through their dun-geons would be suffer the eager Dundaf to see and thank his deliverer. Mean while Edwin appeared before the eye of his father. After recounting the of his father. After recounting the events which had brought him to be a companion of Wallace, the injuries of Scotland in Ayr, he

knocked off his chains. Eager to perform the like service to all who had suffered in the like manner, accompanied by the happy Ruthven (who gazed with delight on his son, treading so early the path of glory), he hastened around to the other dungeons, and pro-claimed to the astonished inmates freedom and safety. Having rid themselves of their shackles, he had just entered with his noble company into the vaulted chamber which contained Lord Dundaff when the peaceful clarion sounded. the happy tidings, Graham started on his feet: "Now, my father, you shall see the bravest of men!'

heavens when Wallace, turning round at the voice of Edwin, beheld the released nobles. This was the first time he had seen the Lords Dundaff and Ruthven, but several of the others he remempered having met at the fatal decision of the crown. While he was welcoming to the crown. his friendship the men to whom his valor had given freedom, how great was his surprise to see in a prisoner, who appeared between Ker and a soldier, Sir ohn Monteith, the chieftain whom he had parted with a few months ago at Douglass, and from whose fatal invita tion to that place he might date the ruit of his happiness.

"We found Sir John Monteith amongst the slain before the palace," said Ker; "he alone breathed; I knew him instantly. How he came there I know not, but I brought him hither to explain it to vourself.'

Ker withdrew to finish the interment of the dead; and Sir John, still leaning on the soldier, grasped Wallace's hand, "My brave friend," cried he, "to owe my liberty to you is a twofold pleasure for I see before me the man who is to verify the words of Baliol, and be not only the guardian, but the possessor of the treasure committed to our care." Wallace, who had never cast a thought

on the box since he knew it was under the protection of Saint Fillan, shook his head. "A far different meed do I seek, my friend," said he. "To behold these nappy countenances of my countrymen is greater reward to me than would be the development of all the splendid mysteries which the head of Baliol could devise. But how did you happen to be in Ayr, and how, above all, amongst the slaughtered Southrons at the palace?'

Monteith informed Wallace that on

reached the ears of Sir Roger Kirk-patrick, who in a voice of thunder re-plied—"That ye gave, ye shall receive! town and destroyed the governor, the walls, the unhappy Earl of Glouces-Though the Scots did not pursue advantage offered by the panic in which this retribution threw their enemies, this retribution care was taken by the English lieutenan to prevent a repetition of the same dis-aster. Every suspected person was seized, and those already in confinement were loaded with double chains. Monteith being known as a friend of Wallace, was sent under a strong guard towards Stirling, there to stand his trial before Cressingham and Ormsby; "but by a lucky chance." said he, "I made my escape while my guards slept. However, I was soon re-taken by another party and conveyed to Ayr, where Arnulf.discovering my talents for music, compelled me to sing at his entertain For this purpose he last night banqueting-room at confined me in the the palace; and thus, when the flames surrounded that building, I found myself exposed to die the death of a traitor, though then the most oppressed of Scots. Snatching up a sword, and striving to join my brave countrymen, the Southrons impeded my passage, and I fell under their arms,

Happy to have rescued his old acquaintance, Wallace committed him to Edwin to lead into the citadel. As he gave these directions, he took the colors of Edward from the ground where the Southron officer had laid them, and, giv ing them to Sir Alexander Serymgeour, ordered him to fill their former station on the citadel with the standard of Scotland. The standard was no sooner raised than the proud clarion of triumph s blown; and the Southron captain, placing himself at the head of his dis armed troops, under the escort of Mur-ray, marched out of the castle. His design was to proceed to Newca thence embark with his men to join their king in missed the victorious Scots to find rereshment in the well-stored barracks of the Southrons, retired to rejoin his friends in the citadel.

CHAPTER XVIII. THE SIEGE OF BERWICK.

In the course of an hour, Murray re turned with information that he had seen the departing Southrons beyond the barriers of the town; and he was ac companied by Lord Auckinleck, the so of one of the barons who had fallen in the palace of Ayr. This young chief-tain, at the head of his vassal, came to support the man whose hand had thus satisfied his revenge; and, when he met Murray at the north gate of the town, ecognised in his flying banners a friend of Scotland, he was happy himself known to an officer of Wallace, and to be conducted to that chief.

As Lord Andrew and his

colleague made the range of the suburbs, the glad progress of the victor Scots changed the whole aspect of that late gloomy town; and, with every heart rejoicing, every house teeming with numbers to swell his ranks, did Wallace, the day after he had entered Ayr, see all arranged for its peaceful establishment; but, ere he bade that town adieu in which he had been educated, one duty demanded his stay-to pay funeral honours to the remains of hi grandfather; and, with every solemnity due to his virtues and his rank, Si Ronald Crawford was buried in the chapel of the citadel.

While Wallace confided the ag d Elspa and her sister to the care of Si Reginald Crawford, to whom he also re signed the lands of his grandfather "Cousin," said he, "you are a valiant and a humane man. I leave you to be the representative of your uncle; to cherish these poor women whom he loved; to be the protector of the people, and the defender of the suburbs. The citadel is under the ommand of the Baron of Auclinleck, who, with his brave followers, was the first to hail the burning of the accursed Barns of Ayr."

After this solemnity and these dis positions, Wallace called a review of his roops, and found that he could leave live hundred men at Ayr, and march an army of at least two thousand out of it. On the third morning after the conflagration of the palace, he quitted Ayr, and marching over its far-stretching hills, manned every watch-tower on their summits; for now he found his victories had preceded him, and many, from hall nd hovel, turned out to offer him services. The panic struck Southron governors fled at the view of his standards: the flames of Ayr seemed to menace them all: and castle and fortalice from Muirkirk to Berwick, opened their gates before him.

Arrived under these blood-stained owers, which had so often been the objects of dispute between the powers of England and Scotland, he prepared for their immediate attack. Berwick being a valuable fortress to the enemy, not only as a key to the invaded kingdom, but a point whence by his ships he commanded the whole of the eastern coast of Scotland, Wallace expected that a desperate stand would be made here, to stop the progress of his arms. But being aware that the most expeditious mode of warfare was the best adapted to promote his cause, he first took the town by assault, and having driven the garrison into the citadel, assailed them by a vigorous siege. It had lasted not more than ten days, when Wallace de-vised a plan to obtain possession of the ships which commanded the harbour. He found among his own troops many men who had been used to a seafaring these he disguised as fugitive Southrons, sent in boats to the ships which lay in the roads. The feint took and by these means seizing upon the vessels nearest to the town, he manned them with his own people, and going out with them himself, in three days made himself master of every ship on the

By this manoeuvre, the situation of the besieged was rendered so hopeless, that no mode of escape was left but by desperate sallies. They made them, but without other effect than weakening their strength and increasing their miseries. Without provisions, without the night in which they had parted at Douglass, Sir Arthur Heselrigge was and hourly annoyed by the victorious aid of any kind for his wounded men,

ter was ready to rush upon death, to avoid the disgrace of surrendering the fortress. Every soul in the garrisreduced to despair. Wallace had found means to dam up the spring which supplied the citadel with water. famished with hunger, smarting with wounds, and perishing with thirst, threw themselves at the feet of their officers imploring them to represent to the governor, that, if he held out longer, he must defend the place alone: they could not exist another day under their present sufferings.

The governor now repented of the rashness with which he had thrown himself, unprovisioned, into the citadel, when his first division had been overpowered in the assault of the town, his evil genius suggested that it was th best to take the second unbroken into the citadel, and there to await the arrival of a reinforcement by sea. But he had beheld the ships which defended the harbour seized Wallace before his eyes. Hope was then crushed; and nothing dishonour seemed to be his alternative. Cut to the onl at the consequences of his want of judgment, he determined to retrieve his fame by washing out that error with his blood. To fall under the mins of Berwick Castle was his resolu Such was the state of his mind. when the officers appeared with the petition of his men. In proportion as they felt the extremities into which they were driven, the offence he had ommitted glared with tenfold enormity in his eyes, and with wild despair m they might do as they would, but, for his part, the moment opened the gates to the enemy, oment would be the last of his life. that was a son-in-law Edward would never yield his sword to a

Terrified at these threats on himself the soldiers, who loved their general, declared themselves willing to die with him; and, as a last effort, proposed making a mine under the principal mine under the principal tower of the Scots, and, by setting fire ofit, at least destroylthe means by which ey feared their enemies would storm

the citadel. As Wallace gave his orders from this commanding station, he observed the besieged passing in numbers behind a mound, in a direction to the tower where he stood. He concluded what was their design; and, ordering a counter-mine to be made, what he anticipated happened: Murray, at the head of his miners, encountered those of the castle, at the very moment they would have set fire combustibles which were to consume the tower. The struggle was violent, but short; for the Scots drove their adversaries through the aperture into the centre of the citadel. At this instant, Wallace, with a band of resolute men, sprung from the tower upon the walls: and, while they were almost de serted by their late guardians (who had quitted them to assist in repelling the foe below), he leaped into the midst of the conflict, and the battle general. It was decisive; for beholding the resolution with which the weakened and dying men supported the cause their governor was determined to defend, Wal-lace found his admiration and his pity alike excited; and, even while his men seemed to have every man's life in his hands, when one instant more would make him master of the castle (for not Southron would then breathe to dispute it.) he resolved to stop the carage. At this moment when a gallant officer, who, having assaulted him with the vehemence of despair, lay disarmed and under him; at that moment when the discomuted knight exclaimed, "In

lost in expecting silence. "Rise, brave earl," cried he to the governor: "I revere virtue too sincere-ly to take an unworthy advantage of my fortune. The valor of this garrison commands my respect; and, as a proof of my sincerity, I grant to it, what have never done to any, that yourself and these dauntless men march out with the honours of war, and without any bonds on your future conduct towards leave it to your own us. again be made instruments to enchain a

mercy strike, and redeem the honor of Ralph de Monthermer!" Wallace raised

his bugle and sounded the note of

and the universal clangor of battle was

sword was arrested;

Every

ree and brave people."
While he was speaking, De Monthermer leaned gloomily on the so ord he had returned to him, with his eyes fixed on his men. They answered with looks that said they understood him; and, passing a few words in whispers to each other, one at last spoke aloud: Decide for us, earl. We are as ready to die as to live, so that we may be in

neither divided from you.' At this generous declaration, the proud despair of De Monthermer gave way to nobler feelings; and while tear stood in each eye, he turned to Wallace, and, stretching out his hand to him, "Noble Scot," said he, "your unexampled generosity, and the invincible fidelity of these heroic men, have com pelled me to accept the life I had re-solved to lose under these walls rather than resign them. But virtue is re-sistless; and to it do I surrender that pride of soul which made existence inufferable under the consciousness of aving erred. When I became the having erred. When I became the husband of King Edward's daughter, I pelieved myself pledged to victories death; but there is a conquest, and eel it, greater than over hosts in the feel it, greater than over nosts in the field: and here taught to make it, the husband of the princess of England, the proud Earl of Gloucester, consents to live to be a monument of Scottish nobleness; and of the inflexible fidelity of

"You live, illustrious and virtuous Englishman," returned Wallace, "to re deem that honor of which the repacious England had robbed country. Go forth, therefore, as my conqueror; for you have in this spot ex-tinguished that burning antipathy with which the outraged heart of William Wallace had vowed to extirpate every Southron from off this ravaged land. Honor, brave earl, makes all men brethren; and as a brother I open these

gates for you to repass. Into your country. When there, if you ever remember William Wallace, let it be as a man who fights not for conquest, nor renown, but to restore Scotland to her rights, and then to resign his sword in peace."

"I shall remember you, Sir William Wallace!" reterned De Monthermer; and as a pledge of it, you shall never Wallace!" see me again in this country, till I come an ambassabor of that peace you fight. But meanwhile, e for which you remember that they have not been made so much the spoil of my royal father's ambition, as of the your own venal nobles. Had I not be-lieved that Scotland was unworthy of reedom, I should never have appeared upon her borders; but now that I see she has brave hearts within her, who not only resist oppression, but know how to wield power, I detest the zeal which I volunteered to rivet her chains; and I

repeat that never again shall my hostile foot impress this land." These sentiments were answered in the same spirit by his soldiers; and the Scots, following the cample of their leader, treated then with every kind-After dispensing amongst them provisions and appointing means to convey the wounded in comfort, Wallace pade a cordial farewell to the Earl of Gloucester; and his men conducted Their reconciled enemies over the Tweed. There they parted. The English bent their course towards London, and the Scots returned to their victorous general.

CHAPTER XIX.

THE MARCH TO STIRLING.

The fall of Berwick excited such con fidence in the minds of the neighbour-ing chieftains, that every hour brought fresh recruits to Wallace. Amongst the many of every rank and age who hastened to pay their respects to the deliverer of Berwick, was Sir Richard Maitland Thirlstane, a veteran of such celebrity that he was known by the title of Stalwarth Knight of Lauderdale.

Wallace was no sooner told of the approach of the venerable knight, than he set forth to bid him welcome. At the sight of the champion of Scotland, Sir Richard threw himself off his horse with a military grace that would hav become even youthful years, and hasten-ing towards Wallace, clasped him in his arms, "Let me look on thee," cried the old night: "let me feast my eyes or the brave Scot who again raises this hoary head, which has so long bent in shame for its dishonoured country As he spoke he viewed Wallace from head to foot. "I knew Sir Ronald Crawford and thy valiant father," continue he. "O! had they lived to see this day! but the base murder of the one thou hast nobly avenged, and the honourable grave of the other, on Loudon Hill, thou wilt cover with the monument of thin own glories. Low are lain my children in this land of strife; but in thee I see

son of Scotland that is to dry our embraced Wallace again and again; and, as he expatiated on the energy with which the young victor had pursued his conquests, Wallace drew him towards the castle, and their pre sented to him the two nephews of the Earl of Mar. He paid some complinents to Edwin on his early success in the career of glory; and then turning to Murray, "Ay!" said he, "it is joy to me to see the valiant house of Bothwell in the third generation. Thy grandfather and myself were boys together at the coronation of Alexander the Second, and that is eighty years ago. Since then, what have I not seen!—the death of two Scottish kings; our princes ravished from us by untimely fates; the throne sold to a coward, and at last seized by a foreign power! I have been the father of as brave and beauteous a family as ever blessed a parent's eye: but they are all tore from me. Two o my sons sleep on the plain of Dunbar my third, my dauntless William, since that fatal day, has been kept a prisoner in England; and my daughters, they too are passed away. The one, scorning the mere charms of youth, and prefer The one, scorning ing a reunion with a soul that had long conversed with superior regions, love the sage of Ercildown; but my friend lost this rose of his bosom, and I the child of my heart, ere she had been a vear his wife. Then was my last an only daughter married to the Lord Mar; and, in giving birth to my dear Isabella, she too died. Ah! my good young knight, were it not for that sweet child, the living image of her mother, I should be alone; and my hoary would descend to the grave un wept, unregretted!" The old man wept. To give the mourning father time to recover himself, Wallace was moving to wards the lords in an opposite quarter of the hall, when he was interrupted by Ker, who brought information that a youth had just arrived from Stirling with a sealed packet, which he would not deliver into any hands but those of Wallace. Wallace requested his friends to show every attention to the Lord of Thirlstane, and withdrew to meet the messenger. On his entering the anteroom, the youth sprung forward; but checking himself, he stood, as if irreso-lute what to say. "This is Sir William Wallace, young man," said Ker: "deliver your embassy."

these words, the youth pulled packet from his bosom, and put it into the chief's hand. Wallace gave orders to Ker to take care of him, and then turned to inspect its contents. How he was startled at the first words! and ho was every energy of his heart roused

when he turned to the signature:
"A daughter, trembling for the life of her father, presumes to address Sir William Wallace. You have been his deliverer from the sword, from chains and from the waves. Refuse not again to save him to whom you have so often given life; and hasten, brave Wallace, to preserve the Earl of Mar from the scaffold.

"A cruel deception brought him from the Isle of Bute, where you had imagined you had left him in security. Lord Aymer de Valence, escaping a second time from your sword, fled under the cover of the night from Ayr to thought had overtaken him; and he is Stirling. Cressingham found him an now in that citadel. Follow us with

gates for you to repass into your apt coadjutor. They concerted how to country. When there, if you ever reavenge the late disgraces of the Earl decrease. determined, by a mock trial, to condemn my father to death; and thus, while they distress you, put themselves in possession of his lands and wealth, with the semblance of justice. The substance of this was communicated to me by De moment of hot contention for the rights which you believe wrested from you, do his part of the affair, by proving to me how insensible he is to the principle which move a patriot and a man insensible he is to the principle honor.

"Having learnt that Lord Mar had retired to Bute, these enemies of our country sent a body of men, disguised as Scots to Gourock. There they stopped and despatched a messenger into island, to inform Lord Mar that Sir William Wallace was waiting to con-verse with him on the banks of the Frith. My noble father, unsuspicious of treachery, hurried to oney the summons. Lady Mar accompanied him, and so both fell into the snare. He was brought a prisoner to Stirling, where another affliction awaited him; he was to see his deather and stirling in cartistic Africa. daughter and sister in captivity. After I had been betrayed from St. Fillan's monastery by the falsehoods of one Scottish knight, and rescued from his power by the galantry of another, sought the protection of my aunt, Lady Ruthven, who then dwelt at Alloa, the banks of the Forth. Her husba had been invited to Ayr by some treach erous requisition of the governor Arnul and with many other lords was thrown into prison. Report says, bravest of men! that you have given freedom to my betrayed uncle. The moment Lord Ruthven's person was secured, his estates were seized; and my aunt and myself being found at Alloa, we were carried prisoners to this city. we tad no valiant arm to preserve us from our enemies. Lady Ruthven's first-born son was slain on the fatal day of Dunbar; and in terror of a like fate she has placed her eldest surviving boy in a convent.

"Some days after our arrival, my dea father was brought to Stirling. Though captive in the town, I was not the confined to any closer durance than t walls. While he was passing through he streets, rumor told my aunt that the Scottish lord then leading to prison was er brother. She flew to me in as to tell me the dreadful tidings. no more, saw no more, till, having rushed into the streets, and bursting through every obstacle of crowd and soldiers, I found myself clasped in my ather's shackled arms! My grief distraction baffled the attempts of the guards to part us; and what became of me I know not, till I found myself lying on a couch, attended by many and supported by my aunt. covered to lamentation and to tears, my aunt told me I was in the apartments of the Deputy, Warden. He, with Cressingham, having gone out to meet the man they had so basely drawn into their toils, De Valence himself saw the struggles of paternal affection contend-ing against the man who would have torn a senseless daughter from his arms and yet, merciless man! he separated us, and sent me, with my aunt, a prisoner

to his house.
"The next day, a packet was put into from my father to me, and a letter from the countess to Lady Ruthven, telling her of all your goodness to me and to my father, and narrating the cruel manner in which they had been ravished from the asylum in which you had placed them. She said that, could she find means of apprising you of the danger in which she and her husband were involved, she was sure you would fly to their rescue. Whether she has found their rescue. Whether she has found these means, I know not; for all communication between us was immediately rendered impracticable. The messenger that brought my aunt the packet vas a good Southron, who had been won by Lady Mar's entreaties; but, on his quitting our apartments, he was seized by a servant of De Valence, and put publicly to death, to intimidate all others from the like compassion on the sufferings of unhappy Scotland.

"Earl de Valence com elled my aunt to yield the packet to him. I was made a close prisoner: but captivity could have no terrors for me, did it not divide e from my father and grief on grief what words have I to write it?—they condemned him to die! That fatal letter of my step-mother's was brought out against him; and as your adherent, Sir William Wallace, they have sentenced him to lose his head.

"I have knelt to Earl de Valence; have implored my father's life at his hands; but to no purpose. He tells me that Cressingham at his side, and Ormsby by letters from Scone, declare it necessary that an execution of consequence must be made to appa! the disis more esteemed in Scotland than the Earl of Mar, he must die!

" Hasten, then, my father's preserver and friend, hasten to save him! for the sake of the country he loves; for the sake of the helpless being de-pendent on his protection! I shall be on my knees till I hear your trumpet before the walls; for in you and heaven now rests all the hopes of

"HELEN MAR." A cold dew stood on the limbs of Wallace as he closed the letter. might be too late. The sentence was passed on the earl : the axe might already have fallen. He called to Ker. and the messenger was brought in.
Wallace inquired how long he had been from Stirling. "Only thirty-four hours," replied the youth, adding that he had travelled night and day, for fear the news of the risings in Annandale, and the taking of Berwick, should precipitate the earl's death.

"I accompany you this instant," cried Wallace. "Ker, see that the troops get under arms." As he spoke, he turned Wallace. into the room where he had left the knight of Thirlstane. "Sir Richard Maitland," said he, "there is more work for us at Stirling. Lord Aymer de Valence has again escaped the death we

your properties the ban "Wh Murray "We returne and in departs Wallac his har bring breathe Lord A eastern leave of in the He l

and pa ven nee was a proudly letter rogue d brave l stroke "So then, t Berwie this for war-wo must be toward vanced son's h "Swea you wi from b

the shi such v Unti the ch that th momen know to equi be app danger efforts, ards, n spirits, requiri "Th leader

"Is

turned there i policy Mou travers crossed his ste who ha redoub standa these f

Scottis The to dri from echoes voice bound. their till the that Wallac take th

be dispos of a fie

speed this print in his left S that country read a " Th Sir Jo head twelve comes den o deput; recalle dom o suppos marchi in the you se being danger have ding th

my pa van w he mus Surely ton is genera "W

Wallacger's esco!

ir scourge, would most e to feel through the friends. They therefore a mock trial, to condemn death; and thus, while you, put themselves in lands and wealth, with municated to me by De f. He thought to excuse affair, by proving to me he is to the principles patriot and a man of

They concerted how to

rnt that Lord Mar had e, these enemies of our body of men, disguised as d a messenger into the orm Lord Mar that Sir-ce was waiting to conm on the banks of the ole father, unsuspicious of ied to ovey the summons, mpanied him, and so both mpaned him, and so both here. He was brought a Stirling, where another ed him; he was to see his dister in captivity. After the falsehoods of one at, and rescued from his gal antry of another, I steetion of my aunt, Lady then dwelt at Alloa, o

ed to Ayr by some treach on of the governor Arnuli other lords was thrown Report says, bravest of Report says, bravest of u have given freedom to uncle. The moment Lord erson was secured, his eized; and my aunt and found at Alloa, we were ners to this city. Alas! diant arm to preserve us emies. Lady Ruthven's was slain on the fatal day

nd in terror of a like fate

her eldest surviving boy

s after our arrival, my dea ought to Stirling. Though the town, I was not then ny closer durance than the he was passing through then leading to prison was She flew to me in agony dreadful tidings. w no more, till, having the streets, and bursting ry obstacle of crowd and und myself clasped in my paffled the attempts of the rt us; and what became of ot, till I found myself lying attended by many women d by my aunt. When I rementation and to tears, my I was in the apartments of Warden. He, with Cressing gone out to meet the d so basely drawn into their alence himself saw the paternal affection contend-the man who would have ess daughter from his arms erciless man! he separated me, with my aunt, a prisoner

t day, a packet was put into and, containing a few lines her to me, and a letter from s to Lady Ruthven, telling ur goodness to me and to my narrating the cruel manner ey had been ravished from in which you had placed said that, could she find prising you of the danger in and her husband were inwas sure you would fly to e. Whether she has found e. Whether she has found s, I know not; for all com-

between us was immediately mpracticable. The messenrought my aunt the packet Southron, who had been won lar's entreaties; but, on his r apartments, he was seized nt of De Valence, and put o death, to intimidate all the like compassion on the funhappy Scotland. Valence com elled my aunt packet to him. I was made

soner; but captivity could crors for me, did it not divide father; and grief on grief s have I to write it?—they him to die! That fatal y step—mother's was brought and as your adherent, m Wallace, they have sento lose his head.

knelt to Earl de Valence; ored my father's life at his to no purpose. He tells me to no purpose. He tells me ngham at his side, and Ormstters from Scone, declare it st be made to appa! the dis-Scots; and that, as no lord teemed in Scotland than the r, he must die!

, then, my father's preserver hasten to save him! O, fly, ke of the country he loves; ke of the helpless being den his protection! I shall be es till I hear your trumpet walls; for in you and heaven all the hopes of

"HELEN MAR." dew stood on the limbs of s he closed the letter. It too late. The sentence was the earl: the axe might alrea fallen. He called to Ker, messenger was brought in quired how long he had been a "Only thirty four hours". ng. "Only thirty-four hours," ne youth, adding that he had night and day, for fear the he risings in Annandale, and g of Berwick, should precipiarl's death.

mpany you this instant," cried "Ker, see that the troops get ns." As he spoke, he turned room where he had left the Thirlstane. ' said he, " there is more work Stirling. Lord Aymer de Valagain escaped the death we ad overtaken him; and he is hat citadel. Follow us with your prayers, Sir Richard; and I shall not despair in sending blessed tidings to the banks of the Leeder."

fixed himself in his saddle, and spurred over the Carron.

TO BE CONTINUED.

when that gentle lady was conveniently blind, and then she asked wistfully:

"My mother, I have still remaining purse."

Murray.
"We must spare this good old man,"
the must spare this good old man," returned he, "and have him conducted to his home, before I declare it publicly; but the Earl of Mar is again a prisoner, and in Stirling." Murray speeded the departure of Sir Richard; and, as Wallace held his stirrup, the chief laid his hand on his head and blessed him The prophet of Ercildown is too ill to bring his benediction himself, but I breathe it over this heroic brow!" Lord Andrew led the horse out of the eastern gate of the town, and, taking leave of the veteran, rejoined Wallace in the midst of his chieftains.

He had informed them of the Earl of Mar's danger; and of the policy, as well as the justice, of rescuing so powerful and patriotic a nobleman. Lord Ruthven needed no arguments to precipitate him to the rescue of his brother and his wife; and the anxieties of Edwin were all awake when he knew that his mother was a prisoner. Lord Andrew smiled proudly, when he returned his cousin's letter to Wallace: "We shall have the rogue on the nail," said he; "my uncle's ave head is not ordained to fall by the stroke of such a coward.'

"So I believe," replied Wallace; and then, turning to Lord Dundaff; "My lord," said he, "I leave you governor of

The veteran warrior grasped Wallace's hand. "To be your representative in this fortrees is the proudest station this war-worn frame has ever filled. My son must be my representative with you in the field." He waved Sir John Graham towards him. The young knight advanced; and Lord Dundaff, placing his son's hands upon his shield, continued Swear that, as this defends the body, will ever strive to cover Scotland from her enemies; and that, from this hour, you will be the faithful friend and follower of William Wallace !"

"I swear," returned Graham, kissing the shield. Wallace pressed his hand:
"I have brothers around me, rather than
what the world calls friends; and, with such valour, such fidelity to aid me, can I be otherwise than a victor?"

Until the men had marched far beyond the chance of rumours reaching Thirlstane, they were not informed of the Earl of Mar's danger. They conceived that their present errand was the re-capture of De Valence. "At the proper moment," said Wallace, "they shall know the whole truth; for as it is a law of equity that what concerns all should be approved by all, and that common dangers should be repelled by united efforts, the people who follow our standards, not as hirelings, but with willing spirits, ought to know our reasons for

requiring their services."
"They who follow you," said Graham,
"have too much confidence in their leader to require reasons for his move-

'It is to place that confidence on a sure foundation, my brave friend," returned Wallace, "that I explain what there is no just reason to conceal. Should ever compel me to strike a ble without previously telling my agents wherefore, I should then draw upon their faith, and expect that confidence in my honor and arms which I now place on their discretion and fidelity.'

Mountains were climbed, plains traversed, rivers forded, and precipices crossed, without one man lingering of his steps, or dropping his head upon his pike to catch a moment's slumber. Those who had fought with Wallace longed to ble their fame under his command; and they who had recently embraced his standard panted with ambition to rival

standard panted with these first-born in arms. Sir Roger Kirkpatrick had been the first to fly to arms, on the march to Stirlod forward to declare that rest should ispensed with till Stirling fell, full of a fierce joy the ardent knight darted over every obstacle to reach his aim. He flew to the van of his troops, and, hailing them forward, "Come on!" cried "and in the blood of Cressingham for ever sink King Edward Scottish crown."

The shouts of the men, who seen to drink in the spirit that blazed from Kirkpatrick's eyes, made the echoes of Lammermuir ring with the voice of liberty; and, leaping every bound, and with prodigious persever-ance dragging their war-machines in their rear, did they pursue their way, till they reached the Carron side. At that moment the foaming steed of Wallace was plunged into the stream to take the ford. Ker snatched the bridle. lord," cried he, " a man on full speed from Douglas Castle has brought

his march from Ayr, Wallace had left Sir Eustace Maxwell governor of that castle, and Monteith as his lieuten-Wallace opened the packet, and

"The patriots in Annandale have beaten by Lord de Warenne; and Sir John Monteith, who volunteered to nead them, is taken prisoner, with twelve hundred men. Earl de Warenne nes to resume his power as Lord Warden of Scotland, and to relieve his deputy, Lord Aymer de Valence, who is recalled to take possession of the Earl-Pembroke. In pursuance of his ed duty. Earl de Warenne is now dom of Pembroke marching rapidly towards the Lothians, in the hope of intercepting you in your progress. Thanks to the information you send us of your movements, for our being enabled to apprise you of this danger. I should have attempted to have checked the Southrons, by annoying their rear, had not De Warenne's numbers rendered such an enterprise on part hopeless. His aim being to e up with you, if you beat him in the van we shall have him in the rear, and he must be surrounded and cut to pieces. Surely the tree you planted in Dumbarbe blasted! Ever my general's and Scotland's true servant,

EUSTACE MAXWELL." "What answer?" inquired Ker. Wallace hastily engraved with his dagwarace hastiy engraved with his dagger's point upon his gauntlet, "Reviresco! My sun is above!" and, desiring it might be given to the messenger hapkins and takara-bune for another, and some fine rice paper napkins and takara-bune for another. She managed to buy a fan for her mother the loss to the mediate and looked at it; then dropped it to the door, covered her face with her hands, and wept. Yonewas terribly frightened. In all her life she had never seen her house in the world, and perfectly reliable.

THE NEW YEAR OFFERING OF O

YONE SAN. HOW A LITTLE JAPANESE MAIDEN DIS-

COVERED THE "TRUE WORSHIP." O Yoné San was very much puzzled. Never in all her little life had she encountered such peculiar circumstances as seemed to enfold, like a pall, the tiny bamboo house. It was nearly time for the New Year feast. On all other feasts which O Yoné San remembered there had been grand preparations made for the eventful day. This year there did not seem to be even the least ripple

"May Kubei take me to the Gion Machi to see the rope-swinging when she goes to buy the New Year's pine ionorable mother?" asked the little

Kubei goes not to buy this year, my child," said the mother gently.
O Yoné San's face fell, but she did not ask why and tease to go. It would never have occurred to her to do so, for, though her mother spoke always so very gently, every one did as she said, even the very old nurse-servant, who ruled Yone with a rod of iron.

"Shall we not place the pine over the doorway and set out the Elysian stand, my mother?" asked the little girl, wistfully.

"Not this year, my child," said the mother.

"But we shall go to the temple to make offering for my honorable father?' queried the child.
"No, Yoné." Her mother's voice was

low and her face was very sad.

It was all too much for the little girl to understand and her eyes filled with tears. Then her mother drew her caressingly to her, and emboldened by

the caress, Yoné said : "Will you tell me why, my honorable

mother? "This much I can tell you, Yoné," said her mother. "These things of our custom we do no longer because such is the will of your honorable father. He went to the emperor. At this we wept, but we were proud. Many battles has he fought and bravely. Then has come to me a letter. He is wounded and he lies in the hospital. There he has heard very wonderful things. He has come to be Christian. He say we must not make feast and worship ancestors, for he find true God to worship. When he come home he will tell me all about true wor home he will tell me all about true wor-ship. Then, Yoné, his soul go to the Great Beyond and I have no one to tell me of the true worship, but I can not make the old, for my lord say no. So

e make no New Year feast.
"One Baptist lady come here, she say it is a great sin to pray for those

"I like not the Baptist lady. She have short hair like some man. She all pinch in around her middle and very nuch humpy 'bove and below,' said Yoné
"I think I like to pray for my honor

able father."

She could be a stubborn little maid

substant's heart was too at times, but her mother's heart was too full of sorrow to notice her, so she bade her run and play, and O Yoné San went to her dolls.

She said no more about the New Year feast, for she knew that would worry her mother, but she thought a great deal. Her little friends were planning joyously for the feast. Lotus Blossom was to go to her grandmother'

Blossom was to go to neer grandmoner's for the New Year.

"It is very grand to go there," she said to Yoné. "We rise at the hour of the tiger and find all ready for the feast. The best vases are set forth with fresh blossoms in each. The kado-matsu (pine of the doorway) is green and very tall. It reaches to the very top of the door way and the rice straw rope suspended above it is of the finest. At the entrance of the house it hangs, beside the well, before the room of the bath, above the sacred shelf and even to the inner

jewels," said Chrysanthemum. "I won-der what the feast will bring to me. der what the feast will bring to me. Last year I had such lovely toshi-dama: (New Year's gifts:) a fan, a basket of oranges, some hoshi-nori, (dried seaweed,) a doll, some sweetmeats and all so prettily wrapped in red and gold cord (red and gold are the "happy colors" in Japan) for joy."

"Last year my father gave me to drink of sweet saké and to eat of vokan.

drink of sweet saké and to eat of yokan, (bean jelly) prattled little O Cho San,

and one of the girls said:
"What do you this year, Yoné?" But Yoné only shook her head and said nothing. Then the children whis pered among themselves; "It is be ause her father comes not home from he war with the Russian bears that she is sad," but Yoné heard, and haughtily

inswered:
"But we are proud to have my fathe go to his fathers for the emperor," and hen she ran weeping to her mother and could not be comforted.

She grew a little thin and pale as the December days passed and her mother wished she could invent some diversion for her.
"The child pines," said the mothe

to herself. "She misses the old pleas to hersell. "She misses the old pleasures which her little friends enjoy. At any rate she may prepare gifts for her schoolmates. I shall take her to buy." So when O Yoné San returned from the girls' school to which she went each

the girls school to which she went each day, her mother said:
"Come, put, on your best kimono with your best obi. Together we shall go to the shops and buy some toshi-dama for your little friends."

"That I should like very much, honor able mother."

Yoné's face lighted up, and she dresse took her best paper umbrella and trudged along sedately beside her mother to the shops. How gay and fascinating they were! How kind was her honorable mother! She allowed Yoné to take a greet while to choose a

some small coins of my own purs May I please buy some very litt incense? Please, my mother, may I not burn just a little for the scul of my hero father?"

But her mother shook her head sadly. "It is not of the true worship of your father's letter, my daughter," she said. Then she turned to speak to the Baptist lady who stood at her gide.

Yoné pouted, She was not at all : rfect little girl, although she was s well brought up by her gentle mother. She was just like any other little maiden of ten years. She liked her She was just like any maiden of ten years. She liked her own way, and she liked least of all to give up anything she had planned to do. Her mother's back was turned. oné gave her a quick glance and aughtily turned back.

"A sen of incense, if you please," she said to the smiling man who waited upon them. She slipped the packet into her ong sleeve in satisfaction and said under the heavest.

er the breath:
'I wish I knew the true worship of

he Christian."

"Do you, dear child?" said a sweet toice at her side. Looking up hastily he saw a foreign lady looking down at ler. It was a strange foreign lady. She was dressed all in black except that a queer white ruff covered her hair and framed in her face. It was a lovely face. very white, with large brown eyes, which had a smile in them, a sad little smile out very sweet.

"Her nose does not poke out from her face like the Baptist lady's" thought

Beside the strange lady stood another one dressed just like her. She was busy buying and did not notice Yoné or that er friend was speaking to her.

her friend was speaking to her.

"What is your name, dear, and what do you want to know about the Christian worship, and why do you want to know at all?" asked the lady of the ruff, for so Yoné had named her to her-

"My name is Yoné, madam, and vish to know because my honorable father become some Christian before he die for the emperor," Yoné answered simply, for she had been taught always o answer questions with the exact truth.
And I wish to know most of all why I

may not burn incense at the New Year."
"Poor little maid!" the lady's voice "Poor little maid!" the lady's voice was so soft that the words were a caress. "I wish you could come to the school where I teach and you would learn this and much more about the true worship." "Where is the school?" asked You

"It is the new school at Ozabu Kog-itcho 27, the Convent of the Sacred Heart. Many little girls come there to earn English. Perhaps some of your little friends are there."
"I do not know, madam, but I think
that maybe Maple Leaf, the older sister

of O Cho San, goes there, for she learns English at an American school."

"We have a little scholar of that name," said the lady. "I shall ask her to bring you to our Christmas feast, and

erhaps the honorable lady your mother ill allow you to come."
"What is the feast?" asked Yoné. wonderingly.

"It is a feast of the true worship and

ou must come and see," smiled the lady. But, Yoné, tell me why it is that you ish to burn incense at the New Year?" "It is to the spirit of my honorable ather," she answered, in a low voice,
"And your mother will not allow it?" the lady asked.

"She says we may not, since the letter

ame from my father that he had found the true worship, for the Baptist lady has told her it is not good to keep the New Year feast. We can not plant the sters of remembrance upon his tomb, or we know not where he lies, and I am sad that I may not even burn the in-cense for his spirit. It is the first feast since my father's passing;" the child's eyes were filled with tears. "I do not are so much that we shall not have the oine at the doorway or set forth the Elysian stand with its lobster and chestthe sacred shell and even to the liner court, for you know that wherever it nuts or the mirror dumplings. It does not matter that I can not give a parcel of cash to the tori-oi who chases away jewels," said Chrysanthemum. "I wonburn the incense for his spirit."

"But you can pray for him," said the

"What does that mean?" asked You

just as the other may her friend said quickly: her friend so to the school with her friend said quickly:

"Try to come to the school with Maple Leaf and I will tell you all about it. Now take this little medal to remember me by, dear child. When you think of your father say to the Lady on the spirit. he medal, 'Our Lady, pray for the spiri of my honorable father,' for this Lady is

of the true worship. Good-by, Yoné.' Yoné grasped the little silver medal eagerly, and smiled good-by to her nev riend, as her mother's voice sounded in

"Come, Yoné we must go now." The Baptist lady had gone, and the ittle girl trudged along by her mother's side, wondering at all she had heard. When they reached home, and, leaving their shoes at the door, knelt upon the matting floor of the dainty living-room to have tea, her mother asked suddenly: "What is that you have in your hand

nv child?' Yoné started. She had been saving over to herself the words of the strange lady: "Our Lady, pray for the spirit of my honorable father

"It is this bit of silver," she said, holding it out. "Where did you get it?" "The strange lady has given it to me," she answered. "She who talked

with me while you spoke with the Bapt "What did she tell you?" There was a strange excitement in her mother's usually quiet tones which surprised

Yoné. "She told me to come to their feast of the true worship," said Yoné. "It is at the American school, my mother, where the sister of O-Cho-san learns the English. This silver is of the true wor

Her mother quickly took the medal

mother weep before, for Japanese women to smile and not to burden

thers with their sorrows.
"My mother!" she cr mother!" she cried. "Do not It is a good silver, I am sure that is. See, the pictured lady is fair as enten-Sama, Goddess of Mercy, and or face is kind!"

But still her mother wept. Then Youé saw that she had dropped the incense from her sleeve upon the floor and she feared that it might be that which had caused her mother to

"Forgive me that I bought the in eense, O my mother," she cried. "I will not burn it. It was only that I did not wish to forget the spirit of my father on is, our first New Year feast without But the strange lady told me that e could say good words for him to the dy on the silver. 'Our Lady, pray the spirit of my honorable father,' taught me, and these words are of

iled at her daughter.

We shall go to see your strange ly," she said. "For I know her words a good. See, Yond, it is hard for me to burn the incense as we have alsys done. My heart has wept not to y the New Year's pine, but it must got the words of your heaven he fetter. p the words of your honorable father, Yoné, in that last letter that he ote me, he said, 'Keep no more the old feasts, for the true worship I have found. I shall bring it you when I come and thus shall we be ever together, for to those of the true worship there come to those of the true worship there comes no parting. Our Lady keep you! and with his last dear letter came a silver such as thine. See! I have worn it ever on my heart," and she pulled from her kimino a little medal like Yoné's.

The child looked at her in silence then she took her mother's hand.
"Let us go to the strange lady and

learn of the true worship which my father knew," she said, and her mother answered:

"We shall go."

There was great rejoicing in the Convent of the Sacred Heart over two added to the fold, for Yoné and her mother were speedy converts to the Faith.

"It is so beautiful to pray for my honorable father," said Yoné, "and the

candles and the incense carry my prayers up to the sky." It is so great a happiness to know that I shall again see my beloved." said her mother, "and that I may live in the

true worship in which he died."
When the New Year feast came, You'did not weep for the pine of the doorway, or the Elysian stand, for she heard Mass in the chapel of the Sacred Heart and, with the incense, there floated heavenward her gentle prayer for the spirit of her honorable father.

MARY F. NIXON-ROULET.

WIT AND HUMOR.

Sir Walter Scott in one of his nove (the Antiquarian) makes some of his characters behold "a beautiful sunse en the east coast of Scotland.'

The English parliament some years ago passed an Irish bank bill, one clause of which provided that the profits shall be equally divided among the stock-holders and the residue go to the gover-

Ireland has not all the bulls. Among the things which Wells and Fargo's ex press will not be responsible for, as carriers, is one in the following words:

"Nor for any loss or damage by fire the acts of God, or of Indians or any other public enemies of the government.

The manager of a Kilkenny theatre (Ireland) on one occasion finding but three persons in attendance said: "Ladies and Gentlemen—As there is nobody here I'll dismiss you all. The performances of this night will not be

The following resolutions were passed

performed but will be repeated on to-

sippi, some weeks ago:
1. "Resolved that we build a new "Resolved that the new jail be built out of materials of the old jail as

far as they will go.
3. "Resolved that we use the old jail for the prisoners until the new jail is finished."

Sir Boyle Roche was the chief blun-derer of the Irish Parliament. On one occasion he jumped up and cried:
"Mr. Speaker, I boldly answer in the ffirmative-No!"

on another occasion he cried:

"Mr. Speaker, if I have any prejudice against the honorable member, (Curran) it is in his favor." It was Sir Boyle who told the Prince of Wales: "If your Highness ever comes within a mile of Castle Roche I hope you will stop there

and pass the night.'

FREE A HANDSOME PAIR OF schools are innocent of almost all the ob-SPECTACLES

DON'T SEND ME A CENT, as I am going to give away at least one-hundred-thousand pairs of the Dr. Haux famous Perfect Visio Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on condition that they shall willingly show them and speak of their high merits to neighbors and friends everywhere.

riends <u>everywhere.</u>
Write today for my <u>Free</u> Home Eye ester and full particulars how to obtain a pair of my handsome ten



Whooping Cough, Croup, Bronchitis Cough, Grip, Asthma, Diphtheria

Cresolene is a boon to Asthmatics



FAMILY PRAYER.

"Unfortunately, the habit of family prayer seems to be going out of fashion and we Christians are responsible for it. If you are a Christian father or nother and have no family altar in you home, you are deficient and some day you will be called upon to give account

if your children's souls are lost."

The above quotation is not the utterance of a Catholic, clerical or lay. The words were spoken by a Methodist elergyman, Rev. J. Frank Milman of Pottsville, in a Methodist Church in Scranton, a few weeks ago. If they possess force, when addressed to such an audience, how much the more should they cause Catholics to pause, reflect, act.

True, there are few Catholics, practical, worthy the name, who do not, morning and night, invoke, in some manner, God's blessing on their waking efforts, their sleeping helplessness, but it will not be deailed for it can rest that it will not be denied, for it can not, that the custom of our fathers and grand-fathers, simple immigrants though they were, of having nightly family prayers in the home is tast growing obsolete. With the loss of the practice must also be bemoaned the loss of the attendant

graces. There are many causes; the greater liberty given to the youth of the present day. Our God-fearing ancestors prized the Faith first. We are more prone to take chances, a very foolish procedure, but as against which few may be reckoned in the category of wisdom. The numerous societies. Catholic, with their varied features of amuse-ment, recreation, entertainment, harmess in themselves but with a tendency to take youth from the family circle

Similar causes frequently producing similar causes frequently producing similar effects in the cases of parents.

To deny the efficacy of family prayer is as futile as to deny that God came on is as there as to deny that God came on earth, for God has said that where two or three are gathered together in His name He is in their midst. A sufficient incentive for the re-establishment of this time-honored Catholic custom. St. Alphonsus has written that the devout recitation of the rosary, daily, is accompanied by such graces as to preclude the possibility of mortal sin. The person continues to remain free from mortal sin may surely be classed as happy. St. Alphonsus Liguori is good authority. Happiness is within the reach of all Catholics.—Catholic Sun.

JESUITS AMONG THE LADIES

A few years ago the Rev. W. O'Brier ardow, S. J., of New York, said:
"I do not like the word medieval as used by Ruskin. There is a sort of slur on being medieval. And to illustrate that I will give you an experience of mine. I had the very great honor to be invited to address a club of Unitarian ladies. I rather shivered at the invitation to address these ladies, but I survived, and I am here to tell the tale. There were not more than forty of them, and when I asked the manager what was to be my subject I was amazed then sh said: 'Your subject is to be, Why Are Youla Catholic.' I said, 'What a change has come over the people when they invite a live Jesuit into an Unitarian parlor and ask him to explain why he is a Catholic!' It was a plain sign of the times and I was greatly encouraged: But here is the point I want to make That, whereas, the manager told me my subject was to be Why Are You a Catholic, when I entered one lady asked me if I had seen the program. I said I had not, and she brought it to me and the title of my address on the program was 'Medievalism,' but I declined to speak on that subject and spoke on the topic originally given to me. I spoke for an hour and afterwards answered questions for three quarters of an hour longer.

One lady said to me: "If I was convinced that I had an immortal soul I

would accept a good deal of what you say." "Madame," I said, "this is really beginning at the foundation."

"We know," the lady said, "an immor tal soul is quite hard to get hold of."

Another lady said: "Well, if I could be convinced of a personal God I would accept a good deal of what you say. And another said: Well, now the Cath olic Church is very consoling. I believe that fully. If I only could believe, would accept all you teach." It made ne sad and I came away a wiser man and I considered the advantages that we Catholics have, that the children in our

jections of these refined educated ladies. PRAYING IN CHURCH.

Why did Pope Leo X. of blessed memory order prayers to be recited by the priest after each low Mass? These prayers were to be recited in the vernacular, the language used by the congregation, and the form prescribed a response by the people. The priest performs his duty in this respect. What about the people? The latter fail in theirs. Why? Timidity? Shyness? Diffidence?

Diffidence? Even the women, Godfear-ing, devoted and loyal, fail here. Indulgences are attached to the recital of these prayers, intended to be public, not private, intended to be re-

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REV. A. L. ZINGER, C. R., President,

cited aloud. Not in a tone intended to

cited aloud. Not in a tone intended to be annoying, but in the same tone that one would use in reciting the same prayers publicly in one's home.

Many, to whom this latter practice is common in their homes, fail, when it comes to the same practice in church. This should not be. These prayers are practically a public profession of one's faith, to perform which properly, should be well worth one's while. To fail in this respect, is like doing that which our Saviour says He will return in kind, before His Father Who is in heaven. To be practical is to be firm. To be firm is to be fearless. To be fearless is to discharge in a satisfactory manner every duty in a satisfactory manner every duty that the Church imposes.—Catholic

AS TO BIBLES.

While millions of Bibles are being ent out to Persia and China, where the utilitarian heathen make papier mache ornaments out of their laminated leaves, the needs of the home population in Scriptural literature seem to be curi-ously overlooked. An accident that had occurred to Senator Beveridge a few days ago revealed how sadly some parts of the Bible Society's own country are neglected. He was traveling in Montana, and his Bible was in his luggage, but the luggage and the owner got separated somehow, and it became necessary to find another copy of the Bible, and the search was begun. The

Tribune says:
"Ike Harpster, the conductor, went through the train and endeavored to find a Bible. There was none to be found. Then the train reached Big Bend. Harpster asked the agent there if he had a Bible. The reply was emphatically in the negative. The train went on to Gold Creek. At this station the agent said there had been a woman who had a Bible, but her husband had been transferred, and she had gone a few days before, taking the Bible with her. So there was nothing doing at Gold Creek. Haskell was next. Harpster swung off the train and walked confidently up to the young man who man-

ipulates the key there.
"Have you a Bible?"
"Wot's a Bible?" was the answer, and

the conductor fled.

After sundry other stations had been apped without results, one bearing the startling name of Hell Gate was struck, and there, wonderful to say, a Bible was found and the Senator's mighty thought was rounded out. He may shortly have something to say about the foreign missionary field.—Philadelphia Catholic Standard and Times

Controversy. The Living Church (Episcopalian) recently declared that "the Roman press" in America and England "constitutes perhaps the chief bar to friendly relaions' between Anglicans and Roman Catholies; and that "those not in a position to see the Roman Catholic paper can have little idea of the vioently polemical matter printed therein. To this charge the Lamp, an Episcopalian periodical, replies that it has pronan periodical, replies that it has pro-bably on its list of exchanges a larger number of Roman Catholic weeklies, monthlies and quarterlies than any other Anglican periodical; "therefore," says the Lamp, "we think we are in a position to judge of the relative charity or want of charity toward each other of the Anglican and Roman press, and we do not hesitate to say, and to say it emphatically that the burden of offense in this regard is on our side view of the carping, snarling tone so generally employed by the Anglican church press in reference to Rome, we are frequently filled with admiring wonder at the fore bearing and truly charitable spirit displayed towards ourselves by so many of the Roman Catholic exchanges that come constantly to our desk."—Sacred Heart Review.

What a mother is to a child one only learns to appreciate when it is too late
—when she is dead. The most moderate share of a mother's love, with all the admixture of motherly selfishness is gigan-tic as compared with all filial love.—Bis-

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red and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London. Hamilton, Peterborough, and us. N. V., and the clergy throughout the

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ary and marriage notices cannot be inserted the usual condensed form. Each inserted the usual condensed form.

Messrs. Luke King, P. J. Neven, E. J. Broderick at

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

My Dear Sir.—Since coming to Canada I has been a reader of your paper. I have noted with satisfaction that it is directed with intelligence an ability, and, above all, that it is imbad with a stron Catholic spirit. It strenuously defends Catholic Mr. Thomas Coffey

c homes.

Catholic families. Wissendinued successand best wishes for its continued successand best wishes for its continued successand best wishes for its continued successand best with the property of the UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1900.

LONDON, SATURDAY, JANUARY 16, 1909. AN ANGLICAN OCTAVE. When Anglicans start an octave of prayer upon the Feast of St. Peter's Chair at Rome, we wonder how they can find a secure fcoting so far down the road. Surely the gate of the city is right in front. They cannot stop; nor can they turn back. It was inaugurated last year when it "was taken up with zest," says the Lamp, "and participated in by several thousand of the clergy, religious and lay people in the Roman Catholic and Anglican Church." How friendly we are all getting to be. Theological odium must be melting like wax. No object could be more acceptable to the great apostles Sts. Peter and Paul than Church Unity. St. Peter its seal and guarantee, St. Paul who taught it so eloquently and who insisted upon it so strongly. The octave extends from the 18th of Jan. to the 25th-or from the Feast of the Chair of St. Peter to that of the Conversion of St. Paul. To seek in Rome the rallying point of reunited Christendom is the explanation of the choice. Rome, pleads this Anglican organ of Church unity, has from the first ages been called the Apostolic See. This octave brings them at once into touch with the foundation principles of Catholic unity-' and," adds the Lamp, "lifts the whole subject on to the solid rock of Divine institution, scriptural revelation and apostolic tradition." Prayers Our Father and Hail Mary-and Masses for this purpose. We marvel at the Catholic tone of it all. Octave is not common except in the Breviary. We use the novena. All else is so talking thus are not prepared to Peter we find it strangely should be chosen by these good by a religious community we should take it as a circumstance adding intensity to the prayer and point to the in vitation. This Feast of the Chair of St. Peter was restored by Pope Paul the Fourth in 1558, in order to nullify the anti-papal pretensions of Protestantism-For several centuries the Church had not solemnized the Pontificate of the Prince of the Apostles by a distinct feast, but had made the Chair at Antioch and the Chair at Rome serve for both. " This city of Rome," says St. Leo the Great "whilst ignoring the author of this, her promotion, whilst mistress of almost every nation under the sun, was the slave of every nation's errors; and prided herself on having a grand religion because she had admitted every false doctrine. All the more admirable, therefore, is her deliverance by Christ. The most blessed Peter, the Prince of the Apostolic order, was sent to the Capital of the Roman Empire in order that the light of truth, which had been revealed for the salvation of all nations, might the more effectively flow, from the head itself into the whole body of the world." Thus Christ by Peter, and Peter by his successors - these are our rulers in the spiritual government. Every pastor whose authority does not emanate from the Chair of Peter and See of Rome is a stranger to us. Thus the faith of Rome is the faith of the Church: what has once been believed by Rome will be for-

ever believed. Peter in his successors

is now, as he was during his life, the foundation upon which the faithful rest. This Chair whose Feast the Anglicans select for their week of prayer is Peter himself. Taking it, they should reject all that is opposed to it-frown down all sectarian spirit which keeps so many multitudes from the unity of the Church, and receive with submission of heart and intellect all that emanates from this infallible Chair. Why the Lamp should hang out in the storm and wind is passing strange. Its light would be steadie sheltered under the roof and shining through the window of the One Churci than out on the heath. That it should lead where it wishes others to follow and that it should the better make clear to travellers that it is not the light but that it is simply giving testimony of the light, are to us a convincing argument of their unformed conscience and mistaken misleading position.

ANOTHER CALUMNY.

A copy of "The Youth's Instructor," published at Washington, the capital of the United States, has been sent us under date of the 29th ult. As an instructor and guide of youth it needs looking after. As an inventor of stories and spinner of yarns it will readily fill its olumns. Its chief talent rests in retailing calumnies against the Catholic Church But even here it displays neither the charm of novelty nor the force of evidence. We do wish these fellows would reburnish their stock. It is very tiresome contradicting the same old story about priests trying "their best to keep the Bible from circulation among members of their congregations. They change the scene: that is the only difference in three hundred years. It went all through England. It was told of Italy, and the rest of Europe. Now the curtain rises with Spanish-America in view. Some Methodist, who of course was never at confession himself, says with unblushing effrontery that one of the first questions always asked by priest in these countries of one who i making a confession is: "Have you a Bible in your home ?" "If there is one the penitent must bring it to the priest before he will grant absolution or pardon for the sins committed previously to the confession. The Bible having been brought is then burned." As long as these itinerants are in the country peddling their pretended Bible this is the right and only course to be pursued. The priest would not take away an authorized edition of the Bible, still less would he show irreverence for it by burning it. What is demanded of the penitents, if demand there really is, is the Methodist or Protestant translation of King James' edition-no more God's Holy Word than the latest romance would be. Protestants themselves have rejected it, ordered its revision and are no more assured of the new than they were of the old. They should have burned the old. Why should they leave in the hands of their people a book purporting to be the Bible to which they testify the contrary? The priests do not want their people deceived by calumniating preachers and pretended Bibles. They take the surest means of preventing the spread of the plague and the poison, # They do not want disunion and heresy sown amongst their flocks. Here in the north are homelike, so simple, charitable and these same Methodists crying for union Catholic that we wonder why people who downSouth are striving to create dis-Then they howl because they follow the light. If we turn to the his- find the bait taken without any game. tory of the feast of the Chair of If the preachers want the Spaniards to have a Bible let them get an approved significant that this particular day edition with the seal of the Vatican upon it, and appoint these priests their agents. Anglicans. Were the choice one made That is a good way. If the distribution of Bibles is what they want they will do a rushing business. To peddle books which are not Bibles, but which they call Bibles, is no work for an instructor of youth. That these are ordered to be destroyed is not surprising. It is the duty of vigilant, zealous shepherds to see that no wolves shall attack the least of their flock. Now we come to another point -a base, unfounded calumny against the Papacy. This same itinerant says: "The papacy has been the main instrument in trying to destroy God's precious Word of life in order that the thirsting multitudes might be prevented from quenching their thirst. But God tells us that this same power which has burned so many of His books, will later be cast into the lake of fire, and will there suffer the reward of presumptuousness and blasphemy." For out and out falsehood that beats everything. Neither the historical past nor the threatening future s spared by the gall-tipped pen of this calumniator. The world owes many a heavy debt to the venerable papacy, not in religion merely, but in civilization as well. Of these none is greater and few repaid with more ingratitude than the care and reverence exercised by all the Sovereign Pontiff's in regard to the Holy

Scripture. If Protestants have a Bible

at all they owe it to the very power

which they malign. As guardian and

interpreter the Sovereign Pontiff, out of

human travesties in any vernacular. A bank would burn any forged bill it might eatch and strive to punish the guilty party trying to pass it. How much more careful should the real custodians and teachers of God's truth protect it and their flock from deceit and fraudulent copies.

TOO SEVERE. A friend sent us theotherday what he

entitled the Substance of a Paper read before a Total Abstinence Society. The question which the writer proposed was: In Dominion, Provincial, and civic elections, or election of School Trustees, should we vote for men directly or in directly connected with the liquor traffic?" His answer is negative. Briefly stated the reasons are that the obligations in these public trusts are so grave and their duties so arduous, that men of the highest principles and soundest integrity are needed for the work. Such men, the writer maintains, neither are found, nor can be found in these "connected with a business so intimately associated with every degrading and demoralizing influence." However zealous an apostle of temperance may wish to be, we think he serves ill his cause by such sweeping condemnation. After all is said and done, it is not the manufacturer or seller of liquor who is immedtately responsible for the evils of drink; it is the individual himself. The others are co-operators. In many cases the iquor traffic has been, and is, in the hands of men whose integrity will stand any test, and whose character has been kept unblemished amidst the circumstances which this Abstinence Essay holds to be utterly degrading. Well is it that these men can be found; for their influence has gone out to the support of the weak and the correction of the erring. Their charity is not always known. Their cause is not popular. Their business, though legitimate, does not commend itself as elevating and constructive in the building up of society. All this we admit. Nor do we care to ee our own kith and kin enter a trade which at best is servile, and which plays so much upon the lower instincts of man. This is a strong reason why we should defend some of the class. The experiențial argument is surely unanswerable that many in the liquor traffic up and down the land there are whose lives are edifying, whose character is unimpeachable and whose integrity holds the confidence of their neighbors. We would have no fear in placing any public trust in their hands. The cause of temperance needs not to be so ag gressive. If there were ten good people in the cities of the plains they would have been spared. There are many more in the class which this writer severely and universally condemns. Charity is a virtue as well as temper-

ANSWER.

A correspondent puts the following uestion: "New Year's day fell on Friday this year and the pople of Windsor had a dispensation to eat meat. In Detroit diocese there was no dispensa tion. Could the Catholics from Detroit eat meat if they went to London diocese that day?" Certainly. No dispensation was published in Detroit. The dispensation was a papal dispensation. Consequently any party could betake himself to a diocese where the dispensation was published. The dispensation was late in reaching Canada. It must have been altogether too late for lands farther west.

THE ELECTORS of the city of London

have decided in favor of Sunday street ears by a majority of 366. After the contest, which was a very hot one, many opinions were published as to the cause of this decision on the part of the electors. We are sorry to note that our neighbor, Rev. Mr. Lanceley, Methodist minister, stated that the by-law was carried because in its favor were the liquor interest, the Roman Catholic vote, the electrical interest and the foreign element. Mr. Lanceley had no right to make such a statement as this. It was hasty, inconsiderate and uncharitable. Besides he had no means of knowing how the Roman Catholic vote went. There was no coercion brought to bear upor the Catholic voters by their spiritual advisers. They were left free to vote as they willed. This was not the case with the flocks of Mr. Lanceley, and many of his confreres. There were cast altogether for the by-law 3,573 votes. Judging by the ratio of population, which is about one Catholic to ter Protestants, there could not have been more than 400 Catholic votes, as only about half the usual vote was polled. There were, therefore, 3,173 Protestant votes recorded in favor of the change As there was a vigorous campaign carried on against the by-law by nearly all the Protestant clergymen, the result tells us that they have not their flocks church members pay little heed to the zeal for the pure word of God, is in duty admonitions of their pastors. The vote, trouble and a minister called upon

concerned, appears to be a protest against clerical interference in civic affair. We take the liberty of saying to Mr. Lanceley that the effort to make men moral by statute or civic by-law has always been a failure. We direct attention to a letter copied from the Free Press, published in this issue, dealing with a pronouncement of Rev. Mr Ross, of St. Andrew's church, in this city, on the street car question. Pity ticle on card playing, pointing out the it is that so many of our non-Catholic clergymenare prone to ring in Romanism on the slightest pretext. They evidently feel that a fling at Rome is always accept able to the pew-holders.

AT A RECENT MEETING of the Toronto School Board they had a blizzard of words. To that body, periodically, there is elected an unrevised edition of John Kensit and "Sim Tappertit." There were, it would appear, a few persons seeking election who did not have a "no-Popery" record, and Mr. Tappertit straightway issued a pronouncement to the "free and independent" but ver unintelligent habitues of the Orange lodges. The circular called upon the citizens to rise in their might as Protestants to drive out the thin wedge of Roman Catholicism which had procured a finger hold in our Public Schools. Sim Tappertit" was accused of having ssued this circular. He refused to repudiate anything contained therein. Dr. Hawke, one of the gentlemen defeated through the influence of the circular, said he had been stabbed by a "snake in the grass." Dr. Hunter, another defeated candidate, said their opponents had entered the fight "by way of the sewer," meaning the sectarian cry Referring to the anti-Catholic bigots of Toronto, Mr. Henry Simpson hit the bull's eye in happy fashion: "Their ears and mouths," he said, "are wide open to the blatant bellowing of ome unbalanced bellicose blatherskite.' How many poor Barnaby Rudges, he continued, "have blindly followed the inimitable, glorious, pious and chesty (Lord George) Gordon whose watchword and battlecry, like his predecessors of old, was, 'Away with him! away with him. Give us Barrabas." It would appear as if there will be, before very long, an uprising of the great body of respectable and intelligent Protestants of the Province against the rule of the bosses of the Orange lodges. They form a poor quality of Canadianism and are no credit to Protestantism.

Eugene O'Keefe, of Toronto, has been honored with the title of Private Chamberlain of the Pope. Distinctions of this character are invariably bestowed upon Catholics of sterling worth. In all sincerity we say we do not believe there is in the broad Dominion a gentleman more worthy of this honored title than Mr. Eugene O'Kee'e. From his store of this world's goods there have gone out liberal benefactions for the upbuilding of the Church and for the various charities connected therewith ; and not only in connection with Church matters is he worthy of consideration he is the soul of honor and there is about him a rectitude of character which places him in the very front rank of Toronto's best citizens. Added to this is another admirable characteristic. He is a native of Ireland, and although he his vefns beats as warmly to-day for the Freen Isle as does that of any sons in every part of the world. Positions of distinction, the most noted being the President of the Home Bank of Canada, he has held for many years, and every industry with which he has been connected has profited by his untiring zeal, his broad-mindedness and his splendid business instinct. He is now in the autumn of life, but we trust he will be given many more years to be an example to his fellow-citizens of everything that is admirable in life. The publisher of the CATHOLIC RECORD

WE ARE GLAD to notice that Mr.

sends him hearty congratulations. OCR FRIENDS of the Episcopalian communion have naturally been somewhat disturbed because a large number of their most prominent ministers, following the dictates of conscience, come over to Rome. Some of the organs of the denomination have endeavored to make it appear that the number of priests who have seceded from the Catholic Church, and become identified with Protestant denominations, balances the account. The Lamp, one of the most prominent organs of opinion in the Episcopal Church, sees matters, however, in a different light. "In measuring the loss or gain to the two communions," it says, "we should take into consideration quality much more than quantity. When has Rome lost to us a Newman, a Manning or a Faber, or to come nearer home, a Bishop Ives, a James Kent!Stone, a Wadhams or a Walworth?" An unfortunate Irish priest some years ago left the Church of his well in hand, or, in other words, the fathers and joined one of the sects. Shortly after he gave considerable bound to warn his children against, so far as our Protestant neighbors are his former Bishop, and said, "What and heartbreak has been the portion of

can we do with him?" The reply was "Give him the pledge." By the way, the ex-priest business in this our time has become an unprofitable enterprise. People are becoming more enlightened. Abuse of the Pope and the Catholic Church brings not now the bulky audiences of old.

Some TIME AGO we published an ar-

dangers to the youth of our country who contract an overweening fondness for gambling. A correspondent tells us he does not see any harm in card playing. We desire to say to him that it all depends upon circumstances. If two or more people sit at a card table to play a few games to pass the time there is no particular harm in it. Mankind needs a little recreation and relaxation, but when people sit up late into the night with every nerve strained in the anxiety to gather in the stakes, such practice is infinitely worse than wasting time. In many cases it leads not to a rosy future, but to the reverse. In this our day card playing seems to have become a craze, while the reading of good books that will store the mind with use ful intelligence is looked at askance The bridge whist wave seems to have penetrated all classes of society, and the evening hours are thus frittered away without leaving anything salutary in their wake. There is no telling where this nonsense will end. Possibly some day a card fiend with more money than brains will make a donation to Toronto University for the endowment of a chair for the study of bridge whist, euchre, poker and fan tan.

A NEW DEPARTURE to fight the baroom pest has been inaugurated in the city of Cleveland, Ohio. The public prosecutor has decided that the wives of men who habitually spend a large part of their pay for drink will hereafter be authorized to receive their husband's wages from employers. A egal form will be made out conveying power of attorney to the wives to receive the money each week. This movement, we doubt not, will prove to be most beneficial, and the husbands themselves will in the end recognize that this action but brings them an in creased store of true happiness. We would like to see something of this kind inaugurated in our Canadian cities. Nakedness and starvation confronts many a good woman and her children. while the husband leaves his hard earned wages with the wine clerk. Poor, deluded mortal! With boon companions glass after glass of the destroying beverage is poured into his system, while the orchestra plays the very latest vulgar airs. He returns to his home like : savage, he sleeps the sleep of the drunkard and awakens to find around and about him little save wretchedness. He is sorry for the moment but he falls again and again. Such is his life. What will the end be?

ARE THERE ANY Catholic homes in which a Catholic paper never enters. With the beginning of the new year a Catholic worthy the name should subscribe for a good Catholic paper. It may be that he thinks he has fulfilled his duty to his family by subscribing to a "yellow" evening paper which costs him but a cent. Does he ever consider camelto Toronto in 1834 the Irish blood in that many a time there appears in the evening paper news that's sin, news that orings the blush to the youthful cheek. A pity it is that parents are not more on their guard against the evil literature of the day. Many a girl has come to shame and many a boy has gone to penitentiary because parents have not been sufficiently alert to the importance of providing for the home a class of reading matter which brightens and purifies the gives of his children and starts them on the road to a noble place in society when they become men and women.

> HIS GRACE the Archbishop of Toronto has been the recipient of a valuable and most appropriate token of regard from the priests of the Archdiocese, who, on New Year's Day, presented him with a most valuable jet black team of horses We doubt not His Grace will make good use of this mark of regard. We know he is very fond of going about doing good, and whether the work is to be done in Toronto city or outlying parishes the team will be kept fully employed. The priests of the archdiocese are to be commended for their thoughtfulness in be stowing upon their Archbishop such a tangible mark of their appreciation of his loveable character and his ceaseless toil in the cause of religion.

WE LEARN from the Messenger and Visitor that two Baptist missionaries to the Grand Ligne Mission in Quebec have resigned, and that one of them is Mr. Chas. A. Fournier, ex-priest, who will probably seek some secular employment. Much better would it be if this unfortunate man were to take thought and enter a monastery. The poor fellow's wanderings have given much scandal,

the good family from which he comes, It is to be hoped that their prayers will cause him to come back to that motherly fold from which he has straved to enter a denomination where there are nothing but spiritual husks.

THE TERRIBLE DISASTER in Italy has called forth another evidence of the tender-heartedness of our most Holy Father Pope Pius X. A train from Naples, bringing one thousand twelve hundred refugees, reached Rome on the 4th December. The Mayor of Rome communicated with the Vatican, asking the Pope to place the Vatican Hospital at the disposal of the wounded. The Papal authorities instantly agreed and prepared beds, and when the injured had been installed the Pope paid a visit to the hospital, speaking to many of the sufferers and asking them about their wounds and how they escaped. Finally he bestowed a fervent benediction upon all.

IN REPLY TO A message from Most Rev. Donatus Sbaretti, Papal Delegate, stating that a Requiem Mass was celebrated in Ottawa for the deceased Italians, the fol-owing answer has been received from His Eminence the Cardinal Secretary of State: "The Holy Father, much gratified by the ardent feeling of Christian charity with which the good Catholics of Canada share the sorrow of their distannt brethren'afflicted by such an appalling disaster, imploring on all the divine mercy, he blesses each one in the Lord. (Signed)

CARDINAL MERY DEL VAL.

DESPATCHES FROM ROME to the daily papers must always be received with a good deal of reserve. Some press correspondents there are who have little regard for truth and oftentimes they send a despatch to fill up space to-day and contradict it to-morrow. A few days ago there appeared a report that Mgr. Denis O'Connell, rector of the Catholic University at Washington, was appointed auxiliary bishop of San Francisco. It may be true, or it may be otherwise.

ARCHBISHOP BRUCHESI, who is now in Rome, sent a cable despatch to Montreal directing that a special collection be taken up in all the Catholic Churches in the city for the benefit of the sufferers in the recent earthquake in Italy. We doubt not the response to the message of His Grace will be the means of raising a goodly sum for the purpose indicated.

NOTHING IS RIGHT.

AN ARSOLUTE NEGATION, SAYS DR. KIRBY IS THE FUNDAMENTAL DOCTRINE OF SOCIALISM.

Rev. Dr. William J. Kirby, professor of sociology at the Catholic University t Washington, D. C., delivered the first of two lectures on Socialism at Delmonico's, recently, under the auspices of the Catholic Library Association of New York. The address was given over o an analysis of the socialist's mind and his attitude toward the existing order of society.

Dr. Kirby pointed out that before a man could become a Socialist he must drift into the impression that the present social order is bankrupt. Hope in the government, in property the resources for reform, and in the possibility of reform, is all gone, and

despair fills his mind. The impression that the strong and the selfish have con-trol of the government, the courts, and religion, for the benefit of the small class, opposing the majority. From this his mind concludes that the present government cannot and will not obtain jusice for all, and that, with selfishne thus organized, there is no resource in ociety under the present order of the private ownership of property.

According to Dr. Kirby, the incipents Socialist holds that things cannot get better, the whole present order is bank-rupt, with morals undermined, religion dethroned and economic interests supreme. He urged his hearers not to confuse Socialism with a labor union which sees some cause for discontent, but is not wholly dissatisfied with the

The Socialistic minds leap from the private ownership of property as the adequate cause of present-day evils, the speaker contended, to the collective ownership of capital as the one remedy, because it suppresses competition by suppressing the profit motive, permits no indefinite accumulation of property and, letting society own and operate all industries, starves the selfishness and frees the unselfishness.

Dr. Kirby declared that the secret of the force of the Socialist was in his deep and sincere belief in his own system. He felt it deeply; it was a part of his being, and he was absolutely uncompromising.

In conclusion Dr. Kirby said that as it has now expanded and developed it had a definite attitude toward Catholicity. It condemns the Church, and the Church is against it. He declared that Socialism, even in its best form, was an unhappy idealism, wrong in its analysis of conditions and mistaken in regard to

the moral forces. In his next lecture, to be delivered on January 16, Dr. Kirby will discuss the attitude of Catholics as citizens and as Catholics toward Socialism, and present in more elaborate form the objections of the Church to it.

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e has strayed to enter here there are nothing DISASTER in Italy has ther evidence of the ss of our most Holy

us X. A train from one thousand twelve , reached Rome on the The Mayor of Rome th the Vatican, asking place the Vatican lisposal of the wounded. rities instantly agreed ds, and when the injured ed the Pope paid a visit peaking to many of the king them about their they escaped. Finally ervent benediction upon

message from Most Rev. etti, Papal Delegate, equiem Mass was celea for the deceased Italving answer has been His Eminence the Carof State: "The Holy gratified by the ardent tian charity with which lies of Canada share the listannt brethren afflicted alling disaster, imploring e mercy, he blesses each I. (Signed) INAL MERY DEL VAL.

FROM ROME to the daily

ways be received with a eserve. Some press corere are who have little th and oftentimes they h to fill up space to-day t it to-morrow. A few e appeared a report that O'Connell, rector of the ersity at Washington, was liary bishop of San Franbe true, or it may be

BRUCHESI, who is now in able despatch to Montreal a special collection be all the Catholic Churches the benefit of the sufecent earthquake in Italy. the response to the mesrace will be the means of ly sum for the purpose in-

HING IS RIGHT.

NEGATION, SAYS DR. KIRBY

filliam J. Kirby, professor at the Catholic University in, D. C., delivered the first es on Socialism at Delmonly, under the auspices lie Library Association of The address was given over s of the socialist's mind and toward the existing order

pointed out that before a ecome a Socialist he must he impression that l order is bankrupt. Hope ment, in property es for reform, and in the freform, is all gone, and his mind.

ession ng and the selfish have con-overnment, the courts, and the benefit of the small ng the majority. From this cludes that the present govnot and will not obtain jusand that, with selfishness zed, there is no resource in r the present order of the ership of property.

to Dr. Kirby, the incipents lds that things cannot get whole present order is bank-norals undermined, religion and economic interests suurged his hearers not to ialism with a labor union some cause for discontent, wholly dissatisfied with the

alistic minds leap from the nership of property as the use of present-day evils, the ntended, to the collective f capital as the one remedy, suppresses competition by the profit motive, permits e accumulation of property society own and operate all starves the selfishness and selfishness.

declared that the secret of the Socialist was in his deep be belief in his own system. deeply; it was a part of his he was absolutely uncom-

sion Dr. Kirby said that as expanded and developed it ite attitude toward Catholiondemns the Church, and the gainst it. He declared that even in its best form, was an ealism, wrong in its analysis as and mistaken in regard to

xt lecture, to be delivered on Dr. Kirby will discuss the Catholics as citizens and as coward Socialism, and present borate form the objections of SUNDAY STREET CARS.

JANUARY 16, 1909.

PRIVATE INTERPRETATION AND abounds in examples and warnings as to Editor Free Press :- In your issue of Monday evening, January 4, you report a sermon delivered in St. Andrew's Church in this city on last Sunday by Rev. Dr. Ross, the pastor, re the Sunday car question. If the report in your paper is a correct synopsis of that rever-end gentleman's remarks then he said astonishing things and acted in a Evening Journal. still more astonishing manner. He, in the first place, contrasted the methods of the Catholic Church with Presbyterjan practice, and decided, as was natura for him to do, in favor of the latter. But in proclaiming that decision he made some rather uncomplimentary references to the Catholic system. Here are his words as given by your reporter: "The Church of Rome (meaning, I suppose the members of that church) when in doubt asks spiritual advice. If the advice

given is wrong then the sin rests on the adviser. Not so the members of his congregation. With each member's heart and conscience rested the decis-ion and on their soul the decision must rest. It is easy to go for spiritual advice, but where you fight it out in your own soul the spiritual result on your own nature is important." According to the dictum of Dr. Ross then it is not the office of the church to give spiritual advice. The church is not commissioned to give spiritual advice, forscoth. Is not that its chief office in the world, to teach, to advise, to counse and command? How does the statement of Dr. Ross agree with the words of the divine founder of the church addressed

divine founder of the church addressed to its first pastors: "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you, and, behold, I am with you all days, even to the consummation of the world.' (Matthew xxviii, 19-20.) Who cannot see therefore that the pastor of St. Andrew's in his assertion quoted above puts himself in direct opposition to the divine teacher and counselor of mankind? Again Christ says: "And if he will not hear the "And if he will not hear the says: "And if he will not hear the church, let him be to thee as the heathen and the publican." (Matthew xviii, 17.) Would Christ command us under such severe penalties to hear the Church if it had not the grace and light necessary to give us sound, spiritual advice—aye, infallible advice? Here again Dr. Ross finds himself the antagonist of that Master Whom he professes to follow and of His infallible word, the Holy Bible, which he professes to reverence and believe. The great St. Berence and believe. The great St. Bernard writing on this subject says: "If any one makes himself his own master in the spiritual life he makes any one makes minself scholar to a fool." This is also the teaching of St. Jerome, St. Thomas of Aquin, St. Vincent Ferrer, and, in fact, the most hely and enlightened

of all the most holy and enlightened men whom Christianity has ever produced. But Dr. Ross, of course, is possessed of wisdom far more profound than that of these spiritual giants of the ages of faith. It is the old question of the reformation principle of private judgment versus the authoritative teaching ment versus the authoritative teaching of a divinely appointed guide of man-kind—the Church of Jesus Christ. A blind man can see what the principle of private judgment has done for Protestantism. It has 'divided it into four hundred sects, some of which are now trying to settle their many differences and undo the evils caused by "the right use of reason," of which Dr. Ross is one of the champions. After delivering himself of the above mentioned remarks who would ex-

pect that the speaker would presume to give advice to his flock on the question under consideration? And yet we find in the last paragraph of his sermon this unlooked for statement: "Inleonclusion, Mr. Ross said that the ears were not approximately the property of the p necessary, therefore not right." Why does Mr. Ross here settle for his con gregation a question which he had pre-viously stated they must settle for them-Oh, consistency, thou art ewl The result of yesterday's poll looks as if the good people of St. Andrew's acted on the opening words of their pastor's sermon rather than on his final "spiritual advice."—C. D. L.

Y. Freeman's Journal.

GOOD CATHOLIC CITIZENS, nalities and characteristics that touch the interests and affect the permanent welfare of the country, I venture to declare as my honest conviction that the Catholic population stand on

They will ever be found defenders of astitution and laws. They stand for order against anarchy, for the rights of property against confiscation.

They will support authority in maintaining the public peace against the schemes and plottings of dreamers and

They stand for the marriage tie and the sanctity of the home against the scandal and abomination of divorce and the disruption of the family—to which

They stand for liberty as against license, and whenever the issue shall be fairly presented I am persuaded that they will also be found on the side of temperance and temperance reforms, as against the evil and curse of the drink

Plague.
The Catholic citizen who loves God and faithfully follows the teachings of the Church must love his country, and cannot be otherwise than loyal to that country's best interests. We know no country's best interests. allegiance that can affect our loyalty and fidelity to the constitution and laws of

the United States. The duty of Catholics in public life lies in acquitting themselves faithfully of their obligations as citizens, bearing always in mind what that obligation implies and imposes. A faithful regard for the constitution, a proper vigilance for the just administration of government, national, state and municipal; a conscientious exercise of the franchise without fear or favor, so as to promote the welfare of the State and the best interests of the community, and stead-fast adherence to principles of order,

the result, "God and our country" should be our accepted motto. Under it all can unite. Catholic citizens have a special responsibility in the welfare and perpetuity of this, the best government-with all its imperfections that the world has ever known. There is given to us here the noblest of earthly inheritances, freedom and opportunity
-Hon. W. J. Onahan, in the Chicago

THE TRUE ANGLICAN POSITION.

Following a recent "mission to non-Catholics" in Salem, Massachusetts, by Passionate Fathers, was just a little exchange of polemics by local clergymen in the Church and out of it. The in the Church and out of it. The authority of St. Peter and the irfallibil-ity of the Papar were the chief points of discussion. Far. — Timothy J. Murphy offered to supply to non-Catholics of Salem who wished fullest enlightenment on these points, with copies free, of Cardinal Gibbon's "Faith of Our Fathers," "The Prince of the Apostles," by two Anglican divines, and a year's subscription to The Lamp, a monthly published in New York by Anglicans and devoted to the hope of a reunion with Rome. One of the Salem ministers, Rev. M. W. Partridge, taunts the Anglican editors with being used as ammunition for Rome instead of against

her. The Anglican editors aptly reply: We have thought hitherto that it was our duty to combat the Gates of Hell,' not the Church against which our Hell, not the Church against when our Lord said those same dread portals shall never prevail. Since Henry VIII. declared war on the Bishop of Rome some four hundred years ago, it is true that loyalty to the Anglican position has been recorded by most Anglicans to inbeen assumed by most Anglicans to involve a perpetuation of the Tudor quarrel et semper et in seacula saecul-

orum.' Are we wrong in thinking that this is a mistake? "After all, what the true Anglican After all, what the true Anglican occupied in relation to the Holy See for the first nine hundred years of her existence, or the posit on of hostility she was compelled to assume at the Reshe was competed to assume a same as the formation towards her ecclesiastical mother (for there are eminent English historians, notably the late Professor Freeman, who insist that the Church of Rove is the mother of the Church of England.) As for ourselves we prefer to think that St. Thomas of Canterbury impersonated the true Anglican position rather than Henry VIII. who demolished the martyred Archbishop's

shrine.

"If the majority of Anglicans still cling to the so-called 'reformed' position they do so with ever diminishing acerbity. That the once deadly opposition to Rome, which cost thousands their lives and thousands more their homes and earthly fortunes, is itself now their lives and thousands more their homes and earthly fortunes, is itself now dying inch by inch, even Mr. Part-ridge's 'Reply to the Passionist Pathers' illustrates in the following

sentences 'It is not because some of us do not realize that the Roman Church in the United States is a tremendous power for righteousness; nor because we do not admire the high standards and unselfish admire the high standards and unselfish lives of her clergy in this country nor yet because we do not appreciate the hearty and generous institutions. We gladly admit all this, and thank God for it.'

"Ought we then to hang our heads as culprite, or hold them are not the standards."

"Ought we then to hang our neads as culprits, or hold them up with some degree of satisfaction, that a Roman Catholic priest should have placed ten copies of 'The Prince of the Apostles' in the library of a town once a stronghold of Puritan Protestantism and given to the highest hand before hardened of its non Catholic inhabifive hundred of its non Catholic inhabi-tants the opportunity of reading The tants the opportunity of reading The Lamp for one year at his expense? Should an Anglican consider that he honors most Ecclesia Anglicana by up-holding the claims of that Church's mother to receive again the fealty and devotion, which the daughter once undoubtedly rendered her, or by publishing literature combatting Rome to the extent of charging her with falsehood in doctrine, corruption in morals, and an insatiable greed for domination?"—N.

MORALITY AND RELIGION.

A timely address on the current that morality may be divorced from re-that morality may be divorced from re-A timely address on the current cant ligion was delivered recently in Man-chester, England, by Father Bernard Vaughan, the great English preacher.

"Can you divorce morality from re Can you divorce morality from re-ligion or can you not?" asked Father Vaughan. "I listened to two schools of thought at the Moral Congress in Lon-don the other day—the modern French school and the old English school—the modern French school represented by Buisson, and the old English school by the Bishop of Southwark, Russell and others. Now we are told by M. Buisson and his French supporters that morality can be taught and taught efficiently and taught to be a working concern, a going concern, when divorced from religion. when placed merely on the secular basis and the Frenchmen who visited our island home the other day were very strong in their adoption of this view. Buisson would have told more for his aspect of the case if he could have pointed to his own country as a fine illustration in the present day of nation living up to a high morality with-

out any religious basis.

It is now that there are a great many in this country who think that a man can live up to a high standard of morality in the standard of moralit from a sense of honor, of patriotism, of duty, and the rest of the abstract ideas. A man may go well enough with these far-reaching and far-away thoughts when he is in fair weather, but take a manon his average, and you know, es pecially the young man is assailed by a mob of passions rising up from within and assulted by a host of enemies trying his virtue from without. He wants something stronger to lean upon, to look straight, to talk straight, to go straight,

have been young themselves. I know that if I had not had the strong arm of Chri t and his counci! to lean upon hould have been in prison long ago.

are going to help the men who has to fight against flesh and blood come down to the concrete—and meet his passions and temptations? Why ladies nd gentlemem, there are some people, some parents who never seem to

been children, and some grown-up people who never seem to have been young. You and I know it we are to lead a moral If we must have some one who is going to teach us. Morali y means the moral law, and the moral law implies the moral law-giver. Until you tell me something about his authority over me and something of his character I will not give two rows of pins for all his moral laws. So let us Christians live

up to our principles.

"Look to-day to the employed, the unemployed and the unemployable. My friends: I tell you what it is; we have been bringing up a generation upon the thin and meagre morality of mere Bible reading, and the consequence is there is danger lest at any moment a mob of is danger lest at any moment a now or passions may be let loose, and even, as the Manchester Guardian say to-day, perhaps blooodshed. Could you believe it that we are living in a day when mem-bers of Parliament are calling upon the unemployed to steal, and the guillotine is not applied? They are not gagged. They are not run into prison. We are all afraid of the working man because we all want his vote. Let us stand up for the strong morality of the Son of

MARY IN A NEW LIGHT.

S THE MOTHER OF GOD APPEARED AT LOURDES TO A KEEN AND SPIRITUAL MINDED OBSERVER.

A very strong and impressive piece of writing, reasonable, penetrating, yet the fervent expression of intense feeling and conviction, is the summing up in his impression of Lourdes with which Father Robert Hugh Benson concludes his remarkable chapters on that famous shrine in the latest number of the Ave Maria. He describes the end of his three days visit, the strange sadness with which he left the shrine. "I felt," he says, "that it was such a home of the soul as I never visited before—of course it is a home, for it is the Mother that makes the home."

This impression of the actual presence of the Mother of God was Father Benson's strongest feeling at Lourdes.

"Judging by the intensity of faith and love and resignation that is evi-dent at Lourdes, and indeed by the numbers of those present," he writes, it would seem as if Mary, driven from the towns with her Divine Son, has chosen Lourdes—the very furthest point from Paris—as her earthly home and draws her children after her. I do not think this is fanciful. That which is beyond time and space must communis beyond time and space must communi-icate with us in those terms; and we can only speak of these things in the same terms. Huysmans ex-presses the same thing in other words. Even if Bernadette were deceived, he says, at any any rate these pilgrims are not; even if Mary had not come in 1858 to the banks of the Gave, she has certainly come there since, drawn by the thousands of souls that have gone to

"This, then, is the last thing I can say about Lourdes. It is quite useless as evidence—indeed it would be almost impertinent to dare to offer further evidence at all—yet I may as well hand it in as my contribution. It is this, that Lourdes is soaked, saturated and kindled by the all but sensible presence of the Mother of God. I am quite aware of all that can be said about subjectivity and auto-suggestion, and the rest; but there seek her there.
"This, then, is the last thing I can say auto-suggestion, and the rest; but there comes a point in all arguments when nothing is worth anything except an assertion of a personal conviction.

Such, then, is mine. A MUTILATED CHRISTIANITY. "First, it was borne in upon me what a mutilated Christianity that is which practically takes no account of Mary. This fragmentary, lopsided faith was that in which I myself had been brought The Mother of God, the Second Eve, th Immaculate Maiden Mother, who, like Eve at the Tree of Death, stood by the Tree of Life, in popular non Catholic theology is banished, with the rest of those who have passed away, to a position of complete insignificance. This arrangement, I had become accustomed to believe, was that of Primitive Chris and of the Christianity of all tianity and of the Christianity of all sensible men: Romanism had added to the simple Gospel, and had treated the

Mother of God with an honor which she would have been the first to deprecate "Well, I think that at Lourdes the startling contrast between facts and human inventions was, in this respect. furst made vivid to my imagination. I understood how puzzling it must be for "old Catholics," to whom Mary was as real and active as her divine Son, t inderstand the sincerity of those t whom she is no more than a phantom, and who yet profess and call themselves Christians. Why, at Lourdes Mary is seen to stand, to all but outward eyes in exactly that position in which Nazareth, at Cana, in the Acts of the Apostles, in the Catacombs, and in the whole history of Christendom, true lovers of her Son have always seen her —a Mother of God and man, tender authoritative, silent and effective.

LOURDES GREATEST MIRACLE. personage—"Regina Coeli" as well as "Consolatrix Afflictorum"—one who says 'No' as well, as 'Yes,' and with

morality without religion could never that is an amazing fact. The tears of

that is an amazing lact. The cease of the young man in the piscine were the only tears I saw at Lourdes.

"Mary, then, has appeared to me in a new light since I have visited Lourdes. I shall in future not only hate to offend would the Methodist Protestant candidate listed in the protestant candidate for the ministry think if before he her, but fear it also. It is a fearful thing to fall into the hands of 'hat Mother who allows the broken sufferer to crawl across France to her feet, and to crawl across France to her feet, and to crawl back again. She is one of the Maries of Chartres, that reveals herself here, dark, mighty, dominant, and all four years in theology, courses in but inexorable; not the Mary of an Scriptures, exegesis, canon law, he ecclesiastical shop, who dwells amid tinsel and tuberoses. She is "Sedes Sapientiae, Turris Eburnea, Virgo Paristrong and tall and glorious. pierced by seven swords yet serene as she looks to her Son. "Yet at the same time, the tenderness

of her great heart shows itself at Lourdes almost beyond bearing. She is so great and so loving! It affects those to whom one speaks—the quiet doctors, even those who through some confusion of mind or some sin find it hard to beieve; the strong brancardiers, who carry lieve; the strong brancardiers, who carry their quivering burdens with such infinite care; the very sick themselves, coming back from the piscines in agony, yet with the faces of those who come down from the altar after Holy Com-munion. The whole place is alive with Mary and the love of God—from the indequate statue at the Grotto to the orazen garlands in the square, even as the illuminated castle and the far as the illuminated castle and the rockets that burst and bang against the steady stars. If I were sick of some deadly disease, and it were revealed to me that I must die, yet none the less I should go to Lourdes; for if I should not be healed by Mary, I could at least learn how to suffer as a Christian ought. God has chosen this place—He only have the too alone chooses knows why, as He, too, alone chooses which man shall suffer and which be lad-He has chosen this place to show His power; and therefore has sent His mother there, that we may look through

er to Him.

"Is this, then, all subjectivity and roantic dreaming? Well, but there are the miracles!

NOTHING NEW IN EMMANUEL MOVE-MENT.

ATHOLIC PRIEST HAS ALWAYS OPERATED WITH PHYSICIANS TO EASI MIND OF PATIENT, SAYS FATHER HERMAN Rev. Thomas Ewing Sherman, S. J.

is interviewed the other day in Seattle here he is giving a mission, on th the Protestant churches. Father nerman believes that the movemen ill at least have the good effect of offetting Christian Science.

"Unless there is something to offset the Christian Science teachings," said Father Sherman, "the country's asylums ill be so crowded that they will be a burden on the public. The teachings of Christian Science are contrary nature. It would have you believe that what is is not. But there is nothing new to Catholics in the Emmanuel move ment, for our Church has had, and used the same method of healing through the mind for hundreds of years. Our confessional takes the place of suggestion.
Ever since was seven years old I have relieved my body of mental troubles by confession. The great interest with which the people are receiving the Em-manuel movement shows the desire of

Emmanuel movement is the antithesis of the Christian Science teachings, in that it teaches people that pain is real, and that evil is real, but it teaches that these pains are brought on by a wrong state of mind. For years and years the Catholic Church has used suggestion to ease the mind and mental troubles of

our church members.
"Like the teachers and sponsors of the This fragmentary, lopsided faith was that in which I myself had been brought up, and which to-day still is the faith of the majority of my fellow-countrymen. The Mother of God, the Second Eve, the Again, where there is any organic trouble, the priest does not try to cure, but to ease the mind of the one suffer-wanted to know if he should obey and better and handier. It might well be-

believes that the American people have elected an able President.

"Taft has had just the experience that is necessary for a President," he said.
"He has been a judge, a governor and an
administrator. I predict a good admin-

THE CATHOLIC PRIEST A SUCCESS.

The Methodist organ, the Methodist Recorder, has this to say about the Catholic priesthood:

"There is no question but that the ministry of the Catholic Church is a success. This is partially due to the fact that there is no recognition by the Church of a deadline, and because of the high standard of education and preparation for the ministry which the Church exacts. But, not content with the standards which now prevail, Pope Pius X. recently on the fiftieth anniversary of his admission to the priest hood gave orders for a universal advance of the standards to be applied all the ordinary and conventional character of a merely tender mother that reveals itself at Lourdes—one who is simply desirous of relieving pain and giving what is asked. There comes upon one instead the sense of a tremendous as early as possible, whether educationally prepared or unprepared. Of course says 'No' as well, as 'Yes,' and with the same serenity, yet with the 'No' gives strength to receive it. I have heard it said that the greatest miracle of all at Lourdes is the roots.

try. The decree of the Pope also raises the standard of education for the ministry of the Catholic Church. What try of the Catholic Church. What would the Methodist Protestant candid-We say exacting study, for the cours includes now two years in philosophy Scriptures, exegesis, canon law, home-ileties, Gregorian chant, higher law, French, Hebrew, Italian, natural sciences, elecution and in some cases German. We say this is the course that has prevailed; but now the Pope has decreed an advance on this. No wonder the Catholic priesthood is such a power. It is not possible to accomplish a good mechanical job with dull cools : how can good ecclesiastical wor be done without sharp tools? The place to sharpen the edge of the ministry is the seminary. Jesus did not begin his ministry until he was thirty years

HOME IS NOT HEAVEN.

FATHER PARDOW PAYS HIS RESPECTS TO

MR. CARNEGIE'S NEW BOOK. In his talk on "Revelation the Source of the Christian Life" before the Daughters of the Faith, at 120 Central Park,

ters of the Faith, at 120 Central Park, South, New York, the other day, Rev. William O'Brien Pardow, S. J., dealt with some of the statements made by Andrew Carnegie in his new book, "Problems of To-day."

"Mr. Carnegie declares in this book," said the speaker, "that our motto must not be heaven is our home but 'home is our heaven.' I should think Mr. Carnegie would be afraid that if the poor get to believe that they will look at his home, which is so different from at his home, which is so different from theirs, and draw a few simple conclu-sions, they might say, "Your home is much better and more comfortable than our fourth-story. We will take a few of your pretty things and make our

omes like heaven."
Then Father Pardow turned to "the Lutherans and Presbyterians and Baptists, who have been firing things at us and at President Roosevelt—or. I he amended, "at President

Roosevelt and us.
"When President Roosevelt saidbravely, as I think—that a Catholic might some time be President, he was attacked by certain Protestant minis-ters. They say a Catholic President would mean the union of the Church and State. Why, if a Catholic became President—don't fret, none ever will be -but if such a thing happened, and that

Catholic President tried to force amion between Church and State, the ope would be the first to tell him that he had no right to force his views upor the people. "Our unthoughtful friends-I won't

call them thoughtless, but unthoughtful—say that while they don't mean to charge that the whole bulk of Catholics s disloval-a d that is nice of them ! till they fear that if it came to a choice between the hierarchy and the Constitution, it would not be the constitution we would choose. I wonder, then, how they dared allow Catholics to fight in the last war, and yet in that war against Spain, a Catholic country, one out of every two soldiers was a Catholic. And I didn't see any of those ministers leav-ing their pulpits to take the places of the poor Irish Catholics who died for their country."

CATHOLIC DOCTRINE OF PATRIOTISM,

Cardinal Gibbons in an address at the dedication of a school in Baltimore recently, expressed in strong terms his disapproval of the criticism of Presidentelect Taft's creed and counseled as o obligation obedience to constituted authorities, no matter what their re-

Catholics ask. We believe in fair play to all and favoritism to none. We have

an inquiry. The Catholic Church teaches obedience and respect to all civil officers and magistrates, and we must respect and honor higher officials, The teachings of the Catholic Church inculcate respect for civil magistrates, whether they be pagans or Christians, be pagans or Christians, Jews or Gentiles.

THE TYPICAL MONK.

Collier's Weekly deserves credit for substituting on the artistic cover of its latest issue a new conception of the medieval monk for the popular misrepremedieval monk for the popular misrepre-sentation that has so long held the boards in current periodicals. We have seen monks tippling and feasting and frolicking so long that it is a relief to find an artist who has learned that they had other occupations. Quite from the detail of historical truth, it would be interesting to know why painters of monks have so unanimously chosen to depict them in wine cellars when they have much more might placed them in libraries, patiently transcribing the literature of the world or engaged in that exquisite illuminating which makes jewel-caskets of half the archives of Europe; in studios, amid canvases that still teach painters how to paint; in the fields in which they preserved the arts of peace while the was at war; in the cloisters and schools and characteristics constitute the ideal of the conduct and career of the Catholic citizen.

You cannot "run" a country without "You cannot "run" a country without God. That experiment has been attempted again and again; history

I have heard it said that the greatest to work. But, as we have said, the miracle of all at Lourdes is the peace and the age of forty. She himself slip in the mud and it is time to quit," he said to himself slip in the mud and it is time to quit," he said to himself slip in the mud and it is time to quit," he said to himself slip in the mud and it is time to quit," he said to himself slip in the mud and it is time to quit," he said to himself slip in the mud and it is time to quit," he said to himself slip in the mud and it is time to quit," he said to himself slip in the mud those who, after expectation has been and forget all the laws of morality that wought to the highest, go disappointed when they talk of the experience and the age of her ministry at the age of forty. She and it is time to quit," he said to himself slip in the mud those who, after expectation has been and those who, after expectation has been and success in the wisdom and wrought to the highest, go disappointed way, as sick as they came. Certainly the cannot afford to let his hand slip in the mud the cannot afford to let his hand slip in the mud those who, after expectation has been and it is time to quit," he said to himself slip through the tempestous and ruth-less childhood of western civilization. When the world is full of proofs of the wealth and success in the wisdom and wrought to the highest, go disappointed when they talk of the experiment has been attached on the cannot afford to let his hand slip in the mud the cannot afford to let his hand slip in the mud the cannot afford to let his hand slip in the mud the cannot afford to let his hand slip in the mud the cannot afford to let his hand slip in the mud the cannot afford to let his hand slip in the mud the cannot afford to let his hand slip in the mud th

SKILFUL PHYSICIAN

Puts Up Her Medicines In Most Tompto ing Form.

Have you ever tasted anything more delicious than the fresh, ripe, luscious fruits? These are Nature's medicines. A regular diet without fruit is posiively dangerous, for the system soon ets clogged with waste matter and the blood poisoned. Fruit Juices stir up Bowels, Kidneys and Skin, making them work vigorously to throw off the dead tissue and indigestible food which, if retained, soon poison the blood and cause Indigestion, Headaches, Rheumatism, Neuralgia and s ost of other distressing troubles.

host of other distressing troubles.

But there is a quicker way to stimulate the organs to do their work properly. Take one or two "Fruitatives" tablets every night, besides eating some fresh fruit every day. "Fruitatives" combine the medicinal properties—many times intensified—of oranges, apples, prunes and figs, with the best tonics and internal disinfectants added.

he best tonics and ants added Their action on Bowels, Liver, Kid-Their action of the Company neys and Skin is as natural as Nature's own, but quicker and more effective. Sold by all dealers—25c. for trial box—50c. for regular size—6 boxes for \$2.50. Fruit-a-tives Limited, Ottawa.

strange that history should be so generally ignored in the portrayal. There could be no more suggestive commentary moreover, on the influence of pictures on the popular mind than a consideration of the almost ineradicable impression, greated by the feet. impression created by the familiar figure of the bibulous monk. It has done more among the ignorant to defame a body of men who above all others devoted their lives to the service of numanity than all their visible and hisoric good works have done to honor

THE POPE'S WAYS.

One has heard of the Pope's old waters One has heard of the Pope's old watch which he will not change for another because it was a present to him from his mother, and because "it ticked off her last moments on earth," but he has another still more precious present from her, recalling those distant days when here we want by tries to Salzano. It is a her, recalling those distant days when he was parish-priest of Salzano. It is a little pocket edition of the Imitation of Christ, which is his inseparable companion—a little volume, old and worn, and bearing many marks of long service. His private secretary Mgr. Bressan, observing it open one day on the Pope's desk, and making some remark about the poor binding, Plus X. said with a smile: "The Imitation, li've the Little Flowers of St. Francis and the Confession of the Confes Flowers of St. Francis and the Confessions of St. Augustine seem to me out of place in rich bindings, humble and pious place in rich bindings, numble and plous-books like them look better in modest-press." Pius X. does not read many books, but he never takes up a book without finishing it, and not frequently he makes the latest volume he has reach the topic of conversation with his secretaries. We know how he glances every day over all the Catholic papers pub-lished in France and Italy, but the Difesa of Venice is always set aside for Patriarch of Venice he declared more than once that he would sell his ring and pectoral cross if necessary for the support of this paper—now, when in the Vatican, he reads the whole of it, even or rather crossfully the best of it. or rather especially, the births, deaths and marriages. "Have you seen," he and marriages. "Have you seen," he will say to Mgr. Bressan, "poor X. is dead?" and he will recall some of the good points or some characteristic trait of the deceased. On such occasions Pius X. invariably uses the soft Veneauthorities, no matter what their religious beliefs.

"We live in a noble and glorious country," said His Eminence. "We are allowed to worship according to the dictates of our mind. And that is all Catholics ask. We believe in fair play

" Amongst the novelties in the new sects which these latter days is behold-ing wonderingly, if not admiringly, the ing, thus lessening the trouble and eliminating the mental anxiety."

Father Sherman, who is the son of Gen. William T. Sherman, was a student at Yale with President-elect Taft and believes that the American propels in inquiry. The Catholic Church Dieposetics, Church of the Yale with President-elect Taft and believes that the American propels in inquiry. The Catholic Church Dieposetics, Church of the Yale with President-elect Taft and believes that the American propels in inquiry. The Catholic Church Dieposetics, Church of the Yale with President-elect Taft and better and handier. It might well be the known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect the orders of Judge William H. Known as the 'Church of Rum,' single respect to the orders of Judge W him to believe in the divinity of I was surprised to receive such quiry. The Catholie Church sobedience and respect to all officers and magistrates, and we and the magnetian theorem and the magnetian the magnetian to the magnetian the magnetian to the magnetian the magnetian to the magnetian the magnetian the magnetian the magnetian the magnetian the magnetian that the magnetian the magnetian that the magneti must respect and honor higher officials. I which it is proposed to win the light is irrespective of their religious beliefs. The teachings of the Catholic Church inculate respect for civil magistrates, whether they be pagans or Christians, their business is conducted. While the Catholic Church counsels her members to avoid the saloon business, here is one of the Protestant ones getting into it, under the guidance of one of its min-isters. This is assuredly a novel most of 'getting religion.' It is certainly as bright idea to bring the church to the saloon-keeper when the saloon-keeper can not be coaxed into going to the church."

Saved by a Bartender.

It is not often that a bartender preaches an effective temperance seron, but one instance has come to our knowledge. A young man, who has been for the the last three or four years faithful and earnest member of the League of the Cross, told us a short time ago that he gave up drinking owing to a remark made by a bartender. He entered a bar-room one day, and as bee stepped up to the bar, and not wishing to drink alone, he asked the bartender to fill a glass for himself. To his astonishment the beer slinger replied = "Thank you, I don't touch it at all."
"And why?" he asked. "Because," answered the bartender, "if I take whiskey I am not fit for business.' remark struck home. "If it makes hime unfit for busin is, it does the same to me.

FIVE-MINUTE SERMON.

Second Sunday after Epiphany. THE HOLY NAME.

When we say the Lord's Prayer, my dear brethren, we pray that God's Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that ags to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none but those who are ordained can touch them. those who are ordained can touch them. those who are ordained can touch them. Anothing that came in contact with our Blessed Lord had a certain partici-pation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf.

As it is with these things, so it. As it is with these things, so it is with His holy Name-indeed, much

more so.

For His Name to us is representative of all that He has done for us.

It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. given to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other name under heaven given to men;" says St. Peter in to-day's Epistle, "where by we must be saved." In the same measure as His sacred humanity is elevated above all other names, "that in the ame of Jesus every knees should bow." From the rising of the sun." says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise."

Worthy of praise, my brethren; and

yet what is our every day experience? In all ranks of society, on the street, in In all ranks of society, on the street, in the shop, in the home, in the presence of Christ's little ones, men swear, women swear, and little children ere they can use their tongues properly learn to lisp curses and blasphemies. Parents who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having a little natience, of acquiring some little control of their temper when anything goes wrong, give loose rein to their tongues and insult our Blessed Lord by their profane use of that Name which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, alas! is that Holy Name dragged

through the mire and filth of low, vulgar, and often obscene language.

What a detestable vice this is? How worthy of the deman in its rebellion to God's express comman!, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain." Let this feast of the Holy Name serv as an occasion for a renewal of our love and reverence for the Name of Jesus Let us to-day make some special acts of reparation to Him for the insults He gives in the profanation of that Holy Name. If we are unfortunate enough to be the slave of this dreadful habit whether through bad example or care-lessness let the gracious promise of our Lord, "If you ask the Father any-thing in my Name, amen, I say, He will give it to," be an incentive to hope, be a stimulus to pray for the grace of freedom from that slavery. Habit is strong, but God's grace is stronger: His promise of help is never void. Blessed be the Name of

RELIGION OF THE CROSS.

out any effort on her part, has gone on in even tenor of her way solving the problem to the satisfaction of her hier-

"How does she do it? How does she get men out of bed on Sunday morning at an early hour,—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protes ant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have read and heard only seem childish twaddle. One man will tell you that the Catholic Church contains research. Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of british the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshiper at her shrine? But if it were true that she only held ignorant people, would not the criticism pay her a high com-pliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

" Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than You can readily see how on generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarecrow method is bound to play out with the growing years. No, such explanations as we usually hear, explain planations as we usually hear, e nothing. Her secret lies deeper.

"The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the center of her devotion, and around that point she organizes all of her activities. When you see a com-pany of Catholic people Sunday morn-

ing on your way to Church you can be assured of this: they are not going for the sake of fine music: they are not going to hear an eloquent dissertation on 'Dr. Jekyl or Mr. Hyde.' They are on Dr. Jekyl or Mr. Hyde. Taey are going to that place of worship to attend Mass. What is the celebration of the Mass? It is what we call the celebra-tion of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing that church? Make the sign of the cross. What is the last thing held be fore the eyes of a dying Catholic? cross. He comes into the Church childhood imbued with the death Jesus; he goes out of this world thinking of the death of Jesus."

CHRIST AS A SOCIAL REFORMER.

ENGLISH JESUIT ON THE SAVIOUR A

A course of timely sermons on "Christianity and the Social Movement" wa preached during Advent in the church of the Holy Name, Manchester, England,

Worthy of praise.
Worthy of praise, my brethren; and et what is our every day experience? years ago has been burnt into the heart of humanity, and which is growing to-day with its life. It is a tendency, therefore, which cannot be thwarted. But, like every human passion, it can, and should, be directed and guided. The flood of popular feeling is at its height to-day, and in the panic of society men and women are looking back to the old guide of the ages, asking, somewhat impatiently at times, what Christianity has got to say on this vital problem of democracy.
"Christ," continued the preacher,

"was neither a revolutionary nor a partisan. His doctrines accordingly could lend no support either to revolution or to factions. The objectives of Christianity, revolution, and class warfare were far from being one. They were opposite poles. This caution could not be too often repeated when so many Christian men and women, impatient of reform, are being drawn into Socialist toils. Christianity had nothing directly to do with governments or parties. It was neither a political nor an economical programme. The institutions of law and government were local and tempor-ary. They changed with the times; with the ages. But Christianity was eternal. It was the religion of the soul. It could never become obsolete. It could never ally itself with perishing principles. For could Christianity ex principles. For could Christianity ex-clusively associate itself with any party or faction. What, then, was Christ? And for what did Christianity stand? Was Christ a social reformer? Undoubtedly He was. It was impossible to study the teaching and parables of our Saviour without coming to this conclucame not to destroy, but to save.' He accepted the fabric of society as He found it. In His eyes it was a living organism which, however diseased, could be cured. Though moribund, it still lived with the essential life of humanity.

"Another question was what is the precise attitude of the Christian Church to the advent of the New Democracy? The position which it was taking was that which it had ever assumed in the past to all political and social movements. Conscious that it did not stand for any particular government or party, and that it had its mission to mankind as a whole, it welcomed the newcomer with a wise discrimination, and offered its gift of life to the latest aspiration of the people. The insane democracy of the revolution which destroys liberty, contradicts law and science, and is opposed to God and reason, the Chrisian Church necessarily rejected. But rational and regulated democracy which is in harmony with law and science, is in harmony with law and science which issues from the nature of things and which is therefore in the truest sense divine—democracy, in a word, which is the subject and offspring of the law of progress—it gladly accepted and welcomed. That the Church was enwelcomed. That the Church was en-deavoring to fulfil this mission to-day. and with no little success, none could

Father Day concluded with the ex-ortation: "Learn how to render citi-

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Endeavor above all that zen service. Endeavor above all that the ideal of Christ's Kingdom may be fulfilled in yourselves. By your lives of supernatural virtue proclaim the whole truth of the Kingdom of Christ, which, while it is also a kingdom of earth, is supremely the kingdom of heaven. In the great mosque at Damascus, which was a Christian church once, there may was a Christian church once, there may still be read, deeply cut in stone, high above the pavement where the Moham-medans bow, these words: "Thy King-dom, O Christ, is an everlasting King-Oh that the words of this text were cut deep in all your hearts, and writ high on the walls of the vast strucure of human society to-day. For it strue indeed and it shall yet be known, that Christ our King is for ever and ever the Monarch of the world."

THE CHRISTIAN HOME.

The Christian home springs from the sacrament of matrimony and rests upon the unity and indissolubility of marriage. It is the outgrowth of Catholic teaching, practice, and influence. More than by any other agency the char-acters of men and women are moulded by their home life. When this is religious, pure and sweet, the virtues that sanctify and adorn life blossom like the flowers in the warm and gentle air of spring. But when the tender buds of childhood are blighted in this, their earliest sanctuary, all hope of fragrant bloom and ripe fruit is lost. The rela-tions of the Church to the home are essential and intimate. Both the Church and the State may be said to exist for the sake of the home and they fail in one of their main purposes if they do not secure and fester happy homes Whenever Catholics are permitted to lose sight of this truth, true religious zeal and practical piety soon sicken and decay. If the spirit of Christian faith and filial piety, of mutual love and self-sacrifice is not carried out in prac-tice at home and in the bosom of the family, outward profession of religion is fruitless. Faith without good works is dead, and nowhere is their greater need of these good works than in the home. It is folly to think that even the best system of Catholic schools—absolutely necessary as these schools are—can prevent the decay of faith and the ruin of souls, unless the home life be in accord with the laws of God. The first and most indispensible school is the nome. It is the basis of all others. moulds the heart and gives to the mind and imagination their original turn— their primal and almost ineffaceable in-clination to good or evil! "As the twig is bent, the tree is inclined," applies with more force to the home than to the school. If the home be secular, or pagan, or indifferent to religious duty, what hope can there be of saving the

LAUGHABLE BLUNDERS.

children to the Church and to God?

Here in Boston our daily newspapers seem to be evolving a race of reporters who can write a description of a Catholic religious function without making ludicrous blunders, but it was no always so with us, nor is it so in many places yet. The blunders of the unso-phisticated scribe still furnish Catho-lics with food for mirth.

a panie in his church by boldly throwing a "blazing sacristy" into the street. It waa an American newspaper also which described the entrance of Bishops and clergy to the sanctuary in these words "They wore long flowing stoles and birettas, with cassocks on their heads, which they removed as they advanced to the altar." A historic instance of the blundering that is a joy for ever was that of the reporter on an English daily paper who, in his description of the new Westminster Cathedral, averred that h had seen "several thurifers suspended from the ceiling"—forgetting, poor fel-low, that the thurifer is the person who

carries the thurible or censer.

A Scottish Catholic paper tells about a description which appeared in a Glas gow secular paper of the consecration o Bishop in St. Andrew's cathedral The vesting of the consecrating Arch bishop was summed up in the phrase bishop was summed up in the phrase:
"His Grace was adorned with the
amice," and all that was said of the long
and solemn function was that "the
Archbishop engaged at Mass at the foot
of the altar." The same paper tells of a
reporter of a Highland paper who, desscribing a High Mass celebrated at the
Fort Augustus Benedictine Monastery
by the late Prior, the Very Rey Lerome by the late Prior, the Very Rev. Jerome Vaughan, penned this inimitable sent-ence: "At this point of the proceedings the very rev. gentleman turned round and observed in stentorian tones, Dominus vobiscum!" "It was an Edinburgh paper," adds our Glasgow contemporary, "which gravely stated that 'the Bishop of Argyll and the Isles sang Haydn's Sixteenth Mass'; and it supplemented this remarkable item with the statement that 'the thurifer was

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wung gently to and fro in front of the

The fact that these things are written the functions they purport to describe only makes them all the more laugh able. "There is no danger of the action tion of the joy-giving race of the Mala-props," remarks the New Zealand Tab-let, "so long as there are non-Catholic reporters who have the courage—and the simplicity—to report the details of a Catholic ceremonial with which they are unacquainted, and of which they tell all they know—and very much that they don't."—Sacred Heart Review.

WHAT IS FAITH?

What is faith? We answer, in the words of the great Cardinal Newman who gives the following definition, or rather description, of the first of the theological virtues: "Faith is not a mere conviction in reason: it is a firm assent, it is a clear certainty, greater than any other certainty; and this is wrought in the mind by the grace of God, and by it alone. As then, men may be convinced, and not act according to their conviction, so may they be con-vinced, and not believe according to their conviction. They may confess that the argument is against them, that they have nothing to say for them-selves, and that to believe is to be happy: and yet, after all, they avow they cannot believe, they do not know why, but they cannot; they acquiesce in unbelief, and they turn away from God and His Church. Their reason and arguments, for the truth of are moral ones, arising in the root from a fault of the will.

"In a word, the arguments for religion pel any one to chey. Obedience is the consequence of willing to obey, and faith the consequence of willing to believe: e may see what is right, whether i matters of faith or obedience, of our elves, but we cannot will what is right vithout the grace of God. Here is the difference between other exercises of reason and arguments, for the truth of religion. It requires no act of faith to assent to the truth that two and two assent to the truth that two and two make four; we cannot help assenting to it; and hence there is no merit in be-lieving that the Church is from God; for though there are abundant reason to prove it to us, yet we can, without an absurdity, quarrel with the conclusion; we may complain that it is not clearer; we may doubt it, if we will; and grace alone can turn a bad will into a good

SOCIAL STUDIES IN CATHOLIC SEMINARIES.

THE WONDERFUL HOLDING FOWER OF THE CATHOLIC CHURCH.

A Methodist minister of Wilkesbarre, Pa., the Rev. James Benninger, recently preached a rather remarkable sermon on the secret of the influence of the Catholic Church.

"We have funed and fussed and worked ourselves into a frenzy," he said, "while the Catholic Church, without any effort on her part, has gone on in content of the Catholic Church with said, "The New Zealand Tablet gathers to gether a number of reporters' blunders which it finds a pusing enough. It speaks things that are Caesar's, and to God the th which will be sufficiently extensive to make him acquainted with the vital facts of current social conditions tendencies and doctrines; which will be sufficiently stimulating to give him a lasting interest in these phenomena; and which will be sufficiently thorough to enable him to deal intelligently justly, and charitably with the practical situations that he will be compelled to face afterward." In detail Dr. Ryan thinks the subjoined topics should be thinks the subjoined topics should be treated intelligently and thoroughly; just wages, just interest for the em-ployer and the capitalist; reducing wages to maintain dividends; the reducational and charitable institutions

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CHATS WITH YOUNG MEN.

Which Way are you Facing. Suppose a young man should start out with a determination to get rich, and should all the time parade his poverty, confess his inability to make money, and tell everybody that he is "down on his

sk"; that he "always expects to be or." Do you think he would ever be-me rich? Talking poverty, thinking poverty, living poverty, assuming the air of a pauper, dressing like a failure, having a slipshod, slovenly family and home how long will it take a man to arrive at the goal of success ?

If a man wants to become prosperous, he must believe that he was made for success and happiness; that there is a divinity in him which will, if he follows it, bring him into the light of prosper-

It is the hopeful, buoyant, cheerful attitude of mind that wins. Optimism is a success builder; pessimism an achieve-

Optimism is the great producer. It is hope, life. It contains everything which enters into the mental attitude that produces and enjoys.

Pessimism is the great destroyer. It

is despair, death. No matter if you have lost your property, your health, your reputation even, there is always hope for the man who keeps a firm faith hope for the man who keeps a firm faith in himself and looks up. If you want to get away from poverty, you must keep your mind in a productive, creative condition. In order to do this you must think confident, cheerful, creative thoughts. The model must precede the

fore you can live in it.

If the people who are down in the world, who are side-tracked, who believe that their opportunity has gone by forever, that they can never get on their feet again, only knew the power of the reversal of their thought, they could

easily get a new start.

Erase all the shadows, all the doubts and fears, and all the suggestions of poverty and failure from your mind. When you have become master of your thought, when you have once learned to dominate your mind, you will find that things will begin to come your way. Discouragement, fear, doubt, lack of self confidence are the germs which have kill d the prosperity and happiness of tens of thousands of people. I have known persons who have longed

all their lives to be harpy, and yet they have concentrated their minds on their loneliness, their friendlessness, their misfortunes. They are always pitying themselves for their lack of the good things of the world. The whole trend of their habitual concentration has been upon things which could not possibly produce what they longed for. They have been longing for one thing, and ex-

pecting and attracting something else.
On the other hand, some natures are naturally filled with suggestions of plenty-of all that is rich, grand, and plenty—of all that is rich, grandon poble. Those people are so constituted planes right into that they naturally plunge right into the marrow of creative energy. Producing is as natural to them as breathing. They are not hampered by doubts, fears, timidity, or lack of faith in themselves They are confident, bold, fearless characters. They never doubt that the inunite supply will be equal to their de mand upon it. Such an opulent, positive mental attitude is creative energy.

We drive Prosperity from us.

All our limitations are in our mind, the supply is around us, waiting in vast abundance. We take little because we demand little, because we are afraid to take the much of our inheritance—the abundance that is our birthright. We starve ourselves in the midst of plenty, because of our strangling thought. The opulent life stands ready to take us into its completeness, but our ignorance cuts us off. Hence the life abundant, opulence unlimited, the river of plenty flows past our doors, and we starve on the very shores of the stream which carries

infinite supply.

It is not in our nature that we are paupers, but in our own mean, stingy appreciation of ourselves and our powers. The idea that riches are possible only to those who have superior advantages, more ability, to those who have been favored by fate is false and vicious

Those who put themselves into harmony with the law of opulence harvest a fortune, while those who do not often enough to keep them

A large, generous success is impos-sible to many people, because every sible to many people, because every avenue to their minds is closed by doubt, fear. They have shut out the possibility of prosperity. Abundance can not come to a mind that is pinched.

shriveled, skeptical, and pessimistic.

Prosperity is a product of creative thinking. The mind that fears, doubts, depreciates its powers, is a negative not a creative mind. It repels prosper-ity, repels supply. It has nothing in common with abundance, hence, cannot attract it.

Of course, men do not mean to drive opportunity, prosperity or abundance away from them; but they hold a men-tal attitude filled with doubts and fears and lack of faith and self-confidence which virtually does this very hing without their knowing it.

Oh, what paupers our doubts and fears make of us!

The Poverty Thought is Destructive. Poverty thought It is the conviging "It can't be helped," cried Fred. poverty thought. It is the conviction that we are poor and must remain so that is fatal. It is the facing toward that is fatal. It is the facing toward poverty, and feeling reconciled to it. It is facing the wrong way, toward the black, depressing, hopeless outlook that kills effort and demoralizes ambition. So long as you carry around a poverty atmosphere and radiate the poverty thought you will be limited.

You will never be anything but a beggar while you think beggarly thoughts; but a poor man while you think poverty; a failure while you think failure

thoughts.

It you are afraid of poverty, if you dread it, if you have a horror of coming to want in old age, it is more likely to come to you, because the conviction is the pattern which the life processes reproduce; besides, this constant fear saps your courage, shakes your self-confidation.

ence, and makes you less able to cope with hard condition.

You walk in the direction in which you face. If you persist in facing toward poverty, you can not expect to reach abundance.

We can not travel toward prosperity

until the mental attitude faces prosper-ity. As long as we loo toward penury, ity. As long as we loo toward penury, and try to be satisfied with pinched narrowing conditions, we shall never arrive at the harbor of plenty.

If there is anything that paralyzes power it is the effort to reconcile our selves to an unfortunate environment instead of regarding it as abnormal and trying to get away from it. Holding the poverty thought keeps us

in touch with poverty thought keeps us in touch with poverty-stricken, poverty-producing conditions; and the constant thinking of poverty, talking poverty, living poverty, makes as mentally poor. This is the worst kind of poverty.

If we can conquer inward poverty, we can soon conquer poverty of outward things, for when we change the mental attitude, the physical changes to correspond.—Success.

OUR BOYS AND GIRLS.

How a Boy Succeeded.

Boys sometimes think they cannot afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of this A few years ago a large drug firm of

New York city, advertised for a boy. Next day the store was thronged with applicants, one accompanied by a woman who proved to be his aunt, in lieu of aithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; advertiser said: "Can't take him; places all full. Besides he is too small." "I know he is small," said the woman; but he is willing and faithful.

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of eider." But after consideration, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all were right in the store, and presently discovered his youthful protege busy scissoring labels.
"What are you doing?" said he. "I

did not tell you to work nights." "I know you did not tell me so, but I thought I might as well be doing some

In the morning the cashier got orders o "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied :

"You told me never to leave the store when others were absent, and I thought I'd stay."

ing and faithful."

Wilming
To-day that boy is a member of the correct. firm.—Selected.

Two Rules and How They Were Worked. "Here are two rules, Fred which will do us both a lot of good," said Giles to

his younger brother one day."

"And they are?"

"The first is 'Never get vexed with anything you can help,' and the second is 'Never get vexed with anything you

clean sweep. They don't leave a fellow a chance to get vexed at all. Do they?"
"That's too bad!" exclaimed Fred
"That's too bad!" exclaimed Fred the next morning, while preparing for school.

"What is the matter?" inquired

Giles.
"I have broken my shoestring and I'm mad because I'm in such a hurry."
"It is vexatious, no doubt," replied Giles, "but you must not get vexed, for this is one of the things that can be helped. You will find a string in the

"But we shall be late for school."
"No, we shall not,' said Giles." "We "No, we shall not, said Glies. We shall only have to walk a little faster. Besides, if you keep cool you will get the string in much quicker."
"That is true." said Fred, as he started to restore the string, himself

quite restored to good humor. Several opportunities occurred during

the day for putting into practice the new rules. The last was this: In the evening Giles broke the blade of his knife, while whittling a hard

"You must not get vexed about it."
"It might have been helped," said Giles, "but I can do better than to fret Giles, "but I can do better than to recabout it. I can learn a lesson of care for the future which may some day save a more valuable knife. The rules work well. Let's keep them up forever."—

And they did. A Deed of Kindness.

The hill was alive with merry boys and girls on a bright Saturday after-noon in winter. What fun it was in-deed to coast swiftly down the icy slope

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tarth Cure, to before me and subscribed in my press lay of December, A. D. 1885. A. W. GLEASON, A. W. GLEASON,

irectly on the blood and microus surfaces of the system. Send for testimonials free. F. J. CHENEY, & CO. Toledo, O. Sold by all Druggists, 73c.

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drag the heavy carry-all up to the top

The sun had almost set, and its rosy tight filled the street, but before any had started to go home a man driving a large load of wood began to ascend the iey path. The sleds steered out of the way as the poor horse tried almost in vain to go on.

Suddenly he stopped, for he could go on no further. The road was so slippery that in trying to walk his hind legs slipped from beneath him. The man seemed enraged and began whipping the poor creature. As the horse could not go on, the man struck harder. Then a little girl, Amy by name, got off her sled and stepping up to the man said politely, "Couldn't I help you with your horse, sir; the load of wood seems very heavy for him?" The man looked very surprised, but stopped immediately. Amy went up to the horse, patted his nose gently, and whispered kindly in his ear. A number of boys were taking a few of the logs off the cart, and transferring them to their sleds to drag up

was very gentle, and the noble creature was perfectly willing to obey her. The man walked along and really felt much ashamed, as he ought. At last they reached the top, and the boys put back the wood as the load was not too heavy for a level. As the children all bade each other good-night to go home, the man turned around saying "Many thanks to ye my lads and to the little missy," which showed how he felt. Advice for Boys.

A boy who is envious of the good fortune of others and is dissatisfied because he, too, cannot have it, makes all around him unhappy. He should not be envious of anything but the good traits of others, and these he may possess if his desire for them is real.

One restless unhappy boy in a house, who is always bemoaning his own fate and envying others, will jar upon the good nature of a saint.

He should not be vain-glorious and

assume airs for something which he surposes places him a little beyond his fellow creatures. If he cannot respect himself he canot hope to exact it from others, but his self esteem must be tempered with modesty. He may be conscious of his own achievements, but it will be more

THE ORPHANS' PRAYER AND HOW IT

becoming in him to allow others to herald them.—Providence Visitor.

a miracle or a miraculous demonstration of any kind, the widely published story Orders were immediately given once of the strange experience of two little girls at the grave of Bishop Curtis in the grounds of the Visitation Convent, Wilmington, Del., is substantially

Certain hitherto unpublished details strengthen the supernatural aspect of the matter, and they are here given for what they are worth. Since in the original designs of God innocence has a marvelous power of its own. the simple story, beautiful and touching in its bare details, will not be passed over

lightly.

Bishop Curtis, a convert to the tru faith, for ten years head of the Wil-mington diocese, and, after his resig-nation of that see, assistant to Cardinal is 'Never get vexed with any allows, and the period of the years need of the search the period of the years need of the search the period of the years need of the search the period of the years need of the search mington diocese, and, after his resignation of that see, assistant to Cardinal Gibbons in Baltimore, died July 11 last, and was buried, in accordance with his own request, in the grounds of the Visiting Convent. Gilpin and Bayard "Now or never," answered Fred, "I think those two ru'es take a wide and clean sweep. They don't leave a fellow without the true fold, his memory is

the Visitation nuns at Wilmington are two orphan wirls anxious to become nuns themselves one day. Although they are deprived of many little enjoyments, every one who comes in contact with them is impressed by their brightness. happiness and cheerfulness. They were special favorites of Bishop Curtis, and, in the light of recent events, it would seem that the holy prelate had obtained an indemnification for their little sacrifices, permitting them to enjoy something of the privilege of St. Francis with the birds.

And that brings us to the story, which is true as here told.

Recently the orphans, while playing in the convent gardens, were attracted by the many birds, and the longing to take them in their hands possessed them. They expressed their wishes to the nuns, who jokingly told the chil-dren to "put salt on the tails of the birds." They took it for granted that

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ng the birds, but, being without salt, they depended upon the nimbleness of their legs. They started to pursue the feathered creatures about the grounds, but naturally the birds became fright-ened by their advances and always flew away upon their approach.

The children finally became weary of their vain pursuit, and, as if by inspira-

ion, one of them suggested that they meel at the grave of Bishop Curtis and oray that they might catch the birds hey innocently protested that they did of want to harm them, but only wanted pet and love them. They therefore nelt at the grave and offered up their mocent supplications that their wish and longing be satisfied.

Hardly had their prayers been con-cluded when several birds flew down and alighted upon their shoulders and outstretched hands. The children thought nothing unusual of the incident. They appeared to believe that it was only natural that their prayers should have been heard, and they tested that they did not believe their Bishop Curtis would have listened to their pleadings with a deaf ear. There was nothing startling in the matter to them, and they fondly caressed the birds in their hands.

The birds did not resent their manifestations of love and affection. They no longer tried to elude them as they had done when the children had previ-ously chased them. The little creatures perched as if contented and permitted the two girls to gaze fondly upon their tiny forms, to stroke their feathers and to hold them close upon their bosoms.

They played with them sone time, and then carried two of the birds to the convent. They showed them to the nuns and told them of their prayers on the grave of Bishop Curtis.

The nuns heard their story and were at first inclined to dishelieve it. they saw how the birds remained with the children and made no attempt to fly away. Then they were astounded, and began to think there must have been something in the children's account, after all. They fed the birds and gave them water, and when the girls tired of playing with them the birds flew away.

The first incident occurred about one WAS ANSWERED.

THE ITSE Includes occurred about the month ago, and since then the nuns have noticed the two little girls in the gardens playing with the birds on several occasions. The children walk among the bushes where the nests are COME TO THEM TO BE FONDLED, AND THE FAVOR IS GRANTED.

While it is not claimed to have been attempt to harm the birds or the built and peer into them. They never and the mother birds seem to have no fear of them. The children handle the older birds as if the creatures had

been in captivity all their lives.

The two girls think there is nothing unusual about the matter. That the birds fly away whenever the nuns approach is strange to them, but they ppear to take it as a natural thing for the birds to come to them now that they have prayed to Bishop Curtis for this favor.—Philadelphia Catholic Standard

BAPTIST TRADUCERS ARE SET RIGHT

DR. HEUSER GIVES THEM SOME NEEDED INFORMATION ANENT THINGS CATHOLIC. A few days ago the Baptist ministers of Philadelphia took issue with President Roosevelt over the statements made in his famous letter to a Western bigot.

reverend gentlemen to task. Commenting on the resolution presented by Dr. Hobart, Dr. Heuser said:
"Dr. Hobart says: 'As we understand the facts the Roman Catholic Church lays a claim upon its clergy and members for submission to ecclesiastical superiors. not only in matters f opinion but in all matters of daily life: Again: 'She teaches bitter hostility to our public schools and our separation of Church and State. Let me say that if this is the way in which the Baptist Ministerial Association 'understands the facts' their understanding needs seri-ous revision. The facts are that the Catholic Church nowhere teaches the obligation of submission to ecclesiastical aperiors either in matters of pinion or in matters of daily life. If she expects religion to exert an influence upon daily life it is precisely in the same sense in which anybody who values religion for its moral influence, must desire its affecting the motives and actions of daily life. As for the public schools, she teaches no hostility to them, and if hot-headed statements to that effect are made by individual Catholics, she does not endorse them. But what she does teach is that the Public school system is de-fective inasmuch as it does not provide for the necessary opportunities of giving that moral training which is most important for the formation of character and for the imparting of which the so-called Sunday-school is insufficient. Her plea is: Let us teach all that the secu-lar school teaches for making cultivated citizens, but allow us to give the child moral training as a concomitant—a thing which can be accomplished, as is done in Germany by state-supervised examinations of parochial schools in all branches

of secular culture.

"In like manner the Catholic Church
maintains the principle of union of
Church and State, in the sense in which

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our Baptist friends will find it exempli fied in the Old Testament co wealth as of divine ordinance. But the Church also fully recognizes the impossibility of this ideal condition being accepted in a community of differing opinions, such as ours is, and she entire ly endorses our separation of Church and State as both a practical necessity and a real benefit, unless in so far as means disunion of religious sentiment in

means distintion of religious sentiment in a civilly united people.

"If our Baptist fellow-citizens or their ministerial spokesman would con-fine themselves to the statement of the facts of Catholic teaching they would probably make some impression well-meant 'resolutions' upon formed and fair-minded men like Presi dent Roosevelt. As it is, their clamor can only serve to foment distrust and cause disturbance in our midst, which is alien alike to our common good and By Rev. Albert McKeon, S. T. Is. to the professed religious aims of the

PIUS X. ASTONISHED.

AT THE SIZE OF A YOUNG COUPLE'S FAMILY.

Rome, Nov. 28.—Occasionally the Vatican forms the sitting for a picture which those who witness it never forget. Dr. Devereux of Philadelphia, a nephew of Archbishop Ryan, and his wife, who was Miss Sinett, a daughter of Joseph Sinett, also of Philadelphia, recently asked for a Papal audience for himself and family. This being an ordinary application, it was granted without particular inquiry. What was the particular inquiry. What was the astonishment of the Papal entourage and young looking couple appeared, fol-

lowed by a procession of seven children all under the age of ten.

Pius X. who loves children, smiled and had chairs put for all of them, and when they left him after they had behaved after the habit of their kind, he patted their faces and heads, and, as they knelt about him, unconsciously made a picture of the Good Shepherd and the illustration of "Suffer little children to come unto Me."

Pontiff has spoken of the scene several times, showing that these were happy moments for him.

A SAINTLY GOVERNOR.

THE LATE SIR HENRY JACKSON, OF TRIN-

an Anglican Bishop, the Catholic News, of Port of Spain, finds much that recalls St. Louis of France. Compared the control of Governor of Trinidad, convert son of

contemporary says:
"Every morning at dawn he betook himself to the church, and, as he as-sisted at Mass, placed his undertakings for the day under the protection of his Saviour; and each afternoon he refreshed his spirit after the fatigues of the day in the presence of our Biessed Lord. His also was St. Louis' cheerful gaiety; with him, as with his great exemplar, 'the inward peace of his mind, and the joy with which his soul overflowed from the presence of the Holy Ghost, enhanced the natural liveliness and cheer-ulness of his disposition. In Sir Henry

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of his dress, emphasize the likeness to In the late Sir Henry Moore Jackson, in Joinville's vivid pages, sitting in the woods with his back to an oak, wearing his camlet coat, with his hair well com-

Manning's Mother a Catholic.

It will be news to many to learn that Cardinal Manning's mother was a Catholic. The London Tablet publishes some recently discovered letters written by the Cardinal's father, Mr. W. Mann-

ing, M. P., and concludes:
"We seem in these letters to get a little nearer to the father of Cardinal. Who will make us better acquainted with the history of his ent Roosevelt over the statements made in his famous letter to a Western bigot. The ministers were not charp in giving vent to their ignorance of Catholic teaching, so Rev. Dr. Heuser, of Overbrook Seminary and editor of the Ecclesiastical Review, effectively takes the reverend gentlemen to task. Commenting on the resolution presented by Dr. Hobart, Dr. Heuser said:

"Dr. Hobart says: 'As we understand the facts the Roman Catholic read the fact

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gen cure you. Oxygen is nature's great purifier. It literally burns up disease. Blood impurities, disease germs, unhealthy conditions of any kind simply annot exist in a system charged with Oxygen.

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The Mother Prioress, Corpus Christi Monastery, Hunts Point, New York,

"I deem it a personal gratitude to Dr. Sanche to state my appreciation of the wonderful discovery due to his persevering scientific efforts.

I have been ill for five years and have made every effort to restore my health through medical science. I have in the last few months obtained far better results through the exclusive use of OXYDONOR "VICTORY" than I ever expected to reach. I now feel confident that with perseverance I shall, through the very precious OXYDONOR, regain the priceless treasure of health." Thirteen years later, on May 13th, 1908, the Mother Prioress writes:-

"In response to your request I would say that during these past years our OXYDONOR has done good service. I think it is in good order, as lately one of our Sisters, who has suffered several years from Rheumatism, has used it with marked benefit; she scarcely knows that she was ever thus afflicted." WRITE TO-DAY for our Free Book telling about the OXYDONOR treasurement and its wonderful Cures.

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NO WOMEN IN CHURCH CHOIRS.

CARDINAL MERRY DEL VAL SETS ALL EQUET AT REST IN PLAIN LETTER TO & BISHOP CANEVIN OF PITTSBURG.

The following letter of inquiry concerning the lawfulness of permitting women to sing in church choirs in the United States was addressed to the Holy See under date of November 14, 1908, by Right Rev. Regis Canevin, Bishop of

the United States.

"Because of the diversity of opinion and the many newspaper reports, there is great obscurity and much controversy oncerning this matter; and it would be of a great advantage not only to the other dioceses of the United States, if talks, but this characteristic is somewise could have some final word from the body Father for the purpose of definitely

conting an end to the question.

"In the hope that you will have the goodness to communicate to me the decision of the Holy Father as soon as mossible, I beg to remain, with the expension of the Holy Father as soon as mossible, I beg to remain, with the expension of the Holy Father as soon as mossible, I beg to remain, with the expension of the Holy Father and the Holy Father as soon as most provide a space.

"In the hope that you will have the decision of the Holy Father as soon as most provide a space."

"In the hope that you will have the decision of the Holy Father as soon as most provide a space."

"In the hope that you will have the decision of the Holy Father as soon as most provide a space."

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"In the hope that you will have the decision of the Holy Father as soon as most provide a space as part of the Holy Father as soon as most provide a space."

"In the hope that you will have the decision of the Holy Father as soon as most provide a space."

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"In the hope that you will have the hope that you willi

not given permission for women to form part of the church choirs in the United States, and that the statement that such permission has been granted by His Holiness is devoid of foundation.

'His Holiness' wish is that the decree of the Sacred Congregation of Rites in regard to church choirs should be faithfully observed in the United States as

"R. CARD. MERRY DEL VAL." There can be no doubt as to the meaning of this letter. It makes the wish of the Holy Father in this matter so clear and definite that there can scarcely be any further dispute as to the meaning of the "Motu Proprio" on Church Music, and the subsequent decrees of the Sacred Congregation of Rites regarding women singing in churches.

WHEN FAITH DIES.

As Oliver Cromwell died a grea storm raged without-wind and rain. blinding sheets of lightning, fearful grashes of thunder. In the midst of a horrible roar the Man of Iron half rose in bed crying out, "It is terrible; yea, very terrible to fall into the hands of the living God!" and sank back and ex-

Similarly it might be exclaimed, "It as terrible; yea, very terrible to fall into the hands of the Zeitgeist!" By the Zeitgeist is meant the Spirit of the Age, viz.: Doubt and Unfaith.
We are convinced of this by a book

which came our way a few days ago—a colume of poetry. Years since, when we knew the author, he was an earnest Protestant Christian, full of faith and aope and his songs were pervaded by : light of Christian beauty. He brought out a book and many plaudits were his. The world seemed in love with the loveliness of his soul.

That was twelve years ago. Unfortunately the years as they pass bring many changes. As time advanced he many changes. As time advanced he lost faith in Protestantism. It seemed to him illogical, bleak and false. He aropped it and no other belief has since taken its place. Now be is out with a awk book of verses—and what are they?

Cries and moans, an apotheosis of the gurely human; sometimes irreverences that border upon the biasphemous, although not so intended. It is a record of a soul in a condition of unrest and a condition of unrest an

of his measures. If a painter a sculptor loses his Christian hope he does not thing cannot be said truthfully of thousands of Protestants when it was a questional field of the control of of his measures. If a painter ar a sculp-tor loses his Christian hope he does not

Beware of losing Faith! When it lies not only does Heaven vanish away but all the higher things of earth also. There is no love in the house of Unfaith; and neither is there aught of Deauty. - Catholic Sun.

QUESTION BOX.

I am a Protestant, but my wife is a Catholic. We were married three weeks ago by a minister. My wife is very sorry and unhappy ever since. The reason she went my way was be-cause she was under age. If there is any way of making her happy outside of my turning Catholic, I am willing to take it. I am willing to be married by the priest, let her practice her religion, and if ever we have a family, I will let the children all go her way.—W. J."

The reason that your partner is un-mappy is because her conscience will give her no rest, for she knows that the Catholic Church does not regard her marriage as valid, and that she is under the ban of excommunication.

The way to bring back peace of conscience and be restored to Church membership is to see the priest about the affair and be guided by his advice. He fully knows what is to be done, and ened out. You can see him yourself,

DR. CHASE'S OINTMENT.

or have your unhappy partner go to confession. Your good disposition will count for very much in bringing about a speedy settlement.

"What does the Church think of Luther?—Student."

The Church regards him as an here-

siarch. It excommunicated him. He died unrepentant. He became an Augustinian monk, and was ordained to See under date of November 1, 1995, by Right Rev. Regis Canevin, Bishop of Pittsburg, and the reply, dated November 29, 1908, was received from His Eminence Cardinal Merry del Val on December 1, 1908:

"It would please me very much if you against whatever stirred up his fire. He taught theology in the University of Wittemberg. In 1517 he spoke the kindness to advise me if the true that women may sing in the grainst the abuses of some over-zealagainst the abuses of some over-zeal-ous preachers of the indulgences given out by Pope Leo X. Later he attacked the church, but also when they are separated, and form, either alone, or with men and boys, a special choir or an efevated platform or choir loft in the uear of the churches, as is the custom in the United States. was every way fitted to be a great and good reformer, but his pride led him to rebel, and his fall into fleshy ways followed quickly.

oresisible, I beg to remain, with the expression of my very high consideration."

The reply of the Cardinal Secretary of State is as follows: "Segreteria di State di Sua Santita. No. 33810. Dal State and Cardinal Secretary of State di Sua Santita. No. 33810. Dal State and Sua Santita. No. 33810. Dal State and Sua Santita. No. 33810. Dal State and Sua Santita. No. 33810. Dal State di Sua Santita di Santita di Santita di Sua Santita di Santita One of the consequences of Luther's revolt was the Thirty Years' War which

A PALPABLE LIBEL UPON THE CHURCH.

The manner in which anti-Catholic prejudices are strengthened and perpet-uated is shown in an article in The Word and Way, a Baptist organ. The writer sets out to convince his fellow Baptists that the Catholic Church in this country is a species of political organization which aims at advancing its interests through politics. This assertion is so manifestly false that it is hardly worth noticing. If certain issues of a moral character should be presented in a political campaign, it is conceivable that the Catholic Church would take sides. The divorce question for instance, would not be regarded with indifference by her if voters should be called upon to settle it at the polls. But in regard to ordinary politics she has held aloof in this country. Her attitude has been in marked contrast with that assumed by some of the Protestant sects which have arrayed themselves openly either in favor of or against political candidates.

It, however, serves the purpose of anti-Catholic bigots to represent the Church as a persistent intriguer using American politics to advance her own ends. Thus we are told by the Baptist writer to whom we have referred that the Catholic Church can be counted on always to seek and use every possible political advantage to advance its own interests. The people of our country are slow to realize that there is a 'a Catholic vote,' that it is a big vote and that it is used by the Catholic Church to promote its own interests." By way of confirmation of this statement The Word and Way places before its readers an alleged pastoral which is attributed to Archbishop Harty of Manilla, who on the eve of a recent election in the Philippines is represented as dictating, to Catholics how they should vote. Here is an extract from the alleged pastoral: "First it is the duty of all tere is an extract from the alleged pas-toral: "First it is the duty of all Catholics to vote when they get a chance; second, the voter has a binding and a heavy duty to induce only Catholies to vote, and to vote only for Catho-

It is safe betting that Archbishop spectacle of peculiar sadness.

If a poet has not faith the Spirit of desolation creeps into his work and he desolation to the facts are dead against this inference. Cather has not faith the very soul goes out date for political office because he hapmay show elements of growtness, but he annot ascend the heights. and Baptists have been the chief offenders in displaying this species of bigotry.
To charge the Catholic Church with doing the very thing they themselves have done ill beomes these sects.—N. Y. Freeman's Joruenal.

ASKS FORGIVENESS.

We have received from Cornelius Me everal reasons we are unable to print Mr. McCloskev is a Catholic who was ed away by the paralogy of socialism Recent numbers of the Appeal to Reason. of which he says he is "a subscriber and a reader," have cured him. He sees through the rapturous scheme and thus expresses himself, referring to the Ap-

"It is defeating its own object by hurling calumnies at our good friars, priests and Sisters of Charity and Mercy. God does not require the death of a sin-ner, only that he should live and repent There is one sin that I have committed which will take me a long time to atone and that was when I polluted the ballot-

box by easting my first socialist vote for governor of Pennsylvania." We are glad that Mr. McCloskey has seen his error. How any Catholic can read the brutal official organ of social-iam, much less subscribe for it, is past finding out. Its attacks on the Church are of the most infamous character. It has no regard for the least semblance of truth. So filled is it with villainous venom that it fails to see good in anything. It was in the vicious organ that

this appeared:

"The socialists have a higher regard
for Jesus than has the Church. Gladly
do they place Jesus and the apostles
along with Karl Marx and those who

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MILLS AT WINNIPEG GODERICH AND BRANDON

aught the world that mankind should e a brotherhood. "Along with Karl Marx!" Was ever uch blasphemy?

This, too, is from the same source : "If a Supreme Being created this world in its beginning and then left us to ourselves because we refused to submit to a divine tyrant, so much the worse for We have managed to struggle Him. along without His help so long and can also rise higher without Him in the

future. Surely the Catholic who believes such stuff has excommunicated himself and is

no more worthy the name We congratulate Mr. McCloskey on his resolve to sin no more. That is the manly thing to do. We are certain his heart is true. We are certain, too, that the sin he committed has been freely and fully forgiven by the gentle Maste who is ever ready to welcome the truly penitent no matter what his offense. Buffalo Union and Times.

CONVERSIONS IN MEXICO.

Our separated brethren who say that Catholicism in the United States is not bad—not at all to be compared with what Catholicism is in Italy or Spain or Mexico—are at a loss to explain the conversions of Protestants to the Church which take place in those countries where the Catholic Church is supposed to be so awful. We have advert-ed before to the enthusiastic stories of Protestant advance in Mexico written by Protestant missionaries to that country, and have noted that these zealots never say a word about the conversion of Protestants to Catholicity that goes on constantly. Here is an instance in the Mexican Herald of Dec. 20 of the way the Church in Mexico is not only holding its own but making converts from American Protestants :

Yesterday morning at 8:30 o'clock the entire family of William Vernon Backus were confirmed in the Catholic faith in the Teresa Chapel, after having received the sacrament of Baptism on Saturday

afternoon. . . The celebration of a Pontifical High Mass preceded the administration of the Sacrament of Confirmation. At the end of the Mass the following members of the Backus family were confirmed : William Vernon Backus, Richard Cecil Backus, Mrs. Edna Backus Scott, Mrs. Sarah Inez Backus, Mrs. Madge Earl Clinton, Miss May Kathryn Mullin and Virginia Frances Scott. Confirmation was administered by the Apostolic Delegate, Monsignor Ridolfi.

We notice among the names of thos who attended the ceremony that of W. H. Sloan, formerly a Protestant mission ary to Mexico, who was converted to the Church during the past year.—Sacred Heart Review.

Speaks For Messina.

Messina! Oh, da blacka day W'en firs' da news of eet ees com Dere was so leetla we could say, For all da worl' was strucka dumb.

You looka me, I looka you,
An' dough we try da best we can

We have not anny words weell do, Een Anglaice or Eetalian, For tal how deep een heart an' mind We feel da grief for Eetaly. So are we dumb at firs' an' find No voice at all. But, looka, see! Here now ees som'theeng dat can speak All theengs dat een our souls we feel— Ees notheeng shout so loud, so queeck

Like 'Mericana Dollar Beell O! 'Mericana men, you mak' So many of dem speak for you, love you for Italia's sak'

An' for your owna goodness, too An for your owns goodness, too,
So moochs kindaness to day
Your biggs, warms heart ees hold,
You know da rights theeng to say,
An' shout eet weeth a voice of gold,
An' ob ord any warms can weeth

n' oh, cef anny voice can reach

Dose sada souls een Eetaly, Eet weell be yours dat cheer an' Da greatness of your charity

But, oh good 'Mericana men So moocha help ees needa steell, mak' eet speak agen, agen Da 'Mericana Dollar Beell.

The God of my life I can trust with my death. He will not fail me in my greatest need. If death is His sentence, it is also His invitation. It is the recall from exile, the gate of my home.—Mother

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ARCHDIOCESE OF TORONTO.

George Doherty to be pastor of St. Leo'.

O. (A new parish.)

William Egan, to be assistant at Colling M. Leprohon, to be assistant at Sacred Hear

MARRIAGE.

SCULLY -At Owen Sound, Ont., on Sunday, Dec 77, 1938, Mrs. M. Scully. May her soul rest in peace MACDONELL—At Sault Ste. Marie, Ont., on Dec. 3

Loss of precious time, misuse of rosses and sufferings, want of regularity in prayer, the tepidity which pre-vents our ridding ourselves of certain occasions of sin, of fighting in earnest against certain sinful habits—these things eat up our time of preparation; and if we do not see to it, we shall find ourselves at God's tribunal with empty hands, poor, and even imperilled.



'Beautiful, embossed St. Patrick's

John Powell to be assistant at St. Catherine S. A. Corrigan to be assistant at St. Paul

POCOCK-MCINTYRE.—At St. Peter's Cathedral tty, by Rev. J. T. Aylward, January 11, 1909, Mr abriel Pocock to Miss Agnes McIntyre.

QUINLIVAN—At Detroit, Mich., on Dec. 25, 1908, Mr. M. Quinlivan, formerly of Arthur township, Ontario aged seventy years. May her soul rest in peace!

McKenna—At Dublin, Ont., on New Year's Day Dr. Charles Harris McKenna, son of John J. McKenna, Esq., C. E., and nephew of Charles McKenna, Toronto May his soul rest in peace!

NEW YEAR'S RESOLUTIONS

Among all the resolutions for the New Year none is more generally undertaken and less systematically persevered in than the resolve to maintain a savings account with the bank. Do better during 1909. One dollar starts an account. Full compound interest paid

394 RICHMOND STREET **HOME BANK** BRANCHES ALSO AT-OF CANADA

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St. Thomas, Ilderton, Thorndale.

London

At Eventide-Let There Be Light.

So fades the golden day, and perfect eve, Falls like a holy Presence on the earth, Soothing the soul—world-wearied of the mir Of senseless, hollow-minded things that live,

Hark! Thro' the gloaming—faint and far away The Angelus steals softly on the ear, Oh heed the blest reminder, echoing clear, And "Ave Maria! Hear us while we pray."

Sweet Mother: 'Tis thine hour—the hour of even he pale stars shine with thine own pitying smile Pray for us sinners—thou that hast' no guide—Now, and at death's hour'—that we be forgiven."

The night drifts down. Above a world of white star-genimed, moon-crowned — the heavens in star-genimed, moon, splender glow, splender glow, Jesu! Tis Thine assurance, sweet and low—
"Mine own—'At eventide—Let there be light."
—WiniffEED O. MARTIN

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a. State experience. Duties to commence diately Salary \$425 per annum H. J. F. Treas., Apto.

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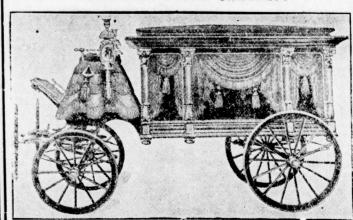
WANTED IMMEDIATELY A MALE OR F male teacher for R. C. S. S. No. 3, March, holding

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school Section 3 A. Margen. State Salary and quartiers. One who can teach French and Englis flerred. Apply to John Dufour, Sec. Treath Malden, P. O. 1578-3. INFORMATION WANTED JOHN ROCHE LEFT HALIFAX, N. S., ABOUT twenty years ago. Last heard of from Aligonian Flour Mills in Ont. Anyone knowing of his where bouts would confer a favor by writing his brother awrence J. Roche, 278 Robie st., Halifax. 1578-2

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