keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you : let it not pass you by.

Previously acknowledged...
Dan Gillis, New Victoria...
Angus Gillis, New Victoria
Jubitee Alms, Wilno A. M. D., Victoria, B. C..... T. and H. C., Paris A. D. J. McCarthy, Hamilton. Mrs. I. Halford, Maidstone... Friend, St. A. drew's West... Jubilee Alms, Chepstow... James Redmond, Sherbrooke. ames Redmond, Sherbra, Ottawa
ubitee Alms, Chepstow
riend, Jockvale
riend, Victoria Road
...
A. L., Co Subscriber, Grand Forks.
Jubilee Alms, Douro...
Friend, Ma ysville
Some Little Girls, St. Catharines.
Jubilee Alms, Durham
M. Kiefer, Berlin
M. Kiefer, Berlin
M. Kiefer, Berlin
M. Kiefer, Berlin
Mrs. P. MacAllister, Sydney
Mrs. P. MacAllister, Sydney
A Family, Jockvale.
Angus O Handley, Barachois Harbor.
D. B. Rankin, New Waterford,
John Corrigan, Pembroke
Jubilee Alms, Glace Bay
Jubilee Alms, New Glasgow
J. B. North Sydney
Mrs. M. Hartney, Perth...
Jubilee A ms, Schreiber.
Sinnett, Sask Grand Forks... jubilee A ms, Schreiber,
sinnett, Sask
A. B. McDonald, Reserve Mines...
Friend, Bear River...
dacLeilan, Duff,
L. C. M., Ottawa
Unilee Alims, Ottawa
J. McDonell, Apple Hill.
Irs, John O'Donnell, Kingscote...
Ir and Mis, Jos. F. O'Neil, Ampria
Memory of Mother, Lothian.
abilee Offering, Kinburn
liss B. Grimes, Toronto.
ubs.riber, Harbor Maine
Memory of Deceased Son, Ndd.,
iend, Pristol.

The Catholic Record

LONDON, SATURDAY, DECEMBER 20, 1918

THE FUTURE OF THE CHURCH We notice from time to time reflections wise and otherwise, on the future of the Church. Some affect to believe that new theories and scientific advancement must work a change in dogma and force the Church to readjust her teaching to conform to the modern spirit. But intention of the doers. This docevery century has heard these predictions. From the very dawn of Christianity the opportunist and persecutor, the tyrant and philospher have sought but in vain a weak spot in her armor. To day, according to writers who owe her no allegiance. never was she better equipped to illumine the intellect and to save society. W. H. Mallock showed, several years ago, in the Nineteenth Century of London, "that if the Christian religion holds its own at all in the face of secular knowledge it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism. that will survive in the intellectual

contest."

The criticism of the last century has neither impaired her vitality nor destroyed her doctrine, but it has stripped many without the fold of all belief in religion and sent them into the barren lands filled with the clamor of warring divines and of charlatans who proclaim the merits of their brand of doctrine. Whatever the future may bring forth the Church faces it with equanimity and with confidence in her ultimate triumph. With her hierarchy well equipped, with an illustrious Pontiff who seeks to bring mankind to Christ by supernatural means, and with divinely made unity, she is capable for all demands, to answer the ever-recurring question "What is Truth?" to enlighten, console and guide. She knows that however low the world may sink in degradation there is a point beyond which the , gates of hell " will not prevail, but exhorts us to live in the present. "Say not, what thinkest thou, is the cause that former times are better than grace and faith. Faith is an act of in this diocese has always been on

THE PESSIMISM OF TO-DAY

The pessimism which finds life without ideals and motives insufferably monotonous is ever declaiming against the Church as the enemy of progress. The protest is made sometimes in minor tones, and at others with the Schopenhauer school, in the full notes of an irridescent rhetoric. But they who can read have at hand proof and to spare that the Church has neither checked social progress nor retarded mental development. When it exerted vast influence in every department of human activity; when in the thirteenth century - a pre-eminently Christian age-there was one common creed, one ritual, one worship, one sacred language, it laid its hands in benediction on everything that could redound to the glory of humanity. This was an age of freedom, the era of rich, free, self-governing municipalities. It was a period of epoch-making, artistic work. Burghers and kings ennobled it with deeds of loyalty and self-sacrifice. To those who think that progress is proved only by factories, and by the noise of machinery, we may in the words of Frederic Harrison say that "it was the thirteenth century that saw the great development of the manufacturing and trading cities north of the Alps. By the end of the thirteenth century we meet with the great wool cities of East England, the ports of the South and the West, the great river cities of France along the Loire, the Rhone, the Seine, the rich, laborious, artistic cities and crowded cities of Flanders, the cities of the Danube, the Elbe and the Baltic. Macaulay, also, in his "Essay on Machiavelli," speaks of Italian ships on every sea, of Italian factories on every shore, of the tables of

WHAT THE CHURCH TEACHES The Church, however, offers no

Italian money changers in every city.

passport to worldly eminence. But her teaching, as to the importance of the spiritual issues of life, is not opposed to the fullest development of man during his brief day on earth. Witness the energy and enthusiasm of many of her household. Her mission is to proclaim that enterprise, however hazardous and conquests however glorious, in the realms of commerce and art, are in themselves of no real value unless by right intention they are directed to our spiritual life. The intention marks the deed for good or evil. And so all human actions may receive a character of goodness from the right trine cannot interfere with social progress. On the contrary it makes for joyousness of work and results | by councils, and on certain in that are as inimitable so far as the individual is concerned as the eter. nal hills. Let us remember that the Church is a spiritual organization founded for a supernatural end-to guide men to eternal happiness. But she has neither discouraged human efforts nor undervalued human interests.

NONSENSICAL

Some time ago we heard a discourse on what was termed "undogmatic Christianity."

A dogma is a truth formulated in accurate terms. The axioms of geometry are dogmas. Science has its dogmas. When a tenet of the Christian religion is defined and declared by authority, it is called a Christian dogma. If we pose as undogmatic Christians we profess that Christianity has no truths to teach and no authority to define them. But this Christianity would not be the Christianity of Christ. For His Christianity was a dogmatic religion, teaching truth and condemning error. Hence undogmatic Christianity is a contradiction in terms, a caricature, a mani festation of emotionalism. It can cajole but the ignorant or those who are willing to be deceived. It is ample robe of Christian charity used unctuously by some "broad-covering all the attempts of faith to minded" divines for diver reasons, such as to coax the unwary into their organizations or to achieve notoriety. These leaders ought to is to come. know that we cannot have supernatural virtue without dogmatic religion. These virtues arise from

truth we may rely upon. They ought to know also that every branch of Protestantism is cut off from the Church, a sect, and cannot, without self-stultification, talk about preaching a non-sectarian religion

THE TWO PARTIES

In an essay on St. Francis of Assissi, Chesterton says: "The two great parties in human affairs are only the party which sees life black against white and the party which sees it white against black, the party which macerates and blackens itself with sacrifice because the background is full of the blaze of an universal mercy, and the party which crowns itself with flowers and lights itself with bridal torches because it stands against a black curtain of incalculable night.

THE BLESSED SEASON

This is the time of year when the various charities of the parish are supposed to be in active and excellent condition. To continue this good work, to broaden it, there is need of co-operation of all Catholics. We are all members of the same family. No one can be a thorough Catholic, with a zeal for souls, and ready to make sacrifices in the cause of the Great Shepherd of Souls. To wrap oneself up in money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of poverty, is to be a poor and a contemptible Catholic. Knowing what great work there is to be done and what crying need there is of such work, we are un-

itual welfare of the needy. BISHOP FOLEY'S FINE

WORD

worthy of our name if we do not

throw ourselves into every project

that concerns the temporal and spir

"My residence in Detroit has made me a witness to that fraternal tie which links the Protestant Christian with the Catholic Christian. This spirit has had a steady growth in the years I have lived here."- Bishop

Thus after eighty years of life, fifty years in the priesthood, and twenty-five years in his bishopric, the Right Rev. John S. Foley speaks this fine word, not of tolerance-for "toler ance" belongs to a darker twilight time—but of brotherhood. Nay a word of more than brotherhood-a word of fellow-discipleship in the verities of religious faith. The Roman Catholic Bishop of Detroit makes the name of Christian to cover the two great branches of the faith, and this is possible only where a mellow, tested Christian charity inspires

Protestant Christians and Catholic Christians are separated on ecclesiastical lines on doctrines promulgated pertaining to the visible organiza-tion of the Church; but when their thought is raised above these temporal aspects of Christianity we find them believing in the same God, in the same Christ, in practically the scriptures, and in the same method of redemption. The virtues each holds aloft for the emulation of the people are the same—to do justly to love mercy, and to walk humbly before the encompassing mystery of God and eternity. And in these higher, deeper matters there is Christian unity which ought to be, and is, far more vital than mere Christian

uniformity could be. Bishop Foley's rule over the dioces of Detroit has done much to elevate this vital conception of religion as a life, whose central characteristics are faith, hope and charity. When he came here, it was a day when sectional prejudice ran higher than it does now, and nothing is more calculated gan the "Kyrie."

The destroy the true course of the reWithin the chancel railing, on a to destroy the true course of the religious life than is religious preju-dice. Indeed, the terms "religious seated His Eminence Cardinal prejudice" are mutually destructive either the prejudice destroys the religion, or the religion destroys the Bishop of prejudice; and it is one of the most hopeful signs of the times that religion, having more vitality than hatred of those of other folds, is destroying the prejudice. We have lived to learn that the man who is always fighting about religion, has not much. If he had, he wouldn't be fighting. He would find the wide and relate man to his Maker and to those eternal laws wherein are wrapped his happiness and his worth, in the life which now is and in that which

At this time it is peculiarly fitting that representatives of all the churches should convey congratulations to an old man whose influence

they are now? for this manner of question is foolish."

the intellect and implies a belief in this side of peace. John Samuel Foley is respected and loved for more than the ecclesiastical office he holds. He is admired as a public influence on the side of morality, of fraternity, and enlightenment. His own nature made a poor soil for raising crops of prejudice in. Always sturdily advocative of the faith of his fathers, he has nevertheless been able to respect the quality of the faith of others who in turn were following the faith of their fathers. How else could he have spoken of his non Catholic fellow-citizens as Protestant Christians? The finest flower of a life spent in the service of religion is a wide and sympathetic understanding of other ives searching the certainties of religion in other churchly channels, lighted by the same revelation, and inspired by the same spirit.

For there are diversities of opera tion, but one spirit." Paul may plant and Apollos may water, but it. is God that giveth the increase Creeds may not be destination after all, but guide posts on the way. New light is ever breaking on the seeking oul of man-not different light, but ampler. But he who in his own seeking and service has learned to enter into the secret of another's seeking and service, has had the revelation of the essential unity of all souls in the bonds of one need and one faith that the need has been

Bishop Foley's twilight years are rich in evidences of the fruits of his labor in the esteem of his fellow-citizens without respect of formal creed It is a good reward to have earned It is among the things that live May his remaining days be bright with these testimonials, and bright they will be, for he travels not toward the night, but toward the per fect day.—Detroit Journal.

PRESIDENT AT MASS

PEACE THE KEYNOTE OF IM PAN-AMERICAN PRESSIVE CELEBRATION

With President Wilson, members of his Cabinet. Justices of the Supreme from all the Latin American nations Senators, members of Congress, gen erals, admirals, the heads of the de partments of the national capital and cclesiastical dignitaries among the afteen hundred worshipers presen the annual Pan-American Thanksgiving celebration took place to day in St. Patrick's Church with that grandeur and impressive dignity which for centuries has character ized the functions of the Catholic Church. Appropriately, the service was preceded by the playing of the "Star Spangled Banner," at the com-mencement of which the clergy left the rectory and solemnly filed down the grand aisle of the church.

Inside the edifice was decorated with a magnificence befitting the oc-casion, the flags of the various South and central American Republics be ing suspended from the massive granite pillars, an American flag partly covering each of these em blems, as if shielding them from harm and aggression and symboliz ing in a manner the Monroe Doctrine. The high white marble altar was banked and surrounded with palms, ferns and yellow chrysanthemums and flooded with light from hundreds

Each pew reserved for the Ambassadors and Ministers was decorated with the flag of his country, and that for the President with the Stars and When President Wilson en-Stripes. tered the church he was escorted by the Right Rev. Mgr. William T. Rus sell rector of St. Patrick's, and accom panied by Secretary Tumulty and Dr Grayson. The church was crowded to its doors, while hundreds lined the sidewalks on the outside.

As the celebrant of the Divine Sacrifice, the Rev. Joseph Cassidy (rector Stephen's Church, Washington) attended by Rev. Charles M. Bart (pastor of St. Teresa's Church, Ana-costia) as deacon and Rev. John M. McNamara (of St. Patrick's Church) as sub deacon, robed in vestments of gold, approached the altar the first choir intoned the Introit. Then the second choir of two hundred voices, accompanied by a full orchestra, be-

Gibbons, while opposite him was the Right Rev. Charles Warren Currier, Matanzas, Cuba, preacher of the occasion.

WAR THE NATURAL ENEMY OF ORDER In his powerful discourse Bishop Currier contrasted the blessing of peace and the horrors of war, decrying the latter as "the natural enemy of order, and therefore of that which is good and true."

"There are those," said the right reverend preacher, "who regard war as a necessary evil, as the pruning knife the surgeon's scalpel, the purifying storm. They tell us that it has been a great factor in the work of civilization; that it has removed noxions elements from society by overthrowing despotism, promoting liberty and freeing the people from the yoke of tyranny. They point to the United States and to the Spanish

have come to man through the in strumentality of war, we neverthethis terrible remedy, if remedy it be, to the family.

'War is the natural enemy of or der, and therefore of that which is good, beautiful and true.

"It impedes the pursuit of knowledge by taking away from nations that tranquility of mind so necessary for this object, and by the ruthless destruction of the instruments of knowledge, such as educational stitutions and libraries. It is the enemy of the beautiful. If there is any beauty in war, it is accidental, hollow and fictitious, for in reality war in itself is the deadly enemy of the fine arts by its wanton destruction of the costliest monuments. If there is beauty in war; it is the transcendal beauty that exists in the greatest of evils, even in death, a that rises above a surface beneath which lie horrors inexpres-

"To form an acquaintance with those horrors, pass beyond the glitter of the moment, the martial music the brilliant uniforms, the flying banners. Contemplate the sickening sight of the battlefield with its carnage, its blood, its grim death, its misery, upon which only vultures Think of the homes made desolate, of hearts that are bleeding, of wounds that will never be healed. Tell me, after this, can you still love Shall we not rather say to the brave men and women who strive to impede it. 'Continue on the path you have chosen: the blessing of heaven will attend your efforts and the Christ of the Andes shall be no empty symbol?"

To the rulers of the world, if I might lift up my little voice, I would say beware, for the responsibility of what you do will rest heavily upon you at the end; and to you in this audience of the United States, who, in spite of criticism and of opposition have set your faces against war, would say from my heart: God speed

At the end of the Mass the "Prayer for Authorities" was read, and the "Pan American March," composed for the occasion, was then played This march is made up of strains from the national airs of all the republics.

CARDINAL AMONG SPEAKERS AT LUNCHEON

After the services Mgr. Russell en tertained the distinguished repre sentatives at a luncheon, where toasts were drunk to President Wil son, Secretary Bryan, Ambassador de Gama, of Brazil, and others and appropriate responses made.

Mgr. Russell in toasting Secretary

Bryan said: When we see the representatives

of one hundred and sixty seven million people join together here in said about the "two Irelands." prayer, and afterward in amiable, Orange opponents of Home cheerful communion around this table, may we not rightly hope for will warrant a truer and broader significance to Thanksgiving Day?" Cardinal Gibbons, in responding to the toast of the President, said in | Sir Roger Casement said they were "If our country is to be the light

of the other nations in the advanceour army (with all due respect to the Secretary of War), but in right principles. The principles that actuate us in our relations with one another should actuate us in our relations with other States. Every thinking citizen must indorse the action of the President and of his able Secretary of State when they maintain that as far as is compatible with the nation's dignity they will adjust all difficulties in the Cabinet, and not on the battlefield.

REPLIES TO CRITICS

"Critics have taken exception to this celebration on account of its quasi-official nature, expressing the belief that we aim at union of Church and State. An old Scotchman said to another: 'Sandy, Sandy, hon-esty is the best policy. I know be-cause I have tried both.' The cause I have Church has tried both union of Church and State, and she knows the results of both." Mr. Bryan said: "We must thank

the Bishop for giving us the most beautiful symbol ever suggested, or that ever could be suggested, of peace the statue of the Prince of Peace. The President's heart was with

them there at the table where they were gathered together, and his sympathy was with their efforts to make closer the friendship between the American republics, said Mr. Bryan, and he pledged his influence toward settling amicably all disputes.-Philadelphia Catholic Standard and Times.

AMERICAN UNION LABOR

"Labor unions sometimes make nistakes," says the Catholic Herald. Their members sometimes disgrace their associations, which is true of the membership in all human organizations, but fundamentally the members are reasonable and sound econ American Republics as object-lessons. follow it is because, like the McNam. months.

Admitting that certain good results aras and others of their ilk, they lend an ear to the siren of Socialism with its offspring, anarchy and sabotage. In short, when labor adopts the ban-ner of 'No God, no Master,' it becomas a menace to society, because it knows no law in that case but the passions and interests of its leaders. may God long postpone the day when American labor will march under the banner of Socialism."

NO CATHOLICS

At a recent large meeting in the town of Ballymoney, Co. Antrim, the rule was, "No Catholic Admitted." And it was a Home Rule meeting. Strange, one would think, but there was a good purpose in the exclusion. The enemies of Home Rule claim that they have all, or mostly all, the Protestants with them, and more especially the Protestants of the North-east corner. County Antrim is in this now famous corner, and it occurred to the patriotic Protestant Home Rulers there, of whom the number is considerable, that they would assert themselves as such and put themselves on public record as in sympathy and accord with the majority of their fellow-countrymen in support of the great Irish National

So the Antrim Protestant patriots called and held their meeting, and they excluded Catholics, with the object of barring the Carson faction from being able to describe it as a "Papist" or A. O. H. demonstration. It was nothing of the kind. It was Protestant to a man, and in the attendance list it is gratifying to see the names of Protestant clergymen. part of China, with the special privi-Manifestly Protestant patriotism is still a record in spirit and deed in Antrim, as it was in the "dark and evil days" of '98. What it is now is well shown in the resolutions at Ballymoney

"That this meeting of Protestant inhabitants of Ballymoney and district protests against the claim of Sir Edward Carson and the self-constituted Provisional Government of Ulster to represent the Protestant community of Northeast Ulster in ths policy they have announced of lawless resistance to the will of the Parliament of Great Britain and Ireland." And further: "That this meeting disputes the narrow claim that differences of creed necessarily separate Irish men and women into hostile camps, and calls upon his Majesty's Government to pursue the policy of bringing all Irishmen together in one common field of national effort."

In support of these resolutions, Sir Roger Casement made an eloquent speech, the spirit of which, and of all the speakers, and of the whole meetwas well expressed in what he Orange opponents of Home Rule claim that there are "two Irelands, which cannot be united and must some results in peace, results that ever stand apart in two hostile camps and any project for uniting these two Irelands must be resisted by one of them by force," as to which claim tention and to oppose to that unnatural and unChristian claim the

good Irishmen of the four North east counties are resolved to have it as well as the brotherhood of the twenty eight other counties. No two Ire lands.—Freeman's Journal.

CONVERSIONS IN

The movement of conversions in

ENGLAND

England to the Catholic Church is admirably illustrated in the following paragraph from the Catholic Universe (London:) "It is only a Universe (London:) little over three years ago since the Brighton emeute brought seven or eight high Anglican vicars and curates and over two hundred of their people into communion with Catho-lic Unity. Ever since, clergymen, laymen and laywomen have been submitting to the Church in increasing numbers all over the country, but dropping in, as it were, singly and unnoticed. Then, in March last, mous, has come forward and placed came the great and remarkable manisfestation of God's grace at Caldey and St. Bride's Abbeys, which brought great splendor. St. Joseph's chapel upwards of seventy chosen souls is also being completed in vari-into the Ship of Peter. As might colored marbles. Above the altar have been anticipated, the spots of consecrated ground where abide with a relief of the saint. The work these neophytes, who have proved in | will cost \$13,000. their own persons the truth of the words of St. Paul and Barnabas, article announcing the discovery of that through many tribulations we number of documents which go to must enter into the Kingdom of God,' are acting as spiritual magnets to many scores of distressed Anglicans. Close upon a hundred of these statement have been found in the pilgrims to the Welsh island have archives of the Jesuits at Rome. already found the gift of Faith, and letters are pouring into Caldey from have been brought to light, is a third clergymen in high positions in the Church of England whose bitter cry may be expressed in the words: 'We cannot long remain as we are. in which the King expresses to him Pray for us.' Seven ex-Anglican his wish to become a Catholic and ministers have been received into congratulates himself on the fact omically and morally. When they do stray from the path they should the Church during the past few

CATHOLIC NOTES

1835

For the first ticket issued for the Paulist Festival in Chicago, Chauncey Olcott paid the sum of \$1,000.

The insurance expert statistician, B. Phelps, has found that the highest birth-rate in the United States is among Catholics.

Mary Stuart's chapel at Roscoff, on the coast of Finistere, has been pur chased by France. She landed there in 1548 to marry the Dauphin.

Of the 70,000 Catholics in Japan to-day, 40,000 are descendants of the primitive Christians, converted by St. Francis Xavier and his aids Many of them have the blood of mar tyrs in their veins.

A keen judge of political affairs in Italy declares one reason for the defeat of so many unworthy candidates for parliament at the recent elections is the blameless life of the Italian clergy.

In the diocese of Dijon, France, is an organization named "The Silent League." This league inculates and practices decent silence in churches, at funerals and at the tomb, and everywhere where there should be

observed reverence and silence. The late Cardinal Primate of Spain left his library to the Franciscans, his religious brothers and "everything else" to the poor. At his obsequies, Auxiliary Bishop of Toledo placed his own pectoral cross on the breast of the dead Cardinal.

The first, and as yet the only Chinaman to be raised to the episcopacy, was Gregory Lapez, born in 1619. Pope Clement X., in 1685, made him Bishop of the northern lege of choosing his own successor.

While the organization called the Catholic party in Mexico has steadily supported President Huerta one of the ablest officers opposed to him is a Catholic. General Gonzales, who recently captured the capital city, Victoria, after the "bloodest battle of the revolution," is a Catholic and attended the Sacred Heart College, Denver, Colorado, for several years.

The late General Sir Martin Dillon, G. C. B., of the British Army, served with distinction in India, China and Abyssinia. Always a sterfaith. Sir Martin received his first commission as ensign in the Ninety-eighth Regiment seventy years ago in his eighteenth year and his first experience of war was in the Punjab campaign of 1848-1849.

About ten years ago the Rev. Ernest Rich Grimes, member of the Anglican Cowley Fathers and preentor of their church at Cowley St. John, Oxford, became a Catholic. Shortly after his ordination, seven years ago, his Bishop sent him to the little Leicestershire town of Earl Shilton, to found a mission. At that time there were but half a dozen Catholics there to day the mission numbers 300 souls, all converts of Father

Grimes. The late Adolphus Busch, million aire brewer of St. Louis, who left several thousand dollars to Catholic "to protest against that con- charities, was a Catholic in his younger days, as was his wife, says an exchange. They were married ment of civilization, our strength bond of brotherhood that should bind in Holy Trinity church, St. Louis, more than half a century ago. They That bond is Home Rule, and the paid dearly for their wealth in the years, we understand, Mr. Busch has contributed \$5,000 a year to the Good Shepherd home in St. Louis.

Rev. H. La Coste, O. M. I., early in November warned the Catholic young men of Saskatoon, in Western Can ada, against joining the Y. M. C. A. His words were heeded with admirable results. The young Catholics are canceling their membership in the association and the Catholic Young Men's Club of the city has unanimously decided that a well equipped gymnasium is a necessity for the club. Committees have been appointed to ascertain the cost of

new quarters and equipment. The latest gift to this noble edifice is the chapel of St. Paul. This chape held a special appeal to converts and many donations had been received from converts for its adornment, but the collection was slow. Now a mous, has come forward and placed in the Cardinal's hands sufficient funds to complete the work with will be a triptych in gilded bronze

Unita Cattolia publishes a lengthy prove that King Charles II. of Eng land had a Jesuit son. Three auth entic documents in support of this statement have been found in the Another document, which is said to letter from King Charles dated August 3, 1668, and addressed to Father Oliva, general of the Jesuits. that his son, James de la Cloche, has entered the Company of Jesus.

PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XXXVIII

MULKAPORE RACES

Whether it was my persistent determination to remain a dowerless bride, or the very discernible loss of my good looks and my good spirits, cannot tell, but certain it is that noted a gradual but still perceptible change in Major Percival. Perhaps he thought that now, when the very day was named, and my future was in his hands altogether, there was no longer any necessity for various petits sions to which he had accustomed me; he ceased to be continually at my beck and call, and favored Mrs. St. Ubes with a good deal of his society. For this I sincerely believe that I was, in a measure, to blame. At first he sought her company in order to pique me, and en joy, as he doubtless imagined, the agreeable position of being a bone of contention between two pretty gay elderly butterfly that he was. women. He would have liked to have seen his placid, grave fiancee a little disturbed by the demon jealousy. Mrs. St. Ubes always received with effusion, and witnessed his departure with despair. I did neither the one nor the other. She told him anecdotes, and strained every nerve to amuse him; I did what was in my power to be a pleasant companion, but I had completely lost my spirits, and my fascinations ort of those that Mrs. St. Ubes could bring into play. He liked her society; it gave a flavor to his day. In short, I was the lamb, was the mint sauce; and he divided his attention very agreeably between us both. She was not slow to take opportunity at the flood, and made the most of the hours my fiance spent with her in depreciating me in every possible way (of course, not openly), but under the veil of pointopenly), but under the ven of positions and delicate innuen-blank questions and delicate from He generally returned from their tete a-tete in a captious frame of mind, inclined to make unreason able demands and snappy speeches. Mrs. St. Ubes had never forgiven me for "hooking him," as she elegantly expressed it. He had been her own special property, her best and most presentable "bow-wow," till I had come upon the scene and carried him If she saw any prospect of turn ing the tables on me, she was the last woman in the world to lose it. From what I have since heard, she insidiously implanted a firm conviction in his breast that I did not half appreciate the elevated position in store for me. She inferred that he was throwing himself away, and thereby breaking the hearts of his thereby breaking the hearts most devoted friends, herself most notably. The races, the great yearly event at Mulkapore, was shortly coming off, and Major Percival stayed on in order to attend them. He intended, contrary to his first arrangement, to remain at Mulkapore until he was married. Meanwhile, his marked attention to Mrs. St Ubes was the theme of every tongue. But, of course, our ears were the last to hear of it. However, one day Mrs. Gower considered it her duty to come and speak to auntie-in quite a friendly spirit, of course—and put her on he guard against the most dangerous woman, Mrs. Stubbs.

She is getting herself most fear fully talked about, my dear Mrs Neville; and she makes no secret of her admiration for Major P.'

Bending toward auntie, and speak ing with a mysterious hiss, she said Do you know that he tiffins with her three times a week, and every night, after leav-ing here, he finishes the evening in her society, sitting in the veranda and smoking cigarettes till all hours?

But Mrs. St. Ubes is an old faltered auntie, casting wildly about for any excuse.

"So much the worse," retorted Mrs. Gower, in a highly acidulated Keep your eyes open, my ly. You don't know the dear lady. You don't know the woman you have to cope with; and as to Major Percival, he is a weakminded fool. You had better just give him a gentle hint that this kind

I could see that auntie was uneasy and uncle at boiling point; I myself was by far the most unconcerned of the family. I was fated to marry Major Percival. Nothing could save me; and perhaps marriage would be anacea for all my woes, or act as a draught of Lethe to my too reten tive memory. Once married, I would begin a new life. Loveless, no doubt; still full of new interest and duties. I would be carried away to other scenes and other friends, and surely, once married, I could no think of Maurice Beresford I actually believed that there was some virtue in the ceremony that would expunge him forever from my eart and thoughts.

I flatter myself that our races a Mulkapore were the Ascot of India. Where was there such another meet ing so rich in stakes, so widely, so The races universally attended? last five days, taking place on alter nate ones, so they spread over nearly a whole fortnight; on by-days we had long morning rides, breakfastparties at the minister's palace in the city, or hunting with chetahs, and a dejeuner at his palace in the country; he gave lunches, banquets, and entertainments of various kinds with his more than princely hospi-We had also dances and dinners at the Residency; ladies' din

neighborhood of the stand; and altogether the time of the races was the very zenith of our Mulkapore season. At 3 o'clock every other afternoon the stand was crowded, and let me tell you that we could muster a goodly show of pretty frocks and pretty faces. The upper part was devoted to the prince and his court and certain of the notable Europeans; a few steps lower came the most expensive seats, and every flight you came down you became cheaper The stand was built of stone, and was a fine new structure with imposing flights of shallow stone stairs

going down either side, and from which you entered the various tiers The first two days' racing was not especially eventful, and anyway the races had but little interest for me, as I sat beside Mrs. Vane at a front corner of the upper tier, mechanically criticising horses, jockeys, and people's dress. My intended having driven me down to the course at the utmost peril of my life, pro cured me a chair, and handed me correct card, considered his duty ac complished, and proceeded to sport from flower to flower like the He was generally "settled" down beside Mrs. St. Ubes, who sat in a line with me, in a commanding position in the middle of the front row. I could easily observe her pathetic interested looks, her upturned eyes. and the honeyed sweetness of smile; the assiduous attentions of my betrothed were not lost upon me either; he held her gloves, glasses, marked her card, sustained her un brella, and cloaked and uncloaked

her with solicitous devotion.

"Look here," she said to me exultantly the previous day, "I have won eighteen dozen pairs of long buttoned gloxes and four gold bangles—I declare I shall have to set up a shop. I can let you have some of them half-price, for I never could wear them all; only by the way, I forgot your hand is a good deal big ger than my little paw," patting it complacently. "Five dozen pairs from Major Percival, and two gold bangles. Was it not reckless of him -and he an engaged man? I told him," tapping him playfully with her "that he had no business to bet with me, that you would give him such a scolding but he would not be You won't be very cross advised. with him dear, will you?" looking at me, pleadingly. "You won't be me, pleadingly. be angry?"
"Of course not—why should I?

asked, bluntly.
"That's all right, then," she replied, with a gracious nod, as she turned away and passed down to her carriage on Major Percival's arm. I gazed after her as she floated down stairs, whispering and smiling, and looking up into his face. Certainly she was a very pretty woman, and looked in the best of health and spirits; a pale-blue silk costume fitting her like a glove, with bonnet, fan, parasol, and shoes to corresbecame her admirably. Her color, eyes, and expression ened the triumphant conviction that she was the prettiest woman on the stand that day; and very likely she was quite right. I, in a simple Indian muslin and white plush hat, could not compete with her brilliant toilet, nor could my pale cheeks and sunken eves compare to her radiant good looks. I was not surprised to hear two ladies in the crowd behind me whisper, "Is that the beauty— the lovely Miss Neville?" Evidently an assent was given. "Oh, my! " Is that the beauty-Why, she is not a bit good looking What rubbish people talk about her she is like a ghost !"

It was somewhat difficult to arouse my jealousy, as Mrs. St. Ubes was provoked to find : but Major Percival was of a much more inflammable description, as you shall hear. The big day, as the most important events come off then, notably the Arab Derby," a much coveted prize. Mrs Vane had descended to a lower tier to see some friends, and many people had flocked down to promenade to drink tea, or to put in tickets in the

I did not want any tea, I did no want to take any tickets, nor to go and have a chat with the Browns "Won't you make an exception in from Cheetapore; no, I only wanted of thing won't do for an engaged to be left alone, so I stayed behind, sitting in solitary state at the end or angle of the stand, my head resting on my hand, gazing with a vacant eye on the dense throng below-the crowds of gay native spectators lining the course, the accomplished na tive riders; who were urging their horses into upright bounds into the air, and commanding the admiration of the populace; at the plain, and the palms beyond, and the far away, peaceful-looking blue hills.

About thirty or forty people still remained in our part of the stand, scattered about in groups of twos and threes-chiefly twos. Neares to me sat Mrs. St. Ubes, gorgeous in gold satin, and a ruby with steel buttons. She was leaning back in her chair, slowly eating an ice, while Major Percival held her gloves and fan. To do Major Percival justice, I had also been offered an ice, and every refreshment that the establishment afforded, but I had declined them all. I hated ices, l

hated races, I hated everything. What is the sense-which we all possess-that tells us, even though our face be turned in an opposite direction, that another person's eyes are regarding us long and steadily I became aware of the fact, as I sat with my face bent on the distant horizon, and, turning half round, I beheld- Maurice! Maurice, standing above me, on the steps leading into first round, neither first nor last. I ners at the different camps in the the stewards' stand, and looking

down on me with an air of grave. critical scrutiny. I sat as if galvan-ized, staring at him with the blank-est and most bewildering astonish-ment. Was it Maurice, or some one who was very like him? He was in complete racing garb; he wore an orange cap, a light gray overcoat which was open in front and re vealed breeches, boots, and a blue satin jacket, and carried a heavy whip in his hand. Of course it was Maurice; who else could it be? my common sense demanded. I at once became ruddier, oh, far ruddier than the traditional cherry, and ventured a distant deprecating little bow, which he acknowledged by formally removing his jockey cap. He looked graver than usual, but otherwise his appearance was by no means as al-tered and emaciated as I had been led to expect. Our mutual recognition accomplished, his eye was suddenly arrested by Mrs. St. Ubes and her cavalier. I could see a certain amount of surprise-unwelcome surprise-overshadow his face. He gazed at them with a mixture of puzzled amazement and dislike-yes, certainly dislike—and then bestowed one last glance on me. He seemed o stand above me, a kind of judgea sort of avenging fate-as with one ook of pure and unadulterated compassion he turned away and sprang

down the steps.

Maurice's pity! This was hard to bear, the very last drop in my over-

flowing cup.
I had hardly realized that I had seen him, had barely collected my cattered ideas, when Mrs. Vane and all our party returned to their places. all excitement and eagerness anent the forthcoming great race. she slipped into her seat beside me she whispered, breathlestly,

'Guess whom I have seen and spoken to?

'I know," I faltered, with averted face. You don't mean to say that he

came up and spoke to you?" she gasped, incredulously.
"No, no," I answered, "he only

stood at the top of the steps and looked down. "Ah, well, I came face to face with him on the stairs. I never got such and General Ross arrived last night

a start in my life; he told me that he and are staying out in the artillery camp. The general is a great racing nan, and wants to have a shot at the 'Arab Derby,' and has brought up a horse called Paladin. But they are going back by the early train to-morrow. He asked where he was likely to see your uncle. I told him on the stewards' stand, and I suppose that is what brought him up here.'

"The horses are coming out," said Major Percival, lounging over, card in hand. "What is your fancy, Mrs. Vane? there are eleven starters; quite a big field. Which will you ake, odd or even? Tamerlane and Star of India are the favorites."
"Well, I'll take the odds," replied

Mrs. Vane, ticking off her six horses on her card. "I hope Paladin will win. He is the only one I'm interested in.

Oh-eh," referring to his own. General Ross's horse! who is rid ing him? There he is coming past the stand now - blue and orange colors.'

"That's Beresford, his A. D. C. put in a man who was standing behind. "Rather a convenient sort of A. D. C. for a racing man. Beresford's a rattling good rider, and I should not be one bit surprised if he pulled off the race, although Paladin is carrying nine stone seven, rather top weight. He won the Bedouin Stakes at Cheetapore. Still, I fancy him more than Mooltan at eight stone five."

Your Beresford, I presume," said Parcival hend whispering in a smothered tone.

I think the look I bestowed on my betrothed frightened him, for h added in a half apologetic tone, and with a kind of society smile.

Never mind; I was only joking. paris mutuel for the grand race of the day.

Never initia; I was only joking Are you inclined to have a bet on the race?" No, thank you. I never bet,

this case, and back Paladin?" he

added, with a sneer. " Of course she will," put in Mrs. St. Ubes, as she joined us. "What can you be thinking of? — your cousin's mount! — you must back him in this, and also in the hurdle

race : he is riding Tom Fool.' Thus driven to bay, I made a stand. " As you are so very anxious that should bet on this horse I will, but not in gloves, Major Percival—gloves are too common; let us make the wager worthy of the horse and its

Here Major Percival became positively purple, but a worm will turn "I will stake my big ruby ring that uncle got from Mandalay against your diamond solitaire stud."

Now the diamond solitaire was the apple of his eye. There was no time for higgling or haggling, the horses were already at the post, so all he could say was: "Very well; whoever wins, it will still be in the family."

"Do not be so sure of that," I answered; "if the stud becomes mine I dare say I shall find an owner for it." So saying, I turned and gave my whole attention to the race. The course was a long oval, and every inch of it was visible from the stand. The distance to be run was three miles, and the horses had to pass us twice. I kept my eyes levelled on the bay with the blue colors, and he was in a good middle position in the glanced involuntarily at the surround-

ing spectators. What faces I beheld—strained eagerness, agonized disappointment, breathless expectation. Coming into the straight the second round they were only three in the race, a chestnut, a gray, and a bay. The bay was Paladin. As they commenced the descent Paladin quitted the society of his companions; and although they followed up in hot pursuit he shook them off with apparent ease, and won the much-coveted "Arab Derby" by three

lengths, and the solitaire was mine There was an immense amount of excitement and cheering, and General Ross's face was a picture as he led his winner into the paddock. I fancied that Maurice cast one hurried glance at our part of the stand-it may have been fancy-but, if so, he must have been edified to have seen my future lord and I standing and looking down on the general en-thusiasm side by side. He rode again that day, in the hurdle race, and won it by sheer riding, just get ting Tom Fool's nose first past the post. Thus he made himself a person

of some consequence and interest among the spectators on the stand; and I happened to hear a conversa-tion about him, carried on by the people who occupied chairs directly behind ours—two gentlemen, from an up-country station, slight acquaint nces of ours.

That fellow Beresford is worth his weight in gold to old Ross; and I hear he bought both horses in the lotteries. Tom Fool went for noth ing.

On account of his riding you mean. Yes, I believe he selected him partly with a view to this sort of thing," indicating the course before "but Beresford is a smart officer too.'

Ah! and he is going to be his son in law into the bargain. Beresford has money," significantly.
"Oh! I don't think there is

truth in that. He is not a marrying man; and as to his money, I fancy it is derived from Irish rents, and he has more gold on his uniform than

'He may not have been a marry ing man some time ago; but let me tell you, my dear sir, that there is a great deal in propinquity; and Beresford has not been living in the house with Miss Ross this last six months for nothing. She's an uncommon fine girl, I can tell you."

"Ah, replied the other, irritably.

I hate fine girls; they are another word for fat girls."
"Nothing of the kind," returned

his companion, argumentatively. "A tall, well made girl—"

doubt the discussion was pursued for the next hour, but at this juncture auntie came and swept us all away; and I went home with a eart and what is called a nervous" headache.

Much against my will I went to the Residency ball that night, looking truly like a ghost. The lilies in my enormous bouquet—Major Percival's gift-were not whiter than my face. I pleaded fatigue as an immunity from dancing, and sat out dance after dance with my intended, who had suddenly become both exacting and suspicious, and refused to let me for a single instant out of his sight Indeed, he preferred my society for once to that of Mrs. St. Ubes, and spent the entire evening sitting beside me, promenading with me, danc ing square dances with me, administering ices and tea; and I-I was watching the door, half in a frenzy of fear, half in an agony of anxious expectation. I might have spared my self all anxiety-he never came.

TO BE CONTINUED

HIS CATHOLIC WIFE

"Thank you for coming, Father," said the proprietor of the hotel. this an agreeable surprise, or was it is a stubborn case. The girl will not a previous arrangement?"

be married except by a priest and the man having persuaded her to come here for the purpose, can get no farther with all his persuasion. My wife has been with them since they arrived."

'Where are they?" said I gravely. I was shown into a quiet parlor where the mistress of the hotel sat with the young man and woman.

The young man was talking earn-estly to the girl, who was quite young

and pretty. She rose respectfully and advanced to meet me.

"You are very good to come here, Father," she said, with the ease of one used to meeting strangers.

'But my dear young woman," said "don't you know this is a very strange affair for you? Are you not aware that a matter like this not only requires the consent of your parents but a certain respectable publicity?'
"Father, I know all about it. I

is certainly a runaway match, as the world will call it, but there is no help for it. I have thought it all over and there is no other way out. can't be married at home, for if we were to live a hundred years my family will never consent, and I will marry no one but Arthur. I shall never give up my faith, and shall bring him to it some day; and as for the rest, we can both work, for we are young and strong."

The young man spoke for the first

"All this is true, sir. I will do all I can to be a good husband and never interfere with Annie's religion. I have no faith, but my faith in her. She consented to marry me if I got a priest, and my friend here and his wife have helped me, as you see, in bringing you here. He seems to know you well."

Yes, he is an old friend and hap pened to know I was around. I am aware it would be hard to adjust the matter now in the young lady's par-

ish. She cannot go home. She might be compromised if she stays Can you wait an hour or two? I will go to see the Bishop myself. It is only a short distance from here.

I will return." The girl answered: "Thank you from my heart, Father. Certainly we will wait. Arthur has the license in his pocket, and we are both of age. I am aware a dispensation is required. You know (smiling) I have

relatives priests!"
"I know all about you," said I. 'And I know when a woman will, she will, and that's an end on't, and of two evils we must choose the lesser." So saying I left.

In two hours I returned. The pro prietor and his wife were still with the young couple.

"I will marry you now," said I.

The simple ceremony was soon over and I gave the bride and groom some serious and strong advice. The proprietor of the hotel and I had a little talk. He promised to have the marriage in the morning papers. The young couple departed to a distant city, where they were to resid with the groom's mother.

It was not an unusual affair Opposition, perhaps too long persisted in, had made the elopement almost pardonable. No permission was asked this time, because the refusals had gone before. And there was only one good reason for this—the groom was a Protestant, and in that strict Catholic family (would there were more like them) permission for mixed marriage was not to be thought of for a moment. not dwell on this family's indignation and distress when the news papers were read next morning. Our story is with the wife who for love of the husband of her choice thus set out in life. Out of evil often cometh

good, says the proverb.

She went to her husband's family and was the only Catholic there; but she made her faith respected. After the birth of a little boy the husband's health began to fail. He was ordered West. He came home better. Two more children were given to them. Again the husband's health failed, and now reverses came, but again he went West, at great sacrifices, and the brave little wife prayed and worked alone. After some word came that he was improving and had settled with an uncle Michigan and only needed Annie to become perfectly well. She could ill afford the journey, but it was her duty. Leaving her two children with their grandmother, who was still a strong Methodist, the took her baby in her arms and started for Michigan to the little border vil lage, where there was scarcely any civilization. Her heart was heavy enough when she saw she would have to rough it, but she took up her burden bravely, offering all she suf fered for the conversion of her hus

This is what she met in her nev home. A log house three miles from the village, where the uncle and three rough, good hearted lumbermen lodged in the midst of a clearing. Her husband instead of better, grew steadily worse and the little division of the rude house, par titioned off for their bedroom, al lowed the winds of heaven to pene trate a hundred chinks, and the snow and rain as well. She was the only woman and the only Catholic around and to her lot fell the care of all the household as well as her sick hus band. Everyone was kind, but more than kindness was needed. As the winter grew colder and colder, only one room was habitable, and into it was crowded the cooking stove, the dining table and the invalid, together with the rough seats of the lumber men. And the invalid became weak-

er and weaker. There was a little church three miles away, and once a month priest came there and said Mass.

Poor young wife! It was a sad change for her, and on Christmas eve, as she sat weary and worn, thinking about her absent children, of her old home, of all she had left behind, she could hardly suppress her tears. Her husband was wrapped in blankets in an armchair near the fire, and his hollow cough came rasping on her ear. She went over to him quickly.
"Annie." he said feebly, "are you

going to church to morrow?"
"Yes, Arthur. Don't you know it will be Christmas day as well as Sun

day?"
"Christmas day!" he sighed Christmas day! and such a Christmas for you. Oh, Annie, how I re proach myself for bringing you here.' "Hush, Arthur," said the brave "It was my duty to come. woman. "It was my duty to come You will break my heart if you say you regret my coming. No woman who loves her husband—no good

Catholic woman-would do anything else.' 'Aye, indeed," said the man; "you may well say good Catholic woman. I have watched you, Annie. If there is a true religion on earth, it is the one that made you what you are. Annie could you bring your clergyman up here after service?"
"Do you mean it, Arthur," was the

joyful cry, "I mean every word of it. I want to talk to him. I haven't much time now.

Annie bent over him with sorrowing tears, but her heart was full of gratitude.

The journey through the bitter nd snow next morning was full of thanksgiving for the Babe of Bethlehem. The priest came, a man much to take with her, and when she who understood his fellowman. The told the undertaker she had but \$20 few difficulties in the way of the invalid smothered and with unbounded faith and gratitude to his wife, Arthur received baptism. until sha could send it back, the good man added \$20 more and assist-ed her in getting everything ready

"I will come before New Year's' said the priest, "and you can your First Holy Communion. "and you can make wife will instruct you.'

And Annie instructed her husband, who was as docile as a little child. The priest came back and gave him his first Communion, and he weaker and one could see he had not long to live, he explained the Sacrament of Extreme Unction and annointed him.

Here was the young wife's reward at last. Out in the wild lumber region of Michigan, far away from ome and her little ones, she had now from heaven the conversion she had prayed for so earnestly. The rough lumber men were touched at her grief and happiness and, although they were hard worked and rude, did all they could to soften her lot.

One morning after they had gone to the deep forest for the day the end came. Peacefully and quietly her husband died in the deep isolation of that lonely forest. The brave girl alone with her baby in that desolate log cabin, after the first bitter parox ysm of grief, closed her husband's eyes composed his limbs and gathered herself together to think what must be done.

"I must get an undertaker, and I must telegraph home," she mur-mured. "I cannot go into the deep woods after the men: it is easier to walk three miles to the village."

Placing her little sleeping babe securely at the foot of the bed, where its dead father lay, she donned her wraps and locked the door and began walk to the village. It was not yet noon, and it was snowing, a dry, powdery snowstorm such as is com mon in the West, but she walked bravely on. She reached the village sent telegrams at the little railroad station to her mother in law and her own family, announcing Arthur's death and asking what she should do. Then she went to the undertaker. to find he was not a licensed undertaker and would not go to the house He was sorry, but he had none of the requirements for disposing of the re mains, and directed her to the "cor rect" undertaker, fifteen miles away Everything was rough in that prim tive settlement. The men were all working, and the women were few and sad to say, those who wanted to help her did not dare. They, too, had seen death under similar circumstances. The man was moved at her tears and when he heard she had not tasted food that day, forced her to swallow some hot milk, and said he would try to get her a horse and sled if she would drive.

There was no alternative. If she returned home to look after her baby she would have to come back and thus make the same journey over again. The lumbermen would not be ack till sundown.

Breathing a prayer that her dear ones, the living and the dead, might meet with nothing harmful, she took the reins and started on her fifteen mile journey. The horse was a poor one, but she found the undertaker, who came back with her and the ready.made coffin in the sled. His horse he fastened to the back of the sled. She reached the village, returned the borrowed weary and worn after her thirty six miles of travel in the bitter cold, took her seat again with the undertaker. the coffin at her feet, and arrived at her cabin just as the lumbermen returned home.

They knew in a moment all that had happened, and respectfully gave all the help they could

The baby was sleeping peacefully at its dead father's feet apparently unconscious of its long fast, and the weary mother thanked God while she ministered to it.

And when her husband lay in the

coffin, his worn features in repose, like one peacefully sleeping, b lation broke upon her, and she cried out: "Oh, God! what next?"

She did not wish to bury him in that wild place until at least she had heard from her home in Pennsylvania; and the undertaker promised to wait two days at least, and if an answering telegram came he would bring it to her Can you imagine that lonely vigil

all night the men watched in turn, but next day inexorable contract drove them into the forest, and Annie was alone with her babe and her dead.

No reply to the telegram came and er heart was sore and heavy. She had only \$20 for the funeral expense and the journey home when all was over, and it was not enough; she could not ask alms of those with whom she shared her poor home, for money was scarce with them.

Wearily she watched the snow

flakes, ministered to her babe, and from time to time looked at the placid face of the dead. All alone until evening she sat, until the lumber men came back from their work, and then they had to be fed and the domestic work attended to, almost all done in sight of the coffin which held the remains of him to whom she had given the best years of her young life, and not once had she regretted. Such is woman's love.

Again the night watch and the next morning tho undertaker arrived with a dispatch. It was from her motherin law: "Bring remains home. Will meet you at depot, Chicago. Wire train you leave."

With a heart relieved, yet very sad, the young widow began her prepara-In her poverty there was not tions. ed her in getting everything ready cion? Is it so bankrupt in logic and

for the train, even sending the tele-

Perhaps you will wonder why those who were near and dear to her did not help her; but this is a true story—its dramatic persons are still living. They did not, and the fact remains. Truth outweighs fiction.

The journey home began. There was a sad meeting in Chicago. The rough box in the baggage car, the mother and the young widow and her babe. And when it was found how straightened were her means every help was given, and as the train whirled on toward Pennsylvania the story of the hardships of that West-ern home was told with mutual tears.

In the meantime the second tele gram was discussed in the young widow's family, and when found the Protestant mother in law had been the first to go to Annie's relief there was a tinge of remorse and shame, and the hard spirit of disapproval which had followed the girl since her runaway marriage melted. Her brother, a priest, de clared he would start at once and meet her, first dispatching to the mother-in-law a message, which was resent to Chicago and was answered

on the journey.

"Meet us in Erie. Train 26."

It was Saturday and the young curate had no time to provide a substitute for his services next day, and when he arrived in Erie, and the hours passed with no signs of the train, he grew anxious. Inquiries elicited the fact that the train had met with a wreck ten miles outside of the city, and the delay was inde finite. He was at a loss what to do. With the assistance of a brother priest a telephone message was sent. and it finally settled that the remains should be removed from the train and buried next day in a lot belonging to some member of the family near by. The brother priest prom ised to take a horse and ride out to the place and thus the young curate was able to catch a midnight train for home and be ready for his Sunday

Poor Annie! Her troubles had never given her an hour's rest. At last her husband's remains were placed in the quiet cemetery and the strange priest blessed the grave. When all was over they returned to the mother in law's home, and the widow was again with her children, whom she had not seen for a year. Is it surprising she was seized with

illness which kept her helpless for several weeks? When she recovered she started out to seek work to support her children and herself, for she would net

be a burden on the mother of her husband, who had become devoted to her little grandchildren and who had strong affection for her son's Cath olic wife.

Annie obtained employment as a saleswoman and her ready intelligence and wit and her attractive per-sonal appearance made an impression on her employers. She soon had an assured position and was able to help the home finances considerably. Her children soon became old enough to be instructed for the Sacraments, but there was no Catholic school near. It was weary work for Annie to instruct them at night when she was tired and the children sleepy. At last the grand nother offered to hear the little catechism and to see to their studying it. With an unspoken prayer that this good woman might see the light, Annie

gladly consented. The end can readily be guessed The sincere, good Christian grandmother, reading and enforcing the words of the catechism, found the

Our story is told when after many days she was baptized and the chil-dren and their grandmother made the happy widow, who had passed through many trials and an almost incredible experience, found herself with tears of joy, the center of a devoted group in a truly Catholic home. She whose devotion proved so fruit-ful worked cheerfully day after day,

gladly accepting life's crosses and praising God that He enabled her to bring these five souls - husband, mother and three little ones-to His sacred feet. Is there not an apostolate for every Catholic wife in the family circle? Look around, reader and bring the question home.—The Rev. Richard W. Alexander in Exchange.

BIGOTRY IN WILLS

Protestant ideas of religious liberty re frequently illustrated in wills The late Dr. Francis Gray Smart, of Tunbridge Wells, lord of the manor of Combe Hay, Sonferset, who left estate to the amount of £446.819. directed that any person entitled to any legacy or benefit under his will becoming a Catholic shall only receive one fifth of the amount of such legacy, and the remaining four-fifths shall be given to any Protestant society "which his executors may regard as most useful in opposing the spread of Romanism."

One of the strange freaks of mod-

ern times is the absurd eagerness of dying capitalists to take a parting shot at the Church of God. fortunes," writes Dean Ring, M. R., of London, E., in his parish magazine, "have been left to theirs with the bullying condition that those who so benefit must not become Catholics. They may become any. thing else - Baptists, Mormons, told the undertaker she had but \$20 Agapementes, or even infidels—but for him, and begged him for a loan Catholics, never, no never, or they until she could send it back the are cut off without a shilling. Does Protestantism really need such coer-

as still to need penal enaciments to transmit it safely to more Catholic Times.

MENTAL PERSPECTIVE

An address delivered by the Rev Lewis Drummond, S. J., on Wednes-day, Nov. 19, 1913, in Manitoba College, Sonvocation Hall, Winnipeg, in the presence of representatives from histy-eight Universities and Colleges, at the first meeting for the inaugura tion of James Alexander MacLean Ph. D., LL. D., as President of the University of Manitoba

Having been requested to give an address before so distinguished an assemblage of college and university men. I have chosen a subject which seems to me sufficiently comprehen sive to engage the attention of all and at the same time sufficiently suggestive to stimulate thought. chief end of education—so far as I have been able to grasp it during my personal experience of nearly sixty years of conscious thought and conact with men of divergent views and during more than thirty years as a teacher and lecturer—is the development of the intellect and the will in such a way that the mind will seize the relative value of things and that the will may be trained to do what the intellect points out as best. This is what is frequently called mental perspective," putting each thing in its proper place, giving to each truth its relative prominence. Of course, this is originally a gift, the gift of a well balanced mind. ill balanced mind can never attain to the proper mental perspective. The great lawyer, who promptly notices the strong point in every case and despises the weak points or the irre-levant details, is born rather than made. From his youth up he has always had small esteem for weak arguments and great esteem for strong ones. But the embryo sense of mental perspective may be found in a certain number of ordinarily clever youths and these are the only ones who will ultimately do credit to their college and university educa-tion, provided their professors realize the paramount importance of mental

perspective. VALUE OF ATHLETICS

Athletic sports, as the wisest men will readily grant, are an important factor in the development of courage will power, the sense of fairplay, s effacement for the sake of team work and general straightness of character Means they are to a higher end; but to make sports the be all and end all of life is to take as ones own the lowest possible standard of education The vast multitude of baseball enthusiasts who look upon Ty Cobb as a far greater man than Woodrow Wilson, the singularly efficient Presi dent of the United States, have not s dream of mental perspective. It is probable that the foot-ball fields of Old England trained the conquerors Waterloo; but self-conquest for righteousness' sake is a greater victory than Waterloo.

Few intelligent persons come to middle life without some conception of these relative values. I say "middle life" advisedly, bearing in mind Plato's dictum that no man can grapple successfully with the philosophic difficulties of ethics till he is forty years of age. Plato begins where Dr. Osler ends, but Plato flourished immediately after the satisfaction depends not upon their exterior acquisitions, but upon what their own personalities have become. There is no escape from this conclusion. The physical satisfactions are limited and disappointing, the intel lectual and mortal, and especially the spiritual satisfactions are irradiated with possibilities that are everlastingly limitless.

COMMON MISTAKES

The mistake commonly made that the things of sense are as important as the things of the mind, That mistake is made by those who cater to popular ignorance and conceit so far as to direct college and university education to sordid ends. We don't want colleges, we want workshops," exclaimed a noisy member of the legislature in one of the Northern United States. This idea was expressed in another form by a representative of the lower house in age ignorance of the country has a right to be represented here." It is not for me to say whether it is represented there.

Each man's thoughts are lodged in the inmost chamber of his soul. whither no one can penetrate but himself and his Maker. To improve these thoughts is the aim of an ideal education. On this view, the imag ination is only an instrument for higher mental development. It must be cultivated, it should not be forced: The fancy is the handmaid of poetry, the ornament of oratory, the slave of scientific research; but she must ever remain a servant. Should she become the mistress of the other faculties, she, will, like the proverbial beggar on horseback, ride them to the devil. She is doing the selfsame mischief to a number of our contem poraries young and old. the mind, too apt of itself to sink be-neath the high level of its destiny, should be surrounded by those brain pictures that may elevate and refine it, that may lift it heavenward, it is, on the contrary, too often hedged round about by vivid scenes of senround about by vivid scenes of sen-suality. One of those contemporary novels in which a glamour is flung over sin and a dignity over unbelief

does more harm than a direct attack on the fortress of virtue. The cita-del is undermined by sweetly rippling water-courses more surely s thoroughly than by a frontal attack which the beleagued garrison could more easily resist.

THE PRACTICAL QUESTION The practical question is how best to cultivate the imagination. By "practical" I mean "productive of the best results." The popular view of a ractical education is quite different. It aims at immediate results, as skill n business, in electrical engineering, or in agricultural chemistry; but as oon as you aim at the best ultimate results you will find that the best reparation for a practical and use ful life is the complete all-round de elopment of the higher powers of mind by a culture that is not commonly considered practical It is a notable fact that in the days of George III. the great masters of finance were the classically trained orators William Pitt and Charles James Fox, and that in recent years the framer of those wonderfully practical budgets that year by year astonished the world was William Ewart Gladstone, a far better classical scholar than either Pitt or Fox.

But, someone may object, that result was due to the fact that Gladstone was also a mathematician, pre cisely he was also a mathematician, not exclusively. He was an all round mental athlete. An exclusively mathematical training turns out a one-sided monster who measures everything by plus and minus, who reduces all syllogisms to the sole test of equality: A equals B, B equals C, therefore A equal C, while in point of fact men, for the most part unconsciously, reason by inclusion or exclusion in a great variety of degrees. Similarly, and exclusively scientific training is apt to breed on the one hand an ignorant contempt for moral certitude and, on the other, a childlike trust in unproved hypotheses simply because they have a scientific Compared with a purely mathematical or a purely scientific education, a classical training is the most perfect instrument for the healthy development of the imagination and the consequent adaptability to all kinds of situations in which knowledge of human nature is an essen tial requisite. Some years ago the Educational Department of Berlin reported that the Realschule students i. e., as we should say, the students of the Commercial schools, no Latin is taught, seemed at first to succeed better in business than the students from the classical schools but that the latter generally surpassed the former as soon as they got accustomed to their environment. The reason is that the masterpieces of ancient Greece and Rome contain a vast deal of practical wisdom imparted in a way that is a fountain of deepest delight, growing with the

growth of years, to men of taste.

WHAT'S INTELLECT Taste may be defined a sense of the fitness of things; an appreciation of law and order, in other words, a correct mental perspective. And now we find ourselves in the higher realms of intellect, since taste leads up from sense-impressions, such as prose and verse rhythm, to law and order, which are essentially intellectual concepts. What, then, do we understand by intellect? Surely, the phenomena, the human soul. now about to quote from Cardinal Newman's "Idea of a University;"
"Judgment does not here stand for that homely, useful good sense, that or reputation, but for that masterprinciple of business, literature and talent which gives him strength in any subject he chooses to grapple with, and enable him to seize the strong point in it. Whether this definition be metaphysically correct or not, it comes home to the subject of our inquiry. It describes the power that everyone desires to possess, when he comes in act in a pro-fession or elsewhere, and corresponds to our best idea of a cultivated mind. So far that deepest and most practical of thinkers, John Henry Newman.

IDEAL EDUCATION

Thus we have narrowed down the subject of our inquiry to this ques-tion: Where is the ideal education that trains a man to seize the strong point in everything? I have no hesitation in answering that it is to be found in those colleges and univer-sities where young men are taught to do their own thinking in a logical methodical way. Without applied logic a young man will be, generally peaking, at a great disadvantage in veighing the relative value of arguments. He may easily drift into scepticism, which, while masquerad-ing as intellectual superiority, merely betrays its incapacity to weigh evi-The sceptic is simply blind to the difference between sophistry and truth. Nor is it enough for the stu dent to have only a superficial course of logic, such as a quick and retentive memory can master, as a parrot might, in a few weeks. No habit of exact thinking could be formed in so short a time. Nature is slow in forming habits and nature will not be driven. If you drive her at a gallop, she will avenge herself by breaking down in the long run. The student must be practised for at least a year or two in applying the principles of logic and the method of close accurate reasoning to all other

precious of mental gifts, the power of analysis. No cleverness, no ingenuity, can make up for the lack of this properly trained faculty.

Nonsense! We have changed that. Things move faster now. We have hit on short cuts to knowledge. You have indeed! Pardon me it I doubt it. I admit that we have shortened many of the processes in ele-mentary, technical and scientific Our admirable school ap pliances have made writing, arith metic and geography much less of a weariness than they used to be. But in the realm of hard consecutive thinking we are much behind our forefathers. The present generation viewed in the majority of its repre eternal principles of right reasoning sophistry and mere assertion are mistaken for real proof. Or, if any use is made of the argumentative faculty, it is chiefly centred in mathe ics are very useful in their sphere; certain dose of them is a necessar discipline for the would-be culture mind; but it is an egregious blunder to limit all certainty to mathematics Hume attacked the proofs of Christ's resurrection by the supposedly in controvertible assertion that mora certainty cannot be compared to the physical certainty that the dead cannot rise. This was of course a wretched sophism. Physical certainty does not say that the dead can not rise; it has nothing to do with possibility but only with fact, and that fact is strictly limited to the experience of Hume and a large number of other men who have never seen a dead man come to life. If a sufficient number of witnesses die to testify that they have seen the risen Christ, their positive testimony quite outweighs the negative testimony of Hume and his followers. In point of fact moral certitude based on human testimony alone is just as firm as physical certitude based on the laws of nature. Although I have never visited the city of Rome I am just as sure that it exists as I am that I see you here present. Yet no law of nature verifies to me the existence of Rome. I know of it merely from reading or hearsay, but the cloud of witnesses is so great that I should be a fool were I to doubt that fact. Nay, were some future Socialist tyrant to oblige me under pain of death to deny the existence of the city of Rome. I should be justified in dying, as the apostles did for Christ's resurrection rather than tell a lie.

SIR OLIVER LODGE

Sir Oliver Lodge, in his inaugural ddress at the meeting of the British Association in Birmingham, on Sept. 10th last, pointed out another of the sophisms which have long bewitched itself " modern thought," and what is really a congeries of contradictory theories, acting like an explosion of gunpowder which destroys by blowing outward to all points of the compass and builds up absolutely nothing. These, I need hardly remind you, are not Sir Oliver's words; they are simply my way of clearing the decks for action. A large num ber of modern philosophers psychology as a mere study of phenomena and have absolutely nothing to say about the subject of those power of judging, the power of, as have got so far that they do not even we say, putting two and two together, try to refute the really unanswer the power of combining and separat- able arguments for the spirituality golden age of Pericles, when great ing two or more thoughts, and of and consequent immortality of the thinkers did not aim at smartness drawing inferences from their soul, they simply ignore the soul but at truth. Reflecting men of similarity or their dissimilarity, their altogether and though they must be science of the soul, yet the soul is almost the only subject that is not handled in their psychologies. Now Sir Oliver gently suggests to them guards a person from committing that it is not easy to conceive a mistakes to the injury of his fortune series of phenomena always confined to definite individual without our cultivating at least a bowing acquaintance with that individual. It is, of course, from Sir Oliver's point of view, a valuable discovery, though it was originally made many thousands of years ago and therefore naturally falls into the category of those time-honored finds which Frenchmen describe as "discovering the Mediterranean." But when you find scientists completely busied in material phenomena and denying the existence of substances beneath those phenomena, because, forsooth, stances which the healthy and unerringly deduces, we cease to wonde at the vagaries of modern thought, we decidedly decline to adopt them.

The philosophers whom Sir Oliver Longe strives to set right have lost the power of mental perspective, hence it is that they cannot project each class of argument in its proper plane. A brilliantly worded hypothesis, a series of tentative suggestions, each beginning with "perhaps" and ending with "beyond a doubt," a collection of bold and baseless assertions, all these are mistaken for proofs. A single objection or a oubt will often be supposed capable of breaking a chain of reasoning in which every link is as strong as steel. This betokens a weakening of the intellect. A hundred objections can never do away with the basis of a well proved truth, unless the objections disprove that basis itself. It is very easy to object and to doubt : it is very difficult effectually to upset an argument that has satisfied the master-minds of many centuries.

SECOND-HAND THOUGHT

I believe this tendency to be appaled by objections against the known truth is due mainly to the fact that most of us do our thinking at second hand, or rather allow other

thoughts; for the majority of popular objections rest on the imagination rather than on the intellect. There are many things we can conceive but cannot imagine. I can form a quite definite concept of the difference between a figure of a thousand sides and another figure of a thousand and one sides, but I cannot imagine, i. e. I cannot form a picture in my imagination of two figures so slightly different. The intellect, not the in

agination, sees the difference. We live so much in public, we are so accustomed to expect something new every day, to be swayed by fashions in literature and in science that we have almost come to accept the sophism: "They all say so, they all do so; therefore they must be The number of fools was already, in Solomon's day, infinite In our day it has received a host of recruits in the army of the alert ready and shallow, self confident and half-educated fools. For them there is but one God—Originality, and Erratic Genius is his prophet. They are too vain and uppish to walk in the paths their fathers trod, and so, away from the old landmarks, they flounder about in ignorant self com does may be the very thing a cultured man should avoid. I am not denying that there is a common sense of man kind which is really a most valuable criterion of truth: I am merely insisting that the present looseness of thought is not that honorable common sense of which the ancients spoke: first, because it tends to sensuality and licence, whereas the common agreement of mankind is an argument only so far as it tends to self-denial and law, and secondly be-cause "modern thought" is too intangible and self contradicting to tend

in any one positive direction at all. What the wide world needs, now more than ever, is a constructive philosophy, one that will set every branch of learning in its proper perspective, that will show how religion and science must agree, since they both come from the same God, ho that infinitely perfect Being, though to a vast extent unknowable by our finite minds, can yet be known hearts, what the soul of man is, what are the foundations of natural moral ity, why is it that the supernatural

must be added thereto. NATURAL AND SUPERNATURAL

There must always be a gulf between the natural and the super-natural. The latter should, as I have just said, be postulated and added to the former, but the bridge across that gulf can be built by God alone. In this I beg to differ from Sir Oliver Lodge, while welcoming his acknowl edgment, however vague, of the supernatural. He is reported to have in that same address of last September declared his conviction that rences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied," that " already the facts so examined have convinced him that memory and affection are not limited to that association with matter by which alone they can mani fest themselves here and now, and that personality persists beyond bodily death." He further declared that " the evidence to his mind goes to prove that discarnate intelligence under certain conditions, may inter ect with us on the material side, and that we may hope to attain some understanding of the nature of a tried to console my mother by telling larger, perhaps ethereal existence, and of the conditions regulating intercourse across the chasm.'

AN OLD TEACHING

Much of this the Bible and the Church have been telling us these many thousand years : for instance, the persistence of personality beyond bodily death, that memory and affection exist between the dead and the living, and that we have already attained some understanding of a really ethereal existence. But what the Bible and the Church have never taught is that the conditions regulating intercourse across the chasm may be discovered by natural science. The reason is that man can never know, unless enlightened supernaturally by God, whether the discarnate intelligences are telling the truth. The evidence to which Sir Oliver alludes is in large part gathered in an atmosphere of such fraud on one side and such credulity on the other as to breed the gravest suspicion in the minds of reasonable men. But even if we grant that honest and trustworthy investigators do some times establish communication with spiritual beings, there is not a shadow of a guarantee that those beings are the disembodied spirits of men and women. More probably and I speak as recording the nineteen hundred experience of a church which is still investigating such occurrences—more probably these are evil spirits masquerading, for the deception of mankind, one of their chief occupations, as the spirits of the departed. Lucifer and his fallen angels are vastly more keen and clever than the greatest human geniuses. They have watched our departed friends while these latter were alive. The devils never forget They can reproduce all peculiarities of voice, appearance and manner.

When I was a young man there came to Montreal a marvellous show man who advertised that he could reproduce the gestures and voice of any one's dead relatives. His performance were so startling that one of my boy friends, though a well in structed Catholic and therefore fully aware of the Bible and the Church's prohibition against seeking communication with spirits went through branches of knowledge. He will thus people to foist their fancies upon us. develop, if he has it in him, that most Fancies they are rather than personator, and asked him to shake

hands as the boy's grandfather, then to put it mildly, was extremely andead, used to do. This grandfather, noyed. His sermon came like so who, by the way, was far from being a paragon of virtue, had a very peculiar handshake. My boy friend told me about it afterwards in these precise but it was just like Grandpana!"

"AND OTHER SHEEP I HAVE'

MISSIONARY ZEAL LEADS BRO-THER AND SISTER INTO TRUE FOLD

The "Apostolate of the Press," or rather an article on the subject which I chanced to read, has stirred me up to write these lines. Many will think them egotistical, and too sacred and too personal for print and for the outside world, but when one draws near to the "three score years and ten" the criticisms of the world have but little weight. the perusal of this o'er true tale do some little good to those who read it.

For some years my brother Jim and I were not comrades. I was two years older than he, and it was not until he was old enough to be sent away to school that I ceased to patronize and consider him too young to play with. Then came great change, and I began to look up o him and choose him for my guide in all things.

We had the very best of mothers. a devout Episcopalian, and she taught us the prayer book catechism almost as soon as we could learn anything. The lesson over, would get into a large rocker to gether, and rock and sing all the hymns that we knew: no doubt, to the discomfiture of the elders. When Jim came home on his vacation we finally discovered that we were both aiming at the same thing-a mission among the Rocky Mountain Indians

'Hymns, Ancient and Modern' had come out about this time, and we could never have enough of them. Into the little Episcopal church we would steal in an evening, and while Jim would play on the organ or sing, I would join my voice with his, sometimes drifting into the Miserere. When tired of this we would go out and walk up and down the lovely street, shaded with arching elms, and build our Castles in Spain. After the vacation, and my brother had gone, I would draw the plans for the future mission—always a log house and cruciform. I had, great difficulty, however, in getting the chapel, orphanage, the hospital, and our own

Our correspondence was volumin ous, but as our plans were strictly private, we having been unwilling to expose them to the derision of the cold world, and too, family letters were generally considered as com mon property—he used to write on the outside of the envelope, "private" until my mother begged him not to let such epistles go through the village post office, and promised that no one should open my letters.

Imagine, then, the shock I received when one day on going home I found my poor mother weeping bitterly over one of Jim's letters to her, and hearing that he had become a Romanist, nay more, he was to enter the Order of the Jesuits! No one could make me believe that my dear brother could do wrong, and I her that no doubt Jim believed he was right just as we also believed Founded 1864 BERLIN. ONTARIC that we were right. But my life became cold and lonely, and I drifted about through some sad months, like a boat without a rudder. We had decided, Jim and I-the one of common sense in our plans—that it might be well if I took some months of training in a Protestant Sisterhood before going on our mission. So I decided to carry out my side of the plan, and finally asked my mother to let me enter one. I think her decided refusal was rather a relief, for I loved our home, and the little church and village. the good God to whom I had dedicated my life would not leave me there. And mother, seeing me sad and drooping, finally gave a reluctant consent saying only, "If I am be-reaved of my children I am indeed

bereaved." Of the years that followed I will say but little. The dear mother was called to her rest, and my brother only remarked that he was sure she was glad now that she had a Jesuit I was allowed to correspond with him on condition that no mat ter of controversy should be alluded to. The day came when he wrote me of his ordination, and that he had sent in his name for foreign missions. He was consistently carrying out our ideals, but, alas, not I. One day my old father came in to see me. I ventured to suggest, without any thought of its being carried out, "Why should we not spend my vacation period in going to see Jim? He may be sent to the ends of the earth," said I, "and this may be our last chance of seeing

To my great surprise my father assented, and then—I have always regarded it as a miracle—the Superior of the community also gave her consent, adding voluntarily, "You may go and hear him preach once if you wish." She has now gone to join the great majority, and may God reward her for that permission.

Well, we went to hear my brother preach, and when I found that he had instructed the sexton to place us in the very front seats-my poor father being very deaf—and more-over, when he at once began on the "Marks of the True Church" I thought it shockingly bad taste, and,

noyed. His sermon came like so many stunning blows. "It was one it was Holy; it was Catholic; it was Apostolic'-had I not said those words every week of my life without giving much, if any thought to their

We did not leave without having his holy hands placed in blessing upon our heads, but in all the jour ney back the car-wheels seemed to sing but one song, "It is One, Holy, Catholic, and Apostolic." Finally, weakened and confused, I could only close my eyes and say, "Only to know thy Will, and the grace to per-

At the Forty second Street station my father and I separated, he to go back to our little village home; I to my Community. When we parted he said to me solemnly, "I would rather see my boy where he is than see him as the richest man in Wall Street," and this from a man who always said that one church was as good as another.

Almost mechanically, and without previous intention, I went up the stairs and took the "Elevated" to the Ladies' of the Sacred Heart, while my trunk went on to the Pro testant community. We had to send there after it.—Alan Earnscliffe.

BEGIN AT HOME

" It has come to this," said Mon signor Bickerstaffe-Drew, at the Cath olic Congress, held at Plymouth England, "that the future of Chris tianity in England will depend on the quality of those who make up the Catholic Church in England. work of the clergy and teachers, in training up generations of practising, edifying Catholics, was a foremost in fluence in the healing of the whole country, for it was more than any thing else, State-provided undenomin ational schools which had brought it about that persons could grow up in the land without even knowing who

Jesus Christ was."
While depending on clergy and teacher to further develop the minds and souls of their children, parents should never forget that theirs is the duty to give the receptive young life first training in the knowledge and love of God. For a Catholic child to enter school without knowing its prayers used to be a reproach to Catholic parents. To-day we have very many more educated parents, and, to their shame be it said, there is an increasing number of children who cannot repeat the Lord's Prayer or Hail Mary when they are old enough to enter school.

Let their mother teach them, says the busy father, who may see his children, awake, only on Sundays; "they'll learn them soon enough," says the equally

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Associate Editors—Rev. D. A. Casty
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Tours very sinearely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegat University of Ottawa. ttawa, Canada, March 7th, 1900.

Ms. Thomas Coffey:
Dear Sir: For some time past I have read your naturable paper the Carronic Record, and congravates you upon the manner in which it is sphilshed; and a sure both good; and a my Tatholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success believe me to record.

To, Falcowio, Arch. of Larissa, Apos. Deleg.

LORDON, SATURDAY, DECEMBER 20, 1913

" BE STRONG AND QUIT YOUR. SELVES LIKE MEN"

Plato thus enumerates the chief

Wisdom is the chief and leader; next follows temperance; and from the union of these two with courage springs justice."

Thus we may trace the recognition of the familiar cardinal virtues back to pre-Christian times. The Latin word cardo designated the pivot and socket on which the doors of the ancients revolved, equavalent to our hinge; hence figuratively the chief circumstance or consideration on which many others depend.

Courage in man has always been admired by pagan as well as by Christian: physical courage ever did and ever will command admiration instant and universal. Nevertheless, moral courage is of a higher order and has been so considered by thoughtful men of all ages. Unlike physical courage, however, moral courage is not instantly and universally recognized. The cardinal virtue of fortitude included moral courage and moral strength; it is what the scholastics call a habit, and is the chief characteristic of what the civilized world regards and admires as manliness. Christian fortitude pre-supposes the natural virtue, but inspired by higher than natural motives and directed to nobler ends.

This brief analysis has been suggested by an incident which admirably illustrates Christian fortitude, and illustrates also the instinctive admiration for the moral courage and fidel. ity to principle implied in that characteristic virtue of the strong man. Long before the days of Pestalozzi and Froebel, Christ used illustration, example and object lesson; and the Church throughout her liturgy and ceremonial has ever followed His example. Hence, without unneccessary comment or apology, we give the obiect-lesson.

Our readers are aware that a Cath olic, a staunch, active, uncompromising Catholic, was recently elected Lord Mayor of Manchester, a great ingly outnumbered by Protestants. An | land seems to be almost wholly with immemorial custom imposes on the Lord Mayor elect the obligation, as it were, of attending with the Corporation a special service of the Established Church of England. Whatmore natural for the Catholic Lord-Mayor to conform to this custom and discharge this semi-obligation, attending merely in his official capacity? Judges of the Supreme Court of the United States, Senators, Representatives, Diplomats, and even the President, have attended the Pan-American Mass in Washington for the past seven years. It was Secretary Knox who requested that the Mass be celebrated annually. The late King Edward was present at Cardinal Manning's Requiem Mass. No end of instances could be quoted of Protestants being present at word." Mass: why, then, should the Catholic Lord Mayor not be present at a special, almost an official, service of the Anglican Church as by law established? Well, Mr. McCabe had the good and sufficient reason that what they describe as an attack on

His promise by the Holy Spirit of God. Nothing that could be interpreted as disloyalty to that Church is unimportant. The early Christian martyrs might have purchased freedom from torture and death by the simple act of casting a bit of incense into the urn before the statue of the Emperor.

That happy day has come when the democracy of England recognizes and admires the qualities of that fighting race, the dashing bravery of whose soldiers in battle is eclipsed by the heroic fortitude of the obscure and often despised soldiers of the Cross in whose ranks the majority of the Irish race have been ever enlisted. The Catholic Lord-Mayor was absent from the service attended by the Corporation at Manchester Cathedral, and the preacher of the occasion, Bishop Welldon, the Dean of Manchester, thus referred to the fact :

"They regretted," said the Dean this absence, and still more they regretted the reason of it. The spirit of religious exclusiveness was so far from their own hearts that they could scarcely realize that at this time of day, in the twentieth century of the Christian era, it could linger anywhere else. But it was no part of their duty to criticise the motives and actions of others. They who were members of a more Catholic Church might rejoice that they were not debarred by any ecclesiastical authority from the privilege of assothemselves in public worship with the great majority of their fel-

We shall be on the lookout for G. K. Chesterton's comments on the more Catholic" Right Rev. Dean. However his "fellow-Christians" have signified unmistakably that Dean Weldon's "Catholicity," like Uriah Heap's "humility" is not in their opinion the genuine article. Nor is the Christian and gentlemanly charity with which he disclaims the duty of criticising the motives and actions of others while in the very act of such criticism, considered really impressive.

" Anglican " in the Manchester Guardian, after speaking of "the keen sense of humiliation" with which he read the Dean's sermon, savs :

"In these days of religious indefiniteness, it is a matter of devout thankfulness to find a public man acting according to his religious con-victions, and the Lord Mayor deserves the respect of the whole community for so doing. The mere accident of the Establishment is no justification to any man for swallowing his religious principles and practically playing the hypocrite, just because he happens for the time being to hold an important civic position. The Lord Mayor has set Manchester a noble example of re-ligious consistency in the straightforward, manly way in which he has acted all along, and I for one say, "All honor to him."

mentioned, in an article on "Broadmindedness" puts the matter thus:

"I am quite clear in my own mind as to the entire correctness of the Lord Mayor's action. The Church of Rome teaches that attendance by her members at services other than her own is sinful. Whether she is right or wrong to teach this is, of course, open to question. That such is, as a matter of fact, her official teaching, is quite beyond dispute.

1t comes, therefore, to this: Is a lay. man justified, in order to avoid giving offence to others or in order to promote the amenities of life or for any other reason, in committing what the Church of which he is a loyal member teaches to be a sin? When the question is worded thus there seems to be but one answer. That so few people have worded it in this way is a proof of the regret-table fact that the Church of Engout discipline. The offence of Roman Catholics is that they are severely logical. And the fault of the average Englishman is that he is totally il logical and wholly ruled by sentiment and a desire for practical com-

The Church Times, an Anglican organ, after giving Bishop Weldon's remarks as quoted above, thus com-

"What his lordship meant by Catholic was 'heterogeneous,' or miscellaneous, or 'omnium gatherum, which would have been perfectly intelligible and adequate, without depriving an ancient word of a definite eaning of its own. We should like to learn from Bishop Welldon what the ecclesiastical authority that has dispensed churchmen on 'special and solemn occasions' from their or dinary objections as Catholics in the established sense of that ill-treated

The Manchester correspondent o

the Church Times says: " Needless to say the Dean has been very severely critized. Members of City Council are very angry at the Lord Mayor; Roman Catholics by Christ, sustained by His living presence and guided according to presence and guided according to as an unfair use of the pulpit, and few part of this country as "Up-the-formed. For a hundred years to self-respecting manhood.

are found to champion the Dean's cause. It must be confessed that attacks on Roman Catholics never do any good. It enables them to represent churchmen as utterly indifferent to their own beliefs, and ready to surrender them on the least provocation. And certainly the eagerness with which many Church me bers of the City Council are professing their willingness to go next Sun day to High Mass at the Church of the Holy Name with the Lord Mayor gives point to their sneers.'

AFTERMATH

The Manchester Courier: For the first time in history, the Lord Mayor of Manchester paid an official visit to a Catholic Church. It was, as the Bishop of Salford subse quently remarked, an epoch making r the Catholics of Manches ter, and the occasion was marked by a great display of pomp and cere-monial. The Holy Name, large as it is, was quite unable to accommodate all those desirous of taking part in the service. Special seats were reserved for the members of the City Council, of whom there were a large number present, as well as of other public bodies, including representatives of the Consulate. The Chief Constable (Mr. R Peacock) was also present, and Sir Charles Behrens and Sir Alexander Porter occupied seats near to the Several of the Town Hall sanctuary. officials were also present.

"The sanctuary was decorated with plants and flowers, backed by tall palms, while the altar was adorned with yellow and white chrysanthemums, the papal colors. On the sanctuary were representatives of all the religious orders in the Salford diocese, including Franciscans, Dominicans Benedictines, and Norbertines, while nearly the whole of the Diocesan Chapter were present. A fanfare of trumpets outside the building anounced the arrival of the Lord Mayor, who was received at the west door by the Bishop of Salford. procession, headed by the Bishop and nis attendants, followed the mace bearer, the Town Clerk (Mr. T. Hudson), and the Lord Mayor and Lady Mayoress (Mrs. Charles O'Neill).

The Lord Mayor was conducted to a prie-dieu near the sanctuary, where seats had also been provided for the Lady Mayoress and the Town Clerk. The mace was placed on a table inside the sanctuary.

"Pontifical High Mass was sung by the Bishop of Teos (Right Rev. Dr Hanlon), a native of Manchester, and an old personal friend of Alderman

The italics are merely to show the accuracy of the Manchester correspondent of the Church Times in forecasting the effect of Bishop Welldon's ill advised reference. There are still some people—even in Canada -who will call this fidelity to principle and loyalty to the Church by the ugly name of bigotry. Well, amongst people where half education is somewhat general we cannot expect precision in the use of common words. In this loose acceptation of the term Tennyson was quite right when he said, "you must choose in religion between bigotry and flabbiness." There are those who glory in "Artifex," a regular contributor to their shame; but they should abanthe great Manchester paper, above don the euphemism "broadmindness," learn a lesson in English from Tennyson, and call the thing by its right name—flabbiness.

A SUGGESTION Every Canadian knows or should know that "the spelling in official documents in all branches of the public service of the Dominion of Canada is regulated by a minute of the Privy Council signed by the late Right Hon. Sir John A. Macdonald, dated May 30, 1890." The rest of this important document we shall "honour," "favour," "labour," "honourable," and the like are spelt with the 'u' in England; "such forms as "labor," "favor," "honor," "honorable," etc., are apparently confined to the United States with the exception of some few instances where they have been adopted in Canada." The followed.

Whether it is due to latent annexationist sentiment, or a defective sense of "form," or merely to a juvenile spirit of insubordination where no serious penalty is incurred, it must be admitted that this valiant effort to stem the tide of Americanization of the King's English in Canada has not met with such of a British-born visitor to this oversea Dominion.

sternly holding the Spelling Class as far enough apart. of first importance, makes room for a lesson from the Geographic Board. Amongst the rules of nomenclature

"The term 'brook' is to be pre ferred to 'creek' for designating small streams, and will be adopted in cases where the latter has not become too firmly fixed."

And there is an institution of learn-

Creek!" Probably in consideration for the older members of the House "up salt brook" will not be insisted upon "The form 'canyon' may be used

instead of 'canon'.' This serves the Spaniards right for saying aca nada and betaking them selves to South America. But-"French names in Canada are

be spelt according to the rules of the French language. That is why 'the Soo' is spelt Sault'-on the map. And this, again, accounts for the American stranger within our gates who, seeking some information about Sault Ste Marie, inquired about Salt Stee Mari, Mutual enlightenment elicited the remark in broad United States, "Well if that isn't the durndest way to spell Soo !" "Well, how would you spell it?" asked the Canadian, slightly nettled and prepared to demonstrate the utility of bilingualism. "Why, S-i-o-u-x of course."

But we have been carried far afield from our original purpose in consulting the Parliamentary Guide. That was to get some authoritative pronouncement on the question indicated by the following despatch:

The word "crook," when used politically, cannot be considered as defamatory, was the novel plea of Julian Robillard to dayin the slander brought suit of \$2,000 damages against him by J. R. Boileau, a notary. The term was applied to Boileau by Robillard during the revision by the plaintiff of the voters lists at Chenneville recently.

We shall probably have to await the decision of the Courts. But unhesitatingly sacrificed. The Tories own. how much simpler and cheaper it stipulate only for a chance to "save would be if there were inserted in their faces." Asquith agrees. The the interesting volume to which we farce is over. Bonar Law may never owe so much useful information, a chapter on "political nomenclature," indicating precisely the degree of good taste in such terms as "ruined and gamester, " "bobrogerize," "slippery bill." A lawsuit might have been averted if it had been gently suggested that the term 'crook" is to be preferred to "heeler" for designating trusty political servants. For designating faithless servants, or those who do not stay "firmly fixed" such terms as " blackmailer" and "perjurer" are of course

sanctioned by parliamentary usage. We are making progress, and enlarging the Canadian vocabulary. Very appropriately the Toronto City Council leads the way in giving tone to adjectives and epithets free, forcible and picturesque-and perhaps truthful. Already there is reputable (Toronto) journalistic precedent for intimating that a rival editor is " a fat headed sophist." In another century or two certain foreign-look. ing papers-not regular visitorsthat have made their way to our sanctum during the past few weeks may be cited as examples of sweet reasonableness in journalistic discussion.

" GRANNY'S APRON-STRINGS"

That a grateful English democracy whole-heartedly support the Nationalist demand for Irish self-government is well-known. That the party of class and wealth and privilege half heartedly allowed its stop gap leader, Bonar Law, to give a bluster ous approval to Carson's gigantic bluff, is likewise well-known. The seriousness with which some of our 'over-sea" papers have treated the melo-dramatic development of Carmerely summarize: Such words as sonism, with its half-hearted, halfashamed condonation by Unionists, reminds one of the unsophisticated veteran who was so impressed by the realism of a moving picture show that he leaped on the stage to assist his Southern comrades and fought all his battles o'er amid the wreckage of the screen and other stage accessor-English practice should be uniformly ies, which were soon reinforced by frantic manager, assistants and policemen.

Despite the serious pre occupation of a portion of the Canadian press the average Englishman was quite unmoved by the dread spectre of impending civil war. The aforesaid section of our press forthwith elab orated theories to explain British apathy. The real explanation is frightened of the little Catholics,success as would allay the suspicions sufficiently indicated in David Harum's sage remark: "There's a say, go on, and don't be a milksop. lot of holes in a ten foot ladder.' The Parliamentary Guide (to which | And even an Orange preacher can and will heap coals of fire onuseful manual we are indebted) while see through that if the rungs are

The ulterior motives of Unionist politicians are not far to seek. Any. thing to defeat the government, anything to bring on a general election, with its possibilities before plural voting is abolished, before Home Rule and Welsh Disestablishment have lost their campaign uses and become accomplished facts; above

"PRIEST-RIDDEN

Tories had their own way when in

power: when in opposition the Tory

House of Lords saw to it that no

really disagreeable Liberal legisla-

tion passed that august chamber.

Parliament Act for the first time

makes it possible for the House

of Commons to enact such legislation

as the vast majority of the people of

the United Kingdom desire, in the

teeth of aristocratic opposition.

And the Prime Minister is pledged to

reform the House of Lords, leaving

not a vestige of hereditary privilege

where will that ineffable demagogue

Lloyd George stop? Anything, any.

Alas! Only Belfast Orangemen

and Canadian anglers for the Orange

vote were at all impressed. Worse

the aristocratic sowing of the loyal

Ulster wind produced the unfore-

seen whirlwind of democratic

deflance of the irksome re-

straints of authority. Carsonism gave

birth to Larkinism. Before this

Frankenstein monster Tory politi-

cians recoil. The Ulster pawn is

get the leading role in another play

but "there'll be many a dhry eye

"There are, however, two good

reasons, and both permanent reasons,

why Home Rule is necessary to Eng-

land and necessary now. One is that

we have had enough of the Irish

party as a party in Parliament, and

longer. The other is that Ireland

Imperial Commonwealth. But neither

of these reasons, each sufficient in

itself to justify Home Rule, does it

appear that Ulster appreciates; and

thereby she shows herself more Irish

han even the rest of Ireland. For it

is incredible that if Ulster were, as

Sir Edward Carson would have us

believe, more English than the Eng-

lish, she would not realize that the

acceptance of Home Rule would be

the best proof of it. The sacrifices

Home Rule are such, moreover, as seem to native English opinion trifl.

ing; and her reasons for refusing it

appear to us preposterously flimsy

when even they appear at all. The

the safeguards against her oppres-

sion by the rest of Ireland are exactly

burglar alarms, spring guns and life-

preservers Ulster needs in the new

constitution to enable her to sleep in

peace under Home Rule she can have

ad lib. from the catalog. Against in-

substantial terrors, we fear, there is

no political remedy; psycho analysis has not yet penetrated politics; but against any nameable and sub-

stantial apprehensions Ulster can

find, if she wants, as many defences

as are necessary. But no. Ulster cares for none of these things. Ulster

is a strong man armed who is afraid

of nothing but fear. Ulster will feel

safe only if tied in the old fashioned

way to her grand mother's apron-strings. Ulster will not play with

the rest of Ireland, the naughty, dirty

Catholic boys. Ulster wants to be

here presupposed is not exactly the

with mother. But the love idyll

setting for Ulster's bloody history.

In short, mother is only too well as-

sured that Ulster can look after her-

Little Ulster must let grandmother

untie the apron strings! Listen to

the good old lady whose patience is

near the breaking point: "Run on

out and play, Ulster dear .-- Yes,

yes, I'll keep the army and navy

within call; don't be so frantically

You want to be with mother? No! I

-Even so, they have forgiven you

Don't whine, you little simpleton;

that is a figure of speech and is taken

from the Bible, it means,-stop

that shrieking! I mean the Protest-

savage little coward!"

Sol

cares to define and ask for.

in accepting

demanded of Ulster

as numerous and

the way to the creation of an

cannot endure their presence

in the Tory ranks over that.

shingle on Little Ulster:

in the second chamber.

look.

The following is an extract from a letter of Mr. W. J. Bennet, an exofficial of the Wesleyan Church, in the London Morning Post, November 20th. Failing to enlist the co-operation of English Nonconformists in saving Ulster he tells the brethren what he knows about them : "If this outrage is perpetrated,

(throwing Ulster over), it will split

Nonconformity from top to bottom, and in the opinion of a large and growing body of Free Churchi would be a good thing, too, if there is no other way of arresting that parasite, the political parson. We may then regain for Churches that freedom and real re thing, anything to have the reformligion which are at present a mon strous pretence and nauseating hypoing of the House of Lords in good Tory hands, so that "The Constitu-Noncomformity crisy. struggling in the grip of a Radical tion" may be saved. Rebellion in caucus, and for my part I Ulster? Good, the fear of civil war prefer the domination of the Roman ought to influence a lot of steady-Catholic clergy, which at least going Englishmen. Then surely the has the respect of its congregation, to the sniggering, underhand schoolmaster has not been so long tyranny of the 'Radical agent' in abroad that we cannot confidently minister's clothes. I for one think appeal to ingrained British fear of there are things worth fighting for, 'Rome." It seemed too good a bet for and one of them is to free a church from political tyranny greater and desperate aristocratic sports to over. more sinister than any Church under

> Comment would spoil it; unless, indeed, we subjoin as such another extract from the same letter:

> "Let us be frank about it, if you want unanimity amongst Free Churches, hostility to the teachings of Rome is the only factor under the sun that can secure it."

But that does not exhaust the comments that suggest themselves. We shall allow our readers to make their

ET TU BRUTE

divines did their best in the Wick bye-election. Tariff reform speakers were officially excluded to give them a free field, yet the Government won easily. The result seems to indicate Now, the spoiled child of Toryism that the "No Popery" cry has lost needs correction. This is how the its old electoral power, even in an English imperialistic organ, the aggressive Protestant division. London New Age, uses the Imperial

In the words of The Daily News, "Wick represents Scotland as a whole in repudiating the insult Toryism is paying a great people by selecting them to be the subject for a miserable experiment in a "Titus Oates revival.

Thus cabled Windermere to the Montreal Star. Those who have read this hysterical correspondent's shrieks of alarm all summer over the impending Ulster "crisis" and the consequent fear, trembling hesitation, and dissension in the Asquith Cabinet, will readily recognize the significance of his recovered mental balance and of the sane, matter of fact tone of the foregoing despatch. What is the use of trying to work Canadians into a panic over Ulster when the British electorate treat it with cold contempt? Windermere's returning sanity is an evidence that Ulsteria and Carsonism have been relegated with many a round Tory malediction to the alibi aliorum of status of an autonomous member of the Commonwealth is not so degraded discarded and discredited political that Ulster need sneeze at it; and tactics.

A CHRISTMAS THOUGHT FOR THE PEOPLE

Unrest is the characteristic of the age. It makes itself felt in every rank and condition of society, in every sphere of human activity, but amongst the rank and file of the industrial world it is especially pronounced. We have travelled a long way from the old feudal times when the despised serfs were numbered with the baron's goods and chattels, rated if anything, a little less than his beasts of burden. It may not be so long a call to the days of the old aristocratic regime, when, if it began to be whispered abroad that the common people had rights, it was proclaimed from the housetops that the lords of the soil had privileges. But now democracy has found itself, and the privileges of the aristocrat have gone into the limbo of discarded things as surely and irrevocably as the rights of the feudal baron.

This is the day of the people's reign -and would that we could altogether rejoice that it is so. But we cannot forget that the voice of the multitude is not always the voice of God, and there are not wanting signs that the rule of the people will lay itself open to criticism. Democracy has its rights-but it has also its duties ing world. and responsibilities, and whilst we recognize the one it will not do to ignore the other. Christian principles must mould and direct the democratic movement if the last state of society is not to be worse than the first.

ant Bible. - Now clear out; mother From what source are the people to draw the inspiration that is to pre-eminently in the Gospels. We and I have a big job of Imperial give life to the new regime? From hear much of thrift and self-dehouse-cleaning and we can't be the lips of the iconoclasts, who would pendence in these days—most debothered with you, (aside,) You pull down before they build up? sirable qualities in themselves, and From the Socialist soap-box orator very necessary to the propriety and Let us hope that in this as in other who would erect the democratic integrity of a nation. But are they cases the spoiled child under happier commonwealth on the ruins of the not very often permitted to obscure conditions may grow into decent and

supernatural? Who will be fool hardy enough to deny that the temdency is not in this direction?

And yet if men would but look deep down into the history of humanity they cannot fail to see that their ideal is to be reached by an entirely different path. Christianity, in the minds of the ignorant, is the great enemy of Democracy, and yet it was the Church that first proclaimed the inherent equality of man. This is the people's day, and it is easy to achieve a little cheap notoriety by championing their cause. But it was not so fashionable when the Church first proclaimed it to a pagan world. We need not labour the point. History is our eloquent witness.

Prior to Christianity the world refused to admit that the common people had any rights. They were cast aside as worthless, their whole history summed up in the two stern words to work and to die. They were debarred from the pleasures the world loved, from the dignities it honored, from the interests it valued. What could they know of politics and power, of philosophy and statesmanship, of trade and commerce? These were the things the world valued, of these it made great parade, and for these it made many a sacrifice. And because these things did not come within the reach of the poor, the world hated and despised poverty. But Christianity had a different message for the toiling masses. The message of Bethlehem opened up a view of life which the world had never been in the habit of taking. By calling attention to the eternal London, Dec. 10.-Eloquent Ulster future it dwarfed the present. The life was more than the meat, and the body more than the raiment. It proclaimed to the world that the poor had a very real business in life; that the things upon which men had hitherto set their hearts were not of so much importance after all; that the thing that mattered was the soul; that the poor had souls as well as the rich, and that it was their business, equally with the rich, to save them. Here, then, was equality. Here was fraternity. Here in the Cave of Bethlehem was written the Charter of Democracy. And after that things could never be again as they were before.

Bethlehem witnessed the birththroes of Democracy. The Church watched by its cradle. For nearly two thousand years it has given to the world the living example of a society democratic in its every fibre. Would that our present day democrats might read history? Then they would see that their new-found gospel is not so new after all-that, on the contrary, it is as old as the Church that was founded by the Carpenter's Son, the Church of the Fisherman's Throne, that to day is filled by the barefoot boy who once herded a few goats and sheep on the Italian hills. COLUMBA.

NOTES AND COMMENTS

THE SALVATION Army in Toronto is coming in for considerable criticism because of its so-called " salvage department." It is charged that of the vast quantity of cast off clothing, furniture, cooking utensils, etc., given to it gratis for distribution among the poor, the greater part is sold, and that at prices which compete with the licensed dealers in second hand goods. Certain it is that regular commercial establishments are maintained by the Army for that purpose, and that a large force of uniformed employees find their living thereby.

ON BEHALF of the Army it is maintained that this is the only method of distributing relief consistent with self respect and a sense of independence on the part of the recipient. The distribution of the necessities of life, free from all obligation on the part of the receivers, it is stated, demoralizing in the extreme, and an incentive to pauperism. Therefore the Army puts the thing on a commercial basis, and makes it a part of the vast industrial machine which it now maintains all over the English speak-

THERE IS SOMETHING to be said in behalf of this view, but the trouble is with a semi-religious organization such as the Salvation Army, that despite its boast as a Bible religion, it is apt to lose sight of those other considerations which stand forth so

the poor a sacrifice upon the altar of material progress? Does it solace the heart of a poor man, or feed his starving wife and children, to read him first a homily on thrift, and then make him the subject of an official investigation which may or may not appraise the situation in its true light? While officialdom investigates the victims may perish, or the heart of the suppliant be driven to despair. Indiscriminate beneficence is, no doubt, an evil, and may, in given cases bring other evils in its train, but that does not make it any the less true as an axiom of Christian charity that it is better that ten who are unworthy should receive relief than that one who is in real need should suffer.

THE SALVATION Army, though professedly in its origin a religious body, has, as it has developed, taken on all the characteristics of a purely social organization. Also, it has become a vast aggregation of commercial and industrial enterprises. It is the spoiled child of twentieth century Protestantism, and being pre-eminently human in its conception and in its spirit, it is not to be wondered at that its corporate head should have been turned by its success in this respect. In certain 8 cases which have come under our own observation, arrogance was the one outstanding characteristic of its officials. And, as in this matter of clothing the poor, it would appear as if greed and commercialism had crept in also.

WE ARE concerned to question the Army's usefulness in certain spheres, or the good works it has to its credit. These, however, grew upon the spiritual sterility of Anglo-Saxon civilization, and there is no valid itself, essentially humanitarian as it is, can resist the tooth of time any more than other organizations that have gone before. There is one body, and one only, that has the Divine gift of perpetual youth Whatever the ideal of the Salvation Army's founder, the material character of the organization itself becomes increasingly evident.

Papal medals which by the merest chance had come into the hands of a clerical acquaintance. Some of them were very rare specimens and all of them commemorated notable events in the history of the Church and of the Holy See in particular. Those of our readers who are devoted to numismatics may be interested in a short dissertation on Papal coinage. It is pertinent here to remark that the only portraits in existence of many of the Popes are taken from the coins and medals issued during their pontificates. They have therefore a real and tangible value.

Adrian I, who ascended the Papal affairs of the Church devolved dur-Throne in 771. The coins of Europe ing an interregnum. The last of were then largely modelled on those of the Byzantine Empire, whose gold byzants were in general use. The XVI. in 1846. Though Papal coins coin of Pope Adrian was of this class. It showed a full face portrait, appear after the fall of the Temporal presumably of St. Peter, on the obverse, surrounded by the inscription: "Hadrianus P. P.", and the cross on the reverse, very much after the style of the Byzantine pieces. Many of the earlier Papal coins bear the inscription of the reigning Pope, and a representation of either St. Peter or St. Paul. It was not until later that the portrait of the reigning Pope became a characteristic of these coins. A gold scudo of Julius II, may here be mentioned, the design of which is credited to Francia, a celebrated metal worker of the time, which shows a finely engraved portrait of the Pope with the inscription : "Julius Pontifex Maximus." A coin of Alexander VII., attributed to Paolo, has on the reverse the crossed keys and crown. This is said to be the first Papal coin to bear this device.

A REMARKABLE feature of later Papal coins is the nature of their inscriptions. These are usually directed against avarice, usury and kindred vices. A gold scudo of Pope Innocent IX. (1676-1680) for example pronounces this judgment: "There is no one more wicked than the "Silver (or money) kills," says Pope Clement XI. on a silver coin, and on another: "Do not de-"It is not for avarice" sire money." is the warning of the same Pontiff on a third. On others misers are warned that gold will not serve them in the long run. "This will not profit them theater. We object not only to the his clergy in order to give me these

the real facts of life, and to make of | in the day of judgment," says In | positive indecencies that disfigure an nocent XII. (1690 1700); and: "Let it not be to thy perdition." "He that loves gold will not be savel." Who trusts in riches will fall " and What doth it avail a fool " are utterances from the same great occupant of Peter's chair. Another coin asks: "Who is the poor? The Miser," and on a silver piece bearing the representation of St. Peter healing the lame man, appear the words What I have I give to Thee."

THE COINS of the Popes were struck in many places - Rome, Bologna Avignon, Perugia, Terni, San Severino, Gaeta, etc. The Church, always foremost artists of the time, and in addition to the two mentioned, Francesco Celleni is known to have executed many of them. Perhaps no series ever issued shows a greater variety of design, or more skilful execution, One of the most interesting pieces of the Roman mint was a piece, irregular in shape, was struck in 1527, when Rome was in a state of increase and the grand siege. On the obverse appear the arms and title of Pope Clement, and on the reverse the word "Ducato" same Pope was issued in 1525 a fivesequin gold piece, attributed to Cellini. From the Bologna mint in 1323 came one of the most remarkable Papal coins, in the shape of a sequin bearing the usual Papal emblems, and a full-length portrait of St. Peter. It was the first of the Apostolic coins to be minted in Brothers of the Clergy, His Worship that city, and is now a great rarity, bringing a high price now when, as seldom happens, one is offered for fellow-citizens of the town of Cosale. The first Papal silver scudo was struck at Bologna in the time of Gregory XIII. A still rarer piece reason for supposing that the Army is the gold sequin of Pius II, specimens of which have sold at auction for as high as \$500.

AMONG THE GIFTS received by Pius X. on occasion of his jubilee, was the unique gold coin of Innocent IX, which, recently exhumed at Acqui, became the desideratum of collectors.! King Victor Emmanuel, one of the keenest of numismatists, was among the unsuccessful competitors. WE HAD recently the privilege of It was the decision of the finder, looking over a small collection of that as the coin was the only one in existence of the reign of Innocent IX, and was necessary to complete the Vatican collection, it should become the property of the reigning Pontiff. Hence it went to His Holiness and was by his instructions placed in the Museum of the Vatican.

MUCH MORE might be said of Papal coins and medals, but space forbids. We may mention, however, that coins that were issued during vacancies following the death of one Pope and the election of another are known as the "Sede Vacante" series. These usually bore the arms of the Cardinal Camerlengo, upon whom ceiving such honors as I have had THE FIRST Pope to issue coins was the administration of the temporal these to be issued was by Cardinal His Lordship has said to you, my Sforza upon the death of Gregory for general circulation ceased to Power in 1870, a pattern silver piece was struck in 1878. This piece is said to have been issued to show that coins could still be struck by the Pope's authority. It bore the portrait of Leo XIII. with his arms on the reverse. Very few of these pieces, apparently, were coined.

> THE GREATEST value of the series of Papal coins and medals is that it forms a metallic history of the Popes since the eighth century, and, as said at the outset, the only authentic portraits in existence of many of them. They have, of course, a special interest for the numismatists. but like everything pertaining to the Holy See, have a still deeper and wider interest for the student and the historian.

CORRUPT LITERATURE DE-PLORED

The British Review, like ourselves, deplores the increasing corruption of English (and American) literature. It is not very long ago," says the eminent magazine in its October that English literature used issue. to be distinctively clean in comparison with the literature of various foreign countries. People may talk as much as they like about puritanism and hypocrisy, but we believe that in that fact we possessed a great

appreciable proportion of recent Eng-lish works of fiction, but also to the too frequent choice of certain topics even when indecency is absent. The mind of an important section of the public is kept running on matters which cannot healthily constitute the staple interest of any one, much less of men and women who pass their lives in the artificial atmosphere of our modern cities." — Fortnightly

MGR. MURRAY

On the 2nd of December in the town of Cobourg Rev. Father Murray was elevated to the dignity of Domestic Prelate, the ceremony being ino, Gaeta, etc. The Church, always performed by the Rt. Rev. M. J. O'Brien, Bishop of Peterborough. An address was read to His Lordship by the Catholics of Cobourg, the terms of which paid a very flattering compliment to his great learning piety and zeal as a priest and Bishop His Lordship in most cordial terms thanked the people for the address It gave him satisfaction to note that the people of Cobourg irrespective of creed had gathered to do honor to silver ducat of Clement VII. This Father Murray and hoped that the parish of Cobourg may continue to work carrie on there may be still more solidly established. "I hope and pray," he continued, "that your pastor may be long spared to you to enclosed by a wreath. Under the dignity this insignia of distinction bestowed upon . you by the Holy Father.'

Upon the return of Mgr. Murray to the sanctuary, robed in purple, Mr. McColl read a complimentary address from the citizens of Cobourg at the close of which Mr. Bulger presented a purse of gold. Mgr. Murray replied as follows:

May it please my Lord Bishop the Mayor, members of the Council, honorary members of the Provincial Legislature, my dear friends and bourg, among whom I have lived so long and so happily. I have seen during my life time. I have heard these men express their gratification for honors that have been bestowed upon them, and I have admired the language in which they expressed their gratitude for what had been done for them by the men who rule over the state and their church, for the labors that they had performed among their fellow men. too, the words of thankfulness and gratitude which they expressed on such occasions, but it fails me tonight and is beyond my power to be able to express to you my gratifica-tion and gratitude for all that has been done for me. I have no lan-guage at my command to be able to

I have been honored by my Bishop, I have been honored by the presence of these Rev. Fathers, who have come from a distance for the occa sion at greatincon venience no doubt to themselves; I am honored by this large mass of people that I see before me and it is not surprising, that espec ially as I know myself to be, I should feel at a loss to express myself properly, when I have received such honors as these, for I have never sought for any honors. I have been filled with admiration for those who give them and for those who receive them, but not only I never sought, but as God knows my mind and heart. I never even thought of refor me to do is to express in the recent Protestant Episcopal convenbest manner that I possess, my thank- tion it was perhaps the most imfulness for what has been done. As portant topic before that body. the address, the honor that is con- ially what dealt with Christian unity ferred upon me, is not only to the general congregation, but to the to the town of Cobourg, and, therefore, I ing, reported that Cardinals Gibbons feel the honor all the more deeply. If I was alone in this, how could feel the honor as much as I do when I am told by those who speak from the chair and by your presence here, when I see a proof the honor that is given me by our Holy Saviour, through the kindness and love of our new Bishop of Peterborough. Tell me, how can I say any thing else, but this: that I feel a great honor has been conferred upon me. For my congregation to have honored me with words of praise and with the pleasure that they have experienced in this honor being conferred upon me would be gratifying indeed and I know that they would feel a happiness in seeing this honor conferred upon their parish, upon their church and upon their priest. but I never could expect, nor would anyone think for a moment that on such an occasion as this there would be such a universal union of minds and hearts of the fellow citizens of my town to join together with my congregation in the address that has just been read to me, and I thank you all my fellow citizens for this.

First of all, I thank you my Lord Bishop, from the bottom of my heart. I wondered often how it was that the Bishop of Peterborough, so shortly after his elevation to the Bishopric would tell me he was going to do this. I wondered at this, for even though I am a long time in the service, I have, I must say, not been as observant in the first fifteen or twenty years of my priesthood as that noble minded man has shown. By taking me he must not only have national asset. That asset we are heard, but he must have seen for rapidly squandering. Matters of sex himself what is being done here are quite sufficiently presented to us by our natures without our having them continually thrust in our faces all things, selected him to be head of when we open a novel or go to a the diocese he took me from among

honors for the work I have been doing here among you. Therefore my heart is full of gratitude to you my Lord Bishop, for what you have done for me. I thank you also, my dear brothers of the clergy, for coming here to add lustre to the occasion and thank you all my dear fellow citizens for coming here in marks of your regard in the address read and also in the gift with which one of the committee presented me.
The service closed with Benedic-

tion of the Blessed Sacrament. The visiting clergy were as fol-

Rev. Dean Murray of Brockville, rother of Monsignor. Rev. Father Ryan, C. S. B., St. Michael's College, Toronto, a native

of Cobourg.

Rev. Doctor Duffy, Pastor of the Church of the Saviour, New York

City, native of Cobourg.

Rev. Father Cavanagh, S. J., of Cousin of Monsignor Guelph, Rev. Father McGuire, Downey-

Rev. Father Fitzpatrick, Ennis-Rev. Father McGuire, Douro.

Rev. Father Scanlon, Grafton. Rev. Father O'Sullivan, Port Hope. Rev. Father Bretherton, Hastings At 9:30 a banquet was given at St. Joseph's Convent, served by the young ladies of the parish.

Wednesday at 10 a. m. the children of St. Michael's school tendered a reception to the Bishop. A short but choice programme had been prepared and was creditably executed. MONSIGNOR MURRAY

Monsignor Murray was born in Quebec City, March, 1843. He studied at Regiopolis College, Kingston, and Laval University, Quebec. He was ordained in St. Mary's Cathedral, Kingston, in December, 1866, by the late Bishop Horan, his uncle. After three years of ministry in Kingston he was appointed pastor of Wolfe Island, where in 1872 he erected the church of the Sacred Heart, situated on the most beautiful spot on the island, which he purchased in 1879 He was afterwards transferred to the Pastorate of Kemptville, Ont., whence in 1879 he was appointed to the parish of Cobourg, where the past thirty four years of his life have been spen in untiring efforts in the cause of re-

ligion and education. In 1883 he purchased the property on which the church, presbytery and school now stand. The same year the school was built, to which an efficient staff of teachers of the Com munity of Sisters of St. Joseph came in September of that year. In the year 1885 the Presbytery was erected. In 1895 the ceremony of the laying of the corner stone of St. Michael' church took place in the presence of three thousand people and in March 1896 the congregation met for the first time in the new edifice, which to day stands among the most beauti ful of churches having been richly

CHRISTIAN UNITY

REVEREND FATHER MORGAN M. SHEEDY OF ALTOONA, PA., GIVES CATHOLIC VIEW OF SUBJECT MUCH DISCUSSED IN PROTESTANT GATHERINGS All good Christians are vitally in-

erested in the subject of Christian unity, says Rev. Morgan M. Sheedy in a recent number of the Altoona (Pa.) Tribune. To-day the churches are discussing as never before the Therefore, all that is left means to bring it about. In the writer followed with deep interest the report of the proceedings, espec The chairman of the commission or and Farley and a number of arch bishops and priests in various parts of the world "expressed a friendly interest in the subject." The commission on Christian unity recom mended to the convention for ful consideration" these words of the late Very Rev. A. P. Doyle, rector of the Apostolic Mission House in Washington, D. C., and spiritual director of the Catholic Convert's league:

"In order to secure the reunion of the churches the more quickly it is necessary as a first step to come together more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other, for most of our animosities and misunderstandings come from not knowing each other well enough or not having a proper appreciation of each others' motives.

So we see the subject of Christian unity is in the air. The writer recalls a conversation he had a little over three years ago with one of the most scholarly and earnest of Amer ican Protestant churchmen on board an Atlantic liner on this subject. He was a man who had evidently thought long and deeply on religious matters He seemed to understand thoroughly present conditions and tendencies in the religious world. In the course of his conversation this clergyman

said very impressively:
"This twentieth century will see what you and I hope for and what every sincere believer prays for — Christian unity: it will come and will be one of the greatest triumphs

Christians.

this good man based his hopes and of a total of \$29,000. Of the twenty-forecast? Is the religious trend of five medical officers not one is a

our time in the direction of Christian unity? It is quite evident that pro-found changes are taking place in the religious world around us. Outside the Catholic Church there is today a recasting of the old lines; creeds are being revised and restated; what is harsh in them is being pruned down or cast aside; there is broader and more tolerant spirit among professing Christians; a spirit of brotherhood and charity unknown even a generation ago now exists; nen no longer " are hating one another for the love of God;" the Pope s nowhere to day looked the man of sin;" it is found that Catholics and Protestants can do business together, be good neighbors, even the best of friends, while they may differ widely on matters of relig

These are signs that point in the right direction. They indicate that the drift is toward a clearer under standing of what Christianity really means. With thus fuller understanding will come an urgent demand for Christian unity. Sincere Christians will not much longer endure to see the mystical Body of Christ hacked and torn asunder by conflict-

ing sects.

There are indications also that Christians everywhere are growing tired of dissensions. They wan In the assemblies of the different denominations held during the last few years the subject of reunion has been warmly discussed. Kindred religious bodies have made overtures to reunite. The existence of 170 different sects in the United States is deplored by all and there is a strong

demand to lessen their number.

These are welcome signs of that better understanding of what religion means and plainly indicate the drift toward that unity of faith for which the dying Saviour prayed. May we not then reasonably hope that twentieth century will witness the reunion of Christendom? It is surely a consummation devoutly to

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

One thing is quite certain: proofs abound that we have entered upon an era of a better feeling and a more tolerant and Christian spirit among professing Christians. Everywhere it is recognized that the chief ob to the progress of the gospel and the conversion of the world is the existence of divisions or sects among Christians.

Accordingly from many quarters are heard sweet sounds set to the music of heaven, that tell of this universal desire for unity and peace That desire finds expression in the tone of the denominational press and pulpit: in the action of various church bodies looking for Christian unity; in the earnest discussions of the subject carried on in conferences and synods; in the co-operation of Catholics and non Catholics in temperance, sound politics, civic and charitable work: in the cordial invitation extended from time to time by the heads of various Protestant in stitutions to representative Catholic clergymen to explain points of Catholic doctrine; in the success of the

missions to non-Catholics. These are plain indications that eligious strife and dissensions are fast passing away and that we are not of dissension. And the churches of our day are coming to see the pressing need of the reunion of Christendom and are praying that they may be one as Christ and the Father are one." The Divine Founder of Christianity

prayed that unity should be the special mark or characteristic of His followers. The scriptures do not speak of the unity as something as a thing of the future; as something to be hoped for; but as an actual present thing, an existing fact. is one Body, there is one faith, as there is one God and Father of all.
All professing Christians then who have a care for the honor of God and the spiritual welfare of man will work and pray for Christian unity Think how quickly the whole world would be won for Christ if the millions who profess the Christian name were facing under one banner the conquest of those still more numerous millions who, to our sorrow and shame, are still in darkness and the shadow of death!

Let us, then, work for Christian unity through undiminished faith, in the sweetness of charity, through whole-hearted obedience, through entire submission to the living voice of the great Shepherd of souls who They shall hear My voice; and there shall be one fold and one Shepherd.

THE "INTOLERANT" ORANGE.

An interesting commentary on the great fear of the north of Ireland Orangemen of Catholic intolerance when Home Rule becomes a reality is a consideration of the distribution of offices in the city of Belfast. The impression upon me, for they echoed my own thoughts and desires, as indeed, they do those of all areas in the city of Belfast. The board of guardians pay \$84,000 in salaries of which Catholics get \$3,400. The harbor pays \$56,345, and the condeed, they do those of all areas ar hristians.

What were the grounds upon which is good man based his hopes and of a total of \$29,000. Of the twenty-

President

These famous Suspenders obtainable in a Tasteful Christmas Box make a servicable gift a man will prize.

Suspenders

Catholic. There are 100,000 Catho lics in Belfast, more than a fourth of the population.

THE "CENTURY'S" MORAL OBFUSCATION

One of our subscribers wrote to the publishers of the Century Magazine to complain of a story entitled Home" in its November issue. An answer was immediately received, which we reproduce in part. It runs as follows :

We assure you that the publish ers of the Century Magazine had not the slightest intention in the world of calumniating or offending Catholicism or Catholics. Indeed, several of the members of our own editorial family are Catholics, whose sensibilities are as carefully considered and whose opinions are as useful and as often required as any of the

others. . . Everybody knows the eternally righteous discipline of the Mother Church regarding the sacrament of matrimony. Every body knows, too, the pathetic human frailties and inadequacies that so often hinder the real achievement of that ideal, especially in wild, newlysettled countries. And every Catho olic knows that, if forced to choose between the salvation of a human soul and the perpetuation, whether or no, of a specific marriage contract Mother Church saves the soul And that for the very reason that, obviously, humanity's ideals are in some cases too real to be realized.

The deeply human, earnestly sympathetic reader of 'Home' cannot, we think, fail to see that the author's attitude is as perfectly respectful, reverential indeed, as hi depiction is graphic. Truly yours,

The Century Co.

This letter aggravates the original offense, for although the story of Home " was bad enough, the editor's own idea of the methods " Mother Church" to save souls is appalling and atrocious Evidently he and "the Catholic members of the editorial family, whose sensibilities are as carefully considered, and whose opinions are as useful and as often required as any of the others," need immediate instruction in the fundamentals of ethics.

This anonymous novel "Home presents us with a priest in the confessional, who counsels a seducer to marry the girl he had led astray. When the penitent, who, by the is a Protestant—but that is only one of the absurdities of this passageprotests that he cannot do so because he is already married, priest assures him that he need not worry; it will be a secret "locked in the confessional." As this virtuous heretic objects that he would be thus acting a lie, the priest informs him "lies are feathers" compared that with the peace of mind nearing Christian unity. The God of the Christian is a God of peace, and added, such lapses in chastity do not really result in a loss of innocence. This is what the editors of the Century and "the Catholic members of the editorial family " consider th way in which "Mother Church" saves souls. They ought to be thor oughly ashamed of themselves. Two weeks ago we had sent him a marked

OUTWITTING A SLANDERER

copy of America for November 15, in which this offensive novel was dis-

cussed, but very probably it never reached the editorial desk.—America.

The Brooklyn Tablet relates the following incident concerning Rev. John Buckley, for many years pastor of Plymouth, Mass. At one time a new minister in the town began to As on the way they go. preach a series of anti-Catholic sermons. Going about amongst the people it wasn't long before word came to Father Buckley. He only smiled.

"Now you Catholics are getting it," the village wag would say, smilingly. Meeting the offending divine, Father Buckley said: "So you are saying some terrible things about us?" "Yes, I am," was the response.
"And it's all true." Instead of rebuking him, the priest with a chuckle, said "Well, I am delighted and only hope that you will keep it up. Every backsliding and indiffer. That, passing, they may know ent Catholic in Plymouth is now going to church on Sunday since you began to attack me. I notice the

difference in the collection basket difference in the condition of already. With this condition of affairs I am willing to pay you \$10 affairs I am willing to pay you will confor every bigoted attack you will con-tinue to make. Here is \$50 for the next five sermons." The simple minded preacher swallowed the bait took the money and signed a receipt for it and continued to vomit anti-Catholic spleen from his Sunday pulpit. When the natives, during the course of the weeks following, would mention to the priest that his church was being reviled, he would simply smile and wink at them and slyly show them the receipt saying, "sure, preaching according to my orders for it only reacts on my own people and makes better Catholics of them." It didn't take the pilgrims long to find out that they were being made a laughing stock of, and soon the min-

"IRISH MARY"

ister was driven out of the town.

THE FACE ON OUR GOLD COINS The face of an Irish girl is the design that adorns the gold coins of the United States of America. The late Augustus St. Gaudens, the relebrated sculptor whose great work has been the Parnell monument in Dublin, when seeking a model for the design found his ideal in a beauti ful colleen from "dhroll Donegal." Upwards of twenty five years ago, diss Mary Cunningham was born in the little town of Carrick in Donegal where her father rented a farm of moderate size. A decade or more ago Miss Cunningham came to America and lived with a wealthy family in Boston. A gentle modest and refined companion was needed in the St. Gaudens household. Miss Cunningham was recommended and accepted. Cornish, New Haven, was her home until the passing of the sculptor, who has truly written her name in letters of lasting gold.

THE STORY OF HER LIFE

Of a retiring disposition, the Irish maid was known to few. The shattering of her home by the death of St. Gaudens, left her the only alternative of seeking employment else where. An untrained assistant in a Boston hospital was her next occupation. It was when so discovered a few years ago that Miss Cunning ham told the story of her life, and also allowed herself to be photographed-all for the first time. weary, and worn was the once classi cal beauty; the once happy and pleasant Irish colleen, now forced to work with stained and hardened hands in all the drudgery of hospital labor. What a change it was from her recent home, where she was regarded by Mr. and Mrs. St. Gaudens as one of their own family.

A brunette, hair of the darkest hue, and finely-penciled eye brows to match; Irish blue eyes, a delicate complexion slightly tinted with red, teeth like pearls; a sad yearning smile, withal beautiful—a figure of fair stature, graceful and shapelysuch is this flower that is born to blush unseen. On the discovery of the young lady, the well known Edi tor Mr. Charles O'Malley, composed a song in her honor, which he called "Irish Mary." It was very soon set to music and it has long since gone the rounds of the theatres and cert halls of the States. It is frequently found in the programs of Irish social gatherings. as it does the sentiments of so many millions of Irish and Irish Americans it is deservedly popular and all the more so when they see the sweet face of a lass from the old land smiling to them from the golden coins of their native or adopted country. Denis O'Sullivan, the late well-known singer frequently sang this composition.

For the CATHOLIC RECORD AN IRISH CHRISTMAS LEGEND

Pile high the turf upon the fire And put no bolt upon the door This blessed Christmas night; For if so be they pass this way, And She in trouble sore, They'll know an Irish welcome waits Beyont the open door.

Now place the Christmas candles there— There's one for every pane—

They'll surely see the blessed light A shining through the rain. The curlew calls across the sky, The winds are keening low. Who knows but here they'll rest a while

One Christmas Eve, long, long ago, The doors were bolted fast, And in the dawn's grey light they

found Their footsteps as they passed. For this the Christmas lights are set, The doors are open wide, That in her travail she may know A place she may abide.

For Mary and her holy Child. Where shines the Christmas light. A welcome waits the holy Child Where Christmas lights do glow.

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NATIONAL SECURITIES CORPORATION LIMITED

FIVE MINUTE SERMON

REV. J. J. BURER, PRORIA, ILL. FOURTH SUNDAY OF ADVENT

PREPARATION FOR CHRIST'S COMING

God wills the salvation of all. He wishes none to be lost. All flesh shall see the salvation of God because God wills not the death of a sinner but that he be converted and live. He came into the world and died for the salvation of all. But He gave us a free will. Consequently, it depends upon our own free choice to see, or not to see the salvation of God. Still we shall be obliged to see Him when He comes at the last day to judge the living and the dead. Another reason why all men shall see the salvation of God is because the salvation of God, and His holy Gospel, was to be made known to the whole

world-to Jew and Gentile. During the season of Advent the Church frequently exhorts us to pre-pare for the feast of Christ's nativity.

"Prepare ye the way of the Lord."
By these words the Church asks us to prepare for the reception of Jesus on the great feast of Christmas by cleansing our hearts from sin. For no one is fit to receive Him whose

Our Saviour never went into any bouse without leaving His blessing. He visited the house of Mary and Martha. The result was, that besides raising their brother, Lazarus, to life, He bestowed such graces that Martha was admitted into heaven as a virgin and Mary as a penitent. He visited Matthew, who, ceasing to be an unjust publican, was converted and became an apostle, evangelist and martyr. He visited Zacchaeus and conferred a great blessing, for He said, "This day is salvation come to this house." Zacchaeus was a usurer and a lover of the world. He to this house." became charitable to the poor, a lover

and follower of Christ. So, too, when Christ comes to us on Christmas day, He will leave His blessings. Those blessings will correspond to the disposition of each individual. If we prepare well before-hand, if we remove the hills of pride, if we make straight the paths of sin, if we humble ourselves under the mighty hand of God, we may hope, we may have the utmost confidence that He will confer such blessings upon us as will make us worthy to be exalted to the mansions of eternal

On the contrary, a curse follows those who close their hearts against His sweet presence. If we shut our hearts as the people of Bethlehem did their doors, we are certain to feel the consequences of it some day. Are you proud and haughty? If

so, God cannot find a dwelling place so, God cannot find a dwelling place in your soul, for He comes in meekness and humility. If you think too much of money, if you are greedy or avaricious, God cannot dwell in you, for He loves poverty. He is a lover of purity and consequently cannot dwell in the impure soul. Neither will He dwell in the heart that hates its neighbor for He is the Prince of its neighbor for He is the Prince of peace who commands us to love even

Let us. my dear friends, remove everything that would be detrimental to our salvation though as dear to us as life itself. "For what will it profit a man to gain the whole world and lose his soul." Let us conquer our pride, mortify our evil desires

and restrain our guilty passions.

He is coming to visit us and enrich us with His blessings. He is already knocking at our hearts for admission. Can we be so insensible to our eternal welfare as to refuse Him admittance? No. We will give Him our whole hearts cleansed and purified. We will follow the example of the pious shepherds of Bethlehem, who sought Him until they had the unspeakable happiness of finding Him in the manger; or, like the three Kings of the East, we will give Him our best and richest offering, a pure

By so doing we will prepare the way of the Lord and make straight His paths, so that He may possess our hearts and souls here by His grace, and that we may possess Him in the kingdom of His glory here-

TEMPERANCE

"MODERATION SOCIETY" URGED

The Rev. W. F. Mueller, C. PP. S Cartagena, Mo., makes a plea in the Fortnightly Review for a "Catholic Moderation Society" as a means of lessening the tendency toward alcoholism. Father Mueller tells us that the Catholic International League against Alcoholism, of which Cardin al Mercier is Protector, unites cham-pions of total abstinence and advoof moderation under one ban-At its recent annual meeting in Milan an attempt was made to put the whole body on an exclusively total abstinence basis. This was opposed by Dr. Beerenbuck in the name of the Cardinal Protector, and also (Father Mueller says) by Father O'Callaghan, C. S. P., of Chicago, who represented the C. T. A. U. of America. Continuing, Father Mueller

'True, the moderation movement alone is not likely to do much good. Even the toper thinks he is habitumoderate. But moderation societies are a splendid instrument of propaganda. In my humble opinor propagation in it is precisely the lack of such societies that impedes the progress of total abstinence in this country. Many thousands among us know nothing of the harm done by alcohol even when used moderately. Total

abstinence literature they will not touch; other temperance literature there is none. We need by all means a Catholic moderation society of the kind that has helped to make the war against alcohol so effective in

"The German moderation societies make it possible to instruct the masses and enable all well meaning Christians to join in the fight against alcohol, whether they advocate total abstinence or not, and no matter what their views may be on the sub ject of prohibition.

"Needless to say, these societies are not inimical to total abstinence. They print the strongest anti-alco-hol literature; they never recommend moderation as against total abstinence; most of them freely admit that total abstinence is the best policy against the drink evil. moderation is good but difficult to practise and under present circumstances not an effective way of bring ing about the sorely needed reform

However, they add, if you do not wish to go to the full length by making the sacrifice implied in total abstineace, you can help the cause by pledging yourself to be truly moderate in the use of liquors and by unit ing with others to give a good ex-

ample.
"Such a moderation society is properly managed, could do an immense amount of good and eventually would prove a stepping stone for thousands to total abstinence. Its publications would gain admission where total abstinence literature is sternly barred. Its speakers would draw greater crowds because they

would be regarded as less 'fanatical. The constitution could be of the simplest. I should pledge the members to only three things; (1) abstinence from whiskey and other spirituous drinks: (2) moderation in the use of wine and beer; and (3) no 'treating.'

Who will set the ball a rolling?

DRUNKEN CHAUFFEURS When an automobile driver is convicted of operating his car while in an intoxicated condition, the law provides that his license shall be suspended or his certificate of regis-tration revoked "upon the recommendation of the trial court." of fifty drivers convicted in the State on this charge, only nine have been thus punished, of whom only three were drivers in New York city, where most of the convictions were

This is an extraordinary showing of eniency on a side of the automobile law where its enforcement should be strictest. The figures have a more sinister aspect than the periodical complications of statistics of automobile residents, for they disclose a lack of effort to remove a pre disposing cause of accidents.

Suspending sentence on a chauffeur convicted of drunkenness, for that is what the neglect to revoke his license amounts to, may be at times justified in the case of first offenders. But the disproportion be-tween convictions and penalties indicates a disposition to treat intoxicated chauffeurs with a consideration that by no means promotes autom safety.—New York World.

REFUSED TO SELL LIQUOR

In the book called "A Loyal Life' which we reviewed on pages 8 and 9 last week, may be found a passage showing how Henry L. Richards, as a young man, viewed the liquor traffic.

Henry worked in his uncle's store. Whisky drinking and whisky selltomer demanded a quart of whisky Confronting his employer, he firmly

refused to sell any more liquor: 'I have made up my mind that it is wrong for me to have anything to do with it." "Ha," rejoined his uncle, junction, "nothing extenuate," but do with it." "Ha," rejoined his uncle, with an oath, "those Presbyterians have been tampering with you, I suppose! Well, sir, you may as well in malice." And happily, our best understand that if you can not do as modern historians have not failed to I wish in this store, you and I must dissolve partnership!" "Very well," was the firm reply; "if the handling of liquors is an indispensable part of my duty here, then I must leave."

TEMPERANCE NOTES A physician recently in London leaned to the opinion that alcohol has a stimulating effect on poetic fire. He cited the experience of Burns



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Myhusband likes "Fruit-a-tives" very much and takes them whenever he has occasion to use a remedy for Constipa-tion" MRS. D. MCRAE "Fruit-a-tives" are sold by all dealers at 50c a box, 6 for \$2.50, trial size, 25c, or will be sent to any address on receipt of price by Fruit-a-tives Limited,

Omar Khayyam, Swinburne and Edgar Allan Poe as proof. The Spring-field Republican replies: "Literature he might better leave to the literary experts, who, while they might not show a majority for total abstinence,

are strongly against the notion that

wine is a source of inspiration. As

for Poe, the evidence seems conclusive that drink was not a help but a

handicap, and his best work was done

during entire lucidity.' THE TRUTH ABOUT THE HUGUENOTS

IMPARTIAL HISTORIANS CON-DEMN THE MASSACRE OF ST. BARTHOLOMEW'S DAY, AND TRACE THE CRIME TO ITS TRUE CAUSES

Most of those who accept what may be called the Huguenot legend. says a writer in the London Tablet, have probably heard nothing but the one-sided version of history which represents the Huguenots as peaceful citizens, patiently suffering persecu-tion, death or banishment for the sake of their religion or bringing blessing on the nation that gave them shelter. But some, no doubt, have seen another account but fail to find it convincing. And in some cases this failure may be due to the fact that the apologist gives an equally one sided or "other sided" version. Or, in the poet's phrase, one calls the chess board black while the other calls it white. And those who know nothing of Huguenot his-tory but the horrors of the St. Bartholomew and the piety and peaceful industry of the Protestant exiles in England can scarcely be expected to give a patient hearing to apologists who may seem to palliate, if not to justify, the cruelty of the persecution by blackening the characters of

It is always difficult for combatants in the heat and dust of strife to ing had not earned the odium which form a just estimate of their opponnow attaches to them. The records ents, even in cases where the issue is of Granville, O., where Henry "tended simpler and more intelligible than store" show that in one year the little | that of the religious struggles of the township with one thousand seven sixteenth and seventeenth centuries. hundred inhabitants consumed an estimated amount of ten thousand the fray, it ought to be possible to gallons of whisky. Henry's uncle approach the problem in a more calm helped to supply the trade, and Henry and historical spirit, to seek to ascerwas expected to sell any quantity to any one who wanted it. One day a understand their significance. The true historian, whether Catholic or and the youth refused to serve him. Protestant, should visit the crimes of his own co-religionists with just severity, and frankly admit such facts as seem to tell in favor of the other at the same time he will be careful of the other half, " nor set down aught deal faithfully with the crime of the St. Bartholomew massacre. Thus Dr. Alzog opens his able article on this subject in the "Kirchenlexicon"

—we have only the French version at hand—with the significant words: Barthelemy La Saint 24 Aout 1572, rappelle un des faits les plus odioux dont l'histoire ait jamais fait men-tion. And a more recent writer, Dr. Funk, says emphatically that it merits unreserved condemnation—Die Bartholomausnacht verdient unbedingte Verurteilung.

NOT PEACEFUL CHRISTIAN CITIZENS

Thus Catholic historians, as these examples may show, do not shrink from condemning this monstrous massacre with just severity. But the same fidelity to historic truth which keeps them from unworthy silence or from base attempts to condone or palliate the crime, makes them careful to trace it to its true causes and avoid involving innocent parties in their condemnation. That condemnation, as Funk justly says, must be unreserved. But it must fall on none but the real culprits, and even with them the historian, like the judge in a criminal court, must base his sentence on established facts, and pay due attention to any evidence that tells in favor of the accused. Thus, even when there is no ground for cquittal and no hope for pardon, a just judge will make some distinction between crimes committed under

great provocation and those that come from cold-blooded policy and wanton cruelty. And in like man-ner the historian trying this great criminal cause must investigate all the circumstances and take into con sideration the character and position of the party that suffered as well as that of the party or persons who committed the crimes.

Certainly, if the Huguenots who suffered on that ill-omened night were nothing but peaceable Christian citizens, whose only offense was their faith, the massacre, in addition to its treachery and cruelty, would have the character of unprovoked aggression. But no serious student of the history of that period will ven-ture to say that this was really the case. For though in some of its features it has a certain pre-emin-ence it was after all but one in a long series of massacres and assassina ions in which both the contending factions seemed to vie with each other in a rivalry of atrocity. At no time, and in no circumstances, could such a crime be condoned. But when the whole dark story of the French disturbances and civil wars of the sixteenth century lies before us, it is at any rate somewhat easier to understand how these fierce passions

A POET-HISTORIAN'S STATEMENT On this question a Catholic writer. however much he may cultivate a spirit of historical impartiality, may still be suspected of some bias against the Protestants or Huguenots. And if only for this reason it is fortunate for us that a powerful picture of the Huguenot conspiracy and the consequent wars of religion has been irawn by one who is in nowise open to this suspicion. We have all heard much of modern scientific methods of writing history, and at this time it may seem a bold thing to appeal to the pages of a poet. Yet, with all respect for the great historians who have lately labored in this field, we have lately labored in this field, we have lately labored in this field, we have a product and that the venture to think that few of them all have given us anything more helpful

fragmentary "Geschichte der Unruhe in Frankreich. We have already had occasion to quote the striking passage in which Schiller sets forth the meaner political motives that caused the triumph of the Reformation in Northern Ger-many. in Denmark and Sweden, and in England. But, as may be anticipated, the poet-historian is able to do yet more in the matter of the French wars of religion which are his special subject. Here the whole train of causes is traced with a master The historian's own sympathies are, naturally enough, with the how the Protestant party contained all that was best and most enlightened in France, the scholars, the masters of trade and handicrafts, and so forth, we feel that he is—pace tanti viri—a little one sided, and we are reminded

of the invidious comparisons often made between the Catholics and Protestants of another nation nearer home. Yet with all this sympathy for the Hnguenots, Schiller does not shrink from exposing the terrible character of their warfare against the Catholic faith, and after speaking of he outrages inflicted on Catholic religious and the desecration of churches, he adds that the cruelties

SIX QUESTIONS

on the other side were a natural

ANSWERED BY FATHER HULL, S. J., IN THE BOMBAY EXAMINER)

A correspondent sends us the fol lowing six questions addressed to him by a member of a certain Hindu sect, to which we append short

(1) You say that God made man after His own image! What is the image of God?

Answer.—God is a pure spirit and has no body; and therefore the image is not in the body but in the soul. Man's soul is in the image of God because, like God, it is a spirit and is endowed with intellect and will-an intellect to know truth and a will to pursue goodness.

(2) Does the present form of man bear any resemblance to God or to angels. If it does not, how, when and why was the change produced in the human form?

Answer .- This image remains in man now as from the beginning. is an imperfect image, because God is infinite while man is finite. It is also an image which can be obscured, precisely so far as the human mind embraces error instead of truth, and pursues evil instead of good. But even then the image remains radi cally

(3) What about Darwin's theory that the prototype of man was an

Answer.-We hold that the soul of man belongs to an essentially higher order than that of any animal; and therefore in respect of his soul man could not be the descendant of an ape. The theory that man is a bodily descendant of an ape has not been definitely condemned by the Church, but it is opposed by theologians, chiefly because the account of he creation in Genesis seems so clearly against it. In itself it is not intrinsically impossible for God to have adopted the body of an ape, and elevated it to a higher order by the substitution of a spiritual soul; but Catholics find several objections against this view, and the Church against the view, and the control authorities will always strongly discourage its adoption until science produces definite proof that it really took place. The evidence of science

President

Give a manly man A manly gift. He will appreciate a pair in a Christmas Box.

Suspenders

by a new creation.

cention about beaven?

imaginary.
(5) How far does it differ from

Mahomedan heaven is conceived on the religious struggles of the sixteenth century than Schiller's that of the Christians, but have not heaven.

(6) Do you not locate God when you say that He is in heaven; and how do you reconcile this with the

theory of God's omnipotence? Answer.—When we say "God is in heaven," and regard it as a place beyond the sky, we are using a popular figure. More philosophically we say that heaven is rather a state than a place; and if we speak of it in terms of place, we say "Heaven is wherever God is." But it will be ob-"God is everywhere; thereiccted: fore heaven is everywhere. Why then are we not in heaven?" In answer to this question we should say that heaven means the state of being in God's presence in such a way that we perceive Him and are in close union with Him - a condition which is withheld from us now, and only conceded to us after death.

REMEMBER THE POOR

and aid them in relief of the worthy distressed," says the Pittsburg Cathothan in things, and let them know it Think more of giving than of getting,





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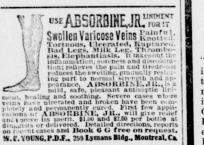
has not proved this point so far, and propably never will. All the resem-blances between man and ape can be accounted for by supposing that God, having as it were worked up the organic structure of animals to the point presented by the ape, adopted form somewhat higher than that of the ape as suitable for the human type; and that he did not derive man's body from the ape by generation, but produced it on similar lines

(4) What is the Christian con-

Answer. -The Christian conception of heaven is a state of permanent happiness, in which human beings live in close contemplation of God and in moral union with him for ever. When the resurrection of the last day takes place, the soul will be reunited with the body. But the body will exist in an etherialized condition superior to time and space, and free from change or decay, and therefore not requiring to function in a material manner. This leaves the conception of heaven somewhat abstract, though real; and all attempts to make a concrete picture of heaven are merely conjectural and

Answer.-We understand that the made any special study of that point. The idea of several heavens is a human conception about which we know nothing definite. We do know, however, that each soul will be happy in proportion to the virtuousness of his life on earth; and in this way there will be various gradations in

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MONTREAL -Factory at Lachine, P. Q. (near Montreal) of its mind in the matter. The Sac-

be expressed. Man is created to see

and his supernatural end. It is the end

less, hopeless longing for that which

though necessary, can never be at

tained. This constitutes that fright

ful thing which, imperfectly under

stood as it is by us at present, strikes terror to the soul, despair. The for-feited joys of heaven will also be

the loss of communion with Christ with His Blessed Mother, with the

Saints, with our own relatives and

friends who will have been numbered

with the elect. In a beautiful little treatise entitled "The blessed will

Abbe Meric, professor of moral theol-

do not fear to affirm that the text I

wish to prove, viz., that the blessed recognize each other in heaven, rests

on a solid foundation, supported by

constant etradition and strong

of our relatives and friends in heaver

is not the essential element of the

happiness of heaven, it will be one of

its great joys, so that deprivation of

it will add intensity to the pain of

loss that the reprobate will experi

It is some consolation to remem

ber that the only thing that can de

serve hell, with its dreadful pains of

sense and loss, is mortal sin, the ser

ious and deliberate infraction of God's law. To constitute a mortal

sin are required a serious matter and

a knowledge of the evil that we do

when we deliberately do it. No one will go to hell save through

his own free will. A slight offense against the law of God, or a sin com-

mitted without a full knowledge of

its evil. without deliberation, or

without full consent of the will, even

though it be a matter of grave im-

portance, is what we call a venia

sin. The soul stained with such a

sin is certainly not entitled to dwell

with God, since nothing defiled can

enter heaven. But on the contrary

it cannot be said to have deserved

hell, because in committing such a

sin there is no absolute turning away from God. Unfit for heaven, and un-

deserving of hell, the exigency of the

case demands that there be in the

other world a place for the purging of such soul of its defilement; that

is, Purgatory, in which all Catholics

are glad to believe. Hither, too, are

consigned those who have not in

this life sufficiently satisfied for

the temporal punishment due to the mortal sin, for which

however, they have conceived contrition and from which they

It is true that our Protestant

friends deny that the Books of the

Machabees are divinely inspired.

But they cannot deny that Judas and

his Hebrew brethren observed the

practice of praying for the dead in

order that these might be loosed

betrays in them more

Church in all ages. \

pre-Christian tradition, and

hell.—Intermountain Catholic.

SEES AN INCONSISTENCY

have been absolved.

arguments.'

While this recognition

ogy at the Sorbonne, Paris, says:

know each other in heaven,

CHATS WITH YOUNG MEN

LITTLE THINGS Somebody did a kindly deed, It helped you all the day; Be it again for some one else

Somebody said a kindly word; Say it again, for you
May lighten somebody else's load
By the word that brightened you

Who, needy, passes your way.

Somebody smiled a cheerful smile. It made the day seem bright;
It was only a little thing, you say—
But those little things have might.

Those little things-are they little things?

Just think how the whole long day

unkind word or slighting tone

Mas hidden the sun away. CHANGING OPINIONS

Ruskin speaks of people who catch an opinion like a cold, and it is to be feared that this classification includes the great majority. The youth who thinks his way to a conclusion, whose opinions are really his own, is an ex-

Of course it is to be expected that all young people should start that way. The boy who is learning the words that represent the wonderful bjects he sees about him, and the explanation of the every day mysteries accepts the opinions of older people as the law of the universe. And ome never get beyond that stage. All their lives they reflect the ideas of the community. They catch their opinions, one after another, and the nly time that they change, is when they are thrown into different sur-

roundings.

Now this is not saying these young people hold wrong opinions. On the contrary, most of the opinions they accept may be correct. There is no bigger mistake than jumping to the conclusion that the crystallized sentiments of a community are wrong and right. But holding correct views is worth very little if at the first change of surroundings you are going to contract a new set, catching them just as you catch your neighbor's

Learn to challenge your cwn opinions to think your own way to the conclusions which you have hitherto accepted without thinking. Someyou will find that you were might and sometimes you will find that you were wrong, but neither discovery will be worth as much to you process of making it. There is no development in simply catching opinions.-True Voice.

BUSINESS GENERALSHIP When you are so buried in the detail of your business that you cannot get a clear, sharp view of your affairs in all their relations, you are in danger of failure.

No great general ever takes a gun and goes with his soldiers into the thick of the fight, where he would be so stunned by the noises, and so blinded by the smoke of battle that he could not watch the movements of the enemy, could not see where his own troops needed re-enforce ments, or how to hurl his forces on the weakest place in the enemy's ranks. He must go where he can watch every movement of the

If you are going to be a general in business, you must keep where you can get a clear view of your affairs and know what is going on every-While you are buried in detail, your business may be in a dangerous position, from which you could extricate it if you knew the exact

Many a man fails in trying to be a general and a private at the same

BAD HABITS

Most unhappy people have become so by gradually forming a habit of unhappiness—complaining about the weather, finding fault with their food, with crowded cars and with disagreeable companions or work. A habit of complaining, or criticising, of faultor grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especially in early life; for after a while the victim becomes a slave; all the impulses become perverted, until the tendency to pessimism, to evnicism, is chronic.

OUR BOYS AND GIRLS

OUR BLESSED MOTHER'S GOOD-NESS

That was a sad house, indeed, when the only son, the idol of the home, was suddenly stricken with an alarming disease.

The doctor was untiring in his effort to master the young man's trouble. He was a skilful doctor, too, whose years of experience and of heaven are to be so great and the success had won for him a well-de-served fame in the medical profes-

Day after day the fond father, mother and three sisters looked anxiously, but all in vain, for some little improvement.

The weeks wore on. The doctor felt that he must now break the sad news to the grief-stricken mother. How he dreaded the task! He had seen that a bond of remarkably strong affection existed between the members of the family, so the truth of the patient's condition would surely bring sorrow when known.

orrow when known.

It was a clear, bright morning Limbo. His has been a real death.

"I regret that the truth concerning your son can no longer be concealed from you. His disease is incurable. He will daily grow worse. There is no hope. I have done all in my power. There is nothing more I can de for him." power. The

For a minute the mother felt faint. The room seemed to vanish and a sharp pang pierced her heart. Rousing herself, however, she regained calmness and answered: 'Yes, it is better for us to know the truth and I thank you for telling me." A few more words, and the doctor had

gone.

Little Rita, the youngest girl, had heard all. Her face became very white, but no tears forced their way. A heavy weight seemed to have suddenly fallen on her little heart and

pressed on it like lead.

All day long in school, Rita studied, tried to smile in her natural way, but a little white face told its and dear good Sister, with her tender heart, read the story of the

pent up sorrow. As Rita was about to pass out at dismissal, Sister drew her to her side affectionately and said, "Do not grieve, Rita, be brave. Your brother may yet be all right." Then she squeezed the little hand in a tender clasp. Oh, that meant so much No words can convey the sympathy, tenderness, feeling of that peculiar grasp, so well known to the girls in

their little troubles.

As she walked home the doctor's words kept ringing in Rita's ears. Suddenly the picture of her little statue of Mary, Queen of Heaven, standing on its little white altar, came up before her mind. "Yes, there is her hope," she mumured to herself, "I'll go to Mary."

She quickened her pace almost to run. Arrived home, she stole softrun. ly to the shrine of Mary, and knelt in prayer. The child's head bent low until its brown curls rested on the shrine as she repeated the Memorare," after which she added . "O Mother, Mary, there is no hope but in your aid. I know you will

Day after day, for nine days, Rita knelt at Mary's feet, alone, unseen, by any one, and repeated her prayer Imagine the delight of all when one day, shortly after, the young man arose, dressed and pronounced himself cured. All symptoms of the disease had disappeared, never to return. Yes, the recovery was com plete and everyone was mystified as to the cause of this sudden, unexpected restoration.

"Go my son, to the doctor's office," said his mother, "take him by surprise and see how he'll account for your cure."

"Long years have I practiced," said the doctor, "but never have I met with a case like this, and doubtless never will again. I cannot account for your recovery. Some strange freak of nature."

When Rita heard what the doctor had said she smiled and thought within herself, "O, doctor, I am wiser than you, this time."

Then softly stealing to Mary's feet she knelt and whispered: "Dear Mother, Mary, you and I know whence this cure. Queen of Heaven, I thank you." Then, through the little fingers there trickled two big tears and fell at Mary's feet. The child's tribute of love, joy, of gratitude. I like to think that the angels gathered up those two shining drops and placed them as brilliant diamonds in

our Mother's crown. Dear children, this reads like a story, but it is absolutely true. - Young Catholic Messenger.

WHERE ARE OUR BELOVED DEAD?

Man is composed of body and soul body. But as through one man immediately by the promise of a Redeemer. The promise was fulfilled, and victory was snatched from death and the grave. There will be a resurrection, when everyone asleep in the grave will hear the voice of God and live; every one. After that resur-rection there will be no more death. There is therefore to be a reunion of the soul and the body, to endure forever, in heaven or in hell. "And they that have done good things shall come forth unto the resurrection of life! but theythat have done evil, unto the resurresumed continued existence, vain were the words of Ecclesiasticus: "In of heaven are to be so great and the pains of hell so intense, the very thought of what we may lose or what we may have to

endure should keep us from sinning. But what fills the interim between the day of the death of the individual and the day of the general resurrection? The body resolves itself into its original dust. We are aware of that. We may even hasten that consummation, as some—though Catholics never—do, by cremation. But the soul? It has left the body. But it is not dead. Where is it? While the body of Our Lord was renow, as the doctor rose to go after his visit to the young man.

"Madam," he said to the mother, when they had gained the outer hall,



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rection body and soul were united again never more to be separated. The same kind of a resurrection awaits us after we die. At the instant that a man dies, and on the very spot where he dies, his soul is judged. St. Augustine tells us that the soul itself becomes instantly mindful of everything good and evil that it has done, and, the conscience being both accuser and defendant, the judgment also is instantaneous. This particular judgment is pronounced by God, and not by Jesus Christ, the Son of Man, although the soul is aware that it is by His authority that the judg ment takes place. We read further in the Book of Ecclesiasticus: "It is easy before God in the day of death to reward everyone according to his ways." According to the Fathers, this word "easy" does not indicate a mere possibility, but represents the thing as having been done. This is proved by the story of Dives and Lazarus. The rich man died and was at once buried in hell. The mendicant died and was carried at once to Abraham's bosom.

The soul that is ushered into etern ity at peace with God; that is, free from all sin and the effects of sin, is admitted at once to the presence of God and rejoices in the beatific vis-It is to effect such a happy re ion. sult that the Church, exercising the power of binding and loosing all things in heaven end on earth, ap propriates the treasure of her Sacraments, and makes use of the Plenary Indulgence. This indulgence is, as we know, the remission of all the tem poral punishment due to sin. Its prerequisite is that the person gaining it shall have already merited a remission of sin itself. We hold therefore that if a person gains a Plenary Indulgence at the hour of death his soul goes straight to

The unfortunate person who dies in estrangement from God; that is, in mortal sin, is consigned, as Dives was immediately to hell. There can be no doubt of the existence of this Man was originally created to have state and this place of punishment. Nor immortality of both. But through by softening its name can we hope one man sin came into the world and to mitigate its torments. The con through sin death. Death thus be, cluding words of the prophecy of came the wages of sin. Death is the saias are this terrible pronounce separation of the soul from the ment: "Their worm shall not die, and their fire shall not be quenched; Death was not to be a finality. The condemnation of Adam was followed immediately by the promise of a P ishment in destruction, from face of the Lord, and from the glory of his Power." And St. Matthew, in his specific description of the Last Judgment (xxv. 41), says that Our Lord will say to the wicked: "Depart from me, you cursed, into everlast-ing fire which was prepared for the devil and his angels"; which is definite enough, even as it is awe inspir-ing. The everlasting and unquenchable" fire is also spoken of by St. Mary (ix. 42:) so that the question of rection of judgment (John, v. 29). If the nature of the fire of hell is, for there were not to be this state of a Catholics, not a debatable one. Although the Church has not defined it



'among the gentry.' It is the relic of Irish toadism. We regret to say that among those are to be found men honored by the clergy and hierarchy of the Church. We never could see the consistency of having as trustees of the Catholic University, for example, Catholic gentlemen who are sending their sons to non Catholic colleges. The Roanoke Times never has been specifically as the real "real" fire of our present knowledge, there is one decision that is extremely indicative red Congregation of the Penitentiaria has decreed that a person who obstin-ately refuses to believe in the reality of hell fire must be denied absolution in the Sacrament of Penance. We must believe, as a matter of faith, that the damned in hell suffer what is called the pain of loss. It is the deprivation of the beatific vision and of all the joys included in that. The intensity of this pain cannot and to possess God as his natural BIGOTRY!

The Presbyterian Synod held at Danville, Virginia, recently was severely criticized by the non-Catho-lic editor of the Roanoke Times, for adopting resolutions condemning the political activity of the Catholic Commenting on the reso-Church.

their sons to non Catholic colleges.

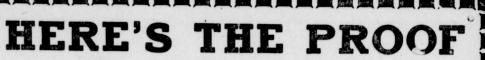
It is useless to talk of the advantages able to understand why people wor able to understand why people worof Catholic education with such shipping and believing in the same object lessons before the eyes of the Saviour and God should be stirred to hate each other or why differences in matters of doctrine should be used PROTESTANT EDITOR CONDEMNS to make strife. So far as politics goes, it seems to us some other denominations are very much more active and eager in using their church names, organization power than the Catholics.

With all its honors and all its riches the world has nothing to give lutions the editor says in part : " In | in exchange for a good friend.

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BRITISH COLUMBIA

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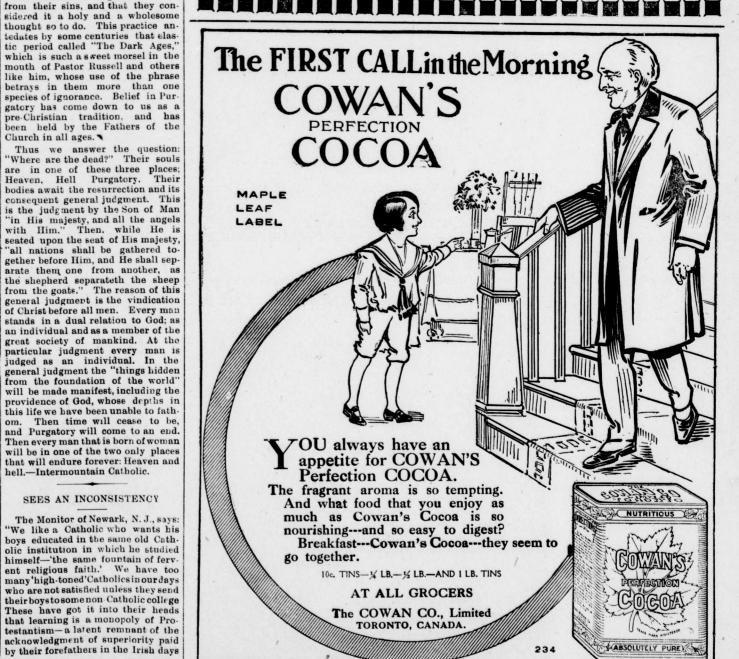
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"I find the Rapid Vacuur



SCOTLAND'S PATRON SAINT

FATHER MACDONELL, O. S. B., LADYSMITH, DELIVERS ELO-QUENT SERMON

A powerful sermon was preached on Sunday in Ladysmith Church by Father MacDonell, O. S. B., who dealt chiefly with St. Andrew, the Patron of Scotland, whose Festival was cele brated on Sunday. Taking as his text the words, "Know that it is now the hour for us to arise from sleep,

We are, to-day, at the beginning of the Church's new year. This is the first Sunday of Advent, and Holy Church puts before us the words of my text, and the sermon of St. Paul. In it the Apostle says, "Knowing that it is the hour to rise from sleep." Holy Church wants us to realize that us to realize that we have work to and she puts those St. Paul in to day's Epistle. They are read to day in order to remind us of the work which God has given us to do. We are here for a special purpose, and we are always in great danger. St. Paul wants to warn the Romans of that danger of forgetfulness, of what we are here for, and the work we have to do; and thus it is the Church addresses us in ihese words.

Throughout the world to day there is great danger of forgetfulness; we know the Prophet says, "With desolation is the world made desolate." "With desola-We must realize that we are here for a purpose. The Epistle says: "Now is the time to arise from sleep." The sleep of the body is as like the death of the body as the sleep of the soul is like to the death of the soul. In sleep everything is forgotten, all our energies are at rest, and we know there is nothing more like death to the body; so it is with the soul, there is nothing more like death than forgetfulness of duty to our own soul. is Holy Church who has put these before us this morning, and again we have Her with Her zeal, and watchfulness, and anxiety to help. She not only gives us these words, but always near the beginning of the new year we have the feast of one of her great saints, St. Andrew. He was the first of the great Apostles who came to our Lord. The feast of this Apostle is always the day before, or the day after the first Sunday of Advent.

St. Andrew was the first Apostle to come to our Lord, and it is remarkable that during the time he was with our Lord it was his work to bring others. He brought St. Peter, his brother, and we are told that, when strangers came to speak to our they were brought by St. w. We are also told that at the great miracle of the loaves and fishes, when our Lord turned to His Apostles and asked, "How can these people be fed," St. Andrew said: "Here is a boy with five loaves and two fishes." His faith was there he, knew our Lord had the power to feed all these. Why does Holy Church give us the Feast of St. Andrew near to the beginning of the new year? Because he is the Apostle of the Holy Cross of our Lord; that was the standard he up-

We are told that at the end of his life when he was being led to the mountain he saw the cross they were to put him on, and he knelt down and said, "Oh, precious cross on which lay the Body of My Master, and said. oh. good Cross which hast received eauty from my Lord and Master, long have I sought thee : now at last I have come to thee, take me from among men and restore me to my Master, that by thee He may receive me who, on thee, redeemed From the time his Precious Master died on the Cross, St. Andrew had loved it; he had carried it after his Master and now, as a reward, he received the death of the Cross, and he welcomed that death.

Again, I ask, why does the Church give us St. Andrew at the beginning of the year? That we may receive him and try to imitate him. We may have in our hearts such love for the Cross of our Lord Jesus Christ that we may be ready to take up the Cross and follow Him. And parenthesis I may mention that St. Andrew is Patron Saint of Scot-

Many of our people have left their Cross. During the last few years a League of St. Andrew has been formed, and the Scots are praying that Scotland may come back again to the love of the Holy Cross, that they may hold aloft the banner of our Lord Jesus Christ and St. Andrew and I ask you to help, by your prayers, this great work for the Master There are thousands of men, women and children praying for the return of their country to the banner of St. Andrew. Holy Church has given us St. Andrew because we know that for a Catholic to save his soul he must, like him, take up the Cross and follow our Lord.

We know that in this world there is before us the standard of our Lord Jesus Christ, There is another standard before us, and the Church warns us that now is the time we must awaken and fight for by the outrageously absurd and con-our Lord and for our own tradictory answers elicited, that he souls. As I have said, there are two never was a priest, and he displayed camps, and we have to choose be-tween them. Our Lord says: "Who day matters of Catholic teaching and is not with Me is against Me." On practice that it is very likely he was the one banner is inscribed pleasures, riches, honor, happiness, and that exposure he was no longer advertised

pride. Why is this not so? Because as the banner is that of the father of lies, if these words were put on it how many would follow? Few men want to sin openly, no one says that he wants to be sinful, therefore the Evil One puts before us the things to seduce us. And those who are going about doing the work of the Evil Spirit come forth with that banner and put up before us the love of riches and the desire for things of this world, and so crush out the love for the things of God.

Riches and pleasures may be all right in themselves, but we know that the one who first begins to seek, with solicitude, after riches, crushes out in his soul the things of heaven The result is that, in time, he drifts right away from Almighty God, and in giving himself to those pleasures that are legitimate, he allows himself to be led away from the things of God, and no longer fights under the banner of the Cross.

Those who give their lives to the acquirement of riches, and who give themselves to pleasures and honors unjustly acquired, become careless and if you remind them of their duty to God they are indifferent, and indifference ends in contempt of God.

Are we with God or against Him? On the standard of our Lord Jesus Christ are inscribed the words; Penance, patience. There you have the standard of Christ, the Cross. Remember the strength of charity will enable us to follow that standard and will join us to our Lord. Holy Church on this day, and the follow-ing Sundays of Advent, preaches "Unless you do penance. "Unless you do penance you shall all likewise perish" says

Holy Scripture.
Every Sunday in Advent the Church preaches these words to us. We must make up our minds to day to be with God, Who has made us and Who has died for us, because we were made for His purpose, and unless we fulfill the work for which we were made there is no happiness for us. We were made to serve God in this world, and if we do this faithfully we shall merit eternal happiness in the life to come. In our hearts there will be that peace which surpasseth all understanding, the peace which the world cannot give, peace with God and peace with ourselves .-B. C. Western Catholic.



FATHER FINN

We take great pleasure in present ing to our readers a new portrait of Father Finn, "the Discoverer of the American Catholic Boy." He needs no introduction to any English-speaking Catholic for his name is truly as familiar as household words. He has been so long silent—twelve years -that we almost despaired of seeing him again in print, the more so as we know of his schools, sodalities, and other calls on his time. But at last, vielding to the earnest pleadings of the public and his publishers, he has stolen some hours from his multifarious duties to give us a new book, THE FAIRY OF THE SNOWS, that is sure to prove a delight to the hearts and the homes of his host of readers. A glance at this "counterfeit presentment" of Father Finn, as it appears as above, reveals at once his kind, child loving character as plainly as words could speak. The book can be had postpaid for 85 cents from THE CATHOLIC RECORD. Lon-

GOT THREE MONTHS

ANTI-CATHOLIC LECTURER WILL HAVE TIME TO THINK IT OVER

The Catholic Times of Liverpool, reports a fresh revelation of the kind of recruits that are sometimes rallied to the propaganda of foul cal-umny against Catholicity.

For some months early in the present year a certain Theodore Von Husen, who alleged that he was an ex priest, and called himself "Father Von Hnsen," had been active as an anti-Catholic lecturer, his repertory including lectures on convent life and on the confessional—lectures made up of the usual kind of noisome garbage that such adventures rake together in equal disregard of decency and truth. He was associated with the notorious "ex-monk Widow," and his "East London Pro-

testant Association."
A representative of the Catholic
Truth Society who attended one of Von Husen's lectures and publicly questioned him, was able to show, never even a lay Catholic. After the banner belongs to the father of lies.

Every word on that banner is a lie. Instead of these words there should be written on it, impurity,

When in Trouble with your Kidneys do not feel blue. Visit searest Drug Store and get a bottle of

SANOL Kidney Remedy This is a positive cure for Gall Stones, Kidnestones, Kidney and Bladder troubles, Gravel, Rhematic Pains, ailments of uric acid origin.

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Recently at the South - west ern police court, in London, Von Husen was brought before the sitting magistrate, Mr. Francis, and committed for trial on a charge of indecent conduct at Battersea Park The trial took place at the Central Criminal Court Oct. 8th. The jury prought in a verdict of guilty without leaving the box, and Von Husen was sentenced to three months imprison

THE CHILDHER Deins A. McCarthy, in Sacred Heart Review

Ah, sure, without the childer now, don't know what I'd do at all, Twould be the same old story everyday, an' nothing new at all!
'Tis thrue, they are a throuble, an' I'm often almost wild with them— But what about the times when I am just another child with them? When all their fun an' frolic makes

the very rafters ring again, I with all my years, am led to join them when they sing again? Patsy (that's the eldest)—he

that has the roguish glance with him—
He fairly drags me in to show the girls how I can dance with

him?

When Mary (that's my second) plays the tunes of other days to An' she not knowing half the things poor child, the music says to

When I can see around me every youthful face love-lit for me. feel that all their merriment's intended every bit for me?-

Ah, then, in spite of all the work the worry and bewilderment, I'm thanking God he gave me this; to know what little childhe meant!

Ah, sure without the childher 'tis myself might take it aizier; would I be much better off be cause I might be lazier?

My hand it might be whiter, an' I'd have more rings to wear on it, would my heart be lighter if I had no mother care on it? An' tell me how I'd spend the day-

I'm thinkin' 'twould be weary, now, If I could not be looking out for Patsy an' for Mary, now, Or some one or another of the little

lives so dear to me, An' thinkin,' are they safe an' sound? and wishin' they were near to An' kissin' them when they came in.

an layin' lovin' hold on them, An' askin' if they're wet, for fear they'd maybe have a cold on

An' smilin' to see Michael draw each lovin' little ones to him, An' laughin' when the youngest one.

the toddler, tries to run to him. thrue, the world is filled with care, we suffer every day from

But, ah, the little childher, sure, they lure our hearts away from

The house that has the childher is the house that has the joy in

every one that's added only makes the place the cheerier;

If childher are the gifts of God, the more He sends the merrier. every little one I've had gave something to my bliss the

more, An' every little baby face my lips were drawn to kiss the more. An' though I know the throuble an'

the thrial an' the care they An' though I know how often wild, how wayward an' how quare

they are, though 'tis many a night I've watched beside the little beds of them:

held their little hands and cooled the fevered little heads of

An' though I know the surly moods that fall upon the best of them Can one who is unkind outweigh the love of all the rest of them? No, no, the throuble that I've had

through them, I'll never rue a all. n' sure, without the childer, now, I don't know what I'd do at

EDMONTON COLLEGE

The Jesuit Fathers opened this College, one that will take place with the great educational institu-tions of the Northwest, on October 2nd, 1913, with fifty-two students. Now the number is eighty three. This will give some index of the great success which is in store for it. The building is 150 feet long, 70 feet deep, and 3 stories in height. It has been constructed to accommodate one hundred students, but from present appearances considerable addi-tion will have to be made before long. It has been incorporated as Edmonton Jesuit College. The rector is Rev. T. Hudon, S. J., the treasurer, Rev. J. A. Grenier, S. J.,

and Rev. Lewis Drummond, S. J., O. M. B. A. Branch No. 4, Londor who is so well-known in this province, is professor of theology some ecclesiastics who are teachers.

Never be discouraged because good things get on slowly here.—G.

LAHEY.-At South March, on Saturday, December 6, at the residence of her daughter, Mrs. Thomas Burke, Mrs. John Lahey, aged seventy-eight years. May her soul

NEW BOOKS

"The Convert's Rosary." By Alice M. Cardiner Published by P. J. Kenedy & Sons, New York Price 50 cents.

Price 50 cents.

"The Towers of St. Nicholas." By Mary Agatha Gray, author of "The Turn of the Tide." "The Tempest of the Heart," etc. Published by P. J. Kenedy & Sons, New York Price 75 cents.

"The Morning Watch." The Spiritual Exercises of St. Ignatius proposed by Father Ignatius Diertins, S. J. Published by P. J. Kenedy & Sons, New York. Price \$1.50 net.

"The Human Soul, and Its Relations with Other." "The Human Soul and Its Relations with Othe Spirits" By Dom Anscar Vonier, O. S. B., Abbot of Buckfast, Published by B. Herder, St. Louis, Mo

DOCTOR WANTED There is a good opening for an experienced doctor in Charlton, Ontario. Address W. Ryan, Box 22, Charlton, Ont. 1835-1

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TWO TEACHERS WANTED, ONE ENGLISH

speaking teacher wanted to teach in the Coba Separate School, and also one French speakin Apply, stating experience and salary expected, to H. Bouneville, Cobalt, Ont.

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Brougham, Normal trained teacher. Duties to
commence Jan, 5, 1944. Salary from \$500up. Apply
stating experience to John J. Carter, Sec. Treas. Mt.
St. Patrick, P. O. 1833-3

TEACHER WANTED FOR S. S. No. 4, Flos. 8 of Vespra. first or second class professional. Duties to commence 1st. Jan. 1942. State experience and salary, to H. J. Friel, Scc. Treas., Phelpston, Ont.. 1833-4

Teacher Wanted (Female) For Separate school, Sault Ste. Marie. Duties to commence after Christmas vacation. Salary \$330 to summer holidays Engagement renewed if mutually satisfactory, V. McNamara, Sec., Sault Ste. Marie, Ontario.

WANTED TEACHER FOR S. S. No. 7, Lancaster, Glengarry Co. Apply stating qualifications, experience and salary expected, etc. to Alex J. McRae, Bridge End Ont. 1835 t.

WANTED TEACHER HOLDING FIRST or second class professional certificate for Catholic Separate s-hood, Fort William, Ont. Duties to commence Jan. 5th. Salary \$500. Apply to W. K. O'Donnell, Sec. Tres., 115 South May street. Fort William. Ont.

QUALIFIED TEACHER WANTED FOR S. S. S. No. 1, Stanley \$450 per annum Duties to commence Jan. 5th. 1914 Address to Joseph Ran. Sec. Treas R. R. No. 2, Zurich, Ont. 1835-1

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WANTED A TEACHER FOR NO 4. ASPHOficate. Apply stating salary to Patrick Heffernan, Westwood P. O., Ont. HELP WANTED.

MIDDLE AGED MAN AND WIFE AS SERV-ants or partner on farm Must have experi-ence and recommendation. Address E. J. Muldoon, Macleod, Alta. 184-2

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ing for young and oid.

MARCELLA GRACE. By Rosa Mulholland. The plot of this story is laid with a skill and grasp of details not always found in novels of the day, while its development bears witness at every page to a complete mastery of the subject, joined to grace and force of diction. THE LIGHT OF HIS COUNTENANCE. By Jerome Harte. A highly successful story. The plot is flawless, the characters are natural, their conversation is sprightly and unhampered, and there are bursts of genuine comedy to lighten the tragic darker shades.

darker shades.

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master hand.
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THE MONK'S PARDON. By Raoui de Navery. An historical romance of the time of King Philip IV. of Spain.
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story of a society girl's development through th love of a strong man. It is vivid in characteriza-tion, and intense in interest.

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very sweet and tender story, and will appeal to the reader through these qualities. THE SHADOW OF EVERSLEIGH. By Jane Lansdowne. It is a weird tale, blending not a little of the supernatural with various stirring and exciting incidents.

exciting incidents.

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