Catholic Record.

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

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The Catholic Record. LONDON, SATURDAY, NOV. 12, 1904.

THE CONGO FREE STATE.

One of our correspondents must have ways and means of keeping in touch with the doings of the Congo Free State. But perhaps he is in touch only with the English journalist who has a wonderful gift of making out a case against an alien government that happens to be in the way of England. When the advance of the "bloomin' old rag over 'ead " referred to by the poet who nowadays is very far from Mandalay, is retarded, he waxes hysterical and hears in every thump of an agitated heart the cry of the oppressed. And it inspires copy.

Our correspondent presents his respects to Leopold of the Belgians, and they are far from being perfumed or rose tinted. A bad old man this king? Well until all become acquainted with the gentleman we are not going to glean our knowledge of his character from the back-stairs gossip of the quill-driver. And another thing-if the most of us lived with the blinds down, and were dogged in our wanderings by scribes eager for a "story" and ready to elaborate one out of a trifle we might be more willing to remember that the tale bearer shall defile his own soul.

We must also remember that the work of colonization among alien nations is not a picnic by any means. Sometimes the ones to be colonized have civilization shot into them, or take on liberty and happiness mingled with much water. In either case the alien is colonized so effectually that he is unable to dilate on the beauties of the process. At other times he is to the cemetery. But we are getting away from the Congo Free State.

So far as we can learn from articles on the subject, missionaries, both Catholic and Protestant, explorers as Sir Henry Johnston and others, have a good word to say for it. Whilst admitting that some officials have been guilty of cruelty towards the natives, the government refuses to accept any responsibility for them. And as evidence of good faith in this matter it exhibits the fact of punishment meted out to the Europeans found guilty of violating the " penal laws that protect the lives and the persons of the natives." Be it noted in passing that the Congo authorities lack the inventive genius of our neighbors who have as colonizers a large number of dead Indians and Filipinos to their credit. They might have concocted a touching tale about the climate-working wonders in the non-acclimated, to the extent even of transforming them for the nonce into unbusiness. Last year in the issue of Oct. 18th the New York Sun, adducing the testimony of Rev. Mr. Leslie of the American Baptist Missionary Union, said : Mr. Leslie refers to the exceeding degradation of the Congo people twenty years ago. He states that naturally not a little evil remains, that immorality and various heathen practices are still prevalent. But he speaks with much enthusiasm of the social and moral uplifting and the industrial development within that twenty years. He says that the people are learning to work, are learning to read and write, are clothing themselves and are building better houses. In other words, they are gradually adopting the manners and customs of civilization. Slavery and the slave trade no longer exist. In any country where a few white men exercise influence and control over millions of blacks emerging from the darkness of heathen barbarism into the light of modern civilizationas two thousand five hundred whites do over thirty million native Bantus in the Congo State-ground for charges of cruelty, wrong and oppression is inevitable.

scope of his abilities and acquirements. the present hour is the key to the As we cannot place the ex-preacher of kingdom of heaven for a benighted Notre Dame in either category we permit ourselves to view his opinions with suspicion. If he had the "real culture' which he denies to the Pope his appreciation would be couched in other times. For real culture enables one to rise above prejudices. It is simple and sincere always, and without a trace of the omniscient spirit. Pope Pius lookedified us. ing out upon the world and admonishing Catholics to treat the haters of Christ and of His Church with charity

speaks the language of culture. Erudition (and Père Hyacinthe is, so ay his admirers, erudite) does not mean culture. The mere scholar, says the Rev. Hugh Black, may have never learned wisdom, and all his learning may only be the echo of others' words. The mere knowledge of authors is supposed to guarantee education. Yet we know from sad experience that a man can be bookish and even learned and be narrow in his judgments and cramped in his mind. Pere Hyacinthe's left-handed compliment to the working class is surely proof enough that he is cramped in his mind and the culture which he can lay claim to is of rather an attenuated kind. His remarks on the native uncouthness of the Pope does not smack of Gallic wit. But we suppose that the gentleman, stumbling on in the darkness as he has been during some years, has not seen the

eyes and the brow of the man who has years of faithful work to his credit. Visitors to the Vatican come away from it convinced that the Pontiff is a man. They say, moreover, that he has charm and intelligence, that he is sympathetic and tactful theorem the qualities which Our house at Inchicore, near Dublin, and tactful, though the qualities which impress them above all others are his simplicity and directness.

To aim to renew all things in Christ is given access to the things which lead his policy-to proclaim aloud the truths taught by the Church-as her teachings on the sanctity of marriage, on the education and discipline of youth, on the possession and use of property, and the duties that men owe to those who rule the State: and lastly to restore equilibrium between the different classes of society according to Christian precept and custom. That policy should be endorsed by the right-thinking.

'ROME OR THE REFORMATION."

All kinds of literary craft find a haven nowadays in the Nineteenth Century Magazine. Vessels equipped with the latest inventions of politicians and scientists cast anchor there and now and then a galleon such as Mr. Bagot loves to construct drifts in to join them. In the October number we notice a type of architecture which we thought had become obsolete long since. But the editor, having exhausted, we presume, the possibilities they are not in the "gold brick" of stamps and china has turned his attention to real old things with barvessel bears the name Rome or the Reformation, and the captain is a lady of high degree, fearsomely in earnest. Judging by the course she steers her charts are in need of revision, but the guns aboard the craft which are usually Rome which is not on any map of which we have knowledge. We pay due tribute to her energy, but really she ought to put that ship out of commission. It may be a relic, venerable or otherwise, but a captain when he is a lady should be up to date and sail controversial seas in the newest type of

people, and to affluence for the Church and its dignitaries, etc." From this we surmise that her command of language is far greater than her knowledge of Catholic doctrine and "her manners have not the repose which stamps the caste of Vere de Vere." But she has eased her mind-that is something, even if she has neither enlightened nor

SOME REMARKABLE CONVER-SIONS.

RY REV. L. C. P. FOX. The late Right Rev. Dr. Grant, Bishop of Southwark, a man of great holiness and simplicity, related the fol-lowing incident to me: One day a gentleman called to see him, whose object was to argue with the Bishop rather than to be convinced by him. Dr. Grant, seeing the disposition of his visitor, and being overwhelmed with much important business, after nearly half an hour's waste of time, said to half an hour's waste of time, said to him. "Will you kneel down and pray that you may see and know the holy will of God in your regard ?" The other knelt down, and burying his head within his hands, began at once his prayer. The Bishop then stood up and walked around the table upon which his visitor was leaning. As he passed quietly behind him he extended his pectoral cross, which always contains a relic of the True Cross, over the head of the kneeling disputant, who immediately stood up and cried out : "What did you do to me as you passed behind me? All my difficulties are vanished. I want

to become a Catholic. Will you re-ceive me into the Church ?" The good to be ceive me into the Church ?" The good Bishop found that he needed but little instruction, so that on the following day he received conditional baptism, and in course of time became a fervent

is within sight of the Richmond barracks, and our Fathers were in frequent communication with the soldiers of the different regiment who happened to be quartered there. One day a color ser-geant called on me and told me that they were ordered to be returned to England in a day or day or two, and that before leaving he wished to get married. He himself was a Catholic, but his intended wife was a Protestant. I told him that it was impossible, as mixed marriages were not allowed in Ireland. He replied that he was determined to get married, that if I would not help him he would change his religion; and he left me in a huff. On returning to the barracks he went straight to the adjutant and told him that he wanted to have his name changed from the Catho-

lic to the Protestant roll. The adjutant, who was a sensible man, said that he was too busy to attend him then, but directed him to return on then, but directed him to return on Monday. The soldier was both disap-pointed and indignant, for the following day would be Sunday, and he had hoped to be able to make a profession of his new faith on that day, and thus to persuade into marry-ing him the girl with whom he was so infatuated, and who had positively refused to renounce her creed : how

refused to renotate ment to it. sincere was her attachment to it. His plan having failed, and his name being still on the Catholic roll, he was marched on Sunday with those of his own creed who were not a duty, to St. Paul's, Arran Quay, and duty is plan having failed, and his name being still on the Catholic roll, that he had not slept all night from thinking and praying. In fact, I found him to be as thoroughly enlightened as if he had been trained by the interview of his own and had been all between decks many years ago. This there with his comrades he would not take holy water at the porch, nor would he kneel down for a few mo ments to pray as the others did, but immediately sat down in his bench. After looking at the high altar for awhile, he directed his gaze to the Lady altar, when the beautiful image seen in museums are worked against a of Our Blessed Lady seemed to turn and away completely around him. He looked for a time in another turning again of the Blessed direction, but on turning towards the statue of the Virgin the same thing was repeated. He became alarmed and asked the soldier next him what was the meaning This man told him he was mistaken, that nothing of the sort taking place. The poor man then threw himself on his knees, asked God to forgive him and His Blessed Mother to pray for him. It is needless to add that he never returned to the adjutant. As he had no chance to com municate with the girl he wished to marry, she was quite ignorant of all that had happened in his regard when, on Monday afternoon, she can me and told me she would like to become a Catholic. She belonged to a respectable family in our neighborhood, me that she had a sister who had already been received our Church, and that she into had read and studied many of our books. After a few days' instructions I gave her conditional baptism, and as the departure of her intended husband's regiment was delayed for more than a week, I obtained permission from the Vicar General to give them the Sacrament of Matrimony. Some years later, after he had obtained his later, after he had obtain discharge from the service, I visited them in Manchester, where he was settled in business, and I may safely assent that I have never met with a happier or more truly Catholic couple. Many years ago four of our Fathers were conducting a mission in the of Dungarvan, in County ford. In those days missions own were a comparative novelty, and as ours was not confined to the town or parish, it was attended by such nbers of people that more than

twenty priests were occupied during the whole of each day in hearing confessions. The congregation that as-sembled every evening for the usual devotions was far more numerous than the chapel, one of the largest in the south of Ireland, would hold. A special south of Ireland, would hold. A special service had been announced for a certain evening, when a sermon on "For-giveness of Injuries" was to be preached, to be followed by a peniten-tial procession. When the exercises began the chapel was crowded to the doors, and there were quite as many people outside as there were within, so it was even debatable whether we could make our procession or not. Bat, however dense a crowd may be, it is seldom that a passage can not be forced, and the procession took place. I headed

the line, carrying the large Mission Cross which the Fathers always take with them, and which stands on the platform at the right hand of the preacher. Accompanying me were two acol-ytes, bearing lighted candles, the rest of the altar boys, the secular clergy, who were aiding us, the other missionaries with their superior, and the parish priest and his curates. The procession was closed by a few men belonging to the choir, who, with the clergymen, were singing the alternate verses of the "Misere." Two members of the Royal Irish Constabulary, both Protestants, were present out of curiosity. Being taller than those around them, noticed that the people closest to they the line of procession made an effort to kneel down as it passed them.

"I would not kneel down to that cross if my commanding officer was standing over me with his drawn sword," exclaimed one of these officers. It is sheer idolatry."

When the cross was brought quite close to them his companion knelt down like those around them, but be stood erect, and looked up as if to se; what there was to attract so much devotion. It seemed to him as if a bright light issued from the marks of the bleeding wounds of Our Lord, and in an instant he found that he was totally blind. When the procession had passed, his companion had to pull him up from his knees, saying. "Why do you not stand up? You will be "Why do you not stand up? You will be crushed." By the time the service was over he had completely recovered the sight of his body, and he had also received another light, that of the soul; for, like Saul on the road to Damascus, he was ready to exclaim, "Lord, what wilt Thou have me to do?" So he let his comrades return alone to their barracks; he came into the sacristy and inquired for me. The old sacris-ton told him that we had all returned the parish priest's house, that he to could not see me that night, but if he were there in the morning at 5 o'clock he would then be able to have an inter-view with me. Punctually at the time named he was waiting. When he came that he wished to to me and told me speak to me, I, thinking he was a Catholic who wished to go to confes-sion, asked him to wait until I had said Mass, and directed him where to kneel. When the time arrived for my interview with him, his first words were "Father, I want to become a Catho-lic. Will you baptize me?" I told him that I would be only too glad to give him the necessary instructions "Father," he replied, "I know it all." instructions. He then described to me what hap-pened to him the previous evening at

his life a practical Catholic. I in-troduced him to one of the other Fathers, who was equally amazed with myself. He told us that his parents were bigoted Protestants, and that until the previous evening he had never entered a Catholic church, that he had never yet read any of our prayer books, other Catholic book. On the following day I gave him conditional hantism. A week later, the Bishop of Waterford stopped to take dinner with us on his way to Cappoquin. ust relating the details of this wonderful conversion to his Lordship when I was summoned outside. There stood the young policeman himself. "Father," he exclaimed, "I hear that the Bishop is with you. Will you ask him to be good enough to give confirmation, as they are persecuting ne a great deal for my change in religion and are going to remove country district where I shall be at least ten miles from any chapel?" I spoke in his behalf to the good Bishop, who did not hesitate to administer the sacrament to him. On the following day he received his marching orders. and had to go to a distant part of the and had to go to a distant part of the county, remote from both priest and chapel. But in spite of every obstacle he persevered. About a year after-wards he called to see me at Inchicore, near Dublin. He had a fortnight's furough, and was going to spend his vaca tion with his parents in Meath, whom he had not seen for some years. He asked me to pray for him and for them, as he dreaded the result when he should tell them of his having become a as he dreaded Catholic. At the termination of hi again called on me, and furlough he with great joy told me that to his amazement his father and mother, a brother and a sister, had been received into the Church had all a Redemptorist mission preached in their neighborhood. They had been as fearful of telling him of the they had made as he change that had been of announcing his conver sion to them. I was not surprised he asked me if I thought he when might become a lay brother in our congregation. Knowing him as I did, I gave him every encourage-Knowing him as I

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contract and states and

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ment. He became a fervent povice. and is now in South Africa, a professed Oblate of Mary Immaculate.

CHRISTIAN HEROISM.

ONE EXAMPLE FROM ENGLAND AND AN OTHER FROM THE CONGO FREE STATE

The heroism displayed by both forces engaged in the great conflict in the far East appeals to the extravagant worldly applause. Yet as Catholics let us remember that as a people we have never lacked either in the "piping days of peace" or the sanguinary duels of armament to provide heroes whose feats appealed with lasting force to the higher and more sacred aspirations of man as more likely to be acclaimed by the Cherabim and Seraphim of the world celestial

Tyneside, which mourns his loss, was afforded very effective evidence of this by the late Father Berry. A poor family in Walker was attacked by smallpox. First one child died, then the father, and then the second child, and, worst of all, the poor mother ultimately First one child died, then the became a victim of the dread disease. Even the neighbors kind as the poor are to each other, shunned the death stricken dwelling. The only visitor-and he went more than once each day-The only visitorwas Father Berry, and when he found only one small child left he tock it in his arms and carried it to his presbytery. Then his servant left, whereupon alone and without saying a word he constituted himself the nurse of the alone and little one. At length the medical officer heard of the position of matters

and promptly procured an order to remove the tiny patient to the fever hospital. Of kindred interest and very apropor when reference is had to the appeals of the Congo Reform Association, is the tribute recently paid to Mgr. the tribute recently paid to algr. Derikx, Prefect Apostolic of the Upper Congo by Lord Montmorres, the special commissioner sent by the London Globe to report on the ad-

ministration of the Congo Free State, Here is how Lord Montmorres dealt

with the work of Mgr. Derikx : Of his humanity no better proof could be adduced than to recall the well known story of his conduct when weil known story of ins contact, when small-pox was ravaging the district round his mission house in the wilds at Imbembembo. Then, day after day, he brought in on his own back the sick and suffering natives until finally he dropped from exhaustion and awoke to find himself pitted with the dread marks of the disease. This was in the early days of the mission. A short time ago small pox was again prevalent in the neighborhood and again undeterred by his previous experience he set to work to carry the stricken to the shelter and mfort of the little mission hospital and again himself fell a victim to the Surely the man capable of disease. such heroism will not be accused of lack of humanity towards the blacks for whom he was ready to cheerfully lay down his life ? Work such as this tells in the mis-

sion fields. It stands by itself and re-quires no prop. Confronted with such facts is there any great reason to wonder that three-hundred Catholic mis-sionaries on the Congo escape the scathing criticism indulged in by offic-ers and officials at the expense of the missionaries.— The London Monitor and New Era.

RECENT SOCIALIST HISTORY.

PERTINENT QUESTIONS OF FATHER KRESS

" Mr. Charles Dobbs, Secretary National Socialist Convention Brand Hall, Chicago :

"Dear Sir - The writer is not a Socialist, nor is he friendly to the Socialist cause ; but as an antagonist, he wants to fight fair. I have been told time and again that what I and others represented as Socialism was not real Socialism at all, hence I would respectfully ask that the national con-vension of your party give an author-itative affirmation or denial to the fol-

lowing proposition : "1. In proposing to ' transform the means of productions and distribution into collective ownership by the entire people,' do you propose to compensate the present holders of active capital to the full extent of the confiscation so, how do you propose that it shall be

done? "2. Is it the sense of your convertion that labor checks or whatever your medium of exchange may be, shall be for use by the earner alone, or be

transferable at will. "3. It is charged by many that Socialism aims to disrupt the family and make love the only bond of union between husband and wife. One such a notion from reading Mars, Engels, Bebel, Owen, Morris, Hyndman Bax, Carpenter, Noyes, Kerr, Herron Appeal to Reason (February 21, 1903), etc. Will not your convention go on record as repudiating all such teach-

ing? "4. When you affirm or reaffirm adherence to the principles of inter-national Socialism, do these principles include the materialistic concept of history and economic determinism? " 5. Do you agree with the proposi-

tion said by official reports to have wor the approval of the recent Dresden convention, that 'no religious instruc-

tions of any kind shall be given to-children under the age of 16?" "6. Do you believe in absolute-democracy, that the vote of the major-ity shall be supreme in all things, even to the extent of over-riding God's re-

vealed will ? "I make bold to obtrude this con munication upon your convention with the two-fold hope of gaining more light on Socialistic aims and of securing, if possible, an authoritative declaration against radical Socialism. Many others besides myself will be interested in the answers your convention may give to the above questions.

Yours respectfully, "(Rev.) WM. S. KRESS. "Pastor St. Edward Church, Cleve-land, O. May 3, 1904."

CATHOLIC NOTES.

Archbishop Elder of Cincinnati, died on Monday, Oct. 31. R. I. P.

The Bede memorial, over in England, was unveiled by the Archbishop of York last week. It is a cross elaborately sculptured, put up on Roner Point, Monkwearmouth, near Sunderland.

The Newfoundland government has this year made a grant of \$1.038,07 to Catholic schools which teach manual training. The Methodist draw \$838,62; Anglicans \$997.35.

Captain Roger be Beaudrap, who, a couple of years ago at Vannes, France, resigned his commission in the French army rather that evict Religious, has purchased a ranch and settled in the Calgary district, Canada.

Though she inherited \$50,000 a week ago from the estate of an uncle. Miss Susan M. Murphy has forsaken friends, relatives and prospects for the cloister of the Sacred Heart Sisters at Syra cuse, N. Y. A new Catholic church, costing \$30,-000, which has been erected at the entire expense of an anonymous donor, was solemnly opened the other day in Walworth, the most densely populated district in London, England. The establishment of a school is being spoken of in Belgium, to be known as the Damien Institute, which will be for training of young men destined to exercise the sacred ministry of the priesthood among the lepers of Molokai. Lord Brampton, so long known as Mr. Justice Hawkins, has celebrated his 87th birthday. An interesting side of the venerable baron's character is the beautiful shown in Chapel in the Catholic Cathedral at Westminister, with its wealth of ble and mosaic work, all given by the famous jadge.

OUR HOLY FATHER.

Said Pere Hyacinthe lately, speaking of Pope Pius X. : " His is a beautiful soul, sincere and pious, but with no real culture. Belonging to a family of the working class, with which I am far from reproaching him, the Pope has kept all his native uncouthness. Without scientific and political views this worthy Italian priest, Guiseppe Sarto, imagines that he can rule France and the modern world by divine inspiration." Statements as the foregoing might wear an air of likelihood were they made either by an intimate of the Pope or by one who had abundant opportunity of studying the trend and first imposed on human credulity up to num

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vessel. That the Reformation made England fall we have heard before, also that the Church sets an absolute barrier to all independent thought and stifles enquiry and prohibits discussion.

And yet Lecky assures us that the Reformation of the sixteenth century was not aware of the true principles of intellectual liberty and that it was unable to estimate the rights of authority in the matter of reason. Hallam, too, has it that the Reformation's first preaching appealed to the ignorant. The captain, of course, knows that, but, nothing daunted, she keeps her color at the masthead and the guns hot. Hear her voice from the quarter-deck : The Bible (unearthed by the Reformers, we suppose) gave utterance to the Divine Voice calling men from formalism and ceremonialism, from superstition and darkness, from priests, virgins and saints, to the faith of chil dren at liberty in their Father's house, needing no go-between, no middleman between them and the Father, no Intercessor but the Saviour. Money from the time the Romish system was UNANSWERED BY NATIONAL SOCIALIST CONVENTION.

On the occasion of the mission for non-Catholics given at St. Rose Church this city, Father W. S. Kress, of the Cleveland Apostolate, was asked why the Catholic Church opposes Socialism. His answer was that the Socialist party are not legitimate parties. "Meeting with a certain number of

people," Father Kress said, " who had been attracted to the Socialist party by its promise of bettering social condi tions, and who could not, or would not, be convinced that Socialists proposed by far than those they desired to correct, I addressed the following com-

nunication to the National Socialists Convention, which met at Chicago May 1 6, 1904. To make sure that the com munication would reach the convention it was sent by registered letter. usual official card, signed by Charles Dobbs, acknowledging receipt, is proof that the communication was received.

was not acted upon by the Socialist delegates; but it was not expected that it would be, for reasons that are obvious. If they could have answered the first third, fourth, fifth and sixth proposi tions in the negative, one would think them eager for the opportunity of them eager doing so, and doing so authoritatively (as only a national convention could do), and of giving their denial the greatest publicity possible. "Economic Determinism means to the

Socialist that a man's morals, his religion his form of government, etc., are purely of his environment, the results more especially of his economic statues. Most other men hold that his will, rather than a man's pocket book, is responsible for his virtues and vices. and they consider mind and potent than matter to the shaping of his present and future destiny. The materialistic conception

history' gives Socialists a chance to speak of the necessary development of mankind along certain lines.

" According to their ideas, man is of the earth earthy, first and last . mere material being without soul or free will, and incapable of intelligent, independent action The letter follows :

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In the Bishop's house at Grand Rapids, Mith, is a remarkable Bible in good preservation, which was printed in the year 1486, or six years before-Columbus discovered America, when Luther was only three years old. Forty years after the issue of this Bible, the first copy of the Protestant Bible was printed in English; and 178 years later the King James edition appeared.

A letter from Archbishop Harty of Manila states that, since his arrival in the Philippines in January, up to July 10, he had confirmed 104,500 children and this is only one-third the number waiting for confirmation within the limits of his diocese. "These figures "These figures alone," he says, "will silence all the brawlers, either Aglipayans or Pro-testants. The Filipino people are Catholic and nothing but Catholic." Sacred Heart Review.

Thursday being the festival of Sc. Edward the Confessor, saw the usual annual visit of English Catholics to the royal shrine in Westminster Abbey. The Dean of Westminster was present soon after the arrival of the pilgrims, and remained for some time. The shrine was draped with velvet richly embroidered in gold,

could feel happier or prouder if it

temper on such an occasion as this.

' Well, well ! get into the carriage

though they had not

were invited

young wife

so bad as her brother.'

adjourned to Mr. O'Callaghan's

breakfast, and she wanted to see how

it must be quite a droll affair.

at the risk of being bored to death

Tim Flanagan, and Nelly, and their worthy host, his wig brushed up after

the most approved fashion. Tim Flan

bet he was making.

Miles ;

agan called on Miles, as soon as he

'you wouldn't have m

BY MRS JAS. A. SADLIER. CHAPTER XIV.

GREAT DOINGS AT TIM FLANAGAN'S-MR. HENRY T. BLAKE BECOMES A PROM-INENT INDIVIDUAL.

I only wish it were in my power to tell my young readers how Edward Finagan wooed and won the fair Mar-garet O'Callaghan. Unfortunately for

And Mrs. Reilly smiled most graciously our curiosity, the young lady was eccedingly modest, and kept the ma-as secret as possible. Strange to there, and we'll talk it out when we get home." This was at the church-door. "I'm sure we're all in need of kept the matter Strange to say that, for some time, her father was our breakfast-I know I, for one, am. As for Edward and Margaret there, I y confidant, and it was not till she ascertained his favorable opinion suppose they'll not eat a bit-joy's like grief, they say, and both are mighty apt to take away the appetite." of Edward, that she consented to re ceive him as a suitor. Edward Flana "I beg your pardon, father," said Edward, gally; "I feel as I could make a first-rate breakfast-I don't gan was everything that she could wish; gan was everything that she could wish; their tastes, their predilections, were the same—they had grown up together under the same religious training; they had learned the catechism in the same church; heard from childhood up the same religious in-structions, and received the sacraments before the same altar. Their life had was for years and years in the same know how it may be with Margaret." Margaret smiled but said nothing, as Edward lifted her into the first carriage. With her went Edward, Tom Reilly, his groomsman, and Ellie Flanagan, first bridesmaid. The elders of the families followed in two other carriages. run for years and years in the same course. Even in their love for Ireland, The whole party breakfasted at course. Even in their love for incland, they shall still another bond of union. Margarei was Irish by birth, as she of it. boasted, and looked back to he party amongst my readers may mative land with intense affection. She was ten years old when she left the even half as joyous. Mr. and Mrs. Blake and Eliza, joined the breakfast-Beautiful City and the picturesque banks on the Lee were still fresh and green in her memory. She was Irish to the heart's core, and had rejected the narty able to go and his yo but they sent a very police note to say that they could not possibly come. addresses of more than one admirer because they were not of her own race. They were very sorry, etc., etc. And a genuine Irish girl was Margaret reading of this note was most uncere-moniously interrupted by Tim, with-O'Callaghan, with her delicate C eltic features, her lithe elastic form, full of grace and symmetry, her blue eyes. with their long lashes and her with their long labels and the subset har. But better than all was her warm, loving heart, and her pure soul, the living abode of faith, hope and charity. Well might Dr. Power say that Margaret O'Callaghan was just the wife he would choose for Edward Flana-can for he well knew that his favorite who value them. throw a damp on the concern. We'l have enough of the sort when we have gan, for he well knew that his favorite could appreciate the young lady's exas the only child of a wealthy father. Next to her own dear father, Margaret loved and respected Edward's parents, and she used often to say to Mrs. Flan agan that the prospect of having her for a mother was, in itself, no small in-ducement with her. Mrs. Flanagan, on her side, loved Margaret as a daughter long before she became Edward's wife so that the transition was on both sides easy and natural.

Mr. O'Callaghan thought every day weak till he saw the knot tied. Perhaps he might not have been so anxious to see Margaret married had it entailed a separation, but such was not the case. The old gentleman had stipulated, from the first, that his daughter ulated, from the hirst, that his caughter was not to leave him—an arrangement which was quite agreeable to Edward. As the time appointed for the wed-ding drew near, all was bustle and ding blow mear, all was bustle and

joyous excitement in Tim Flanagan's. Margaret could buy no article, either of dress or furniture, unless Mrs. Flanagan was with her. Messengers were going to and fro between the two mases the whole day long, except when Margaret came with her sewing to speed the day with Mrs. Flanagan, in order to have the benefit of her advice is whatever article she was fabricating. On these occasions, Tim kept up a co tinual fire on the maidenly modesty of his future daughter-in-law with his arch looks and sly hints. Many were the " Nods, and winks, and wreath'd smiles.

wherewith he besieged both the young people, until Edward would sometimes

people, and hawke would be a same a source of the same as a source of the same and the paternal dwelling. Do you suppose our faces are made of brass ?" her off home

to me before strangers. There never my Aunt Peggy, and every one knows morning, and she declared over and over again, that she didn't think she turned out with her. how badly it turned out with her." Every one did not know, but every one chose to appear as though they did, for Tom's wedding day. "Or your own-eh, Silly?" " Now, don't be bothering me, Tim fear of drawing out a series of geneald gical tales. Even as it was, Reilly contrived to give the con Mrs. don't put me in a passion this morning, but id wouldn't be lucky to get out of

an idea of the height from which he Aunt Peggy fell when she condescended to enter the temple of Hymen a second time, and that with Barney Fogarty, who was no match for her at any time -alas! for the dignity of her ancient

Seriously speaking," said O'Callaghan, "the feeling of our people runs strongly against second marriages. And, to tell the truth, the women are still more opposed to it than the men. There is no denying the fact, that, in Ireland, there is a certain stigma at tached to a second marriage, especially on the part of a widow. To their honor be it spoken, there are, perhaps, more virtuous, devoted widows amongst the Irish than any other people in the world. As for our friend, Mrs. Reilly. I would deem it almost a sacrilege to approach her as a suitor-the shades of persons whom we respectively two loved and honored would rise up Flanagan's, and a merry time they had ween us and forbid the unnatura I only wish that every weddingalliance. If there be any one thing which I especially for valued friend, it is her devotion to the memory of her husband. Here been to church. Mr. Henry the widowhood of the heart-and so is with tears. "It is now seventeen years since I lost my poor Teresa, and he is still as fresh before my eyes as she was the day I laid her in her grave. Ah ! my friends, there is something and he laid his hand on his "That's enough, John ! they're got for coming, and that's all we want to know. Let them keep their empty heart : "there is something here which forbids even the thought of a second marriage." compliments' and 'regrets' for those

The conversation was becoming pain-Thank God! we can fully serious, and Tim Flanagan was just coming out with one of his dry enjoy ourselves without them, and, for my part, I'm not sorry they're staying away, for, to tell the truth, they'd only jokes (though in his heart he quite con curred with what O'Callaghan said, We'll when the clatter of wheels, and the loud ringing of the door bell, an-Eliza, though it's true she's not quite nounced the return of the yo people. In an instant all was bustle After breakfast, the young people excitement; laughing, talking. including Mike Sheridan, set out on a and "keeping up the fun, trip to Staten Island, where they spen seemed to be regarded as a sort of duty growing the day. The matrons of the party all in order to prepare a grand supper for the

out of the occasion. The supper was dispatched as soon as possible in order to gratify the young people who were all impatient numerous guests invited to the wedfor th dancing to commence. When Miles Blake came back early in the it did commence, it was kept up with evening with his wife and daughter, the latter bent on astonishing her spirit, and with little intermission till long after Irish friends. She had herself been mewhat astonished at the good style

"The iron torgue of midnight had toll'd

in which her Aunt Flanagan got up her No one was exempted from the con the ball and supper would go off in the evening. An Irish wedding was some law, which was cheerfully acknowl edged as obligatory on all, save and except Mrs. Reilly, whose scruples thing new, and Eliza had an idea that were universally respected. Mr. Fitz-gibbon executed 2 pas de deux with Mrs. Blake in spiendid style, remarktrue she rather shrank from the noisy revelry which she had been taught t associate with Irish festivals ; but still ing at the same time that it was a great pity the minuet ever went out of fashion. Even old Mr. Williams, a she would try it for one evening, even would be a rich scene to have to deveteran leather dresser, generally con-sidered the father of the trade, was scribe ever after. So Eliza made up her mind to oblige her mother and persuaded to stand up for a easily Uncle Tim by gracing the ball with her country dance, and it was lon when the Blakes arrived, they found ed as a notable fact, that before all vas over, the old gentleman danced in Mr. O'Callaghan's parlor Dan Sheri dan and his wife, with Mrs. Reilly, a very good jig with the fair bride.

" I tell you what, Edward," said he, your wife is an Irishwoman every inch of her. I'd ask no more than to how she danced that jig. If she had been brought up in Cork's own town, she couldn't have done it better.'

made his appearance, to back him in a Both Edward and his wife acknowl-"Let me first hear what it is," said edged the compliment, and both re-turned it with interest. The old man's a smile. eye sparkled with a long-absent light, as he replied : "Well, I think I did big in a poke would you ?-what is your Why, I was offering to bet Dan do it pretty well, children, considering that I have three score and five years on my back. I'm sure I little thought I'd ever dance a step again ; but, then, I couldn't refuse to try my old feet at Edward Flanagan's wedding. Go off now to your sets, children, and let me rest a while. God bless your much kind hearts ! Early in the evening the good old entleman had asked Miss Blake to ance (at her uncle Tom's suggestion, but the young lady shrank from "ex. hibiting with an old follow like that," and her polite refusal was a thing he could not understand. Annie Sheridan danced with him, and Eilie Flanagan, and he could not conceive why Eliza Blake should refuse to humor an old triend of her family when he was ex erting himself "to keep up the fun !" Alas! for the discernment of good Mr. Williams; he forgot that Eliza had been trained up not in the way she should go, but in a way that detached her from her own people, and made her "a stranger in their midst." It is true, Eliza played, and sang, and danced a set or two of quadrilles, but still she could not enter into the pirit of the festival, and it was pain ully manifest to every one present that heart was far away. Her father nl mother made several attempts to cheer her up; so, too, did Mrs. Flanagan and her daughters, but it was all in vain. Elzia was no hypocrite, and she cou'd Elzia was no hypocrite, and she could not, if she would, appear as gay as the merry, light-hearted girls around her. She felt that her ways were not their ways, and she wished she had not When the laughter was loudest. and the music gayest, and the danc nost animated, she was thinking of Zachary and Jane, and Arabella, and ondering what they were about just then. Still, the evening passed pleasantly away, with laugh, and song, and spark ling jest, and the national dances of the Irish, to their heart-enlivening music. Not a shade of sadness was

best of sure you'll find him the was a widow in our family that married husbands. My blessing and the bless-a second time, to my knowledge, except ing of God be with you, now and were solemnly for ever!' Her words repeated by Tim and O'Callaghan, and then Nelly hurried away, followed to the door by Edward; who would have the last word and the last look at As for Tom Reilly, that evening wa

in his existence. In his an epoch capacity of groomsman he had to play a conspicuous part, under the eyes his beloved mother. And he certain made a creditable appearance in And he certainly handsome new suit of fine black cloth relieved by a white vest, white kid gloves and the whitest of white linen, "done up" for the occasiou by his mother's own careful hands. Poor Tom never intended to have a wedding of his own-at least as long as his mother lived, for he could not bear to give her a rival in her household dignity, so he always looked back on Edward's wedding as the casis in the desert of his monotonous life. Like "the hallowed form " of which Moore sweetly sings, so was that happy day imprinted on Tom Reilly's mind in fancy's brightest tints, and for years and years did it

-"lingering haunt the greenest spot On memory's waste."

Now, that Edward Flanagan's wedding is over, we must turn our attention to Mr. Henry T. Blake, who has long since got over the giddy whirl of the honey-moon, and settled down into a common-place Benedict-not a very ober one, I confess, but still a pretty fair specimer of young married men, in the great cities of the Union. Now that Jane was secured, love gave place to ambition, and, as the surest ladde to preferment, Blake began to feel a to preferment, Blace began to leef a craving desire for popularity. He was gifted by nature with a handsome person; education and society had given him a good address, and these were two great elements of popularity.

The field of politics lay open before him, and he entered the lists with the open before determination to win a deathless name and mount to preferment on the shoulders of the people. He had grown up in the Democratic ranks ; it cost him but little trouble to attain a distinguished position in the party, and he was soon acknowledged as one of its eaders. He had a ready flow of words that passed for eloquence, and his voice often made the walls and floors of old Tammany quiver, if not by its own proper force, at least by the vociferous plaudits of "the b'hoys," with whom plaudits of "the bhoys," with whom Henry T. Blake was a popular special favorite. Repeal meetings were at that time "all the go," and Blake, as the son of an Irishman, had a good opportunity to rail against British tyranny, etc. Washington Hall (now Stewart's-the leviathan of fancy stores) was the scope of many an enstores,) was the scene of many an en-thusiastic demonstration, and there it was that our friend Blake made his first appearance as an out-and-out Repealer

" Come along," said he to Zachary Thomson, "let us see what's going on amongst the Repealers. It will be a capital move for us to come out strongly in favor of Repeal."

" I can't think so, Henry," returned Zach, with characteristic bluntness, "what have we to do with Repeal ?"

" Not much with Repeal, if you will, but a great deal with our Irish citizens. There was a sneer on his lip that made achary smile. " Don't you know that they are, to a man, Repealers ? If you can secure their votes at any given time to be hereafter specified, by attend ing a few Repeal meetings, and sport-ing for half an hour or so, I think it will be well worth our while. Do you understand me now ? "I do perfectly," said Zachary, with smile. "You would attend Repeal

meetings and make speeches there or the same principle that you became a freemason-for the greater advance tor Zachary Thomson ?" "Exactly so. Have you yet made up

further occupy the valuable time of the over the land a lurid glare of yellow. meeting, but in conclusion begged to introduce his friend, Mr. Zachary Thomson, a distinguished member of h own profession, and an ardent lover of Ireland, although born of American parents. He could answer for him that

his heart was in the right place. with en-Mr. Thomson was received thusiastic cheering, which having at length subsided, he proceeded to thank the meeting for their truly Irish welcome, thus freely given to a stranger. He then went on with a brilliant speech, expressive of all manner of good will owards Ireland, and a corresponding indignation against her oppressornation otherwise deserving of all re-spect. Although he could not, like his friend, boast of having Irish blood in his veins, yet he could say, and must be al-lowed to say, that his sympathy for that lovely but unfortunate land, was

as deep as though he were born on Irish ground. (Loud and prolonged applause.) What man, with even half a soul, could turn over the eventful page of Ireland's history, without feeling for her unmerited sufferings? He, for one, would cheerfully gird on his sword at any moment that he might be called on,

and go up to battle for oppressed Ire Mr (Tremendous cheers.) land. Thomson concluded by saying that he hoped they would all live to see the day when the down-trodden peoples of the Old World would simultaneously shake

off the incubus of tyrannical govern ments, and stand forth in renovated the successful imitators of American. Mr. Thomson then beauty, Young American. Mr. Thomson then made his bow, and retired in graceful confusion. It is needless to say that the two

friends were loudly cheered as they let the Hall. When they had got to a safe distance, they both laughed im-moderately at what they called "a canital force." capital farce.'

Don't you think I did my part to perfection ?" inquired Blake. " To the very life," cried Zachary-" and I-do not I deserve a compliment. too?

" Oh ! decidedly-that touch about the sword was most effective ; it told well, I assure you. A few more such speeches as we have made to night, and speeches as we we are sure of the Irish vote, whenever it suits us to apply for it.

"That is all very well," said Zach-, "but I am sadly afraid that Jane ary, "but I am sadly afraid that Jane and Eliza will have given us up for lost. You know they were to be dressed for the Opera at 9 o'clock, and here it is now a quarter past 9. Repeal is all very well in its place, but I have no notion of letting it interfere with any more rational amusement. Hang Re-Repeal is all peal, say I, if it keeps the girls so long waiting

" Nonsense, Zachary, they can well wait a quarter of an hour, when we are detained by important business." The last words were spoken with such an emphasis that Zachary could ironical not help laughing. Good humor thus restored, our two " friends of Ireland ' puffed away at their cigars with re newed vigor, and quickened their steps accordingly. On reaching home, they found Mrs. Henry and Miss Blake, and the Misses Thomson waiting in full dross, with more or less discontent written on the face of each. "Ireland and Repeal," were derisively brought forward by the gentlemen in excuse, and laughingly accepted by the ladies

This picture may seem somewhat overdrawn, but, unhappily, it is " over Of those who headed the Re peal movement in America, it is moral ly certain that some were actuated by just such motives as our friends Blake and Thomson. The thousands of Irishmen who " made up the rank and file were, of course, sincere in their en thusiastic efforts to better the condition Repeal of their own beloved Ireland ; but it is certain that many of the leaders were just such as they are here represented spouting patriotism from their months while their hearts were full of petty selfish projects. Even now, it were well if our warm-hearted, trusting

Suddenly a report like a distant can-non's boom was heard, and across the white face of the river appeared a black

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and jazged seam. "The ice is breaking !" cried the pupils, crowding to the edge of the steep and projecting bluff.

As the watchers stood speechless be-fore the magnificent scene of devasta tion, their interest was quickened from wonder to horror, as down the white grinding heart of the river some object was seen swiftly advancing. "A boat !" "A tree," "A dog,"

were the first carcless conjectures. "Children !" shricked the shudder ing nuns and pupils, as the great ice blocks dashed down the river's slope.

hurled themselves round its dangerous bend, and swept into the broad current lake, where under the influence of a deeper and less angry tide, they spread themselves out into wide-circling, majestically moving drafts.

Children they were. O God ! Two helpless little boys barely nine and seven years of age. They wore peasant jackets and clumsy

caps of sealskin pulled over their ears, while about the head and shoulders of the younger child was wrapped a gay shawl of red and purple. The larger boy stood motionless, still

holding the cord attached to a little scarlet sled-the plaything that told their pitiful story-but the smaller one was crying bitterly, and frantically wringing his tiny hadds. "The lads of the widow Jouret!"

exciaimed the hoarse voice of the con-vent chaplain, who at the first call of alarm had rushed hatless from the ves

The lads of the widow Jouret ! The treasures of the poor woman who worked in the hamlet yonder. Unfortunate

children ! Unhappy mother ! Below against steep banks swayed a treacherous ice sea ; beyond lay a broad channel between stretches of deserted land; then came the pitless ocean. And those who watched were help

Close to the edge of the high bluff. with the praying nuns and sobbing pupils kneeling about him, his uncovered head and black-robed figure rising like a monument of stone against the white ness of land-stood the priest.

One hand he held uplifted in silent enediction ; with the other he raised benediction ; with the from his bosom the crucifix of silver and turned its gleaming image toward the children going down to their death on the river.

Out from their pale faces died the fear and the horror. They folded their hands as the mothers teach children to pray, and lifting eyes full of faith fixed upon the comforting sign of salva-

Thus the little lads passed on, out of the lake and into the channel that led to the ocean.

Below the convent, back some dis tance from the river, was the hamlet where the widow Jouret lived -a group of laborers' cottages, buried to the chimney pots in snow, and with small windows staring from the whiteness as the eyes of corpses stare frozen from their shrouds.

The widow's home was humble but snug and warm was the low, white washed kitchen, growing with firelight and filled with the savory steam that rose from a big pot simmering on the

A clothes line, hanging overhead with daintily laundered linens and laces, howed the poor woman's means of livelihood.

Over the ironing board she was bending, a tall, raw - boned, middle-aged Canadian peasant, with a sallow skin nd small black eyes, set deep under

heavy brows. She wore a dark woolen skirt, whose cant length exposed not only the un gainly feet shod in a man's gaiters, but portion of brown knitted stocking as well, and for bodice, a loose sack belted with a leather strap. She sang as she worked, a tunele

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And if you did Tim, "she said the incorrigible Tim, she wouldn't be long away. She couldn't keep from us, let her do her best. Eh, Maggie? isn't that tree?"

Margaret would smile and say: "You Margaret would smile and say. For say so, sir!' or something of the kind, and then Mrs. Flanagan would throw her wgis over Margaret, and tell Tim to be off and mind his business—it he "And Edward, you get your ive us a tune." Or, " Ellie flate and give us a tune." Our get your flute and give us a tune." Or, "Ellie wants to play her new piece for Mar-garet." Tim was thus "bound over to keep the peace" — which he would serupaiously do until another oppor-sunity offered for cracking a joke at Manueratic avance.

Margaret's expense. At length the important day arrived, and a lovely day it was; a rich, soft, aatumn day, with the bright sunshine streaming down on the gladdened earth, and the air full of life and full of balm. Both Edward and Margaret had been to confession on the previous day, and both received the Holy Communion on the morning of their marriage. So, too, did Mr. and Mrs. Flanagan, and Mr. did Mr. and Mrs. Fianagan, and Mr. O'Callaghan, at the special request of the young couple. It was a beautiful sight, and one that was long remem-bared with pleasure by all those who "were present on the occasion. Dr. Power said Mass, and performed the marriage coremony, and when he met the whole party in the vestry-room, after Mass, his face was radiant with joy as he congratulated the youthful yoy as he congratulated the youthin pair whom his ministry had made one. "And you, my worthy friends," said he, addressing the respective parents: "I think I have just as much right to congratulate you. Your children have congratulate you. Your children have entered upon a new state, which will, I ease both their happiness and trust, in yours. You now form but one family. Your fortunes are henceforward bound VOULS. Your have brought up up together. your children in the love and fear o God; you have done your duty by them you have fitted them to adorn and edify oclety, and, in so doing, you have laid society, and, in so thap iness for your own declining years. In their virtue and their affection you have the surest guarantee for the future peace and prosperity of the whole family. God

Sheridan here a dozen of port that I'd make a match between O'Callaghan and Sally Reilly before the year is out. What do you say ? will you back me "No, indeed, he will not, Tim," cried Mrs. Reilly; "it's only fools like you that are so ready to stake their money. If Mr. Blake was so ready with his money he wouldn't be as he is with his money he wouldn't be as he is to day. Do you hear that now, Tim ?" "I do, Sally, but it doesn't alter my said Tim, with a sly wink at

opinion," said Tim, with a sly O'Callaghan, who lay back in chair enjoying the fun at his leisure "Don't you know what the song says about the widow Malone, who was won by the blarney of

'One Lucius O'Brien from Clare, How guare ! Don't you know Sally, dear, that

'They all like the Widow Malone, Ochone ! They're all like sweet Widow Malone !''

For a moment Mrs. Reilly looked as

hough she were about to resent the nsinuation, whether made in jest or earnest; but, fortunately her good sense prevailed, and she laughed as There eartily as any one present. as a general call on Tim to finish the he song (for he had sung the foregoing ines), which he did on condition that would play him "Tatter Jack e, and hastened to make a solemn claration that she had never heard of nch a tune. Every one present, ex. ept her father and mother, understood he comical gravity of Tim's face, and there was forthwith an almost unanim us call for the aforesaid tune with the vulgar name, every one declaring it "a fine old tune," though, to say the truth, few of them of them had ever heard of it themselves. However, Tin sang the song, and Eliza commuted by playing Patrick's Day, which she had learned, she said, for the wedding.

earned, she said, for the wedding ormal bow, and said it was certainly very good of her to patronize their old

"I hope," said he, "you will be able to play Garry Owen by the time our wedding-day comes round ?-eh, Mis. Reilly ?" I declare now," said the lady last

addressed, " if you don't let me alore, the whole set of you, I'll leave the place altogether. It's all very well prosperity of the whole family. God in the whole set of you, I'll leave the staff, the trying many black in the enjoyment of the there's no one but ourselves pre-ervery blessing I will now bid you sent, but I declare to my goodness I'll are well worthy of him. He was ever good morning, as I have to make my clear out if you say a word of the kind and always the best of sons, and I'm

visible on any brow, whether young or old (except that of Eliza,) till the time came for breaking up, and it was very natural that Edward's mother should feel and testify some degree of sorrow

on leaving her son in his new home. "Still, I don't grudge him to you, Mar-

ur mind whether to go or stay

or not to go that is the question "I go," said Zachary. in a t said Zachary, in a tone of much solemnity whereupon the two worthies sallied forth, laughing heartily at the pseudo-heroic parts they were about to take in the evening's drama. "Now, mind," said Henry, "I will

first make a speech and do my best to win the ear of the court, then I will gracefully introduce you as an Amer can friend, who is well-disposed to-wards Ireland. I will then leave you in possession of the stage, and the audience, thus prepared, will be all your own-' you can shape them as the potter shapes his clay.' ' Zachary laughed and said " All right."

On reaching the Hall, situated or Broadway, they found it dense crowded with the "friends of Ireland it densely so that they had considerable difficulty in reaching the platform occupied by the speakers. Having exchanged nod with the Chairman, who was well known to them, the two young men who was well applied themselves to watch the proceedings. Henry had taken care to apprise the Chairman that he purposed making some remarks, and that functionary availed himself of the first op portunity to present to the needing "Mr. Henry T. Blake, already known to you all as a distinguished member of

the bar-his sentiments on the Repea juestion he will himself explain. announcement was received with loud cheers, and Mr. Blake's appearance was the signal for still louder applause. Bowing gracefully, Mr. Blake opened

his mouth and spoke. He began by saying-that he had not the honor of being born in Ireland, but he was proud to say, that both his father and mo were natives of the Emerald othe Isle.

(Applause.) He had, from his earliest years, loved the name of Ireland-it was one of the first sounds his infant lips had articulated. His love of Ire-land had grown with bis growth, and

strengthened with his strength, uptil it had become a part of his very To love Ireland, and to had hate tyrannical power that ground her to the dust, was to him a sacred—a two fold duty. (Loud cheers.) He had come

that evening to offer his fortune and his life, if necessary, in the glorious cause to which they were all devoted. (Great sensation.) He would not He would not

people would carefully sift the tares m the wheat, and withhold their confidence from public men, or would be tribunes, till they have ascertained "what manner of men they be." Let them keep a sharp eye on the spouter wherever they may appear, or what garb soever they may choose to assume TO BE CONTINUED.

THE LITTLE LADS OF THE WIDOW JOURET.

Fair in summer is the river St. Law rence as it flows blue and placid be tween the picturesque Canadian shores Fair, too, in winter when it lies white nd still as the frozen land. But when the breath of approaching spring loosens the ice chains and they snap asunder and the imprisoned waters with rush and roar leap forth like a ravenous monster in search of prey, and the angri tide lifts the great masses of ice, that one moment are crunched edgewise into glittering heaps and the next swept out into broad floes, with always the black, swirling water between-then the St. Lawrence is a most terrible sight.

Every year at this season the river takes its tribute of human life.

Sometimes a foolhardy teamster trusting a last load to the treacherous sur face; sometimes a party of reckless skaters, who go down with laughter on their lips; and sometimes, alas! a little child, snatched from innocent play to death.

But whoever the victim, none escapes for the river is wide and the current swift and strong.

One early spring, the pupils of a con-vent school, situated upon a high bank of the St. Lawrence, were gathered to watch for the breaking of the ice.

From where they stood they could look across the undulated snow fields to the great city rising beyond in wintry

splendor, and their sharp young eyes could trace from the harbor each turn of the frozen river until it lay before

them in an ice sheet. broad as a lake. The surface, so recently antimated with festive sleighs and merry skaters

was deserted-for omin ussigns warned that Death now lurked where Pleasure had so lately reigned. was closing, and The afternoon

lowering sky of hazy saffron hue threw

chant of guttral patois, but soothing as a hullaby, for the mother was thinking of her boys—" the little lads," as she fondly called them—all the good God had left her out of ten strong sons and daughters. Three years before, when the father

was brought home a mangled corpse from the factory where he worked, the poor woman would have died but for the "little lads."

For them she checked her sorrow. For them she lived and worked and prayed.

And they had become the light of her

Such great boys they were growing to be ! Why, Jean was already nine and the little Jules was past seven !

Jean was stout and strong, with checks as round and ruddy as the apples of his native land; but Jules was a tiny mite whose pale face and thin body caused the mother much anxiety.

"Tiens I" she exclaimed, as the clock struck 4. "The little lads will soon come.

She shoved the ironing-board against the wall and went to the wood-pile in the corner, moving her bent figure with a slow, shuffling limp, as though the hump between her shoulders hurt or hadered her; and gathering an arm-ful of pine-knots and fir-cones stuffed them into the red jaws of the stove, whence they merrilly snappy and crackled, and sent forth the spicy odors and

of a Canadian forest in summer. The heat caused the contents of the iron pot to gurgle fiercely, and while stirring and seasoning the pottage a sound like the report of a gun fell upon the mothor's ear.

"The ice on the river is breaking," she exclaimed fearfully, and with trem-bling haste she shambled to the doorway.

Anxiously she scanned the land

scape. Behind lay the silent village ; before stretched a billowy plain of untrodden snow, and further beyond gleamed motionless between the crystalline trees of the convent garden a bend of the

frozen river. And above all hung the lowering sky of safiron hue. On the still air fell a noisy jingling of

bells and clattering of tins that her-

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alded the approach of the milk cart on runners, bumping along the rude road that passed the widow's cottage. "Good day, Mother Jouret!" shout-

ed the driver, from the depths of many bearskins and mullers. "And how go the little lads."

the little lads." "They have gone into town to take the linen of Madame Foret," the woman answered in the harsh, unmodulated voice characteristic of her kind and

Then she came from the doorstep saying anxiously. ... The ice on the river is breaking.

Pierre Courseau. Are the little lads in danger ?" The poor eyes contracted nervously

and the gaping lips gaped yet further apart as she asked the appealing question. "But no !" responded the man with reassuring heartiness. "The wagon

road is sale enough." "Little Jean can be trusted," his

voice came back above the bumping runners and the clattering tins. "Little Jean can be trusted," re-

peated the mother, nodding her head contentedly over the reflection.

contentedly over the remetion. "He is a brave lad, steady and hon-est like his father, and so sensible for his nine years," she mused. "He knows the danger of the river as well

shows the danger of the river as well as I. And he always obeys. Ah, yes. Little Jean can be trusted." She went inside and closed the door, thinking always of the children.

"Perhaps I did wrong to let the little He is delicate and coughs continually, but he coaxed so prettily and was so proud to ride on his new sled. How he laughed—to do the heart good—when Jean galloped away with eyes

good-him !' As the poor woman pondered thus the first ominous roport was repeated and the fears of the mother returned. "Jean is after all but a child," she nuttered. "The river is tempting and muttered.

Jules might tease.' She went again to the door step and

looked out across the snow fields to the distant river. Her sight was feeble and the glare from the sky was fading, but she could

still see, between the convent trees, the frozen bend gleaming, motionless. "Jean can be trusted," she said again and came back to the warmth of

the kitchen.

For some moments she busied herself tidying the place, putting aside here a child's plaything, there a boy's game, and grumbling the while with the affected ill-humor of mothers who like to assume the anger they are far from feel-

ing. The mother picked up a child's apron and shook out the folds with a gruff "Look at that! Who would say that it was clean only this very morning ! Shame upon that Jules always poking about on hands and knees like a great

baby And though the mother spoke so fiercely and looked so black, she hung the little garment on its nail with many a loving stroke and pat.

The next object to arrest her eye was a book lying face downward upon the

table. Like the poor and ignorant, to whom reading is a mystery and all knowledge sacred, she reverently lifted the book and tarned the leaves with careful fin-gers, nodding her head and straining her distorted lips into a foolish smile of worder rescrict, and pride.

wonder, respect, and pride. "Tiens! Tiens!" she exclaimed, her hoarse voice breaking into a chuckle of delight. "But the good Cure means to make a wise man of our Jean since he gives him such learned books to read. Perhaps-who knows ?-he will make of him a priest like himself. O Blessed heaven! Our Jean a priest! Think of that! And wby not? Jean is a good load and a start of the st d lad ; mischievous sometimes, but wicked, never! And what a heart of gold ! Perhaps, Jules, too ! But there should not ask too much of the good God. Ah, but they are brave lads -both. They shall have a dish of sweet ened rice for their supper, and I will as a sur-

not come. "They have stopped to play on the road," the mother said. "Jules is full of pranks, and will perhaps run and hide to torment his brother, and Jean learn the full import of our request for evidence, which you thought so easy omply with. But suppose those old fourth century

manuscript copies and fragments of copies are found not to agree, what will run after his, and between the two naughty ones the poor mother waiting at home is forgotten." Mr. Jones .- " Well, then, they are marked with a 'cave,' until original documents are exhausted for something

sustained. How, in the absence of any

Among any number of varying copies it

a criterion, rule or measure, with which to compare them. But you must ac-

correct copy.

owledge that you have no such known

ng as they are all unverified they are

combination of errors.

r true 6. But e b

ascript

corrected it in his Vulgate. The Vetus

Itala being a translation from the Sep

tuagint had in it from the Septuagint

the books which your American Re-

vised Version rejects as apocryphal

Consequently all the

And though the poor woman spoke lightly enough, one could see that she was in truth very uneasy as she moved restlessly about; now glancing at the to support their claim. But suppose all the known existing copies are found to vary and the origclock, now peering from the small window fast growing dim. And yet no sign of the little lads. "Madame Foret has kept them for inals are non-existent, what then ? Mr. Jones.—" If nothing anywhere can be found to sustain a word or a translation of a word, it is suspected and left out of the bunch." It is not only a word or many words, but the whole manuscript that is to be

offee," the poor woman admitted, as her fears finally assumed a definite shape. "She has done that before. Of course; of course. The good lady makes much of the little lads, and they have stayed to eat sweet cakes, and that, with their frolicking, makes then late. When they come they had best take their broth and get quickly into

bed. She filled the blue china bowl and the little porcelain mug with good lentil soup, and laid the dish of sweetened rice on the table. Then she went to an inner room and brought back two little white nightshirts, which she spread carefully over chair backs and stood up close against the stove to warm.

to you all equally erroneous. As all vary from each other all cannot be true, Very cozy the little kitchen looked in the dusk, with the light from the fire and as you know not which one, if any, flickering on the white walls, glinting is true, they are all to you equally ungayly in the blue and gold of the feteday cup, and throwing warm shadows over the two little shirts stretched reliable, not competent witnesses either to the verity or fallacy of each across the chairs. Then the mother went to the door other.

Just here we request you to recall our question. It was this : Where is your evidence that the existing copies, or way and looked out with expectant any of them, are correct copies of the non-existing originals? If you reflect The saffron sky had faded to gloom

upon the white land lay a shadow like the ashen shadow on a dying face, and a moment you will see that you have not answered it or got anywhere near it. Instead of producing the evidence

in the distance—swiftly, silently, re-lentlessly—passed the river. Across the snow plain, behiad which rose the pale trees of the convent garden, a figure was swiftly advancing. was that of a tall, grave man wearing the broad hat and trailing gown of a priest.

But the widow did not see him, for all her senses were concentrated upon sound that fell like music upon her listening ear.

Throwing up over her head the outer folds of her thick woolen skirt, she ran limpingly down the slippery path until she reached the high banks, between true text in this way, you would still not have complied with our demand for evidence to prove that any existing copy is a correct copy of the originals. Mr. Jones.—"The quotations from the ancient Fathers are also called in which lay the beaten road. Here she stood, while round the great drift at evidence to warrant the accuracy of the bottom burst with shout and laughter a crowd of rollicking boys. Chil our manuscripts and true rendering As the ancient Fathers did not indidren of the hamlet returning home from

cate from what manuscript they quoted, play. their quotations are not evidence for The mother's heart gave a joyful leap. any particular manuscript among the She knew now the little lads were comvarying manuscripts. But you are skating on thin ice when ing.

The noisy troop in the road advanced through the gloom in a shadowy mass, while the mother's dim eyes watched to eatch the first glimpse of Jules' little starlet sled; her listening ears were strained to hear above the merry shouts you appeal to the Fathers, for they will leave you in a bad way. If you grant that their quotations prove the correct-ness of the translation from which they ness of the translation from which deey quoted, you must reject your American revised version of the Bible as imper-fect. For not only the Fathers, but our Lord and His Apostles, quoted from of the others the ringing laugh of Jean. Alas, poor mother ! The man in the priestly gown is close beside her now. vour

But neither presentiment nor intuition warns her of his presence. Her soul is conscious of but one idea —the little lads are coming. A moment more and they will leap into her waitthe Septuagint. Then according to your reasoning the Septuagint is a true copy of the Old Testaa true copy of the Old Testa-ment. But the Septuagint has in it all those books which the American ment. revised rejects as apocryphal. Con-sequently the rejection of these books ng arms. Safe and sound she will hold them fast to her heart ; her precious leaves your American revised imperittle lads ! fect, minus habens. Again, St. Augustine quoted from the With glowing eyes and lips parted in

earning expectancy; with every line f the poor, rough face softened, beau-Vetus Itala, yet you say that version was incorrect, and St. Jerome, at the request of Pope Damasus, revised and tified, transfigured, the widow Jouret waited.--R. M. Samson in Benziger's Magazine.

VERSIONS OF THE BIBLE. N. Y. Freeman's Journal.

CONTINUED. Mr. Jones-"You ask, 'Where is your evidence that the existing copies are correct copies of the non-existent originals ?'

Yes, we want your evidence that any existent copy is a correct reproduction of the non-existent originals. You have not yet answered, as we shall see. books.

THE CATHOLIC RECORD.

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We offer to buy the first bottle of Liquozone, and give it free to each sick one who asks it. And we have spent over one million dollars to ancounce and fulfil this offer. Our object has been to let Liquozone itself show what it can do. A test is better than testimonials, better than argu ment. In one year, 1,800,000 people have accepted this offer. They have told others what Liquozone does, and the others told others. The result is known correct copy, can you know which, if any, of the varying copies is a correct reproduction of the original? that millions now use it. It is more widely employed than any medicine ever was - more widely prescribed by the better physicians. And your own neighbors-wherever you are-can tell you of people whom Liquezone has is impossible for you to know which of them, or if any of them, is correct, unless you have a known correct copy, as cured.

Not Medicine.

Liquozone is not made by com-pounding drugs, nor is there alcohol in it. Its virtues are derived solely varing copies are unverifiable ; and as from gas - largely oxygen gas - by as requiring immense apparatu proce and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

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years after St. Jerome used it, but it does not follow that he did not know the time, place and date, and other indemanded to prove and identify any existing correct copy—which you underformation about the copy he used sufficient to determine his selection of took so willingly-you have simply tried it in preference to other then extant to show how a correct text might be constructed by bunching together the copies. As to date we know it was older

variations and errors of existing copies; that is, you would get at the truth by than any manuscript now existing, for he called it old in his time ; that is, in the fourth century-1,600 years ago. And no existing manuscript can be traced with any certainty beyond the Now, even if we were to admit-as we do not-that you could construct a

fourth century. But if absence of time, place or date destroys the value of the copy used by St. Jerome, it equally destroys the value of all ancient manuscripts now in existence, for the time, place or date of none of them is known. Mr. Jones.—" We can't classify it

(Jerome's copy) with genuine since we have no history of it."

You cannot classifyit with genuine or correct manuscripts for the very simple reason that no manuscripts known to be correct exist. The fact that it was selected by St. Jerome is a higher guarantee of its correctness than is pos sessed by any existing manuscript copy, and if it were in existence to day it would for that reason take a higher place than any existing copy. Try to produce, if you think you can, a fourth-century witness as authoritative as St. Jerome, to the correctness of any manuscript extant, any witness gives so positive and direct testimony as St. Jerome gave to his manuscript by selecting it to translate, from among the many manuscripts existing in his

time. Just try it. Mr. Jones.—" We have Greek manu-Mr. Jones.—" We have Greek manu-scripts now that bring us far beyond the days of St. Jerome."

the days of St. Jerome." You will do us a real service if you will name just one of those Greek manuscripts that goes "far beyond the days of St. Jerome," that is, beyond the fourth century. We refer, of course, to Greek manuscript copies of the Bible. the Bible.

THE MANHOOD NEEDED TO.DAY,

Impoverished Soil so, if Augustine's quoting from the Vetus Itala proves that version to be correct it proves at the same time on We are called to be leaders, and not followers, as our great Leo XIII. used to say. On us is the responsibility to help mould public opinion towards good-help the We are consistent and his authority that the American Revised is erroneous or defective in that it does not contain the apocryphal ness of life. We are Christians and Catholics, as well as men and citizens, but we have a duty to society and to The Fathers of the Church are not fertilizer. A chemist by analyzwitnesses for a Protestant to appea ing the soil can tell you what to. They generally give him away bal-ly, as they do you in the present case. Mr. Jones.—" We should not rely too the home as well as the Church. We live in an age when wealth and power much on any one version, or on any one lead the onward march of nations, says Bishop Conaty. Let us not be de-ceived. Material prosperity is not the Right. But if you cannot rely on any Wealth and honor are not the ideals of life. Society is threatened with irrev one version or manuscript you cannot rely on all of them taken together, for no number of unreliable versions can give you a reliable one. Truth is not erence, irreligion, implety. It needs men of fervent lives, of deep religious begotten of error. Or, to give an illus-tration in keeping with the business insense, of sound intelligent piety. On all sides we hear cries for greater moral stincts of the times, you cannot from any number of false dollar bills extract development. Again, let us not be deceived. The nuine bill ; at least you cannot do genuine bill ; at least you cannot do t without recourse to practices that reclikely to land one in jail. Without genuine bill as a rule to judge by: only regeneration for mankind, the only salvation for society, the only upbuild ing of mankind is through Jesus Christ. The manhood that is needed to-day is ou cannot tell either a true or a false he manhood the understands authority, bill when you see it. This is precisely your situation with regard to existing and differing manuthe mainson the inderstands autoring, responsibility, obedience, sacriface; that realizes that the one evil in life is sin, and the one knowledge is the know-ledge of the love of God. The cry for scripts, and as you say we must not rely on any one manuscript or version there is none that you can consider as better citizenship, for purer personal life, can only be answered by the mor lity which makes men good.

self there is the great value of Liquozone – like Goiter Gout Gout and Berns is a poison, and it cannot be taken internally. Medicine is almost this fact that gives Liquozone its this fact that gives Liquozone its orgetat that, after testing the product for two years, through physicians and hospitals, we paid \$10,000 for the There are an internal to the section of the taken internally. Medicine is almost to the section of the section of

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indi-rect and uncertain. Liquozone attacks the germs wherever they are. And the germs which cause a disease when are destroyed, the disease must end, and forever. That is inevitable.

t is inevitable. Hay Fever-Influenza Kidney Diseases La G ipp Leucornea Liver Troubles Malaria-Neuralgia Malaria-Neuralgia Malaria-Neuralgia Malaria-Deuralgia Malaria-Deuralgia Malaria-Deuralgia Malaria-Deuralgia Malaria-Deuralgia Malaria-Neuralgia Malaria-Deuralgia Malaria-Deuralg cess—A' cemia ostess—Arte and ronchils lood Poison right's Disease owel Troubles oughs—Colds onsumption olic—Croup onstination

thing wanting in the training of man sides the cultivation of intellect and the broad principles of a general m ity. We need the positive religion which comes directly from the teacher whom God sends to show us the truth.

No matter whether the baby is sick or well, Baby's Own Tablets should always be in the house. They not only cure infantile disorders, but they preevent them, and should be used when-even the little ones show the slightest signs of illness. No other medicine is so enthusiastically spoken of by mothers -no other medicine has done so much to make little ones healthy and good to make little ones heading and good natured. Mrs. Albert Luddington, St. Mary's River, N. S., says: "I do not believe my baby would have been alive to day had it not been for Baby's Own white Since using them has grow. Tablets. Since using them he is grow ing nicely, is good natured and is getting fat." Good for the new born baby or growing child — and above all absolutely safe. You can get Baby's Own Tablets from your druggist or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

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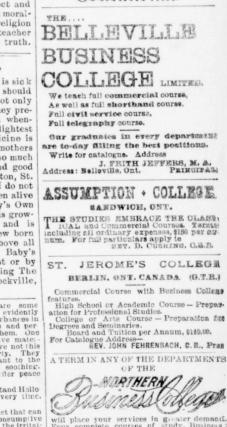
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A WISE PRECAUTION,

make them a bit of su prise." "A surprise," she chuckled, as full

of eagerness to carry out her little con-spiracy before the arrival of the chil-dren, she shuffled her crippled body to the hiding place of a treasured lump of maple sugar.

This she broke into a hot pan, adding to it a morsel of butter in place of the rich cream the recipe called for, and a handful of nuts, long hoarded for just nandiul of nuts, iong noarded ior just such an occasion as this; then when all had properly boiled, she scooped a hole in the snow banked high against the door-jamb and poured the seething mix-ture in it to area!

ture in it to cool. While doing this she noticed the storm-clouds gathering, and came into the house, saying fervently: "Thank God, the little lads are snug in their coats lined thick as one's hand with wool! And the good shawl I wrapped about Jules' head will keep him warm and dry. There is nothing to fear from the storm. Besides the children have long ago turned into the children have long ago turned into the wagon-road and are now far from the tiver. They will be here soon."

She laid the supper table with a white cloth and coarse blue crockery, putting at Jean's place the china bowl that had been his following both and bowl that had at Jean's place the china bowl that had been his father's, but for little Jales, some impulse caused her to turn and litt from the shelf that held the clock, a gayly painted porcelain mug bearing the inscription "For a Good Boy " en-circled in a wreath of minted roce. circled in a wreath of painted roses.

Then she remembered the sucre. and, going outside to fetch it, she saw with startled wonder that the spot which she startled wonder that the spot which she had last seen gleaming motionless be-tween the trees was now a confusing streak of black. As she shaded and strained her poor eyes in effort to make the vision clearer, the heaving-storm-clouds lurched, and in a flash of yellow light the mother saw the acgry ice flood sairling round the bend.

Mr. Jones—" The evidence is found by comparison of all extant manuscripts, ly, as they Mr. Jones.oung and old, of various tongues of every nation, with their respective attestation."

How can any number of extant copies whose correctness is the very point at issue, prove that any one of them is a asue, prove that any one of them is a correct copy of the non-existent origi-nals? How can one document whose character is in doubt be evidence of the correctness of another document whose character is equally in doubt ? But go

on. Mr. Jones.—" These (manuscripts) are then compared with the oldest versions the Vulgate included, some of which bring, us back to a time whose people could have readily walked and talked with the Apostles."

talked with the Apostles." At first you made it a special boast that the Protestant translators went directly to the originals. Now you think that it is necessary to have redirectly to the necessary to have re-think that it is necessary to have re-course to old versions or translations in various languages in order to construct a correct text. These ancient versions or translations have suddenly acquired a great value in your estimation when you have to have re-course to them for evidence of the cor-course of manuscript copies in the

is unknown to you and me. There is no time or place or date given." As the oldest manuscript copies of those ancient versions do not go back farther than the fourth century, those people at that time who talked with the explose the properties of the talked with the second second second second second second second the talked second sec As the oldest manuscript copies of those ancient versions do not go back farther than the fourth century, those people at that time who talked with the A postles, who were dead some centuries before, must have used some sort of a chronophone. Bat granting them the extraordinary power, how could they know that a particular manuscript was a correct reproduction of all the origin-al manascripts of the sixty-six books of your Bible ? We will be as liberal as possible and suppose that the fourth the vision clearer, the neaving-storm-clouds lunched, and in a flash of yellow light the mother saw the angry ice flood swirling round the bend.
She shuddered and muttered, "Ah, God !" But saying always "Little Jean can be trusted," she brought the science into the house.
With a knife handle she broke the orisp candy into bits, which she arranged on a plate in a clumsy pattern of circles and diamonds, and placed it in the center of the table.
All was ready, but the children did

Education was never more general, and yet orime never expressed itself in more intellectual form. There is some-

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get the Calomel and "Li-

ver pill'' habit. Give

them the natural laxative

that is gentle and effective,

pleasant to take, never

gripes, and CURES con-

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1998

A. Marke

\$

a book that was sent us a short time The Catholic Record. ago. A well-groomed gentleman this surrounded by books of the Schopen-

hauer type. Treasures gleaned in

Paris or Berlin or Cairo betoken a

taste for art and wandering. Unlike

anaemic Christians he has faults, to

which he makes languid reference;

but he is manly-that is he can ride

and shoot straight and talk wondrous

We suppose, however, this kind of

story is too stupid to do much harm to

THE FORMATION OF CHAR-

ACTER.

But there can be no doubt as to it

having an evil influence on the young

by giving them false ideas and ideals.

They must be taught that to be manly

is to be gentle and submissive and true

to God. Manliness means the mastery

of our lower nature. It stands for

courage in the face of temptation and

to the love of truth and beauty. He

mistakes rudeness for strength, boast-

fulness for ability, disrespect for in-

dependence, profanity for manliness,

brutality for courage. And to

add to his misfortune he is blind

to his own weakness and ignorance.

and he is permitted to remain so by

careless parents. Consequently there

are Catholics who are ignorant of the

grandeur of their faith and its useful-

ness, and indifferent to the kingdom

of Heaven. For it means nothing to

them in the way of money or position.

They do not surrender the hope of en-

tering it, but this does not debar them

from giving goodly toll to pride and

passion. We can understand their posi-

tion. They live in a world of which

they know something, of which they

read in their youth, and heard about at

GOOD READING.

With regard to the reading that will

keep the things of eternity before the

eyes of the mind, we cannot do better

than lay before our readers the salient

points of a Pastoral Letter of RightRev.

Dr. Hedley on the Lives of the Saints.

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and comparatively short, which are

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read longer works or too poor to

buy them. Of these last we have a

long and excellent series in the publica.

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The first advantage which an earnest

Catholic may gain by reading these

lives is information. The common Pro-

God above all things.

stant labor of the great preachers.

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And there is another branch of Cath

tion of the Catholic Truth Society.

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UNIVERSITY OF OTTAWA. Otawa, Canada, March 7th, 1960. Une Editor of The Catholic Record Zondon, Ont: ear Sir: For

London, Ont: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC REC RD. Sard cougratulate you upon the manner in which it is published. The matter and form are both good ; and a wuly Catholic spirit pervades the whole, "Wherefore with pleasure, I can recommend Believe me, to remain. Believe me, to remain.

seing you and wisning, you are a wisning you are a wisning. Believe me, to remain. Yours faithfully in Jeaus Christ. † D FALCONIO, Arch, of Larissa, Apost, Deleg.

LONDON, SATURDAY, Nov. 12, 1904.

THE STAGE IRISHMAN.

The London Globe says that no race swobably has ever been so maligned on the stage as the Irish. Their charac-Ceristics lend themselves of course to caricature. But there never was on see or land such a man as the stage Trishman with his scarlet hair and shil-Telah, and his "Bedad" and "Begorrah." The real Irishman is a man to laugh with, not to laugh at. And yetindividuals with Irish blood in their weins are not guiltless of applauding the actor with a brogue that would be mobbed anywhere in the old land, and angainly antics which are seen nowhere save in lunatic asylums and on the amateur stage.

HOME INFLUENCE.

From a home that is enveloped in mon-religious atmosphere is graduated the thoughtless and indifferent Catholie. Pagan trash on the walls in the shape of high art pictures; that grinted abomination, the Sunday newspaper with its vulgar and idiotic comic supplement " on the reading table exercise no healthful influence on the souls of children. They tend to emervate and to degrade and to deny them the keenness of vision which is The portion of the pure-hearted. We die not suppose that parents wish, to emulate that character in Oliver Twist who gave his boy a bad book in order to make him a criminal, but certain it is that some of them hereabouts are strangely negligent in respect to the safeguarding of their children.

AIMLESS AMUSEMENTS.

understand that comothing will

THE CATHOLIC RECORD.

lives of the saints-men and women who are distinguished by their likeness to Christ-makes the sight keener.

THE LESSONS OF THE CROSS.

The lives of the Saints touch and stimulate us. A good story acts upon the heart like a noble picture. The picture of St. Francis of Assisi going about poor and rejoicing is more

effective than any words on the beauty of poverty. The picture of the saint's austerities show forth in line and color the lessons of the Cross and has greater influence than sermons or mortification. The saints keep the Passion of the Christ before the world and

stimulate and urge the human heart to that affection for and imitation of the Redeemer which is the only path to heaven.

EDUCATION IN CATHOLIC PRIN-CIPLES.

Their lives, says Bishop Hedley, What patient, persevering effort is should be read, not as common history required, says Bishop Spalding, to form or as profane stories, but as part of the character, and what a little thing will Gospel message. To believe in all poison life in its source. How quickly their legends and miracles is no part of a boy learns to find pleasure in what is a Christian's obligation. But to profit animal or brutal, but what infinite by them we must come with humble pains must be taken before he is won hearts as to heavenly teachers.

The reading of the Lives of the Saints may, therefore, be warmly recommended as an education in Catholic principles and Catholic ways. All have time to read, but we read much that is useless, and not a little that is evil. The literature of folly which weakens and debases should be driven from the book shelf. As for our boys and young men, it will always be a hard task to make them read anything beyond the newspaper. But it is certain that if we desire to bring up a generation of wellinformed and intelligent Catholics there is hardly any better way of doing so so than to interest them in the Lives of Saints. -----

ANOTHER CHURCH UNION.

Ten Presbyterian bodies which have mission Churches in India are making an effort to unite into one, and form one great Church. We have little doubt that this will be accomplished, for an exterior union is all that is aimed at in such movements. Missionary Boards in England, Ireland, Scotland, Wales, Canada and the United States control these various bodies at present ; but the new Church will be self-governing and will have its own General Assembly, the first meeting of which is to be held shortly.

But it has been revealed through the recent decision of the Judicial Committee of the House of Lords that these divers bodies adhere very loosely, as there are many serious divergencies of doctrine between them which greatly affect the question, "What shall I do to be saved ?" Certainly under the Calvinistic teaching which is still held in Canada, (theoretically at least,) and testant idea of religion is that a man more strenuously by the Old Kirks in should go to church or chapel on Sun-Scotland and Ireland, not forgetting days, try to feel "good," and be honest the "Wee Frees " of the Highlands, and kindly in dealing with others. the plan of salvation is something very This, as far as it goes, is excellent different from what is held by those in But the Church has been instituted to clined to the teaching of the Arminians. preach to the world the doctrine of the such as the American Presbyterians Incarnation. The Incarnation reveals and the English Free Church with God to us: it shows what is meant by a their Revised Creeds, and the new good life :" it is the source of a won- body in Scotland which is now called derful variety of helps and assistances " the United Free Church." to man in his spiritual life ; that is to It would seem that it is enough now say, first and chiefly it has given us the to unite with an indefinite creed to great sacramental system and then the make all who take part in the union great Eucharistic liturgy, with all that staunch Presbyterians. At least there depends upon it. All this system, which is now but little stress upon purity of is really Christianity, is embodied in doctrine, whereas the retention of the creeds and catechisms of the Church doctrinal truth is no longer of any acand in the lives of her children. Cathcount when there is question of uniting olics, even those who are otherwise well divers denominations into one. Preseducated, have a very limited acquaintbyterians are satisfied that the bodies ance with this vast store of divine to which they extend the right hand of teaching. If they would read the lives fellowship agree with them in their of the Saints they would soon come to general mode of organization or Church have a more personal and affectionate Government; that is, if it be only Presbyterian in form, which is the least feeling for Christ - the true devotion which is the expression of the love of important matter to be considered. Indeed, when we consider that a most Another most important head of in_ cordial invitation to union has already formation regards the doctrines of the been extended even to Congregational-Church, the opposition they had to ists, and somewhat more shyly to encounter from heretics and the con-Baptists, with their unalterable principle of a free faith and no fixed creed. it would not surprise us much if another move on the chess-board should be to form an alliance with the Unitarians. No doubt the new Hindoo Presbyterian olic Information not less necessary and Church will follow the example of their not less neglected, the principles of teachers in these matters, and as the the spiritual and ascetic life. The disciples are often readier than the insaints express in their lives Christ's structors to move forward, we may soon humility and poverty and love of obsee the new Church differ from the scurity and suffering. These the world Presbyterian churches to which we reject, as do some Catholics. The have been accustomed, chiefly in this respect that it shall have no particular operation. This is not binding upon doctrine at all in its creed. all, in its details at least. But no one Some years ago a movement just like can save his soul without believing in this took place in Japan. A union of the perfect life. We may not be called upon to practise this or that act of Presbyterian Churches took place under similar circumstances with the humility, but the aspiration after humilone now proposed, and the result was, ity must have no bounds to it. A large as we understand, precisely what we number of Catholics have a vague have indicated here, a union Presbydesire to imitate Our Lord, but if they saw more clearly they would be much terian Church was organized, but it

Kirk, they should be continued to be Christian doctrines, the divinity of our used for this purpose only even till the Saviour, and the infinite value of His present difficulty should be completely atonement for the sins of mankind.

tided over. The United Frees, on the How different is the present attitude contrary, were of opinion that they of Presbyterians from that to which should be allowed to use their former we have been accustomed, in presence churches without restriction as to of which we were told as in the ordinteaching, and hence no compromise ance of Parliament authorizing the compilation of the Westminster Concould be reached. The cash at the disposal of the Wee fession : Frees amounts to over \$10,000,000.

There are, besides the Assembly Hall,

three colleges, 1,100 churches and about

the same number of manses, adjudged as

belonging to the Wee Frees who number

only 4,500 adherents of all ages, with

94 ministers, and about 34 small congregations, chiefly found in the Highlands

and on the islands in the north of Scot-

It has developed that between the

United Frees and the Wee Frees there

is a real and serious doctrinal differ-

ence, whereby it is shown that Calvin-

ism has been practically eliminated from the United Free, and to a great

extent, though not so entirely, from the

A SELF-CONSTITUTED FORGIVER

OF SINS.

A curious story comes from Kansas

every night at the building so as not

to interefere with their daily occupa-

tions. Every night the members of the

congregation work by torchlight with

pick and shovel, after their day's work

is done, and under direction of their

pastor dig, wheel earth, and carry

stones to be used next day by the

stone masons. The women labor in

this way equally with the men, and

on Saturday night one young woman

she broke the Sabbath by working

for an hour past midnight. For this

sin she made a public confession next

was publicly forgiven by the minister.

This minister is one who denounces

Catholics for believing that to Catho-

has come down by lawful succession

from the Apostles who received it from

Christ. But he presumes to exercise

being called by God as Aaron was."

A NOTED PRONOUNCEMENT.

A very remarkable pronouncement

was made in Toronto about a week ago

Established Kirk of Scotland.

land.

"Whereas amongst the infinite blessings of Almighty God upon this na-tion, none is nor can be more dear unto us than the purity of our religion, and for that, as yet, many things remain in the liturgy, discipline and government of the Church which do necessarily require a further and more perfect re-formation than as yet hath been attained; and whereas . . . that the present Church government by Archbishops, their chancellors, com missars, deans, and other ecclesiastical offices depending upon the hierarchy is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of re-ligion, and very prejudical to the state and government of this kingdom. that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad, etc."

Why of late years we have even been assured that Prelacy, which was once held to be but "a rag of Popery,' would no longer be a cause to prevent union, if the Prelatists would only descend from their high horse, and admit that episcopacy is a human ordinance, not part of the essential constitution of the Church, and that it is not essential that presbyters or ministers should receive their ordination from Bishops.

We are now prepared for any departure on the part of Presbyterians from the "faith once delivered to the Saints," when they have once relaxed the faith which they once proclaime to be "most agreeable to the Word o God " and " necessary to be approved and established as a common confession of Faith for the three kingdoms."

It is not from any carping spirit ve call attention to these facts of the ease, but to show how the events have proved that there can be no solid union of Christians into one Christ, except through the Faith of the Catholic Church, which has been handed down through the centuries from the days of the Apostles to the present, in union with and submission to the successor of St. Peter, who was appointed by Christ Himself to feed His lambs and sheep.

CHRISTIAN SCIENCE METHODS

There is trouble in the Christian Science camp in Toronto over an uncientific failure of the practicers of the so-called science to carry out an by that distinguished English statesalleged agreement to teach that science man. John Morley. In making referto a person who paid pretty well for the ence to the French-Canadians he said : instruction she was to get.

Eliza Guthrie laid an information : ew days ago against Rosa Hector and of Ireland would have been, how we Isabella Stewart, charging that these century of torment, what would Ireland onspired together by deceit and falsehave been spared if the British Govern-ment, when the Act of Union was passed, hood and other fraudulent means to defraud her of the sum of \$100, on the had pursued the same conciliatory policy in Ireland as the British Government pursued in 1760 or 1763 in the case of French Canada." understanding that she was to be taught the art of healing by means of Christian Science. She had paid the

money and had taken lessons, but no tory of Ireland. On the part of Engknowledge had been imparted to her. land we have an example of tyrannical NOVEMBER 12, 1904.

FORBIDDEN SOCIETIES.

ASSOCIATIONS WHICH CATHOLICS ARE NOT PERMITTED TO JOIN, AND WHY.

"I would like to ask," a correspondent writes to The Catholic Union Times, "what societies Catholics are not allowed to join. Is it only secret societies, and what secrets are they As the question is one which Catho lics in other places frequently ask, the answer given by the Jesuit Father in charge of our contemporary's "question box " may profitably be reproduced here :

There are two kinds of societies forbidden by the Church: 1. Secret so-cleties nominally condemned by the Church. 2. Societies, secret or otherwise, whose principles, tendencies or actions are known to be antagonistic to sound faith and the authority of the Church. The secret societies nominally forbid len by the Church are

1. The Masonic Society of Free Masonry in all its forms, branches and 2. The Order of the Good Templars.

The Odd Fellows

Knights of Pythias.

The Sons of Temperance. With regard to Free Masonry, the first warning of danger was given by Clement XII., in the year 1738, and his constitution was confirmed and renewed by Benedict XIV. Pius VII. followed the same path, and Leo XII., by his Apostolic Constitution "quo graviora," put together the acts and decrees of City where a new Church belonging to former Pontiffs on this subject and ratified and confirmed them forever. one of the fanciful denominations called the same sense spoke Gregory XVI., the Christian Church is being built times over Pius IX. and Le under the direction of the pastor, who, XIII., in his renowned encyclical letter, together with his congregation, works 'Humanum Genus," issued April 3

When the Odd Fellows and Good Templars established lodges in the United States the question was raised whether these orders were included i the above condemnation by Leo XIII. To settle the controversy, the Archbishop of Philadelphia, Most Rev. P. Kenrick, under date of February 2 1848 asked the Prefect of the Pri ganda for a decision. After a lengthy correspondence, from different sides and the Roman authority having ob tained all available information, Cardiwas so enthusiastic over her labor that nal J. Ph. Fransoni, under date of September, 7, 1850, replied that these ocieties were included in the letter of Leo XII., and consequently no Catholic could join them or remain a member day before the whole congregation, and When in 1894 the Roman authorities pronounced sentence against the socie ies of the Odd Fellows, Knights of Pythias, Good Templars and Sons of Temperance, and all similar societies, lic priests the power of forgiving sins most strenuous efforts were made to have the decree changed, but to no avail. In one of the many responses given by Rome the Sacred Congrega-tion observes : "This is not a question his power though he has no claim of mere ecclesiastical law, which does not bind under serious loss, but it is to have succeeded to the Apostles. He is one of those spoken of by St. one of the natural and divine laws and of not giving scandal under that law." Paul who presume to take this honor of The second kind of organization forthe priesthood to themselves without

bidden by the Church are societies whose principles, tendencies and ac-tions are known to be hostile to sound faith and the authority of the Church. They are :

All societies who profess rationalism naturalism as opposed to revealed Or naturalism as opposed to the most im-portant religious documents of the nineteenth century, the "Dogmatic Constitution of the Catholic Faith." as " It is a feeling, a mournful feeling, promulgated by the Vatican Council. own mind how different the case April 24, 1870, reads thus: " Then there arose and too widely overspread the world that doctrine of rationalism build have been spared more than a or naturalism which opposes itself in every way to the Christian religion as a supernatural institution, and works with the most zeal in order that, after Christ our sole Lord and Saviour, has been excluded from the moral actions of men and from the life and moral This is, in short, the mournful his- actions of the nation, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the C the true God and His Christ, denying the minds of many have sunk into the abyss of Pantheism, Materialism and Atheism, until denying rational nature itself and every sound rule of right, they labor to destroy the deepest foundation of human society." Now it is a fact that numerous societies, secret and otherwise, have written this doctrine of rationalism and naturalism upon their banners, though they differ in na ceremonial, in form and origin. name They are "nevertheless so bound together by the community of purpose and by the similarity of their main opinions, as to make, in fact, one thing with the sect of Free Masons, which is a kind of centre whence they all go forth and whither they all return."-(Leo. XIII. in Encyclical "Humanum Genus.") This leads us to answer the next question of our correspondent :

Chap. As i societ; Quest indivi ples t natur societ

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CATH SC. In critic the N the clerg Amon ing f Rev. Dr. 1 So finin sober to hi In c of th most tific guis as w high

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the done this winter to disabuse outsiders of the notion that our sole vecreational resource lies in cards and rames. We hope so. It is not pleasant reading the announcements of suchre parties for this and that object. We should be able now to slip out of the kindergarten stage. We are not puritanical. A moderate indulgence in suchre may pass. But oceans of it during the winter months, leagues to play it, represent a great deal of time that could be spent to better purpose

SOME " MANLY " MEN.

The writer of the short story is devot Ing just now a great deal of attention the "manly man" who generally talks an argot miscalled English. Sometimes he is a brakeman who is as ready to expound the philosophy of driving wheels and hot boxes as to save some woman or other from death. In her safeguarding he is injured more or less badly, which demands the services of a doctor and necessitates a season of seclusion. It is touching by the way to notice how the aforesaid female hovers mear her brave deliverer and how unwearidly she bends herself to the task of ministering to him. We forgot to mention that during his leisure hours the brakeman is apt to be self-willed and selfish and so far as we can find out saints show forth the perfect life in Cass not the remotest idea of what manliless means.

At other times his habitat is in what is or was the wooly west. A very piccuresque gentleman, bronzed face-you can fill in the particulars to suit yoursolf. Remember that his hip pockets are adorned by " colts " which he can use quickly and effectively even " to shooting up the town."

But the manliest individual we ever further from mortal sin, and much practically ceased to be Christian, for and the good fortune to meet lived in nearer to God. The reading of the it set aside that most essential of

She had been told to pray, to read the Bible and Mrs. Eddy's books-practices which she could follow without instruction from those who had undertaken to enable her to heal the sick. and she had been told that sickness does not exist. If sickness has no existence she could not understand why she should be charged a high price for driving it away. The case was deferred.

THE WEE, AND THE UNITED FREES.

The Wee Free Churches of Scotland have put into operation the decision of the House of Lords giving them full control of the Free Church property which was owned by the Free Church of Scotland at the time when the majority went over to the United Presbyterian Church, constituting the United Free Church. The Wee Frees, who are those of the Frees who refused to enter into the union, have served the general trustees of the United Free Church with a legal notice to quit and hand over all the Church property, including Assembly Hall, three colleges at Edinburgh, Glasgow and Aberdeen, all the missions abroad, and the churches and manses in Scotland, to the number of eleven hundred in each, the total value of which is \$55,000,000.

The Wee Frees made an offer some time ago to the United Free Church to permit the latter the use of the Church buildings and manses till June next on the condition that no Free Church doctrine should be attacked in the churches thus loaned during the interim, but the terms were not agreed to as reasonable. The Wee Frees, or real Free Kirkers, considered that as the property had been donated during fifty seven years for the support of the doctrines of the Free Oblate Order.

legislation of which the world furnishes but few instances. To-day the shameful treatment of the Emerald Isle stands as a blot upon the British Empire. But the people of England, we are glad to see, are becoming more enlightened on the Irish question; and by their votes they will, we doubt not, before many years cast aside those unworthy representatives who care more for personal aggrandizement than for the

> honor of the country.

We regret very much to notice by a press despatch that the Rev. Dr. Benjamin F. DeCosta, the distinguished convert to the Catholic Church, died on 4th November at St. Vincent's Hospital, New York. Father DeCosta was seventy four years of age. Before his conversion he had been thirty-eight years pastor of St. John's Protestant Episcopal Church in New York city. He was the author of more than thirty religious and historical works. Those who knew him bear testimony that he was one of the most devoted, conscientious converts which the Church has received in recent years. He was truly a man of noble mould and was most highly esteemed by the citizens of New York, irrespective of creed. May his soul rest in peace !

Very Rev. M. F. Fallon, D. D., O. M. I., Rector of Holy Angels' Church, Buffalo, has been appointed Provincial of the Order of Oblate Fathers for the United States. We publish in another column an article from a Buffalo paper with reference to the matter. It is with real pleasure we chronicle this honor paid to one of our Canadian priests. That it is entirely deserved no one will question, for Dr. Fallon is one of the most brilliant and estimable priests of the great

What are the secrets maintained by secret societies ?

1. The secrets of numerous societies are this very warfare against the Church of Christ mentioned in the above documents. 2. If any society's obligation be such

as to "bind its members to secrecy, even when rightly questioned by competent authority then no one can be a member of it, and at the same time be admitted to the sacraments of the Catholic Church.'

The same is true of any organiza-that "binds its members to a tion that "binds its members to a promise of blind obedience to accept in advance and to obey whatever orders, lawful or unlawful, that may emanate from its chief authority, because such a promise is contrary both to reason and to conscience."

4. "If a society works or plots, either openly or in secret, against the Church, or against lawful authorities ; then to be a member of it is to be ex cluded from the membership of the Catholic Church." (Pastoral Letter Third Plenary Council of Baltimore,

December, 7, 1884. 5. "If a society, besides being secret and oath-bound, has a chaplain of its own, and a ritual prescribing prayers. and religious services, then such a society becomes also heretical and schismatical, and members cannot be counted any more as Catholics,

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Third Plenary Council of Baltimore. Chap. III. Sec. 249.) Chap. III. Sec. 249.) As to my advice to join this or that society not formally Catholic, the Question Box cannot give any advice to individuals. It lays down the princi-ples that guide them. Investigate the nature, aims and tendencies of the society in question, and then consult your natural advisor, the confessor.

HIGHER CRITICISM.

CATHOLIC OPINION ON ITS EFFECT UPON ON FAITH OF CHRISTIAN FAITH SCHOLARS.

In answer to the question, "Is higher criticism undermining Christian faith? the New York Herald published lately the opinions of a large number of clergymen of different denominations. Among the responses were the follow-ing from Most Rev. John M. Farley, Rev. A. P. Doyle, C. S. P., and Rev. Dr. H. A. Brann, of New York.

MGR. FARLEY'S OPINION.

Sound criticism of the Bible, con-fining itself to scientific facts and sober inferences, is not prejudicial to higher religious thought and duty. In confirmation of this the majority of those who have applied themselves most assiduously to the modern scien-tific study of the Bible are distinguished members of the clergy, regular well as secular. I am not aware that as well as secular. Tam not aware that higher criticism has to any appreciable extent produced in the ranks of the Catholic laity those undermining effects which cause alarm in some other religious bodies. Rather, it has served to comfort and reassure many earnest be-lievers to whose thoughtful minds certain received notions concerning the Bible had become of difficult ac entance. Questions pertaining to this topic are never discussed in the pulpit and but seldom touched upon in Cathoic periodicals ; for, according to Catholic belief, Holy Scripture is not the exclusive vehicle of God's revelaexclusive vehicle of God's reven-tion to man, the sole authority in matters religious. While it is held in a true, yet undefined and mysterious, sense to be the Word of God, it is not onsidered as a direct and immediate rule of faith. God's dealings with man are primarily through the medium of an organized living body, and the sacred writings, however precious, are rela-tively to the living Church only in-

cidental. FATHER DOYLE'S RESPONSE

In considering the influence of higher criticism on the devotional life of the people in America it is very necessary accurately to define terms. There has been a great deal of de-structive criticism inspired by writers who are adverse to all religious be lief, and these writers have entered the sanctuary of reverential faith in spirit of a vandal. They have cut and slashed and destroyed every precheirloom within reach. have hauled down from their ancient shrines the time honored beliefs of shrines the time-nonored beliefs of the people and have trampled them under foot. Because some beliefs have been found to be of elay, they have generalized and have said the "whole show was sham." Such criticism has injured the cause of Biblical learning for more then it has the faith of the far more than it has the faith of the

There is, however, another school of higher criticism that has approached sacred edifice of Biblical story and tradition with bared feet and with unovered head. These higher critics are conservative men, seekers for the truth. There is undoubtedly a vast amount of fallacy and fable that has adhered to the framework of Christian belief, and the sooner the people find beiler, and the source the people has out what is fallacy and fable the better for their religious life. Religion can not afford to rest on anything but the rock bed of truth. The ladder that rests on the snowbank will topple when the warm summer comes. There are no greater benefactors than higher who are earnest seekers for the truth, who stand for conservatism and traditional belief and who will not yield iota of what has been handed down until the demonstration of its fallaciousness is complete. To meet this condition of affairs the Catholic Biblical Commission has been established. On this commission are all the great Catholic Biblical scholars. Their business is to stimulate exegetical studies in line with all re-cent scientific research and discovery to judge controverted questions when necessary among Catholics, and to give answer to all throughout the world who may consult the inquisition.

Would he not be regarded as an unjust judge who considered a prisoner as guilty until some one proved him innocent? That is what the higher critics would do with the Bible-start out with the assumption that it is the product of human genius alone and then proceed to prove it a divine inspiration — if they can, which alas they never do. To start out with accepting its divine inspiration and proceed with our minor criticisms from the inner point of view is our strong-hold and it leaves faith safe from all the assaults of secular investigation. devotion inevitably will have good effect.

NOT ALWAYS RIGHT.

The New York Sun, while remark-able, as a general rule, for conforming to the laws of logic, sometimes draws one of those conclusions that makes the careful reader say, "Oh!" A deduc-tion of this character any arguing the t tion of this character appeared in its editorial columns last Sunday in a com-ment upon Mr. Goldwin Smith and his ideas about the immortality of the The premises and conclusion run as follows :

" It is an old question, as old as the intelligence and imagination of man. The mystery of the universe appeals to both savage and civilized, and essen-tially the solution of the riddle which has been reached by both is the same. The highest development of the human intelligence can get no further toward a rational settlement of that mystery than can the lowest. The natural cannot comprehend the supernatural, but must take it solely on faith ; hence arises dogma.

That the question of the immortality of the soul is an old one, is giving no new thought relative to Mr. Smith and his ideas about the immortality. That the mystery of the universe appeals to both savage and civilized is also waste of ink and paper to remind any human being. However, that the solution of the riddle which has been reached by both is essentially the same, may be said to be true and not true at the same time. As far as the important solution is concerned, namely, arriving at the conclusion that the soul is really mmortal, it is quite true that both savage and civilized have the same conviction. And herein lies one of the greatest proofs of the immortality of the soul. But that the savage and the civilized have both come to their coniction by the same methods is so vidently untrue as to need not even an

xplanation of the terms. It is absolutely false that the highest development of the human intelligence can get no further towards a rational settlement of that mystery han the lowest. The fact is tha may mediocre intelligence is required to solve the mystery in its most im-portant bearing, which is the fact that the soul is immortal. The arguments drawn from the nature of the soul, from free will and the consciousness of imputability, and from the evident prosperity of the wicked in this present life and the wicked in this present pparent misfortune of the virtuous, clearly prove that there is another world in which the soul lives its world existence forever. Doubtless. if the editor of the Sun had devoted his time to the learning of scholastic terms of philosophy instead of those of the rationalist school and the evomists, which are scattered pellmell throughout the editorial in question, he would be a little more m in his statements about the capabilities

of the human intellect. try. Again, admitting that the natural cannot comprehend the supernatural suppose it whatever that means-we mplies that the human intellect cannot understand the supernatural), it is untrue that we must take everything solely upon faith. Even if there were no such thing as revelation, if God had never spoken to man personally, still the human intellect could know a great deal about God and the existence of the soul after death. The existence of a Supreme Being, His attributes, the creation of man and the reason for it, the end of the universe, the exist-ence of the soul and its attributes (most side that is lacking in the advantage important of which is immortality), can be known and have been proved by the human mind; and such difficulties as those of Mr. Smith have been answered long before either Mr. Smith or the ditor of the New York Sun ever existed. Let both invest in any Catholic textbook of philosophy and they will learn something to their advantage. Lastly, that because the natural cannot comprehend the supernatural hence arises dogma, is the most astonishing travesty of logic we have seen in a long time. A dogma is something laid down as true and imperatively offered for belief upon authority of the one publish-ing the matter of belief. Dogma essen-tially cannotes authority and would tially cannotes authority and would never have existed except for revela-tion. Dogma, therefore, arises not from the supposition that the natural cannot comprehend the supernatural, but because the Lord appeared to Moses and because Christ came upon earth. Mankind would be foolish, indeed, to believe in a mystery, even as regards its existence, upon the opinion of men, however learned they might be.

THE CATHOLIC RECORD.

who labor attending the wounded and dying on the field of battle. One of these says that it "is impossible to relate how the preserve of these saintly women, who toil for the love of Christ, cheers our soldiers." One Sister, working in the field hospital, approached a wounded Japanese officer who in French hastened to express his appreciation of her kindly assistance but added that probably she mistook him for a Christian. "It makes no difference," she replied. "God has difference," she replied. "God has sent me here to work for all." Such

PULLING AGAINST THE STREAM.

It is the destiny of the Church to It is the destiny of the Church to play a militant part in the grand work of redemption and salvation. Until the era of universal peace, when truth has won the great fight with error, this is her position. So we know from the word of her Divine Founder ; and so we may perceive from the study of the story of her march down the road of nineteen centuries. The Church Mili-tant is her proper designation, under present conditions. Not even the eye prophet may see, through the haze of the future, when that condition shall be merged in the joyous life of the Church Triumphant. But as surely as Christ came to break the darkness and Christ came to break the darkness and the doubts of ages by the radiance of God's truth, so shall the day of His final triumph, when there shall be, all over the world, one faith and one law, come to crown the great eternal work. Whatever else betide, this consumma-

tion is as certain as the rise of to-mor-row's sun. Such is the immovable elief of the Catholic mind. Militancy being the present lot of the Church, militancy is also the inev-itable function of the Press which repe ents her and defends her inter-ests. "In partibus infidelium" — in countries where different beliefs find acceptance and "the Queen's writ does not run "--- the law of our loving mother the Church, in other words, is only law within her own pale—the necessary at-itude of the Catholic press is militant. It is so, not of choice, but of necessity.

Easygoing people sometimes complain that the Catholic press is constantly protesting against the facts of its enthe day, so long as this environment in many countries remains what it is, when that press should cease to main tain that attitude. It would be a pres-age of downfall. The Church could slough a diseased skin of immorality, as she did when Luther led the forces of disease; but an excresence of ar craven fear would be a more deadly

rouble to deal with. Always to pull against the tide is the te of the Catholic Church. She is beset by sleepless foes. To these she can never turn her back. To front the To front the enemy, to repel his assaults at every side, and to steer, at the same time, an ndeviating course, is her appointed ask. She herself must be screne and unrufiled, for such beseems her holiness of character. But her champions in the Press must fight her battles, as she pursues her sacred way. They are her men of-war, her squires, her vavaher mensours. If it became necessary for her, at any time, to don the armor they carry for her and grasp the spear, she would do it. But that day may never come.

Peculiar difficulties embarrass the ways of the Catholic Press in this country. So interwoven is the scheme of political life with the daily interests of the people that it is only the most watchful care that can prevent the overflowing of the dam of party politics into the meadow lands of the Church. That care is never relaxed, as far Church herself is concerned, but the Press is often exposed to danger. At times of electoral contest its course is especially beset with trials. It is exposed as much to the artful attempts of the party in power to drag religion into the dangerous arena as to the endeavor of the party which seeks to

ful in nullifying the blessings of the American Constitution, and under various protexts (as in the case of the tax ation for the schools) subjecting Catholics to the gravest injustice. While these conditions prevail a Catholic Press above all suspicion of party politics is a vital necessity for the Church. -Catholic Standard and Times.

THE D'YOUVILLE READING CIRCLE

A very large number were present at the first "work" evening of the D'Youville Reading Circle, and many interesting matters were mentioned.

It seemed our first duty to expres our sincere thanks to His Grace, Arch bishop Duhamel, for his prese Oct. 16th and also for his words cheer and encouragement addressed to the Circle. The words "Nobles e the Circle. Oblige " emphasized by His Grace

shall be our motto for the year. Daily in the far East, events a transpiring that are fraught with deep personal interest for each of us. after every careful study shou'd we decide upon the right and the wrong of a war. History is best studied by reading the biographies of great mer In applying this principle to Asia we naturally have chosen to study the of Buddha, Asia's great man. In his "Light of Asia," Edwin Arnold imagines himself a Buddhist and writes the story from that standpoint. The Preface explaining the author' for this was read, and also the few lines of the poem that relate the circum-stances attending the birth of Buddha. A poet is allowed many liberties that would be denied the historian. To en-

sure perfect truth we shall refer stantly to Dr. Aiken's History of Asia. Dr. Aiken is a well known Professor of Washington University and is therefore a reliable authority. Side by side with this study will go

that of the great religious revival of the nineteenth century as it manifested itself in England especially. The Eng-lish have always been a religious people. The majority will not tolerate atheism. No matter to what Church atheism. No matter to what Church they belong they are usually in earnest. The reactionary spirit was abroad in the nineteenth century and its influence was felt in religion as elsewher The consequence in England was the Oxford Movement, in which figured so prominently such men as Cardinal New-man, Father Faber, William Ward and Matthew Arnold. In America, the Matthew Arnold. In America, the Transcedental Movement was really

the same thing. "Higher Criticism" is a much used and much abused term in our day. One requires to be familiar with its meaning. There are several books bearing on these topics in the library and a careful reading of some of them would be of great help in this de-

them would be of great help in this do partment of our regular work. For things purely human it is safe to say we have no other authority who at all compares with Shakespeare. No course of study would be complete that would ignore this—Immortal. For im-mature minds—improbable as it would seem at first sight-his tragedies are safest. Heavy reading though they when school days are passed comedies come naturally. This we shall make special mention of Winter's Tale." Members might, school days are passed This year Members might, with profit, re read this play and be prepared thus for the notes given at each Our first lecture will have a direct ing. bearing on this subject, the title being "Shakespeare's Lesser Brethren," and the lecturer Mr. Watters, M. A. To be called one of even the "lesser brethof the immortal Shakespeare is ren

no small compliment. In the October Truth may be found all In the October I ruth may be found any the correspondence that has been be tween the Vatican, and the French Government with regard to the break-ing off of the Concordat. The Rev. ing oil of the Concordat. The Rev. Lucian Johnson prepared the article for The Truth. Every thinking person wishes to know the history of the Con-cordat, its condition and the events leading up to the present crisis in France.

The Rev. Henry Van Dyke has won well that, at least in this life, he never his way into our hearts by his Little Rivers and The Blue Flowers. In the Rivers and The Blue Flowers. In the Harpers, A Study of Life, by this author, is well worth reading. Each evening five minutes will be de-voted to spiritual reading. Rev. Geo. Tyrrel, S. J., is the author chosen for this read The next meeting will be on Nov. B. DOWDALL. Sth.

ing the past year on which groundless complaints have been uttered by dig-nitaries of the disestablished institution in Ireland. On each occasion was at the hands of eminent Protestant laymen they met their deserved castig-ation. Mr. Swift McNeil, M. P., not long ago lashed Bishop Chamber for his untruthful and uncharitable ences to the Catholic people among whom he resides in perfect peace and comfort ; and now another Ulster Protestant member of Parliament, exposes the falsehoods of this other calumniator from Kilmore. Mr. Samuel Young, one of the members for County Cavan, writes to the press a scathing reply to the Bishop's speech. He gives an analyses of public offices and office-holders in the Country Cavan, in which a large portion of the Bishop's dioces lies. Mr. Young's tables show that "in the county there are 78,000 Catholics and 14,000 non-Catholics. One would imagine the official appointments would some relation to the religious census, but no. Of the honorary and lu-crative appointments, 182 are held by Dr. Elliott's persecuted people, and 49 by Catholics. There are eight medical officers in

the Cavan Union, and of these six are Protestants—a proportion which may be taken as a fair sample of the mode in which the Catholic majority all over Ireland use their electing power "persecute" their Protestant fellow-countrymen. It is necessary to go a little further into the existing facts, however, in order to be able to estimate fully the iniquity of the false hoods of which these two Protestant Bishops are guilty, in regard to the most liberal and forgiving people in the

whole world. Mr. Young asks : How can Dr. Elliott says that " the scape of Catholic power is limited, " since His Lordship must know that the establishment of County Councils and District Councils gave the Catholic people full control over twenty six untries in Ireland, and how does he venture to say in the face of the official ppointments for the county here give hat the Catholics " make most of their pportunities to persecute ?" I may int out that all the large business point out that all the large bugness houses are non-Catholic, and are sup-ported chiefly by Catholic trade; besides it may be noted that the would-be persecuting Catholics of Cavan at returne the last contested election the writer of this letter and Mr. Vesey Knox (non-Catholics) to represent the n Parliament by the largest mnjoriti recorded for any member of the British Parliament, and on the same occasion ejected a Catholic for the now sitting ember for East Cavan.

We can safely point to the case of freiand whenever any maligner of Catholicism ventures to fling the reproach of intolerance against its pro-essors. Ireland affords a bright an and chining example in many ways, if in all things; but In this particular virtue she is matchless. — Phil Catholic Standare and Times. Philadelphia

MAN'S CITIZENSHIP.

HIS TRUE RELATION TO CIVIL SOCIETY. By Mgr. Rooker,

Two sets of obligations, as it were, mpose themselves on every citizen : e coming from the general scope of civil society, and which binds every man to whatever society he may below and the other arising from the special circumstances which characterize the concrete society of which he is a mem ber. Nor can he claim to have fulfilled his obligations when he has satisfied those of the first class ; since no man being a concrete individual, is or can be simply a member of civil society the abstract, which does not actually exist, but must of necessity be a membe of some definite, concrete, civil society To know these obligations we need only to understand as precisely as possible the aim of civil society in general and in the concrete, and the means imposed by nature for accomplishing such aim. Man has a capacity for indefinite happiness—so indefinite, indeed, that

av call it infinite. But we now

porary conditions as to have no "future." The pastor of another Conregational church is a wealthy man who for the past five years has given his church \$3,500 each year, and two others have been dependent for the payment of running expenses on two in-

On the other hand, Mr. Berle de-clares (and we give his exact words): "The growth of the Roman Catholic Church has been so great that Boston can fairly be called a Catholic city. The statement was made a few years ago in the midst of an election contro versy in which religious prejudices had a large part, that ' at noon Boston is Republican and Protestant, and at 6 o'clock it is Catholic and Democratic. alluding this way to the presence for business purposes of the Protestant suburban population during the day, and their absence when the real Boston went to bed at night. The ideas and ideals which go with this change in the religious expression of the population upply with almost equal force to every eity in New England. It is true of Worchester, of New Haven, of Hartford, of Providence and of Springfield.'

From the West.

It's the West for real eloquence. One Methodist pastor from that section was preaching in the metropolis a Sunday or two ago on the eternity of the soul. He started on a long recital of his emotions while gazing at the day wonders of nature in the far West, and presently he electrified his congregation thus

tion thus: "I looked at the mountains, and could not help thinking 'Beautiful as you are you will be destroyed, while my soul will not.' And to the ocean I cried: 'Mighty as you may be, you will dry up, but not I.'"—From the Catholic Union and Times.



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DR. BRANN'S REPLY.

The so-called higher criticism of the Bible does not affect either the clergy or laity of the Catholic Church, for the reason that we start from the strong-hold of the Church first and proceed thence to matters concerning the sacred book. The Church antedates the Bible, and when the Church gave the us the book it also gave us the certain assurances and fixed factor regarding it. For instance, it bids us assume without any shadow of question that there is a natural law and a supernatural law, that the miracles were performed beyond all doubt or cavil, that the words of God came to man and still do so in the form of a divine revelation, and there can be no cause of hesitancy accepting divine inspiration fully and gratefully. Starting out with thes premises, it is no wonder we arrive at conclusions at once satisfying and edifying in the highest degree.

s for the minor criticism there is as much in the Church now as there ever was, and no more. Learned professors was, and ho more. Learner processions of theology differ very widely upon many points of interpretation, legend, history and authenticity of certain books and parts of books. Legitimate investigation is always encouraged: any person who can bring new light upon obscure points of history or doctrine is listened to with respectful gratitude. What we believe highly prejudicial to the Church as a fixed institution, founded and perpetuated for the up-lifting of the human race, is taking its vital and fundamental exponent, the the Church as a fixed institution, founded and perpetuated for the up-lifting of the human race, is taking its vital and fundamental exponent, the Holy Scriptures, and dissecting them from the exterior point of view, just as if they were merely a man-made book, like the words of Dante or the miracle plays of the elder dramatists.

The paragraph quoted above bears the motto that a man ought not to launch forth into deep waters with which he is not familiar.-Providence Visitor.

HEROIC CATHOLIC NUNS.

VO ANECDOTES OF SISTERS WHO HAVE EXPELLED FROM FRANCE BY BEEN ORDER OF PREMIER COMBES.

Sometimes one is forced to go far to find striking news. In a Spanish exchange we see it related that the Sisters of Charity, of Vernon, France, after their expulsion found a refuge in Nivelles, Belgium. An epidemic of small-pox broke out and the Sisters offered their services, many of the sufferers having been abandoned by rela-tives and friends. They nursed the of the

of the immense influence that the pos-session of offlee and patronage gives. By a thousand artful methods it is sought to entrap the Church, through the Press, into the battle of parties, so that her action of to-day may be flung in her face in the next political crisis. The Church is an adamant. She knows

no party. The Catholic Press ought to know no party likewise. But it must fight the battles of religion, even though there be danger of having its action misconstrued or intentionally misrepresented. The defense of religion is the sole reason for its existence. Once it strays into the quagmire of party politics its influence, as a religious paper, is at stake. The general public gets as much enlightenment as it needs the secular press on the points at issue in any political campaign. The Church wisely allows her children to form their the relitical issues of own judgment on the political issues of

the time the time. There is at the present time a pecu-liarly delicate situation, because of the subtle schemes of unprincipled individsubtle schemes of unprincipled individ-uals to drag religion into the present political struggle. It behooves all clear-sighted and dispassionate Catho-lics to guard against this insidious scheme. The motto "separation be-tween Church and State" was never so useful as at present. Some who use it seem to believe it to be a double-edged weapon, acting much on the principle seem to believe it to be a double-eaged weapon, acting much on the principle of the game of pitch and toss in "Box and Cox," " heads, I win; tails, you lose." These snakes in the grass must be avoided, or else crushed wherever they raise their heads.

Bat at all times there is need of an attitude of protest. So vigilant are the agencies of prejudice and hostility that agencies of prejudice and hostility that the eyes of Argus are needed to defeat their schemes to thwart the onward march of the Church. A perpetual stream of calumny is maintained in the anti-Catholic Press. Able pens and glib tongues assail her from a thousand desks and a thousand pulpits. Divided in doctrine, these unite in defamation with the heartiest accord. The Mace-donian phalanx never moved with such with the heartlest accord. The Mace-donian phalanx never moved with such a unity of purpose and action as the in-dependent irregulars of the motley army. Their policy is too often success-

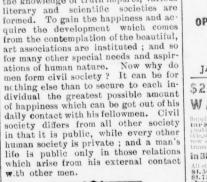
A GUILTY CONSCIENCE.

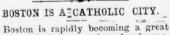
Intense indignation has been aroused among fair-minded Irish Protestants over a recent speech of the Protestant Bishep of Kilmore, Dr. Eiliott. That narrow- minded divine, although living in a region mostly peopled by Catholics, and where consequently not a breath and where consequency not a breath of religious strife is ever heard, had the bad taste to accuse the Govern-ment of doing what it has not the slightest intention of doing-mamely, giving a Catholic University to Ireland giving a Catholic University to Ireland as well as a measure of Home Rule. Not only this, but he referred to the Catholic people, by whom he is sur-rounded, as "demoralized," and added that the average Irishman "will cheat you within the four corners of the law, if he can." This, coming from a re presentative of the class who plundered the Catholic Irish for over three centhe Catholic Irish for over three centuries, and who still live on the proceeds of their plunder, reveals a depth

of "gall" that few would suspect to exist within a clerical breast. Dr. exist within a clerical breast. Dr. Elliott asserts that the spirit of the Catholic Church is persecution, and that if Home Rule be granted that spirit will show itself in the persecu-tion of the Protestant minority. This is the coward fear of a guilty con-science. As it is, the Irish have a large measure of Home Rule in the shape of the County and District Coun-cils, and can any one say that the cils, and can any one say that the action of these Councils, largely Cathoic, has been one of intolerance toward the Protestant majority? The fact is "the boot is on the other foot," so to speak, since the minority still manage to secure the loin's share of all the good things that are to be had in Ireland.

Now, thit is the second occasion dur-

reaches any such happiness. The reason is evident : in this life no infin-ite good is ever presented to him as an object to be attained. He sees only finite goods, and these differ one from another. Each one will provide some happiness for him, and, above all, may be a means leading him toward the at tainment of his true and infinite happiness. It is in order that some one of these finite goods may be the more easily and surely attained by the in-dividual that a number of men unite their energies and form a society. To secure that happiness, or to make that progress toward happiness which the knowledge of truth imparts, various literary and scientific societies are formed. To gain the happiness and ac-





The religious change which fity and even twenty years has wrought in this one-time metropolis of Paritanism is a subject of common remark.

Protestants look with uneasiness upon the decay of that ascendancy which was once theirs. A. A. Berle, in The World of To-day, commenting on the decline of Congregationalism in that city, says that at present there are are not a half-dozen of the old type of Con-gregational churches left in a city which was once a Congregational capi-tal, and of those remaining few show a healthy condition. Three or four he

declares to be so dependent upon tem. Catholic Record Office, London ,Ont



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

ST & PROTESTANT THEOLOGIAN. CCCXXVI.

We have seen how our friend the correspondent, on very insufficient grounds, has expressed his horror over the claims advanced for "the Church of Damasus and Hildebrand." We will now consider how far he is entitled to speak of "the culpable Innocents."

There have been thirteen Popes of this name. Of course it is to Protest-ant judgment that the writer appeals. This would have no scruple in giving over to him Innocent IV. and Innocent VIII., although the latter is praised by Bishop Creighton for his helpfulness in settling English consciences after the final victory of Henry VII. in the long over the crown. and wearisone contest

How now as to the eleven remaining Our great Protestant en Innocents? cyclopedia of Herzog Plitt has nothing to allege against the personal worth of Innocent the First (reigning from 402 to Alt7) or against his pastoral faithfulness. It sets him forth as neglecting no fair opportunity of advancing the authority of the Roman See, but as this is simply no exemplification of the maxim of law : Bont judicis est ampliare jurisdictionem: "It appertains to a good judge to en-large his jurisdiction," of course it gives no occasion for attaching the odious epithet "culpable" to his name. Besides that thorough-going Detection Deer Milman expresses Protestant, Dean Milman, expresses serious doubts whether Christianity could have survived through the Middle Ages, at least in any energy worthy the name, had not the Popes resolutely and unflinchingly taken on themselves the supreme guardianship of its inter-

Innocent II. (1130 1143) was chosen by a minority of the cardinals, moved, says Herzog, by his purity of life, and by their consciousness of the selfish am-bition of his competitor Anacletus. It has always been allowed in the Church that "the sounder part," in an elec-tion,' is to be preferred to "the major part," provided the moral difference is clearly work out on the source the no fault of Innocent VII. that such is clearly made out, as it was in this e. Certain it is that the highminded disinterestedness of St. Bernard at once took ground for Innocent as the true fault that he could not accomplish. Another disappointment! Our " Pope, and was followed by France, by England, by the Empire, and at last by Italy. Innocent's great endeavor, after securing the See, was to heal the wounds of the schism. In behalf of this he ed a renewed rebellion of the Roman which was still flaming at his death. Certainly we have no "culpable Inno-

Innocent the Third (1198-1216) has been to Protestants the traditional scarecrow, in some respects more an object of horror to them than Hilde brand himself. Probably the mind of the writer is specially fixed on Innocent III. as the pecaliarly "culpable" ' Pope of this name. However, this style of speaking and thinking has fallen into permanent discredit. Herzog Plitt, energetic as its Protestantism is, will not give into it in the least. It remarks that all through his life, Inno-cent III. makes evicent his longing for rest and seclusion, where he could meditate thoughts of God, and that his firm and certain tread through all the influite perplexities of his eighteen years' pontificate (begun at thirty-seven and ended at fity five) is not that of a soul swayed by petty interests and selfish ambitions, but of one which is inwardly yielded, in simplicity of aim, to the guidance of God. His one pur-pose was, in an age of rude force, to affirm the supremacy of moral and spir-itual interests, and there was never in him any shrinking from his high calling before the face of the great. He could affirm in all sincerity that God had nations and over the kingdoms to root out and to pull down, and to destroy, and to throw down, to build, and to plant." Are aims that take hold on eternity really so slight a thing that Christians—I do not mean this said to him what He said to Jeremiah :

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years' pontificate.

amongst those occasions which will be most favorable to our fullest self-devel-opment. We may fret at the thought of our own buried capabilities, but it is coshiered numerous commends, reserva-tions and expectancies, recalled many benefices unsuitably bestowed, and strongly condemned pluralities. He a consequence of our very greatness, a proof of the nobility of our destiny, that we could do so many other things Having, as good Protestants, already given over Innocent IV. and Innocent than those which it is actually given us to accomplish. Economy is not a divine attribute. Of fifty thousand seeds one given over innocent IV, and innocent VIII. to the secular arm of the Repub-lican correspondent, we have run through 1, 2, 3, 5, 6, without finding another victim to the stern justice of our friend. However, there is hope yet, as there are still six innocents to be arraigned before the Boston Inquisi-tion alone may come to maturity, yet all the others were of like marvellous capacity, each a miracle of wisdom and power. each the possible progenitor of an en-tire species, that might have increased and multiplied and replenished the and multiplied and repletished the earth and subdued it. And, as in the physical world, vital, chemical and mechanical forces are squandered with a recklessness altogether bewildering Innocent VII. (1404-1406) lived in the time of the Great Schism, and had a competitor, the anti-pope Benedict XIII., Peter de Luna. Of course much could not have been expected of him, to our economical minds, so, in the world of souls, God fears not to provide thousand times more energy in this embarrassment, during his two talent than can possibly be turned to account in the limited space and time Herzog-Plitt says that Cardinal at our disposal.

Cosimo Migliorati was "one of the The same remarks hold in regard to most influential and highly esteemed personalities in the Roman Coria, his circumstances more or less of our own choosing. There comes a time when it is incumbent on many to make a choice which will affect the whole of their irreproachable life, his rigorous self-discipline, his comprehensive knowl edge of the canon law, his administrative capacity, attracted to him the votes of the cardinals; on the 17th of fature: they have to decide on a career, or to choose between single and married life. It is in the nature of October, 1404, the Cardinal priest of Santa Croce issued from the conclave as Pope Innocent VII." No intrigue things that these matters have to be settled when our experience is almost in its in fan av. wlen our sel -koowledge or bribery here; the conclave seems to have been as blameless a one as that which chose Pius X. or Leo XIII. and practical judgment are crude and undisciplined. Hence there is every which chose Pius X. or Leo XIII. Innocent has undoubtedly a better title than Benedict, whose almost luna-tic obstinacy the Church had justly noted by putting his name out of the list of the Popes, and acknowledging a later Benedict XIII. It could hardly have been expected, thorefore, that Migliorati should have abdicated, even possiblity of our making a mistaken choice, and that the majority of such choice are, in a certain sense, mistaken need not be denied. Here then we may find ourselves in a set of circumstances freely chosen, but not really conducive to the best unfolding of our individual powers as we now understand them. if de Luna had done so, which, by the way, the stubborn and astute Spaniard And yet the very well-being of human society demands that such choices should be made on the threshold of life, had not the least thought of doing. A General Council was a dignified and and that men should stand by their contracts "for better, for worse, for efficient means of composing the Schism. In all contracts and Herzog Plitt declares that it was richer, for poorer." there is usually some risk of loss balanc ing some chance of gain ; but were men one was not convoked, as that of Constance was a few years later, not to speak of the dubious gathering of Pisa. free to recede, when the balance turned against them, there would be an end to all contracts, to all social stability. Innocent VII. therefore figures among Most men and women, at fifty or there-abouts, will commonly say: "Had I foreseen at twenty all that I should the Popes as a pious and virtuous man of excellent aims, which it was not his have to go through I would have chosen otherwise." Of course they would "enl pability" eludes us, from Pope to However, we have five august but had they foreseen the consequence out had they foreseen the consequences of that other choice, or of any other, they would have chosen nothing at all. It is the very condition of life that the future is veiled from us, and that we culprits still in reserve, whom we will remand to prison, with a modest pro-vision for their pontifical wants, until the meeting of the Inquistic papalis pravitatis, at the Old South, next must in youth, and often afterwards, take a leap in the dark, and be pre pared to accept the place in which we CHARLES C. STARBUCK. alight. " The lot is cast into the lap. but the whole disposing thereof is with the Lord." It matters less than, in our solemn self-importance, we imagine which lot we choose, or even if, from a N RELATION TO MY SURROUNDINGS. relative point of view, we have chosen We are apt to speak of the influence the wrong one. However important it which one man exerts over another of may be to make such a choice with due as of a power which he can put forth or retain, forgetting to what a large extent we must often influence those

care and consideration, to ask our-selves what will best promote our highest spiritual interests and strengtharound us whether we will it or no. As I pass along the street I may unwittingen us in the pursuit of the ultimate end to which we are destined, we must ly alter and qualify the thoughts of many unseen to myself; how much emember that this same end is too absolute and simple to be frustrated by more does my every act and gesture any temporary mistake; that it can be fulfilled in spite of and even through the most adverse circumstances; affect those who are in close and con-tinual intercourse with me. Thus do we all live in a state of continual inter whether those circumstances be due to action and interdependence, just as we also find ourselves in a set of circumour own, now irrevocable, act, or to the dispositions of nature and Provistances which may affect us in one way dence. God does not fear to leave usubject to the results of our own actions God does not fear to leave us or another, for good or for ill, but can not leave us wholly untouched. It is any more than to the workings of vain to suppose that, by leaving a thing natural laws : He has marked us as His or a person alone, we are freed from own, and the likeness cannot be effaced any effect their presence and action might produce; the web which by any outer influence. After all, nothing matters supremely but to do unites us with one another, and all the right thing in whatever circumwith the whole, is far too subtle and diffused to be thus evaded. To use stances we find ourselves; to " make the best of a bad job," however rela-tive and seemingly bad that best may be. Men may stone us, and yet God may bid us go in peace.

If then life seems at times to be a great failure, it is because we limit our end to the earthly horizon, and accept which our action is to be exercised. As we are not responsible for our own as a defeat what is only an incident in our spiritual warfare. "Cur quaeris existence, so neither are we respons-ible for the world of circumstances quietem cumnatusis ad laborem? The end of man is not to play this part or the in which we find ourselves unavoidother, but to play well, excellently, nobly, whatever part the Manager of life's stage may allot to him, be it that ably placed. Some circumstances are of our own making, but the greater number are not; and even those which are, can only be said to be of prince or beggar. It may be in the character of his part to suffer, to fail and to fall, but his true end is not so in the limited sense in which any work of man is ascribed to his own hands. As we cannot give ourselves an end any thereby frustrated. All creation is made to help him in the prosecution of him life's work, viewed under its eternal aspect; it is not the things in themselves that will help him, but the As we cannot give outside and any more that a beginning, but can only find that end in the will and intention of our Creator, so too with all that lies around us. We are free, not as re-gards our destiny, but as regards around us. We are free, not as re-gards our destiny, but as regards the directing of our lives in relation to use he makes of them. In the very strength of his effort lies his true suc-cess, which is the reward, not of good that destiny. We cannot change our own nature, nor the nature of things fortune and easy circumstances, but right endeavor. We are sheep loco pacsuae ejus "—in the plac God's pasture—but the most nouri around us; we cannot pass through th world as though it were non existent -in the place God's pasture—but the most nourishing grass is not always that which is to be found in the low-lying meadows, but often that which grows in the review of the rocks and on the steep mountain but we can order ourselves within that realm of activity in which we are placed, and in relation to those other eings with which we are in contact. If, then, our end is, as we have seen, to live a life as divine as it is given us side. We can no more close ourselve in from the influences around us that we can keep our lungs free from the to realize, we have a right to expect that the world in which we find oursurrounding atmosphere, but we can, in things spiritual, exercise a counterac selves shall be in some way conducive to this end, that it shall not constitute tion which will make everything co an insuperable obstacle to its fulfil duce to our final welfare. "In the head of the book is written of me that We are apt, however, in our childish-ness, to confound God's thoughts with ours and to expect that His wisdom will be tied down to the rule of our own. should do Thy will :" here is the one uty in which we need never entirely ail, the one end we can always pursu for our very obstacles are our stepping stones, and " all things co operate (the good of him who loves God."—The Hence that false and exaggerated con-ception of the workings of Divine Pro-vidence, according to which God must Soul's Orbit or Man's Journey to God



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makes bone and sinew and keeps the baby in perfect health. A sample of Nestl's Food. sufficient for eight full meals, will be sent free LEEMING, MILES & CO., Sole Agents, Montreal

MONTH OF THE HOLY SOULS.

Holy souls are the dead who have died in the Lord by being prepared to meet Him and yet not happy souls we must regard them as long as they are separated from Him in the cleans ing fires of purgatory. It is for us, their friends, to hasten their release by our prayers. We think much of the dead while their lifeless bodies lie be fore us, but with their consignment to the grave they are often quite forgot-ten. We recall every good thing we know about them and praise them for it ; and we crown them with flowers and unite in their last obsequies ; but in most cases that is the end of it all. Is this Christian ? Do not the pagans do all this and more ? What says Holy Church about our Christian duty to our dead ? Basing its doctrine on the words of Holy Writ, "that it is a holy and a wholes ne thought to pray for the dead that they may be loosed from their sins." the Church from the first ages taught the faithful to pray for the dead, as we see by the teachings of the Fathers.

If we have any faith in our own immortality we must think of those who have gone before us, and have the ex-pectation of meeting them again in the life to come. But as we know ourselves, even the best of us, do we think we are ready to enter into the happiness of Heaven immediately at our death ? or do we not think, as Holy Church teaches that there must be for many a purgation for a time when our souls will be cleansed from the dross of this world's defilement and the remains of sin not fully atoned for, before we will be adjudged worthy to enter into the joy of the Lord ? Now, if we think this for ourselves, then we must think it for others, and if we would be glad to have our relatives and friends pray for us after our death and hasten our entrance into Heaven, then we ourselves should pray for departed relatives and friends. B. t

alas! this is not the practice with many; at least they do not pray for them as effectively as they might. Of all means of propitiating the divine mercy, surely the Mass is infinitely greater than all others, since it is the offering of the Immaculate Lamb, the Son of God, in Whom the Father is well pleased, and yet how few, comparatively, are the lasses that the faithful have offered for their dear departed ones. Some few have a Requiem on the fu neral day; some have a few Masses said privately then or a little later. but in most cases that is the end of it. They thenceforth confine their effort for their dead to an occasional remembrance in their prayers. This is con trary to the spirit, the teaching and practice of Holy Church, which is al-ways praying for the souls in purgatory. Every hour of the holy office, as recited by the priests the world over Every hour of the holy office, as every public Mass, every devotion, in-every public Mass, every devotion, in-eludes prayers for the suffering souls. Now, what is the practice of the Church should be the practice of her children, and so she teaches them. It is not neglect, but bloughtlessness, this feilume of so many in having Masses failure of so many in having Masser said for the dead. A failure to remem ber the infinite majesty and glory o God, and how nothing defiled can en ter the Kingdom of Heaven, is the rea son why the poor, departed, suffering souls in purgatory are so often forgod-ten. How wisely they act, who, to pro vide against this forgetfulness, provision to have Masses said for make lves after they have departed this world ! Nor should it go unmentioned the good for the living that may be done by this effective service to the dead. We do not here speak of the blessings that will come to them from God, Wi will reward their charity for the dea as an act done Himself, since He Ion quently as we can, if we would really love and do for our dead all that we can. It will be the best way to help them and to help ourselves to beat their lose their loss.

NOVEMBER 12, 1904.

" The Uninsured are in no more peril than the Insured, but their families are."

Do you belong to the Class of the Uninsured? If so, we solicit an opportunity

of explaining our plans for securing to your family the same support of which your death would naturally deprive them.

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F THE DESIRE OF ETERNAL LUFE: AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT.

Thou must yet be tried upon earth, and exercised in many things. Consolation will sometimes be given thee, but to be fully satisfied shall not Record clothe i Beaver in any s

ORTH

MERICAN LIFE

be granted thee. ||Take courage therefore and be valiant s well in doing as in suffering things repugnant to nature. Thou must put on the new man, and

be changed into another man. Thou must oftentimes do that which is against thine inclination, and let alone that which thou art inclined to. That which is pleasing to others will

go forward : that which thou wouldst have will not succeed. That which others say will be hearkened to; what thou sayest will not be

regarded. Others will ask and will receive ; thou wilt ask and not obtain.

"A DALE OF DIFFERENCE."

A splendid church edifice, costing with its surrounding property \$1,000,-000, has been erected by a certain great Standard Oil magnate to the memory of his mother. In the church property are included a parsonage and a parish house, the latter to contain a library, offices and committee rooms. The chime of bells is reported to be among the finest in the world. The marble floor of the church is carpeted as to aisles and pews with heavy plush " so thick that one's footprints are left in it." The pews are cushioned in red plush; and the number of the pews is thirty-six ! This place of worship is Unitarian. It is to be seen in Fair-haven, a suburb of New Bedford. If a man may spend a million dollars on church property in memory of his mother, with provision for worshippers who will occupy but thirty-six pews, what of the many memorials built to the honor of the Mother of Jesus Christ which have been thronged with millions of worshippers throughout the centur A story has been told of a dean of

the "English Church in Ireland," who insisted on his Catholic workmen going to work without hearing Mass on the feast of the Assumption of the Blessed Virgin into heaven. "There's no more power to her," he exclaimed to a half-witted fellow among them, a privilhe exclaimed to a eged character in the country round about, "there is no more power to her than to my old mother sitting by the fireplace there !" "That's as it may be your reverence. That's as it may be, "the boy replied sagely. "Bu there's a dale of difference in the sons! ' Let the men hear Mass !" quoth the dean sharply ; and hear Mass they did on every holy day thereafter.—Sacred Heart Review.

CHATS WIT

NOVEMB

Let young m greater premiu capital, that th quire ability, an discouraged without funds. only on to - day he will not and O. Ogden in Su The Happ

The man is good farm well There is no li free from care, useless worry deeply in debt pull, but even off than his bu

ilar circumst cfort the sol and the poor ing with fate vell-equipped which is cap year good, c kingdom in it city lives bet nowadays that who has the He ge mail. capitalist ca peace and co

ocate.

How On Eight year in Baltimore professor of He ha ics. He ha College, afte public schoo For five lo college until its class. Then he so Hopkins Uni d win his lad, living no lorger af According ployment t ime for st osition of 1 Baltimore I ivil Servi he has held 11 o'clock a in the morn But it w that his c enabled hi so, in 190 and passed for his co German, I history, ph To get studies, he for his tim His hou first year During th a. m. to and Frida atory until year they except on he was in At firs at 8 o'clos and befor But this needed to of taking was wont and stay when he Then h meal. Betwee bed and 10:30 he town to t in the lunch. and thos in the recreation for his fe days and

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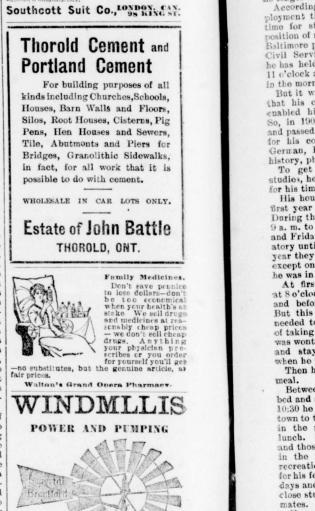
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Christians-I do not mean this writer, but Christians-should be ashamed to own their satisfaction that once at least in the history of the world, they have been crowned with open and evident success i

As to his policy toward the Albigenses, I have but to repeat once more the words of Paul Sabatier, who is certainly far enough from Catholicity, and who is not a lover of this Pope, that Rome, in an age when harshness was the rule, had little time to choose her weapons, and that if rational so ciety has survived upon the earth, it was because the Catholic Church, and Innocent the Third, were determined that at any cost it should survive. Innocent V. (1276) was a learned and

Plitt. Reigning only five months, he could de little, but his great aim was to promote peace in Christendom. to promote peace in Christendom. There is no "culpable Innocent" to

be found in him. Innocent VI. (1355-1362) is one of the Avignon Popes, hampered by the neighborhood of France, and by his original allegiance. Against his per-sonal worth Herzog Plitt has nothing to say, nor does it make any complaint of unworthy dependence on France, of which, indeed, after Clement V., there seems to have been but little among the Dure of Arignan whetever other the Popes at Avignon, whatever other faults some of them may have had. The

great impediment to faithfulness in their office was much less the fear of office was much less the fear of France than the temptation to Proven-cal softness and luxury. Of this there appears nothing as Innocent. Innocent VI. lived on friendly terms

interfere at each turn of the wheel, les interfere at each turn of the wheel, our spiritual interests suffer from operation of natural laws. We we subject the entire universe to growth, and forget the needs of interfere at each which, he which, he with his native country, but then he was a lover of pence everywhere. He lived in good intelligence with England, with the Empire, and so far as possible with the Italians, who did not mach whole in our over weaking estimate the Cruel of Castile, it is true, he was severe, and excommunicated him again and excommunicated him again and excommunicated him again. the Oracl of Oashie, and excommunicated him again and again, to persuade him to put away his concubines and take back his law ful wife. We shall hardly prefend that we find culpability here, unles it were in the judgment of E. C. Stedman, or in the judgment of E. C. Stedman, or in the judgment of S. C. Stedman, or

In Church administration Innocent had God ever promised to place as your

Let us bear our burden to day - to

PRECAUTIONS AGAINST COLD.

Take very little or no alcohol, which opens the pores of the skin, moderate exercise, moderate clothing and abundant fresh air. These are the essential requisites. Besides these general rules it will be

besides these general rules it will be well if persons very liable to take cold will take that no ingress is given to the malady. Thus, if a cold usually commences in the teath, these should be attended to and decayed or un-

healthy stumps removed. If the eyes are first attacked they be must not unduly tried, exposed to dust, strong artificial light or bad air If the symptoms commonly commence in the throat, then a daily gargle with cold water should be had, the throat sluiced every morning with cold water, and neither undaly exposed nor mufiled up with handkerchiefs, mufilers, boas or high fur collars.

high fur collars. Should the chest or bronchial tubes be chiefly affected, the same precau-tions as to clothing must be observed, porous and not too heavy flannel or other vests should be wore, and mis-named chest "protectors" thrown aside. With these precautions colds will rarely come and called to a same of ome and quickly go, and the season utumn, winter and spring bring ea its due enjoyment and cease to be th invalid's dreary months of dismal appr hension.—Health Hints.





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For the table, for cooking, for butters a malting. It is pure and will

not cake.

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NOVEMBER 12, 1904.

CHATS WITH YOUNG MEN.

ping - stones to fortune, and ignored

their existence when your selfish end

their existence when year were attained. When in your climb to power, you have trampled on duty, friendship, love, honor, patriotism, and all the most sacred feelings of humanity. When your example has dragged

Cheerfulness in Work.

Whatever be the conditions which

surround you in your work, do it with high thought and noble 'purpose. Do not whine and complain because of

your unhappy lot; but accept it, humble and obscure as it may be, knowing that

t is possible to clean out a gutter with

the self-respecting dignity of manhood

Too Busy to be Polite.

Trust if You Would be Trusted.

A great many people are too suspic-us, small minded and selfish to have

how another can render service without

it, and, of course, will be thrown on the

from all real and permanent friendships.

When you meet one, do not offer him

Do not be on your guard every moment. Give yourself up heartily.-Success.

Keep at it.

They trust no one, and no one

They cut themselves off

personal

life.

trusts them.

human intercourse.

Let young men learn that there is a Let young men tear that there is a greater premium on ability than on capital, that they should strive to ac-quire ability, and that they should not be discouraged because they may be without funds. The long run is what counts the most. If one's mind is fixed only on to - day, and not on the future, he will not and cannot succeed." C. Ogden in Success.

The Happiest Man on Earth.

The man is to be envied who has a

od farm well stocked and paid for. There is no life as independent and a free from care, unless one puts a lot of vseless worry in it. The poor farmer deeply in debt certainly has an upbill for the second s cfort the soil will give him a living, and the poor man in the city is gambling with fate to a large extent. well-equipped and well - managed farm, which is capable of turning out every year good, crops and good stock, is a kingdom in itself. No capitalist in the city lives better and more comfortably nowadays than the well-to-do farmer nowadays than the well-to-do farmer who has the telephone and the daily mail. He generally has what the city capitalist cannot buy at any price-peace and contentment.-Farmer's Advocate.

How One Man Won Success

Eight years ago a youth who resides in Baltimore determined to become a professor of the Greek and Latin class-ics. He had just entered the City College, after being graduated from a vable school. public school.

For five long years he studied in the college until he had passed through all its class.

Then he sought admission to the Johns Then he sought admission to the Johns Hopkins University, to finish his studies and win his degree. But he was a poor lad, living with his mother, who could no longer afford to support him. Accordingly he looked about for em-ployment that would leave him some time for study, and found it in the position of night register clerk in the Baltimore postolice, which he wan at a

ployment that would leave him some time for study, and found it in the position of night register clerk in the Baltimore postofilee, which he won at a Civil Service examination. That job he has held for five years, going on at 11 o'clock at night and working until 8 in the morning. But it was not until three years ago

you are animated by a hearty good win and cordial generosity, your greeting will go straight from your heart to the heart of your friend. He will be warmed and cheered by it. But it was not until three years ago that his circumstances were such as enabled him to enter the University. So, in 1901, he took the examinations and passed them finely. Then he chose for his course Greek Latin, French, German, English literature, rhetoric, history, philosophy and chemistry. real friends. Being narrow and selfish themselves, they can not understand thought of return. They are always on the lookout for motives. They betray history, philosophy and chemistry. To get through his work and his their suspicions in their hesitancy and

, he had to draw up a schedule studie for his time.

His hours at the University for the His hours at the University for the first year were from 9 a. m. to 2 p. m. During the next year, they were from 9 a. m. to 1 p. m., except on Thursdays and Fridays, when he was in the labor-atory until 3:30 p. m. And in his last year they were from 9 a. m. to 2 p. m., except on Mondays and Tuesdays, when he was in the laboratory until 4:30. them or shakes hands with them knows defensive also. By cultivating this attitude of suspicion and reserve they rob themselves of the highest joys of e was in the laboratory until 4:30. At first he would eat breakfast just

At first he would get breaking the post office at 8 o'clock, after leaving the post office and before going to the University. But this took up too much of the time needed to get his lessons. So instead Love and friendship demand frankness, trustfulness and reciprocity. If you wish to be loved and to have friends, throw away your reserve and your suspicions. Believe in your friends for pure friendship's sake. of taking any food in the morning, he was wont to go direct to the University and stay there until 3 p. m., unless when he was detained later.

Then he went home and ate a hearty meal.

Between 4 and 4:30, he would go to Between 4 and 4:30, he would go to bed and sleep for about six hours. At 10:30 he used to get up and hurry down town to the post-office. About 2 o'clock in the morning he would eat a light lunch. That was the rule of his life and those were his only meals five down and those were his only meals five days in the week. There was no time for recreation, no time for social pleasures, for his few hours of free time on Saturdays and Sundays had to be given up to close study to keep up with his class-mates.

He used his fifteen days of vacation from the post-office to "bone" up for

THE CATHOLIC RECORD.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

The Agony of Our Blessid Lord in the Garder . BY LOUISA EMILY DOBREE FIAT.

When your example has dragged others down; when your injustice and tyranny have driven men and women "Tell me, please-what is it?" "It's about your little brother," said Mrs. Eliot, feeling it a very hard task to tell Bernie the truth. "Is he-?" Bernie could not go to desperation, and destroyed their faith in God and man. When your absorption in your work has made you practically a stranger to your family.—Success.

For answer Mrs. Eliot put the tele-

glam into her hand. "Alban died this morning. Why did not Bernie come ?" Bernie sank into a chair, for she had followed Mrs. Eliot into her bedroom,

and read the few words over and over. "Granny-what does father mean-how could I come-I knew nothing."

"No, I cannot make it out." "Did there—was there a letter for me and it was forgotten ?"

or to blacken a shoe with the enthusi-asm of religion.—Hugh O. Pentezost. "I have made every inquiry," said Mrs. Eliot, " and the servants know of nothing of the kind. The letters are No one has a right to be so busy as to nore or trifle with the courtesies of given to us at once as a rule, and you know how particular I am about it." life. When a man is so absorbed in his own schemes that he cannot utter a

Bernie nodded. She had often heard her grandmother cherry good morning to the family and to every member of it, when he is so wrapped up in his buyir and selling desire the servants to go at once when the postman knocked and take up the or in his professional problem that he letters which, as there was no box, were usually strewed on the hall mat. She never stops to say "thank yoa," wher even a social inferior renders him a when sually strewed on the hall mat. usually strewed on the half mat. She also remembered the reason for it being so necessary to get them at once. Carlo, even in his old age, being extremely fond of getting hold of pieces of paper and tearing them to rags. personal service — why, that man is altogether too busy. He ought at once to begin to rearrange his programme with a view to making room for the small but indispensable civilities of for the This propensity of his usually caused

his mistress a good deal of amusement, and he was never corrected for the trick One's manner of greeting friends is a ery good indication of character; it but rather encouraged in it. Only it necessitated the order about letters. shows whether he is a starved, narrow

"There must have been a letter," said Bernie slow'y, "or a telegram that we never had. Now, it's too late" inched nature, or hearty, whole-uled, and generous. Your narrowness or your breadth, the poverty or the wealth of your soul is indicated in your salutation. If you greet your friend late. To the end of her life Bernie never

To the end of her life Bernie hever forgot that Good Friday—the awful anguish, the grief that she could not stay, and could hardly realize in its fulness, and the terrible thought that evidently her father had sent for her. The next morning the mystery was leared, for by some accident a screen

which stood in the dining-room was thrown down, and there behind it to-gether with a couple of bones which Carlo had placed in safety was found a letter somewhat torn and defaced. The

dog had evidently got hold of it and placed it there, and on further investigation the housemaid owned to not having gone up for the letters at having gone up for the focus a once one evening a week ago. The letter was to say that Alban had caught a severe chill and was very ill. He asked so continually for Bernie coldness of manner. Always on the defensive, they have their guards up on all sides. Everybody who approaches that they thought she had better come out at once if she could leave her grandother.

That was all. It was enough, however, to crush poor Bernie to the earth with sorrow, and she felt at first as if she could never

say Fiat to this terrible, unexpected trial that had come into her life. The Cleeves came back soon, Bernie had to hear all the particulars which she thought would break her heart. The chill Alban had caught had de veloped into pneumonia, and as long as consciousness lasted he had repeatedly asked for his Bernie, who, it turned out, he had missed very much more all through the winter than they had even

the tips of your fingers, or give your sympathy stingily and grudgingly, as if you would afraid you would commit told Bernie he had done. It was a dark time for Bernie, and you would alraid you would commit yourself by being cordial. Grasp your friend's hand warmly. Put your heart into your fingers. Do not give him a cold, formal "How do you, she made herself more than ever miser able because she felt the trial so acutely that she thought because of that that she was rebelling against God Who had do ?" but a hearty, whole souled sala tation. Throw your personality, love and good-will into your "How are you?" Do not be afraid to let yourself out.

ormitted it to come to her. One day in reading Father Palma's "History of the Sacred Passion," she arned to the chapter on the Agony of Our Blessed Lord in the Garden, and this passage comforted her as nothing hitherto had ever done. In referring

Keep at it. It isn't what you do in to Gethsemane he said that Our Lord's a minute, but what you can do in a day,

MEDITATION ON PURGATORY DEVOTION TO THE DEAD. Ever since the light of the Gospel was brought to the Irish they have b remarkable for devotion to the sufferin souls. It is as if the missionary spirit which is so thoroughly developed in the race, impels men and women who are not able to go on the home or foreign not able to go on the home or toreign missions, to become, as it were, mis-sionaries to that unknown, but much thought of realm of purgatory. They need never leave their homes or their daily labor. Yet every day they can, by prayers, alms and Masses follow in another direction the foctsteps of the

ther direction the footsteps of th Irish missionaries, ancient and modern. Can there be a more beautiful deed than Can there be a more beautiful descention that of sociality and relieving pain, especially pain far transcending the bitterest anguish in the world? Yet the very poorest may do this, by an occasional indulgence, aspiration or prayer, by the recital of the rosary, by natient endurance of trials and afflic-

patient endurance of trials and aillic tions of which like winged messenger can penetrate into purgatory, bringing relief to these dearly loved children of God. What mission can be easier, and at the same time so compassionate? Father! Father! tell us that devotion to the dead, "does not rest in w and feelings, nor does it merely lead to action. It is action itself. It speaks and a deed is done; it loves, and a pain is lessened; it sacrifices and a soul is delivered. Nothing can be more solid. The royal devotion of the Church is the works of mercy, and see how they are all satisfied in this devotion for the dead. It feeds the hungry souls with Jesus, the Bread of Angels. It clothes the naked with the robe of glory. visits the sick with mighty powers to heal, and at least it consoles the visit. It frees the captives from a bondage worse far than death. T takes in strangers, and heaven is the hospice into which it receives them. It buries the dead in the bosom of Jesus

in everlasting rest." THE IRISH GET CING OUT OF THE LIQUOR BUSINESS.

We all agree that there are still too many Irish in the liquor business in this country, but they are growing less numerous in that line of trade, and for this we ought to be devoutly thank-We still see too many Irish name ful. over saloons, and the green flag is dis played over too many rumshops on St. Patrick's day, and other holidays; yes evidence of unimpeachable character is presented to show that there is gradual elimination of the Irishman from the rum trade. Often, we are in-formed, a new firm retains, for the sake of trade, the old name above the door, and we know several instances where aloon keepers who are anything but Irish hang out the green flag to "draw" the Irish trade.

the Irish trade. This process is going on in all our leading cities. Other nationalities are getting into the saloon business, and the Irish are getting out. This may less cripple to the end vised him Then one day a neighbor advised him to try Dr. Williams' Pink Pills. At first he refused, believing they would prove like other medicines, but the neighbor was so insistent, having not mean an improvement in the liquor business, but it certainly denotes an improvement in the Irish race. We see an exchange, that in one American city, Minneapolis, on the evidence of Archbishop Ireland, there are four hundred saloon keepers, and not one of them is Catholic.—Sacred Heart Review.

HEALING WORDS.

"When I began taking these pills," said Mr. Etsell to a reporter of the Telescope, "I have been off work for three months. The cords of my right leg were all drawn up, and I could only limp about with the aid of my stick. The pain I suffered was terrible. I could not sleep at all during the night, and I was in misery both night and day. At first I thought the pills were doing me no good but after I had taken six boxes I fancied I was feeling better, and was encouraged to continue the In the days of Christ His look was the cause of repentance, and His word entranced and held spellbound the mul-titudes who followed Him. So after our Lord's ascension, the apostles exand was encouraged to continue the treatment. After that I got better ercised like powers and swayed thouands by their convincing words and by every day, and by the time I had taken the miracles they wrought in confirma-tion of them. Faith-strong, heartfelt, about fifteen boxes every vestige of pain had disappeared. For over a year," continued Mr. Etsel, "I have sincere, earnest faith-was the required condition made by our Lord for the exercise of such power, and with this not had a twinge of pain, and although I am forty years of age I feel as well as when I was twenty. Pink Pills cured me, and I have no hesitation in an nouncing them the best medicine in the world for scienting " faith even mountains could be moved-We see this faith exemplified and exer-Prayer then taught us " that to feel difficulty and repugnance to trials, and to suffar agony and sadness under them, out of the Holy Ghost, for numbers, to suffer agony and sadness under them, and to desire according to the flesh to be spared and escape them, does not diminish in the slightest degree the perfection of virtue, for the will re-mains perfectly subject to and con-formed to that of God. After having beyown on the one hend, the source and world for sciatica. fall on them and bring them the desired cure. "Silver and gold we have not," said Peter to the crippled beggar im ploring an alms at the temple, "silver "silver and gold we have not, but what we give to thee, and so, in the name of Christ, arise, and walk!" and the man arose and danced for joy, and went into the temple to pray. The miracles of Christ are renewed and repeated in His Church, and thousands every day are healed or helped by her faithful ministers.



PROFESSIONAL ears Mr. Etsell was a great sufferer from sciatica, and at times the suffering became so intense that for days he was HELLMUTH & IVEY, IVEY & DROMGOLS

London, Ont. became so intense that for days no take unable to leave the house. During these years, Mr. Etsell, as may readily be imagined, was continu ally on the lookout for some remedy that would rid him of the disease, but for a long time without success. Doc-tors were consulted and although he took the treatment prescribed, it did

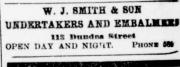
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H. WADDINGTON, Sec. and Managing Director

his examinations, and took them in the

winter time for that purpose. His health kept up, although he ate only two meals a day and slept only six hours, did a day's work of nine hours, attended classes for from 4 to 8 hours, attended classes for from 4 to c hours, and studied between whiles every chance he got. Yet he is not physically robust and had no reserve strength on which to rely. He came out so well that he was second on the class roll. Free wear he won a scholarship

Every year he won a scholarship worth \$150.

At the recent commencement of the University, Charles A. Saylor was graduated with high honors, and re-ceived the degree of Bachelor of Arts.

He will return to Johns Hopkins next fall to take up graduate work, expect-ing to receive the degree of Doctor of Arts in 1907 and then to become a pro-

There is grit for you, in real life — a visible specimen of determination, per-severance, industry and ambition. No wonder the president of the Uni-versity complimented him publicly but agonymously at the recent closing exa aonymously at the recent closing ex-ercises of that great school.

Charles A Saylor will succeed because he has deserved success.

When is Success Failure?

When is Success Failure? When it has dwarfed you mentally and morally, and robbed you of the spontaneity and enthusiasm of youth. When it has made you a physical wreek, — a victim of "nerves" and

When it has lowered your standards

When it has lowered your standards and made you a traitor to all your highest and noblest impulses. When it has hardened you to the needs and sufferings of others, and made you a scorner of the poor and unfortumate.

When you rob those who work for When you rob those who work for you of what is justly their due, and then pose as a philanthropist by con-tributing a small fraction of your un-just gains to some charity or to the en-dowment of some public institution.

When the world is not the better and the richer for your life; when you have hoarded every dollar you have made, and have refused to help your less for When you have used others as step. where.

a week, a month, a year, that counts. The man who keeps at it eight hours a day has a right to twice the measure of success due the man who wastes four of his eight. Just try, for one week, taking account of the time you waste, and figure out your handicap. And the man who does sixteen hours

lack of system. System enables you to save the min utes and to keep from doing the need-less things. Makeyour system automa-tic; make it absorb the muchanical demake it prevent the waste, and keep at it.

Some Helpful Thoughts. Don't dally with your purpose. Character is the poor man's capital.

The lucky man is the one who grasps his opportunity. Character has a commercial as well

s an ethical value.

Genius darts, flutters, and tires, but perseverance wears and wins. The largest room in the world is the

oom for self-improvement.

Give a youth resolution and the alphabet, and who shall place limits to his career ?

We get out of life just what we put into it; the world has for us just what we have for it.

Don't brood over the past, or dream of the future, but use the instant and get your lesson from the hour.

In many an establishment there are successes who are infinitely inferior to the failures from whom they snatch the

laurels. No one else can solve your problem, or work out your riddle. You stand or fall by it. Your happiness, your well-being, your success and your destiny hang upon your carrying out

the programme the Creator has given you Stock-taking every day is a great aid to advancement. Stop and ask your-self up at the close of each day and see if you have anything to carry over. If you have nothing but ciphers to carry over, something is wrong some-

hown, on the one hand, the sorrow and atural repugnance of His Holy Humanity, although He had signified it with so much gentleness and resignation sayng 'if it were possible,' and 'if His ather should so will it,' yet notwithtanding all this, He did violence to limself once more in the same way, mitting Himself expressly to the will of God, and as if withdrawing what He had first said. He said on the other hand Verumtamen non sicut ego volo sed sicut tu'- 'nevertheless let it be done, O Lord, not as I will, but as Thou willest and ordainest."

The time passed on and Bernie missed Alban as much as ever, and found it a struggle to be resigned. It had all seemed very hard at first-almost impossible to endure. First the separa-tion all through that winter, and then the being deprived of those last prec-ious days and moments when the child, wanted her so much. And all through wanted her so much. And an enrospit the carelessness of a servant and the mischief of Carlo, the very sight of which gave Bernie a feeling of horror. Yet it was through these trivial acci-tion the bitterest

Yet it was through these trivial acci-dents of every day that the bitterest part of the sorrow came. At last peace and rest came to Ber-nie when heart and will said Fiat, and after a while life was happier and brighter. For she found a niche after all, devoting her time to work in a chil-dren's hospital. She is shy and sensi-tive as ever, but makes so they say, a ever, but makes, so they say, capital nurse, and wherever she goes tive as she always obtains the love of the little children to whom she is so devoted.

TO BE CONTINUED.

Man is a strange creature. All that he possesses he has reversed from God. Yet it is usually in adversity we see him turning towards God. In success he generally turns from Him.

He that has made you what you are has the right to require that you should be wholly His.—St Agustine.

Human loves, earthly pleasures tend to draw us from God. We become abto draw us from God. We become ab-sorbed in them; they seem to satisfy us. Then darkness comes; and while we are alone, apparently drifting, we are really being drawn back to Him Who alone can satisfy. We are always more conscious of God in trouble than in ion. We way say it could that to he in joy. We may say it ought not to be so, but the fact is that it is so.

We should expect to be saved. Our hope should be based on the promises, power and goodness of God. We are His people and are to be admitted into His Kingdom.

SCIATICA CURED.

Another Triumph For Dr. Williams' Pink Pills.

MR. ETSELL, OF WALKERTON, SUFFERED FOR MONTHS AND GOT NO RELIEF UNTIL HE BEGAN THE USE OF THESE PILLS.

Of the many employees of R. Truxas Of the many employees of it. Itakas & Co., Walkerton, Ont., none stands higher in the confidence of his employ-ers than does Mr. Thos. J. Etsell. He is an excellent mechanic, and has been is an excellent mechanic, and has been in the employ of this firm for upwards of ten years. But although Mr. Etsell now ranks among the few men who are never absent from their post of duty, the time was when he was as often absent as present all because of physic

The cure of Mr. Etsell proves that Dr. Williams Pink Pills are not an ordinary medicine, and that their power to cure in all troubles of the blood or nerves places them beyond all other medicines. You can get these pills medicines. You can get these pills from any medicine dealer or direct by wail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont. See that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box the wrapper around every box.

took the treatment prescribed, it did not help him. Then he tried electric

treatment, but this also failed to give

relief, and in despair he had about made

up his mind that his case was hopeless

and that he would be a suffering, help-less cripple to the end of his days.

herself been greatly benefitted by these pills, so that at last he consented.

The remainder of the story may best be

told in his own words. "When I began taking these pills,"

REAT THINGS FROM LITTLE CAUSES GROW makes very little to derange the atom ech-s cause may be slight, a cold, something en or d unk auxiety, werry, er some other placense. But if precautions be not taken simple cause may have most serious con distintion to day ower its destruction to plo causes not dealt with in time. Keep dig stive apparatus in healthy condition is all will be well. Parmelee's Vegetable is arbetter than any other for the purpose, me trial of Mather Gray of Worm Feture.

One trial of Mother Grases' Worm Exter-minators will convince you that it has no equal as a worm medicine. Buy a bitle and see if it does not please you.

To does not please you. Choices and all summer complaints are so quick in their action that the cold band of doalh is upon the victims before they are saware that danger is near. If attacked do not datay in getting the proper medicine. Try a does of D. J. D. Kellong a Dysentery Cordial, and you will get imm diate relief. Is acts with wonderful rapidity and never fails to affect a cure.

effect a cure. It Has Maxy OFFICES, —Before the German solder startis on a long march he rubs his feet with tallow, for his first care is to keep his feet in gool condition. If he knew that D. Thomas E fleetric Ol would be of much better service he would here away his tallow and pack a faw bottles of the Oll in his knapack. There is nothing like it,



No heart depression. Greatest cure ever discovered Take no other, toc and 25c. All dealers or direct from AUSTIN & Co., Simcoe, Ont. Money back if p

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HARDWARE COMPANY, 811 Dundas St., London, Ont.

absent as present, all because of physi-cal inability to perform his work. For

10

GRADUATION AT ST. JOSEPH'S.

London Free Press Nov. 5.

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the other side. He hoped that the future itfe of the graduates would be pleasent, and wished them every success. Bishop McEvay, In addressing the class, con-gratulated the young indices on the completion of their course. If they followed half the ad-vice they had received, they would indeed be model nurses. It was often swidt hat woman was suppliciting man in many walks of life, but Even the most crusty old bachelor or the most confirmed woman-hater would admit that woman is in her true sphere in following the profession of nursing. Nursing implied bravery and gentleness or, as it was said, the joining of a man's heart to a woman's thought. The model nurse was scarce, but still there were a good many of them in the world. They must be valisht, gentle and charitable. The illustrate these points, the Bishop said that an artist once wanted to paint him a picture of the Biessed Virgin at the foot of the cross The painter wished to represent her as faint-ing at the sight of her crucified Son The Bishop, however, would not have the Mother of God represented in this manner. It was said in scripture that sho alood by the foot of the cross. The Biessed Vi gin was not of the patients, the Bishop shid that of of the profession. The Biessed Vi gin was not of the patient wished to represent her as faint-ping at the sight on the world by the foot of the cross. The Biessed Vi gin was not of the patient who had nursed the greatest patienty ever known in man. Continuing, His Lordship said that the sub-

hysterical, failting kind. Old was a model nurse, who had nursed the greatest patient ever known to man. Contining, His Lordship said that the pub-lic not only sometimes expected twenty-four hours per day cut of a nurse's time, but so much was crowded into that time, that twenty eits hours was more like it. It had been insinuated that the average nurse only jived fifteen years after she had graduated, but some of them entered married life long before that time. A sensible man would pase over a butterfly or a dell in a glass case; he wanted a woman in the true scuese of the word. Nursing was not a world of novel reading and frivelity, it was not all music and flywars, as on the present happy occasion. It was refresh ing, therefore to meet a band of young ladies who were devoting themselves to such a strenuous life. The hespital, it should also be remembered, was not built for doctore, nurses or Sisters, but for the suffering amongst G.d's creatures. In conclusion, the Bishop said in regard to St. Joseph's that there was not an hospital in the land where there were better doctors, more devoted Sisters or more loyal nurses.

nurses, Dr. Thompson. Dr. Wijson. Rev. D., Daniels. Father O'Bryan and Senator Coffey also addressed the graduates in appropriate terms.

DEATH OF CANON MCCARTHY.

FATHER FALLON BECOMES PRO-VINCIAL. Antigonish Caps Breton, Caps Breton Y Victoria Buff slo Inquirer, Nov. 5 <text> Colchester Cumberland Digby Digby Guysborough Halifax No Conservatives elected Carleton Gloucester Kent Northumberland Charlotte King's Queen's Sunbury King,s

Prince Queen,s East

Brandon Winnipeg Selkirk Souris Provencher Marquette Qu'Appelle

DOMINION ELECTIONS. The following are the returns of the Dominion lections held on Nov. 3rd. Con, Lib. Ind. ... 47 37 2 ... 11 52 1 Oatario..... Quebec... Nova Scotia. Naw Brunswick. Prince E iward Island.... Manitoba... North-west Territories...... British Columbia Liberal m*j prity over all, 57. Elections to be held :- Q iebec. Gaspe : Man itoba. Dauphin ; N. W. T. Mackenzie, Yukon; British Columbia, Comox, Kootenay, Yale-Cariboo, 72 132 ONTARIO. LIBERAL.

Ottawa Oxford North Oxford South Parry Sound Perth South Peterboro East Prescott Renfrew South Russell Algoma East Brant Hrockville Bruce South Essex North Essex South Glengarry Glengarry Grey North Grey South

THE CATHOLIG RECORD

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Hants Inverness CATHOLIC HOME ANNUAL FOR 1905 King's Lunenburg Pictou Richmond Saelburne Queen'e Yarmouth -Total, 18 For Sale at the Catholic Record, London NICELY ILLUSTRATED THROUGHOUF, WITH, A FULL SIZED FRONTISPIECE. FULL SIZED FRONTISFIECE. The following are the contents: Magiaa Gita, poetry. Catho ic Japan, by Ray, Thos J. Campbell, S. J. (illustrated. Soring Flowers (full page illustration). F ar Mademoiselle, by Mary T. Waggaman. The Little Island over the Sca.fwith Illustra-tions of Glendalough of the Saven Churches, the Hill-locked Hetreat of St. Kavin; Round Tower and North Tran-erpt Cathedral Kildare; A Cattle Market in Ireland; St. Kevin's Kitchen; r'ligrims with Bared Head and Feet at Lough Der. St. Maria's Summer, by Marian Ames Tag-Gari. NEW BRUNSWICK LIBERAL Restigouche Victoria Westmorland York -Total, 8 CONSERVATIVE St John City S: John County - Total, 5 PRINCE EDWARD ISLAND 35. Maria's Summer, by Marian Ames Taggart. Telling a Surret. Me ely Frosen. Early Missions of Calfornia (Hustration): *1. Anthony's Promise. Christ Preaching to the Multitudes (Hustrated). The Apostler of the Sacred Heart (Hustrated). Rollins, the Reprobue, by Grace Keon. Ave Marie (Hustration). The Boy Father as R vealed by Anecdote (Hustrated). -Total. 1 CONSERVATIVE Queen's West -Total, 3 MANITOBA, Lisgar Portage la Prairie -Total 5 Illustrated), and it is it vested by Allectobe (Illustrated), and it is it vested by Allectobe Start, and the set of the se CONSERVATIVE Macdonald --Total, 4 D.upbin -- Polling November 14. NORTH WEST TERRITORIES. Saskatchewan Humboldt Alberta Etmonton --Total, 8 Address : THOS CCFFEY, London, Ont. CONSERVATIVE Great Calgary -Total, 1 Maskenzie-Polling Nov. 15 Yukon-Polling Dec. 18 Reduction in Price ! BRITISH COLUMBIA. From now until January 1st we Nanaimo New Westminister Vancouver City Vistoria --Total, 4 Comox Atlin, Kootenay and Yale-Cariboo-Polling November 22. No Conservative elected in Province. will sell the Question Box in CLOTH at FIFTY CENTS post-paid (Former Price \$1.00) ALLEN, -At Peterborough, on 28th Oct., Mr. Edmand Allen, Douro, aged sixty five years. May he rest in peace! Order early as the stock is limited. Catholic Record Office, London, Ont. NEW BOOKS The Life of S^{*}. Teresa of Jesus, of the Order of Our Lady of Carmel. Written by herself. Translated from the Spanish by David Lewis. Third edition enlarged. With editions inotes and an introduction by Rev. Father Benedict Zimmerman, O. C. D. Published by Thomas Baker, London, Eagland. Price \$2 50. The Soul's Orbit or Man's Journey to God, compiled, with additions, by M. D. Petre, author of "Where Sains Have Trod," etc. Published by Longmans, Green & C., Price \$150. MARKET REPORTS. London, Nov, 10. Grain, per cental — Wheat per cental, \$1.66 to \$1.67; corn. \$1; to \$1.15; bar-169; 50; 50 atta. new. 94 to 57; oatta. 51 da 10 \$1.05; rye, 50 to 55; pees, \$1.60 to \$1.40; buck-wheat, \$50 to \$1.00; BOOKS. For sale at the Catholic Record Office \$1.6; rye, 90 to 95; peas, \$1.60 to \$1.10; buck-wheat, 95 to \$1.00. Poultry.-Spring chickens, per pair, 55 to 755; live do., per pair, 15c, to 655; rurkeys, dressed per lb 12; to 13c, ducks, dressed 70 to 90c ducks, live 60 to 80; greese, each 75 to 95c. Farm Produce - Hay, per ton \$8 to \$8 50, Meat-Dressed Hogs \$6 75 to \$7.50; pork, by 1h, 8 to 9: beef, by the; quarter \$450 to \$6; weal \$650 to \$7.50; mutton, \$6 to \$8; lamb per pound, 9 to 10c. Live Stock \$= Live hogs \$475; pigs per pair, \$3.50 to \$4.55; shags, per pair, \$2.00 to \$2 124; sowa \$3 00 to \$3 25; export eattle, per 100 1b\$ \$4 \$55 to \$465. Vegetables - Potatoce, per bag 65 to 755; ontons per bushel \$1.00 to \$1.25. TORONTO GRAIN. London, Ont. postpaid. HARRY DEE. OR, WORKING IT OUT with frontispiece. By Rev F J Finn, and other stories-By madrice Final Egan Egan HISTORY OF THE PROTESTANT RE HISTORY OF THE PROTESTANT RE onions per busheli \$1.00 to \$1.25. TORONTO GRAIN. Toronto Nov. 10.— Wheat is easier in tone, and the market is quiet : prices are unchanged; Ontario red and white quoted at \$1.63 to \$1.63; No. 2 goose, \$9 to 90c, and spring 98.5, west; Manitoba No. 1 northern, \$1:02; No. 2, \$1; No. 3, 95c, Georgian Bay ports, 6c more grinding in transit. Flour, steady; cars tof 90 per cent, patents are quoted at \$1:35 to \$1:46, buyers' bags west ; choice brands are 15c to 20c higher: Manitoba, \$5:70 for Hungarian patents; \$5:40 for second patents, Millfeed unchanged; bran is quoted at \$1:45 to \$4:46, buyers' bags west ; choice brands are 15c to 20c higher: Manitoba, \$5:70 for Hungarian patents; \$5:40 for second patents, Millfeed unchanged; bran is quoted at \$1:45 to \$4:65 nore are and \$20 for bran export. Barley, is steady to firm, at 45 and 46c for No. 2; 43 to 44c for No. 3, extra, and 43c for No. 3, malt-ing quiside; lcless for sacks included. Toronto reights. Rys is firm in tone, and quoted nu-changed, at 7:1c to 75c for No 2, west. Corn. is firm, at \$35 to 55c, west. Oats, quiet; No. 1, now white 32c to 32; 50; No. 2 new white, 31; 1ow freights, and 31c, west. Koled on sis, steady, at \$4:30 for cars of bags, and \$1:5 for barrels, on the track. Tor-onto; 2:5c more for broken lots here, and 400 more for broken lots outside. Peas, in good demand and firm, at 64 to 65 for No. 2, west. Butter fairly steady, and quiet; prices unchanged; receipts of poor stock fairly heavy. Exps, signibly sasker; 21c for new-laid, TORONTO GRAIN. Morocco limp IRENE OF ARMORICA.-By Mre. J C. Bateman JESUS, THE ALL BEAUTIFUL-A de-

(PANDORA) Cook Fruit in Reservoir. The Pandora Reservoir is oval shaped, stamped in one piece from The Pandora Reservoir is oval shaped, stamped in one piece from the best sheet steel—no seams, groves, bolt heads or square corners to collect dirt—every square inch is easily cleaned. Enamelled pure white, has a smooth, glossy, marble-like surface, easily and thoroughly cleansed—is so impossible to stain or taint that it can be used for boiling fruit ketchup, sauces, or any other preserving-time work, as well as for heating water. No other range is fitted with an enamelled reservoir. When you can get a range like the Pandora which costs no more than common ones, why not have a Pandora ? than common ones, why not have a Pandora? Sold by all enterprising dealers. Booklet free. M^cClary's London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B. CHURCH FURNISHINGS CARPETS - Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrains. COCOA MATTINGS-In all widths; for corridors, aisles, steps, etc. CORK CARPET-Specially suitable as a floor covering where extrawarmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc. LINOLEUMS, RUGS, REPPS FOR CUSHIONS, ETC., ETC.,

NOVEMBER 12, 1904.

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DIOCESE OF PEMBROKE.

Rev. L Leduc of Douglas has been appointed assistant to Rev. Father Leduc of Chapeau. Before his departure the parishioners of Douglas presented him with an app opriate address and a purse containing \$76 25

"Echoes From the Pines."

Daintily robed in green and gold, comes to us this month the commencement number of "Echoes from the Pines," the work of the s'ree ourpils of the Ursuline Academy, Chat-

Arey South Hamilton West Kent East Lanabton West Northumberland V Oatario North Thunder Bay Wellington North Weetworth York North Russell Kingston London Middlesex West Niglesing Ottawas Welland Wellington South York Centrey -Total, 37, South ERVATIVE. Algoma West Brantford Bruce North Carleton Dufferin Dundas Dundas Leeds Lennox & Add'gt'n Lincoln Middlesex East Middleex E ist Norfolk Nort'mberl d East Ontario South Peel Perth North Prince Edward Renfrew North Simcoe East Simcoe East Simcoe East Stormont Toronto Centre Toronto East Toronto South Toronto South Toronto South Victoria & Hall'b'n Waterloo South York South York South -Total, 47, NDENT. Haldimand Halton Hastinga East Hastinga West Haron East Huron West Huron West Lanark South Lanark South Lambton East INDEPENDENT. h Simcoe North Middlesex North QUEBEC. LIBERAL

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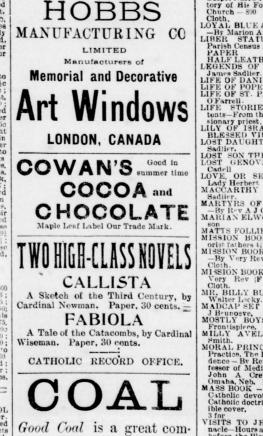
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