### The Catholic Record

LONDON, SATURDAY, JAN. 4, 1908.

WHAT TO DO ABOUT IT?

The demand of the eight hundred thougand Jews, in New York, to have the name of Christ expunged from the Public schools of that city has been granted. Some of the preachers have buckled on their armour and have given exhibitions of warlike verbosity even to the point of crying out for repressive measures However this may square with Caristianity it is not to the point. For the Jewish position is, under the law, logical and unassailable. They have a right to demand that schools, which are called non-sectarian, shall be so beyond any saspicion of doubt. If their religion cannot be taught neither shall any other form of religion. If the State says that in its schools all religions must be on the same footing we !ail to see how any unprejudiced individual can look askance at the attitude of the Hebrews. They who object to a division of the taxes for school purposes should, if they want to teach their children religion, build religious schools. Let them imitate the Catholics of the United States who erect their own schools and support the State schools, to which, for reasons of religion and conscience, they cannot send their children. If the Public schools of New York can no longer suffer the name of Christ, and if, according to Protestant educators, the Sunday school has neither the time nor the instrumentalities for adequate instruction in religion, we think that the non-Catholic will admit the truth of the words of the late Dr. Hodge, of Princeton: "Shall not all of us," he says, " who really believe in God thank Him that He has preserved the Roman Catholic Church in this country, true to that theory upon which our fathers first founded the Public schools and which has been so strange ly perverted."

ANOTHER VOICE.

And Mr. Amasa Thornton, in North American Review, 1898, after pointing out that one of the greatest blunders that has been made in this country is the failure of teaching religion in the Public schools, he says:

" Any careful observer in the city of New York can see that the only people, as a class, who are teaching the chil dren in the way that will secure the future for the best civilization are the Catholies: and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for all to lay aside religious prejudices and patriotically to meet this ques-

(From a lecture by Paul Bakewell, LL. D., in Church Progress, Nov. 21.)

A LOOK AT THE ANGLO-SAXON.

The description of a recent prizenations. It should dam un the flood of picturesque adjectives which they send sweeping over the Spanish bull-fight. And when they look at the picture of the gentleman with the slit mouth, bashed eyes and canliflower ears being hammered into unconsciousness in full view of aristocratic Britons and others they may be induced to give the Latins a much-

As a text for a sermon we submit the following words of the London

"There is much, no doubt, in our civilization to which we can point as indicating real progress: but there are also hands that becken us to the downward road along which Imperial Rome hastened to its decay and fall."

THE WORLDLY CATHOLIC.

The Catholic who is a critic of authority is a worldly Catholic. He may call himself what he pleases, but he has not the child-like simplicity and docility that characterize the man of lively faith. The true Catholic is in line with his superiors in all that concerns morality and religion. However the world may rage he trusts his watchmen on the towers and their words are at once his strength and guide. But the worldly Catholic listens to the voice of pride : he catches up the watchwards of men : and out of his ignorance lectures authority. In the vain attempt to dress rebellion in the clothes of manli ness he whittles down his religion, reads into his preconceived ideas for the purpose of gaining the approval of the non Catholics. Herein be blunders. It were a poor compliment to the non-Catholic, to imagine, for a moment, that his praise can be secured by a back-boneless character. They can nature the light and truth that banrespect a strong hater, but not the man ished from the individual and society care not to deserve the reproach, "He light and truth that banished from the individual and society care not to deserve the reproach, "He lishops encouraged Catholics to

who, neither a good Catholic nor a good the darkness of error and bore peace came unto His own, and His own re-Protestant, conceals his faith at the behest of the god of getting on. He despises him, and when he has served his purpose he flings him aside, and washes his hands. Submission to the divine authority of the Church is the touchstone of Catholicity. Without this submission, says a voice of the fourth century, St. Cyprian, it is all over honesty among men, at hypocrisy flauntwith the divine power which governs ing itself in high places, and they tell two years since the separation law was the Church: it is all over with Chrisus there is no light. Years ago it promulgsted in France. Many feared or hoped that it would result in the

WHAT HE ADMIRES.

The worldly Catholic is given to on everything within it. He is an exfrom particular premises. But any cause under Catholic auspices never enlists his energy. The wisdom which he claims to possess is never at our disposal. The deficiencies which he sees he does not supply, and our mistakes are not rectified by him. The one thing he does not scatter is his money. While his brethren plan and work and heed the voice of autiority he sits afar off dispensing criticism and crying out that our organizations are feeble, our leaders unskilled, and our success far below that of those out side the Church.

One finds, as a rule, that gentry of this type do not make their Easter duty. Prayer, however, would take the scales from their eyes and show them how ignobly they play their parts as members of the Church Militant. Study would reveal their igcorance. And by becoming true Catholics they would gain the plaudits of their conscience, the confidence of their brethren and the respect of every man who has not forsworn his integrity. We say nothing of the reward to those who confess God before men.

THE LOYAL CATHOLIC.

With Bossuet the loyal Catnolic says: " Oh Holy Roman Church, mother of churches and mother of all the faithful, the Church chosen by God to unite all His children in the same faith and in the same charity, we shall ever adhere to thy unity with all the yearnings of our heart. If I forgot thee, O Roman Church, may I forget myself : may my tongue be withered and cleave to my mou h if thou are not always the first in my remembrance, if I do not make thee the beginning of all my canticles of joy."

NOT THE ONLY SIN.

Intemperance is not the only sin. The restriction of the liquor traffic is not the only thing that merits consideration. We may, in our efforts for re. form, say a word or so about the men who own greasy, health-destroying tenements, and have never a scruple about deriving profit from them. We may direct attention to the question of race fight, in London, must have been in- suicide and to the well-groomed roue structive reading for the revilers of who is known to the men about town.

A BIG PRICE.

The other day we saw a man who is old, though on the sunny side of fifty, realize that the wages of sir is death. His is an old story. His education was compassed by the selfs-acrifice of parents. He had hopes and smbitions. He began well. Then came bad companions, and with them and through them he learned how to tread the broad way. To-day his health is shattered. his career at an end. He has memories that lash him to despair-the memory of the tear stained face of the motherof other days when life was burdened with joy and infinite possibilities. A big price for companionship with the boys,' but there are some who are ever ready to pay it.

A VALUABLE BOOK. We commend to our readers Father Phalen's "Talks with Parents." These Talks are sane and practical and cannot but help all who have the guidance of children. To our mind it deserves the widest circulation among Canadian parents. Though brief, it contains more information than pretentious works which treas of children as if they were a species of new animal to be directed by the light of fads and theories. The price of this valuable work is 10 cents per copy: or for fifty copies, or more, 7 cents each. Orders should be addressed to F. A. Ronnan, Halifax, Nova Scotia.

THE LIGHT OF THE WORLD.

The Word was made Flesh to bring ack the prodigal humanity to its Father's home, to shed over fallen

and rest to disquieted and passion ceived Him not."

Many, however, ask us to-day where is the light that shone on the first Christmas? They question in vain those who are absorbed in the quest of pelf and place. They look at nations which have dethroned Christ, at dis shone out in the darkness, shone out for a few years and then disappeared from a mountain in Galilee. But if the Son of God came in answer to the pray praise of everything without the ers of mankind must He not-for we Church, and to disparaging comments have the same nature as they among whom He went doing good-have an pert in deducing general propositions answer for us? If He is to be a Saviour we must meet Him in our days. But how can this be? St. Paul gives the solution to this problem-a solution which reveals the depth and sublimity of the doctrine of the Word made Flesh. Writing to the Ephesians he says: "Carist is the head of the Church. For no man ever hated his own flesh. For we are members of His body, of His flesh, of His bones." These words mean that all the faithful united with Christ form but one body, and that all Christians are so united to the humanity of Christ that they become members of His body, of His flesh, and of His bones. They mean that the light and truth manifested by the Son of God are manifested by the

> Church. As He assumed a human body and in it and by it He blessed men and offered sacrifice for them, so in human society, formed as was His body, by the Holy Ghost, He continues to bless and to offer sacrifice. Thus the light which shone out from the stable is still shining, guiding many a traveller to the haven of truth, and the little stream of water from the mountains of Judea is become a mighty sea, without depth and banks, at which all may slake their

> > AROUND THE CRIB.

All humanity is grouped around the Son of God. The old world heralds bi coming : the new adores Him. Midway between the centuries is the crib of Bethlehem. On one side are centuries of desire and prayer, of figure and prophecy; on the other side we see the Word made Flesh, glorified in His Church, by the heroism of her children-the Church tinged with the blood of martyrs, radiant with the wisdom of her sages and beautiful with the charity that has made her the altar of every sacrifice and the home of every misery. Earth and heaven join together in celebrating this adorable mystery, for St. John heard every creature saying: "To Him that sitteth on the throne and to the Lamb bene diction and honor and power and glory forever and ever." The man who real izes that the Word was made Flesh for him, must, if he has within him the instincts of a Christian, kneel down by the crib and become as a little child. He will ask for strength for his work. to enable him to be a sower of truth and to live and to defend it. not so much by controversy as by the greater and more effectual weapons of manly obedience and strenuous good works.

ALL HIS TEACHINGS.

All who claim the name of Christian dmit that the birth of our Divine Lord is the greatest event in the whole sourse of humanity. How He broke the chains that bound man to slavery, restored to him his sense of personal dignity and responsibility and purified society and breathed into it the spirit of love-how, in a word, He refashioned the world is well known to them. They speak of his achievements, of this wondrous love for the outcast and poor, but many of them will not kneel down in humble adoration before the crib. True, indeed, Christ is a philosopher-a hero-the earth's best baloved, but we must not forget that He is in the world to teach and to exact assent, not to some, but to all of His teaching. But curiously enough men who praise Christ reject portions of his testimony to the truth, as if truths which he revealed, can, without blasphemy, be dismissed as of no conse quence. They see the child nest ng with unconscious happiness in His mother's arms, but they are blind to the fact that the Child is the Word set | up from eternity-their Master, Judge and everlasting hope. We who know that the true light that enlighteneth every man that cometh into the world must, if we wish to obtain the blessing

A BRIGHTER VIEW OF FRENCH SITUATION.

STATE OF THE CHURCH UNDER THE SEPARATION LAW-NO THOUGHT OF FORMING A CATHOLIC

PARTY. Rome, December 12 .- It will soon be others expected for it an immediate reawakening of faith in the Catholic peo ple. Events have justified neither the

hopes nor the fears completely. Two important advantages and two serious inconveniences stand out plain ly. On the one hand, the Church has gained independence in ecclesiastical appointments and more freedom in the exercise of its religious ministry; on the other hand, it has suffered a spoliation of whose immense extent and outrageous injustice most people have still no adequate idea, and it finds itself deprived of any legal status, inas-much as the French State takes no

legal cognizance of its existence.

These are consequences that affect the material organization of the Church But has the separation brought on the outburst of religious fervor that some predicted? It must be admitted that And when Mgr. Herschel asks: "Where is the start of public indignation? Where is the awakening of Catholic initiative in religious matters?" we can only admit, as he does, that it can be observed nowhere to have the force and the pertinacity that

some persons hoped for.
Yet if there is no such sudden re generation, it is at least comforting to obtain from the lips of a very large number of Bishops the assertion that their dioceses have lost nothing through the separation from the religious point of view, and even that progress in various lines has been observed since it went into effect. "From the purely religious point of view, the separation has improved the lot of my diocese," writes Mgr. du Vauroux. "The separ ation was the starting point for a reatton was the starting point for a re-awakening in my diocese," says Mgc. Douais. Mgrs. de Cabieres, Lucon, Germain, Belmont and Henry make similar statements.

And in spite of the injustice and

annoyance to which they have been subjected, many of these Bishops, driven from their palaces and deprived of their salaries, but forgetting them selves in their care for souls, would doubtless adhere to the opinion of the Bishop of Montpelier: "The results, taken altogether, seem to me satisfac-

examined the separation, with its possible consequences, agreed in anticipating a check, and even a falling back, in the matter of recruiting the elergy. The anticipation was realized in many dioceses, but not so generally as had been imagined. The Bishops of Amiens, Ta bes, Beauvais, Qaimper, Aire, Lyons and Perigutux declare that the movement toward the priestly vocation has not slackened in their bishoprics.

As for the clergy's part, it shows more and more clearly its character of evangelization and of social benevolence freed at once from administrative interference and political ideas. "Nothing can be hoped," says Mgr. Belmont, "except from the evangeliza-tion, pure and simple, of the people, taking care to put aside all appearance of concern for anything foreign to the supernatural aims." "My ideal," says Mgr. Delamaire, "is this: that the priest should be the teacher, the public benefactor, rendering to his fellow citizens all the moral and materia self to them unconditionally with entire unselfishness." We will quote also Mgr. Gibier: "We must abandon our isolation, get again in touch with the nation, appear among our contempor-aries as useful factors, be not the men of a religious party, but the men of all, the men of God." And among the most immediately needful tasks two particularly figure often in the episcopal replies: religious teaching, "for we are dying of religious ignorance," and the development of the spirit of association among Catholics who are too greatly inclued to individualism.

For the framework built on the Con cordat new living and active organiza-tions must be substituted; for the State budget of public worship that has

open suppressed regular contributions organized methodically.

Other details of organization vary greatly, but one principle applies almost everywhere, namely, that the Church must give and receive openly, and consequently that laymen must have a large share in managing the collections and the uses to which they are put. "Since the public is called upon to pay the expenses," remarks Mgr. Ricard, "it is clear that it may con sider it has the right to know the

budget of receipts and expenses."

Closer and firmer direction on the part of the hierarchy, broader particition by laymen in the life of the arch, exclusive of all thoughts of politics on the part of the religious organizations — such seem to be the characteristics of the experiments

One result that stands out very clear ly from these interviews or answers is that the Bishops do not want a Catholic party. Prelates whose conservative opicions are well known agree on this point with those who have shown demcratic opinions.

may be asserted that the Bishops are opposed to any such plan. If it is a question, says Mgr. Dabillard, of unitng Catholics in defence of heir faith and their religious interests—yes, that is useful and needful to-day—this union must not and cannot in any way be called a party, still less a Catholic party. We are all for the union of all, and the term "party" indicates neces-sarily a division.

Like opinions are found from the pen

of Mgr. Germain, Mgr. Guillibert, Mgr. Douals, Mgr. du Vauroux and many The chimerical and dangerous idea of a Catholic party is no longer to be feared. It had already been rejected by a large proportion of Catholic opin ions; it is rejected now by the Bishops.

After two years of separation, there fore, the first efforts made, the first results obtained, seem to indicate that the reorganization of the Church of France is well on its way, but that, contrary to the anticipations of some optimists, it is only by slow and perse vering exertions that it will work its way out from the ruins that have fallen upon her and will overcome the obstacles that have already been placed

en for The Catholic Standard and Times by R. v. J. T. Roche, LL, D. DREAMY PIETY.

Tae Ladies' Home Journal for December contains a very diaphanous and thinly-veiled attack on the divin ity of Jesus Christ by the foundress of Christian Science, Mrs. Mary Baker Eddy. This good lady is a past master in the art of giving expression to empty rhaps dies and sweet nothings. Back of all her dreamy disserta tions on dogma and morals lie honeved blasphemy and presumptuous unbelief. The blessed story of the Christ Child has a new meaning for Mrs. Eddy. It is not that God so loved the world that He gave His only begotten Son, but that God so loved the world that He never permitted it to fall from its inherent unity with divine love. In other words, the whole Christmas story is a colossal lie from start to finish. The virgin birth, the adoring angels, the Star of Bethlehem, the Magi

journeying from afar to pay their hom age to the newly-born Messiah — the whole Biblical story of the Divine Child are pushed aside to make room for the new unbelief, which has the hardihood to call itself "Christian" Sc ence. Renan in his "Life of Jesus proving that Jesus was a mere man, idealized out of all likeness to humanity by earnest but deluded followers. He was at least honest, and his arguments but the new cult is neither honest nor scholarly. Mrs. Eddy would have us be lieve she is a follower of Jesus whilst rejecting the whole Scriptural concep tion of the redemption. To the average Christian Scientist of to-day Jesus was merely the precursor of Mrs. Eddy. He saw, however, only something of light which burst upon her in all its effulgence. Un-Christian, blas hemous, unscientific in the extreme, laughing to scorn the results of real learning, this pantheistic and impious rubbish continues to be treated seriously by jour nals which claim to be educational forces in our present day life. Yellow journalism takes kindly to yellow re-ligion of the Eddy variety. The Ladies' Home Journal may discover that there is enough of real Christianity left in the country to resent Mrs. Eldy's being made the mouthpiese of men and women who still believe and hold that Christ is God and that belief in Him is essen-

tial to salvation. THE INDICTMENT.

Our present toleration of religious error is carried to excess. The treat ment accorded to the foundress of Christian Science by reputable jourals is a good example of this tendency. A New York doctor several years ago published a pamphlet en-titled "The Slaughter of the Innothat hundreds of helpless infants were being allowed to die without medical attention by the misguided followers of Mrs. Mary Baker Eddy. He showed the need of legislation to protect at least the children from the consequences of a creed which professes t many States so called healers have been indicted for homicide, and some of them are now spending terms in penitentlaries. Yet this arch instigator of a new form of homicide is treated with all possible honor and her utterances are given a leading place in reputable periodicals. It is enough to make people doubtful of the results of popupeople doubter lar education.
Christian Scientists are to-day

openly violating the laws of every State in the Union. Rejecting the germ theory of disease, they refuse to quarantine their homes or notify the medical authorities when diphtheria, scarlet fever, and similar contagions diseases break out in their own families. Bacilli and germs have no terrors for them. The stegomia faciata or yellow fever mosquito, is a medical myth, the bubonic flea an unreality Hospitals for the treatment of human ils are a relic of primitive barbarism. Pasteur and Dr. Caroll and all the martyrs of medical science are rank fakirs. Morphine and the anodynes and the anesthetics must give way to a chapter of "Science and Health"—at \$2.65 per copy. Sufferers, writhing in pain the world over, will be given absent treatment in return for real material money by people who do not Il Gaazettino de Popolo, writte believe in material things. And this chiefly for the benefit of the masses.

form, as such, a Catholic party, and it absurd system of medical therapeuties is accepted as a "religion" by people who work bogus miracles and believe that their foundress and teacher is inspired of God.

> GENTLEMEN, RAISE YOUR HAT WHEN YOU PASS THE CHURCH.

Arcabishop Walsn of Dablin takes casion of his recent pastoral letter to pake known to the fai hful of his diocese that a marked spiritual favor been conferred upon them by the Holy Father, as a reward for habitual ouslic manifestation of their devotion the Blessed Sacrament, and as an encouragement to persevere in it.
"On being recently informed by us,"
says his Grace, "of the edifying practice that has long been widespread
among the faithful of the diocese, in both town and country, of piously saluting our Lord in the Blessed Sacrament by some external sign of reverence when passing a church or oratory in which the Blessed Sacrament is reserved, H s Holiness felt himself moved to express in some special way the satisfaction with which he has heard of this, and his desire to encourage on people to perseverance in so laudable a practice. He has now done so by issuing an extraordinary faculty authoriz-MARY BAKER EDDY'S ing us to grant in his name an indulg-ence of one bundred days, to be gained by the faithful of this city or diocese ach time that, in passing a church or oratory in which the Blessed Sacrament is reserved, they manifest their devo-tion to our Lord by some external sign of reverence, as it has long been their pious and edifying practice to do."

The pious practice thus warmly approved and indulgenced by the Sover-eign Pontiff is not condued, we are glad to say, to either Doblin or Ire. glad to say, to either Dublin or fre-land at large. It prevails in many por-tion of this country, and still more generally, perhaps, in Canada, notably in the province of Quebec. The prac-tice, it need not be said, is thoroughly congruous; is indeed, merely a consist-ent recognition of the Real Presence on the part of those who profess their be lief therein .- Calendar.

CATHOLIC NOTES.

Rev. Thomas E. Judge, editor in chief of the New World, of Chicago, and one of the most distinguished and

scholarly members of the clergy in the Chicago archdiocese, died at 7 o'clock Sunday morning. Thursday, December 17th, the Rev.

James M. Hayes of St. Ignatius College, Chicago, celebrated the golden jubilee of his admission to the ranks of the holy priesthood. Father Hayes is a brother of Mr. F. B. Hayes an old and most highly esteemed citizen of Ottawa. The efforts of the Most Rev. Archbishop Farley to secure a native Chin-ese priest to work among the Chinamen in New York, have been successful, and he is now on his way to this country, in company with Bishop Merel, of Canton.

He will be the first Chinese priest to The awful mine disaster at Monongah, W. Va., has left about three hundred widows and over a thousand help-less orphans. Of these, over 80 per cent. are Catholics. Right Rev. Bishop Donahue, of Wheeling, W. Va., is serving as a member of the central relief committee, and will gladly re-ceive and acknowledge any contribu-

Nearly all the Superiors of the Ladies of the Sacred Heart are in France to attend a spiritual retreat. The headquarters of the Older will try, as the Government has closed all but three of their forty eight houses, remaining three will meet with the same fate within the next twelve

The Popular Science Montaly has long been a peril to Catholic faith and morals. We know Catholic homes in which the faith has been blunted in boys and girls under twenty years of age through contact with that shallow organ of materialistic evolution. Cath. olic fathers and mothers would never place it within reach of their offspring did they know the deadly moral poison that pervades many of its pages.—New

Father Scallan, the Catholic priest of Mullagh County Clare, Ireland, who took a prominent part in succoring the crew of the French ship Leon XIII., which was wrecked on the Clare coast, has received a letter from Premier Clemenceau of France offering him the letter from Premier title of chevalier of the Legion of Father Scallan has replied, expressing his appreciation, but declin-

His Holiness Pius. X., it is said, intends to form at once a special co mission of Cardinals to study the best means for the pronotion of science, duly secured from error, among Cath-olics. Cardinals Rampolla, Maffi and Mercier, who were to have been the protectors of the institute of science, of which the new project is an extension, will be members, and other members will be added-Cardinals Vives and Satolli among them it is reported.

Catholic papers in Rome have been remarkable chiefly for their dallness and their consequent short lives. It is refreshing to learn that a Catholic paper has now started out on a differhave been started in Rome this week says the correspondent of the Standard and Times. Both are Catholic. One Il Bastone, an illustrated humorous journal, sparkling with fun poked at anarchists and socialists; the other, Il Gazzettino de Popolo, written

MARTYRDOM OF ST. JOHN

NEPOMUCONE. FROM THE FRENCH OF RAOUL DE

NAVERY. CHAPTER IV.

CHARITY. The missals were closed, the hymni were ended, taper and torch bad ceased to burn, the worshippers arose from their knees, and pressed through the doors of the charch in crowded groups. In a carved oaken chair, over the can-opy of which was fixed a royal crown, sat a young woman, her thoughts dwel-ling on the Holy One within the taber nacle on the alter

acle on the altar.

It was the Queen of Bohemia. A few aces behind her kneit a young als arms crossed upon his breast. Near him were two young women, slightly veiled, seemingly weary of the devotion of their royal mistress, and impatiently awaiting the time she might think fit to eave the church.

Near the baptismal font, before a pleture of our Blessed Lady, knelt the young priest, father John Nepomucene, whose holy eloquence was daily bringing crowds to the shrine of our Lada of Carlo

queen at length arose from her knees, gave her prayer book to one of her maids, and walked slowly down the church. As she approached the door, hastily withdrew, and then came forward again. It was the little girl charged with playing a part in the comedy arranged by Hatto and Mauper.
As soon as the queen had passed the door of the church, the little girl, her face burning with confusion and wet with tears, caught the queen's robe,

pressed it to her lips, and threw her-self on her knees before her. The queen put her hand into her purse, but the child cried out sobbing : 'Tis not money I want, but justice

and pity."
"Pity!" said the queen. "As a woman, I feel for the sorrowful; but as woman, I feel for the sorrowful; but as woman, I feel for the sorrowful; but as woman, I feel for the sorrowful; all my up a queen, I owe justice to all my sub jects. For whom do you ask pity, my

Jane raised up the little girl, and attoped down kindly to her Seeing the queen had stopped, the officers of her suite approached where she stood and very soon a crowd gathered near the porch of our Lady's Church. The little girl parrated all that had taken place the evening before—the death of Julie's father and mother, the suspisions and fears, and the terrible cruelty the mob had shown the orphan girl.

"Then," demanded the queen, "is the poor child still shut up in the

"Yes, your Majesty, and the dead body of the woman who died of the plague is there too."
"It is too terrible," murmured the

queen. Then, turning to the officers. she said: "Go, pull down every stone of that house, if need be; I wish to

save the child's life."

The courtiers bowed lowly, but not one moved to do the queen's bidding.

"What !" exclaimed the queen, with flashing eyes, "are men afraid?"

"Please, your Majesty, twenty times have me fored dot

have we faced death on the field of battle, but we confess we fear the pest."

" But it is to save a life ! The officers looked at one another, and then bowed their heads in shame

We have enough of this," said

Jane. "I no longer ask; I command it to be done: who will dare disobey?" "The king our master has com manded us not to interiere in such ough," said the queen. "Now,

I know the real measure of your zeal and your courage. When men quail, women must act. Perhaps you are right, and to you are to be yielded the battle field and the siege: to us more homely dangers, less glorious valor. Come, child," said she, "lead me to Julie's house."

queen from an act of needless heroism. but her bold, commanding look forced them to fall back, and leave the way

en before her.
The child hastened on to the house of the imprisoned girl ; the queen followed. Hearing a footstep benind her, she turned round, and saw Offried coming after her. She did not speak; she smiled, and in her smile were She did not speak ; blended joy and confiderce. From the arose the noise of gathering tumult, as the crowd pressed onwards, eager to witness the behavior of the

The young priest whom we saw kneeling in the Church of our Lady missed nothing of the dramatic scene which took place outside the door of the church. Instead of following the queen and the crowd, he took a much shorter way, which led him more quickly to the place whither all were hurrying.

It was a touching sight to see the young queen advancing to a peril from which the bravest fled. From time to time the little girl looked round to make sure that the queen was near her.
At last, having entered the street to which they were going, the child raised her arm and pointed out the house.

The window was closed. Julie hav ing given herself up for lost, would end her agony as soon as possible by clos ing out the pure air, and leaving her-self wholly a prey to the noxious edors of her heated, gloomy apartment. She sat down at the end of the bed, and re ted her burning head on the feet of the corpse.

All at once she heard a loud noise in the street. The clamor became louder. What could it mean? Julie, fearing the people were gathering to marder trembled with new terror. rushed to the window and looked down at the crowd below. " Ah," she said, "they are going to pull down the house. I shall die," she said, "but they shall not touch me." Raising the coverlet, she lay down beside the corpse, and awaited the entrance of ose who, she thought, were coming destroy her. "I dely them now," to said: "they will now surely think

THE QUEEN'S CONFESSION. that my mother died of the plague." A horrible thought crossed her mind, that the house was abandoned, that it was set on fire, and she became uncon-

when the child, Julie's little friend pointed out the house, Offried drew his dagger, pushed it in between two of the stones built up in the doorway, and made room for his hands. It was very difficult to remove the stones the needful tools were not at hand Time was becoming more precious; the death-like stillness within the house made him fear the girl was already dead. His hands were covered with blood, his dagger was broken; he stopped a moment; the queen caught the large stones in her delicate hands; the large stones in ner delicate hands; Offried's courage and hope were re-newed; with one mighty effort he loosened the stones, pulled them from their place, and made a large breach in the wall. Jane was the first to enter the wall. Jane was the first to enter the breach. Offried said to her respectfully: "My sovereign will al-low me to enter alone; I shall be suffi-cient to save the imprisoned child." "Thanks, Offried; I refuse your re-

quest only because I am bound to give my people an example of courage."

The queen quickly advanced over the rubbish torn from the door; but her foot having slipped, to save herself from falling she cried out: "Offried, your hand;" and both disappeared in the dark passage, followed by the brave little girl who was so anxious to save Julie

At the time Offried presented his hand to the queen, two men appeared in the entrance to the street. walked rapidly in deep rage, the other followed with a cruel joy, which he could hardly hide.

could hardly hide.

"It is not so! it cannot be!" cried
the one whose anger blazed in his face.
While he spoke, he saw the queen and
Otfried disappear through the breach made in the rubbish with which the door had been filled. He staggered for moment; then seizing his dagger, he rushed like a tiger towards the house His companion followed him. It was Wences aus and Hatto.

After having set the snare in which he hoped to ruin the queen, Hatto hastened to the king. Wenceslaus was in great good humor that night. showed some of his former friendship for Hatto. He told him he had an important commission, which he wished to entrust to a man worthy of the charge. "Whom does your majesty deign to nonor?" asked Hatto.

" Otried has always given me proof of his zeal and devotedness."
"Doubtless; yet I should say it is

because of her majesty the queen."

The king was offended at the tone in which these words were spoken.

What do you mean by these words

count ?' "Only what they speak. I have always told your majesty of Otfried's re-spectful affection for the queen." Wenceslaus was silent for a moment.

Then he rejoined: "Offried has bee with the queen since he was a child. "I understand that the noble lady of the house of Bavaria took him under her special protection, Notberg having saved the life of the count in an adventure of the chase. But your Majesty surely knows the history of this adventure, for one of the tusks of the boar high destroyed Notberg is to be seen in the oratory of the queen

' The tusk of the boar ?" "Your Majesty may wish to hear the past?" egend?

Surely." "None can be more touching. Not-berg had just died his terrible death, when the Lady of Hainault, whose promises had calaed the fears of the lying man, laid her hand on the brow of Ouried, saving at the same time to her little daughter, I mean her Majesty: 'Here is your brother.' This event ended the day; the hunters returned to the castle. Next day Offried deto the castle. Next day Offried de-manded the tusks of the wild boar, and presented one to her Majesty. I am ure the queen sets a higher price on that sad token than on all the jewels in the crown of Bohemia

And I approve it with all my heart," said Wenceslaus. said Wenceslaus. "I knew that the father of Otiried had saved the life of Count Albert

It is that which explains the gratitude of the whole family."
"Up to the present there have been

"In the beginning, yes; but it has not been in the power of Count Albert. Events in their unforeseen march have

led to the fortune of Osfried. But the young man has no ambition: he takes no pride in the favor with which the queen honors him. This time Hatto's voice took a tone

of raillery. "It is a barren favor; I will see he

s better rewarded. Be cautious, your Majesty; pardon the zeal which may carry me beyond the limits of your Majesty's favor. Vny give Offried more than he covets? In the possession of power lies his danger. Her Majesty has too much goodness not to yearn for oppor-tunities to repair the injustice which fortune has done to a betrothed,"

"A brother!"
"Without doubt a brother, and alvays a brother; but once Offried had

Albert promised them ?'' Albert promised; but it seems to your Majesty should have been made acquainted with these important details in the queen's former lif

" I have known them," said Wences laus, hastily. "And yet this eveningwill-Speak, speak, or on my soul Wenceslaus ceased; his voice shook in anger; rage burned in his eyes; jeal-ousy was already snawing his heart. Hear, then, all that I know. The Count of Bavaria promised to Offried

the hand of his daughter, in order to be free himself to make a new alliance, and to make happy two young persons who loved one another. "Who loved!" cried Wenceslaus. "They were brought up together,"

continued Hatto; "habit begets sympathy, tenderness follows; the day of their union seemed to them the harvest day of their hopes; the young bride hat was to be had tried on her wedding robes and-

hand for the King of the Romans."

cried Wenceslaus "The heiress of Bavaria and Hain who had accepted the hand o Offried, understood political expediency. Nothing betrayed her into an expression of regret. Your Majesty w her come into Prague with a smil to dazzle every eye ; she shone "She brought O fried with her," nurmured the king.
"Her brother," rejoined Hatto.

Her former betroth On, it does not matter, sire ; may

not noble souls triumph over passion? "Tnen it was a passion!"
"Everything in our life is passion, continued Hatto. "Remember that the queen oves to Notberg the life of her father. None can discharge such a debt too well. What matters it if the child of Count Albert was allowed t think for a few days that she was to be the spouse of Ostried? She had seen was like a cloister. She had seen no one except the old chaplain, the old nurse Bridget, and Offried. Albert had thought of marrying again, and the step-mother would not have suffered that a large slice should be cut from the domains of Albert to furnish a marriage portion for her step-daughter. What surprise! what ecstasy! Boles

las comes to offer them a crown!"
"Yes, what ecstasy indeed! She accepted it-What could she have done? Her

"She had not known me," murmured Wenceslaus.
"Your Majesty knows that prin-

Without waiting to listen, Wences laus arose, went over to a large mirror, looked at himself for a moment, and hen stamped his foot with rage, saying : I am not handsome.

"Could your Majesty have made a better choice? The queen is, as is well known, very much attached to you. Her time is passed in the duties of her high state, or in prayer and retire-

Wenceslaus did not reply. He looked at Hatto with a threstening air. The latter, embarrassed by his master's look, stammered out a few words, and was

"After that?" demanded the king.
"What does your Majesty deign to mean ?'

" That is not all." " I don't know."

"You know something more. Speak; what do you fear ?" " I fear-

" Fear only falsehood, Hatto." "Sire," said the villa n, bowing pro-foundly, "I have experienced your Majesty's goodness: her Majesty has deprived me of its enjoyment. gret the privation; but I have not deemed myself released from my allegi-ance, from the faithfulness which I owe, and I continue to watch over my sov-ereign's honor as I would guard his

"You have said my honor; take care, vassal, you are referring to the queen!"
"I think not of any risk I may run when there is need to prove my devo-tion to your Majesty."

"You confess, then, that all these clever windings through which you

have brought this conference, have only one end—to enlighten me as to the

"And that you may be on your guard even now.

Wenceslaus started as if he had been bitten by a viper.
"I do not," said Hatto, "cast the shadow of a doubt on the queen's virtues But. tue. I believe it to be stainless. But. perhaps her notions of what is good are somewhat exaggerated: perhaps she does not confine her acts within the bounds of discretion. She spends hours every day in the church; her maids are with her, it is true, and two of the officers of the household; Otfried accompanies her. The house of God is a place too sacred for suspicion to enter; perhaps the dwellings of the poor are not so safe.'

"Does the queen enter them?" "Very often.

"With Offried her brother."

This must not be.

They both soothe the unhappy." "But these visits may seem leans-

"I have said the queen exaggerates the claims of charity. "To mask vice, perhaps." Hatto now became the listener.

"Do you know what day, what hour, the queen devotes to these pious "Nearly every day she gives to then

two hours."
... Which hours?"

"Those immediately after the divine

office."
"Then on to-morrow she will go 'I should think so."

"If you have lied, you shall die by the hand of the hangman," cried

ceslaus. "One cannot pay too dearly for the happiness of having proved his fidelity to his king," said Hatto, as he left the

Next day the king was in an angry mood. When he was alone he thought over all his former favorite had told him. It was clear to him that Hatto secretly disliked the queen. Wences-laus, however, sought out motives for this dislike. The queen had removed her spouse from Hatto's evil influence. Wenceslaus remembered her noble qualities, and his cruel, savage nature was softened. For a moment he thought of going at once to the queen to ask her for a frank explanation. But, thought he, she is too clever for me. He went to his room, but he slept little that night. He arose when the bells of Our Lady of Tein tolled the hour for the divine office. Hatto was waiting in the ante chamber. When the base plotter had calculated the hour Mass was ended, he hastened to the king. cesians went out with Hatto, who conducted him to the house from which Offried and the queen were freeing the retched girl who had been shut in. with the corpse of her mother. The moment Wence slaus entered the street, Then I' exclaimed the king.
Then Charles IV. demanded her he saw the queen and Offried disappear

through the breach made in the door that was closed up the evening before Wenceslaus would have rushed in after the queen, but Hatto said to him

'Wait one moment more.' Julie lay in the chamber of the dead. She heard the door opening. She closed her eyes that she might not see those who she believed were coming to mur-der her. Hearing a mild voice calling her, she opened them again, and read-ing her deliverance in the pity which shone in the eyes of the queen, Julie arose and knelt before her in tears. Otfried spoke a few consoling words to her, and the queen was recommending the poor girl to leave the place at once, when a hurried footstep was heard coming from the door of the street. "They are coming," cried the terrified girl. In another moment a priest entered the room. It was Father John Nepomucene whom we saw kneeling in the church of Our Lady. "It is God, who has sent you," cried Julie; "my mother will not be buried without Christian rites." The priest knelt down. Offried also knelt, and the queen and the orphan girl were reciting the psalms for the dead along with the priest, when Wendead along with the priest, when Wen cessaus rushed in, with his dagger in his hand, and the foam of his mad rage whitening his lips. The priest walked up to him, and demanded: "Why do you come thus, sire, into the presence of the dead ?'

Wenceslaus was lost in astonishmen at what he saw. The cold, stiffened corpse, the tearful orphan, and the priest praying the prayers for the dead. It was very unlike what he had been led to expect and remembering the led to expect, and remembering the anguish of the miserable night he had passed his rage was turned agains

The plotter was taken by surprise and he was likely to pay the penalty of his wickedness, had not the queen arisen from her knees, and gone to meet the king. "Oh, my noble spouse, we must strive to make this poor girl forget all her sufferings.

"And let her pray for us," said Wen ceslaus, as he threw his dagger into the garden.
"Ab, Sire," said the priest, "

'Ar, Sire, said the priess, now long have angels been suspected?''
'Ever since there was a demon. If it be true,'' said the king," "that you read into the secrets of the soul, change mine."

A few moments afterwards the king,

the queen, Julie, and the young priest quitted the sad scene of Julie's great sufferings. That evening the corpse was buried

in the presence of a vast concourse of the people; their fear had been re moved by the heroic charity of the queen. The king was grateful to the priest The presence of the priest in the chamber of the dead was associated with the innocence of the queen in the mind of the king. That evening the young priest was requested by his sovereign to preach the Advent ser-

mons at the court. It had been well for Wenceslaus had be laid up in his heart the lessons taught him by the virtues of his noble spouse. It would have shielded her from the poisonous breath of his dark , it would have kept him from

CHAPTER V.

THE PRIEST AND THE QUEEN. Nepomucene, was born in a little town of Bohemia. In 1330, John, commonly called John

His mother had long besought heave to bless her marriage with a child Heaven heard her prayer, but it was in a manner that forboded deep affliction. The child was weak and sickly. Many times his parents had given up every hope of his life, and often did they be-seech God to prolong the being He had given. Unwearied were their prayers and their care. By turns they watched by the cradle of the child, by turns hey prayed before the altar in the church. At length, through the pray ers of the Blessed Virgin, God renewed the strength of their child, and bade them hope that his life should be long

their chi'd to the service of God. gave promise that he would one day be great man, and better still, a good man. He surpassed his schoolfellows in learning, in cheerfulness, and piety. He rose early, and heard several Masse in the church of the Cistercian monas tery; the rest of the day he spent at

Charles IV. had lately founded the university of Prague. Thither John Nepomucene was sent, and he won high honors in philosophy, divinity, and canon law. The priesthood was the great aim of his life. He received the Most Holy Sacrament frequently and worthily; this he deemed the surest and most becoming preparation for the priesthood. He had the deepest awe this holy state. "Could it be other vise? What man would not tremb e at the thought of becoming one brist's representatives, of taking upon himself the obligation of offering up with unspotted ands ?

John Nepomucene was ordained The Archbishop, aware of his plendid talents, commanded him to em ploy them in preaching. The whole city flocked to hear him. There were then not fewer than forty thousand students in Prague. John was their model in eloquence, their teacher in religion. His success was like that of Demosthenes; his hearers did not admire him, they obeyed him. They hated the vices he condemned, for he ad made them love the virgues which he told them to practice. This should be the aim of the preacher, for this, and his only, is success. The inhabitants listened to John Nepomu ene, with closest attention, with deep st respect. They knew he practiced what he preached; he could say to them with St. Paul: "Be ye followers of me, as I am of Christ." Whenever men Whenever men poke of his name, they spoke also of is learning and piety. He was spoken in the cottage of the peasant, in the alace of the king. He was the model the priest, the solace of the penitent, the fearless champion of virtue; he up braided the guilty, he defended the innocent. His life made him known to

It was on the day Julie was rescued from the deadly rage of the mob that John Nepomucere first ha the honor of speaking to the Queen of Bohemia. His resence in the chamber of the dead vas providential indeed. The demon of jealousy found easy entrance into the heart of Wenceslaus. Thenceforth he would make it his home, and revel in it. Though yet unable to make out what wicked spirit urged the king to rush with a dagger in his hand into the preswith a dagger in his hand the discrete pre-ence of the dead, the queen clearly saw that the king was made the dupe of deep wickedness. He was the prey of furious jealousy. The reaction soon deep wickedness. He was the prey of furious jealousy. The reaction soon followed: all his love for the queen returned with tenfold force; again and again he declared his belief in her high spotless honor. Without telling the queen the reason of his deadly hate for Hatto, he swore he should die by the hands of the common hangman. "Spare him," said the queen, "he will amend."

will amend It you but knew, Jane, of what he

has been guilty."
"Of many things, I should think; but kings should be the representatives of God in His mercy as well as in His justice."

"He has deeply offended me."
"There is, then, all the more reason
to pardon him." He has offended me in what is dear-

est to me."
"Then," said the queen, smiling,
"it is I who forgive."
"Jane! Jane! cried the king, "you ere worthy of a better husband. "Have I ever found fault with the one heaven has given to me?"

"No, Jane, you have never found fault with me, though I have many faults which must distress you; but I will try to amend.'

"Thanks. You know I have suffered so much in my childhood, and after-wards, that I feel deeply for the suffer-

wards, that I feel deeply for the sufferings of others."
"Yes, Jane."
"Then allow me to do what good I am able, when and how I will. Do not e frightened to see me brave the pest, it will pass by me without hurting me. The duty of sovereigns is to make their people believe in Providence. We have been placed at an early age on the throne; we have, therefore, many years before us to lighten the burthens and the sorrows of our people. Your treas ures have been always placed generous ly within my reach. Promise me you will not exact a strict account from charity; alos lay up the richest treas

"Jane, no one shall thwart your holy zeal."

'And if I ask so much for those that want clothes and food. I am none the less anxious to fill the nation's treasury." "Are you going to speak on affairs of state? Perhaps so."

"Very well; I am pleased."
"You are listening?"

"Attentively."

"And when you will have heard me—"

"I will profit by your advice."

"Wenceslaus, the richest kingdoms are those in which there are fewest poor. Bohemia is filled with rich lords and familiary hims heart. and famishing beggars. Heaven forbid that I should speak ill of the memory of Charles IV., but in his haste to make the empire flourish, and to gather to himself the partisans of Louis, he raised heavy incomes, first, to reward the services of the nobles, and afterwards those incomes were to be sold to fill the royal treasury. Is not this an abuse? Every place bought by a wealthy lord, careless of his duties, would have been conscientiously filled by a poorer but more honest man. By following your father's rule of conduct, venality and

aving none but corrupt and ambitious men around you. "It is not well governed people who coment revolution, but a people governed by persons reckless of what happens in beneath them. elf a steady eye to the welfare of the people if you would have your throne settled on a broad, firm foundation. Do not sell to the highest bidder what

imony shall go hand in hand, and you lay yourself open to the danger

Then the king and the queen reviewed the names of the great men of the court, and they resolved that some of then should be taught a severe esson, that some should places, and that those who had it in their power to make promises should that the merits of cardidates should weigh more in the balance than

"Bat," said the king, "there is one of your protégés for whom you do not ask any favor. "My brother Otfried," said the queen, smiling; "sire, he is not ambitions."

'as he never been ambitious,' Jana ?' In spite of himself, Wenceslaus felt a ouch of bitterness in asking this ques

'Never," replied the queen. "When fortune seemed favorable to him, he welcomed it; when fortune abandoned him, e knew how to be resigned. His is a noble heart, wholly devoted to your interests : you can put it to the test.' "It I should entrust him with a mis

"He will do his best in fulfilling it '

"It shall be a difficult and distant one."
"Inaction is not good for men of his age: employ Otiried as you may deem fitting.

The queen spoke these words with so much trank simplicity, that the king felt psined at having placed a snare before his young wife.
"Be it so, then; to-morrow he shall

go to France, Hatto would have entrusted with the message, but Hatto is unworthy of any favor. Wenceslaus then began to speak of John Nepomucene. The queen had meny opportunities of hearing of the told the king all she had heard of his zeal in the service of God.

and she beggeo Wenceslaus to request him to preach the Advent at the court. Then you will not have the honor of converting me."
That evening, while John Nepomu cene was praying in his cell, he re-ceived a request from the king, asking

his countrymen, his death to the world. him to come to the court to preach during the Advent. The queen chose the preacher as her confessor, and the priest lent himself to the guiding her, not only in the way of virtue, but to highest Christian perection.

Hatto discreetly hid himself. With-

ont being disheartened, he was screly vexed. Great disgrace threatened him; he was too cunning not to endeavor to escape it. He accordingly shunned the court till the anger of the wickedness and his tact whispered for him that he would yet succeed in the evil work he had undertaken. Ottried, who had gratefully accepted the mission entrusted to him by the king, had not yet returned from France. Lohn not yet returned from France. John Nepomucene had won a wholesome infuence over the king. Everything had promised a happy future to the kingdom and to the royal bousehold, when Mauper, Hatto's evil genius, pushed the latter to a description. the latter to a desperate resolve, which would cost him his liberty and his life, or ruin the queen forever

CHAPTER VI.

THE POISONED CUP.

The feast of the Three Kings was celebrated with great pomp and re-joicing. Wenceslaus invited to his joicing. Wenceslaus invited to his table all the great men of the kingdom. The ministers of the king, the ambassa-dors, Hatto, whose pardon had been obtained by the queen, and all who high places in the court, sat round the

table of the king.
Otfried, who was come from France, after a year's absence, had this eve ing the honor of waiting on the queen. He had fulfilled his mission: the king was theroughly pleased with him. The king would have given him a very honorable post, but for some time past the orable post, but for some time past the young man's thoughts had been turning to the cloister, and the more he advanced in life, the stronger became his yearning to break the ties that bound him to the world. His modesty and unselfishness won the admiration of Wenceslaus. He consulted him on many important questions. As tonished at his prudence and wisdom, he began to cherish a high esteem for the son of

Notherg.

The wine cups were pledged and the invent guests. were honored by the joyous guests. The empty wine cups were refilled. Offried had just taken one from a sideboard, when a valet roughly took it from his hands, and gave him one filled with Tokay in its stead. A group of valets, in passing near him, jostled against him. In the confusion of the moment, a cunning hand dropped a small packet into his pocket. The king was in the act of raising to his lips the cup presented to him by Otfried, when his arm was suddenly and roughly grasped. Wenceslaus hercely turned round to see who could have been guilty of such daring insolence. Hatto was behind him, and Hatto's piercing eyes stared into his.

"Wretch!" cried Wenceslaus.
"The king shall not drink," said

You shall be chastised this instant," answered the monarch.

'Your Majesty will cause a criminal condemned to death to drink this

To drink this wine !" "I swear the cup is poisoned."
The countenance of Wenceslaus fell.

"Poisoned! by whom?"
I only wish to state the fact." "I only wish to state the fact."
"Bring hither a physician, thequeen's almoner, and one of the prisoners condemned to death," exclaimed the king. "Here we have a feast, joyously begun, about to end in a tragedy. I cannot believe that a

treason so dastardiy could be at-tempted; and yet our mind must be set at rest." A cry of indignation, followed by dismal silence burst from the guests. The queen, whose first impulse was to rise and hasten towards the king, suddealy fell back into her seat as she encountered Hatto's hateful gaze. defiance, and is was only when Father John Nepomucene entered the banquet

The priest, calm, grave and pale, advanced to where the king was seated. "What do you require of me, sire ?" " This man, " said the king, as he pointed to flatte, "maintains this cup is poisoned. The jailer is about to bring hither a prisoner condemned to die for murder; instead of giving him up to the hands of the hangman, we will order hin to drink this wine; if he dies not, he shall be free, he dies, our justice shall without rest, and swite without

pity the person who poured the poison

nto this cup."

In a few moments the unhappy wretch on whom the experiment was to be made was dragged from his cell into the presence of the king. The priest had been preparing him during the eight days which had passed for the death to which he had been doomed. The priest, however, advised the king to try some other means of proving the crime of which Hatto had warned him, but Wenceslaus angrily replied that the man whose execution vas to take place on the morrow could n no way complain, since he was offered a chance of life, and that his own peace of mind and the punishment of the guilty could not brook delay.

The poor wretch who had been con-demned to die hoped for life and pardon. Having received the priest's last blessing, he took the cup into his hand, and swallowed its contents. effect was immediate; hardly had the last drop moistened his lips, when he was a corpse. All the guests rose at once to their feet. The king, trembling violently, supported himself on the arm of the priest. The queen knelt on the floor in speechless terror. The king, recovering himself, said in a loud voice: "Half of Bohemia to him who points out the prisoner!"
The guests looked at one another in blank astonishment. Hatto moved forward. "I know

ha. him," sa. "You!"

" I saw him pour in the poison." " You have seen-

" Furthermore, I say the guilty per-

son has not poured all the paison into "I have said," rejoined the king "the half of Bohemia. Arrest him Hatto, arrest him-"

And if he has accomplices ?" The king trembled again; he felt himself surrounded by a legion of men

thirsting for his blood. "Sire," said Father John Nepomu cene, "in the name of heaven do not obey the blind impulse of anger. I cene. know not what man may be dragged before you as the guilty one; but I tremble at the thought of your commiting a new act of violence."

"He who speaks of mercy or delay is

a traitor." Then turning to Hatto, Wenceslaus flercely called: "Show me the wretch who has had the bold-

ness to attempt the life of the king!"

Hatto, raising his arm, placed his hand on the shoulder of Offied. A cry of horror rang through the ban quet ball. Otfried, who hardly under stood the terrible meaning of Hatto's gesture, drew back from the touch of his hand as if he had felt a loatnsome reptile crawling upon him.
"There is the poisoner," said Hatto

again pointing to Offried.
"It is not, it cannot be he," cried

the queen. "The accomplices," demanded the king.

tempted the crime; it is enough."
While Hatto was yet speaking, the pockets of Otfried were searched, and an attendant drew forth from them a carefully sealed packet, which he placed on the table. The physician, placed on the table. The physician, obeying the order of the king, took it up and examined it. "This," said he, is a quick and deadly poison, the same as that which was drunk by the whose corpse was lying before your Majesty.

Justice shall be done," exclaimed the king: "justice swift and full."
Otfried was already bound by variets only too ready to show their zoal in the presence of the king. "Jaller," said Wenceslaus, "this man is yours till the hangman claims him."

Otfried was now awakened to a

sense of his situation, and with a proud and fearless bearing he asserted innocence. "I swear," said he, innocence. am innocent. This wicked deed shall recoil on those that have done At."
"Courage," said the priest; "God

will not suffer you to die the victim of a calumny so wicked."

a calumny so wicked."

Wenceslaus kept his eyes steadily, soarchingly fixed on the queen. Her countence spoke of deep sorrow, but no remorse. Otfried was dragged away by a compaty of solifiers. The corpse of the criminal who had drunk the poison was removed. Wenceslaus gradually became more composed. According as the expression of fear and suspense began to depart from his face, that of ferocity began to settle upon it. The poison had been drunk by another, the poisoner was bound and in prison. He felt the need of banishing of banishing the remembrance of his terror, or rather of becoming so drunk as to forget that he had been so near his death a few memoria his death a few moments before. Raising a large silver goblet to his lips, he said to his guests: "Zounds, my lords, you no longer cry. 'The king drinks,' and yet it is the very moment to add, 'Vive le roi.'" In an instant all the cups were re-filled, and the cry, " Vive le roi," rang through the restive room. The queen was the only one that did not drink the pledge. The king notteed this, and his brow grew darker. "Drink, i madam," he said to her, while filling her cup, he

handed it to her himself.

Jane took the cup with a trembling hand, but before she could raise it to her lips, she fell senseless from her seat. Wenceslaus rose to her assist ance, but Hatto, placing himself before him, said: "Your majesty will allow

her maids to attend the queen."

Jane was carried to her apartment. When she recovered a little, she pressed her hands against her forehead, to re she had witnessed Wenceslaus stood near, watching and waiting for her first moment of con-sciousness. The first word she spoke · Offried.

"Offried! is it of him you are think ing ?

"Sire," replied the queen, "you are saved, but he, he is lost!" Dare you distress yourself about him before

e me ?"
should I hide my anxiety for him?

him? His father saved the life of the Count of Hainault. Offried is my adopted brother. Offried was blessed by my dying mother-" Otfried was your betrothed, Jane." Heaven bears me witness that I be came your wife without yearning or regret for the past. If you ask your

own heart and your own conscience you also will bear witness to my sincerity and to my devotion to you."
"I am jealous," said Wence laus.
"But have your right to be so?"

One has always a right to suffering."
"Such suffering does me deep

Swear !" said the king. "Swear by your eternity, swear!"
'I will not swear," replied the queen. 'You accepted my promise at the foot of the altar; it is enough. If your suspicions fall on her who has been given to you as your spouse, and to be the honor of your house, my oaths cannot satisfy you. Ah, Wenceslaus, have I not a right to expect better

treatment?"
The king was moved. His mind was tortured, nevertheless, by the dark suspicion breathed by Hatto. Many circumstances seemed to justify the calumny; besides, "trifles light as air are, to the jealous, confirmation attended jealous, confirmation strong as

proofs of Holy Writ." Could the queen ever banish from her mind the thought of her childhood's companion, the friend of her girlhood, the betrothed, the accepted lover from whom she had been torn to become the wife of Wenceslans? The king had no doubt about the guilt of Offried; and the more he thought of his guilt the more inclined he became to believe the queen guilty. It would have been so easy for her, if Wenceslaus were dead, to make a powerful party for herself. She was loved in Bohemia, Her virtues

made her popular; her youth, her beauty, and other qualities, which won her a crowd of enthusiastic followers, would enable her to make her frierds and followers of Otfried. At a time when elections quickly followed one another with a strange facility, it might happen that Offried, the son of Not berg, once a page, now little more than an adventurer, might aspire even to a diadem. In times past soldiers sudden ly and successfully made themselves kings; why not again?

Quickly as a vision, scenes, troub lous and changing, passed through the mind of the king. It entered into his mind, in a vague waythat the queen might have had some share in the attempted crime. It was this suspicion which had caused him to rush into the queen's chamber, that he might catch the first words that fell from her lips when she recovered from her swoon. But as he gazed on her fair open countenance, her eyes beaming with unsullied can dor, he felt speak within him again the voice which so often spoke to him with a heavenly eloquence, of virtue, of char ity, and of everything great and noble and his troubled soul grew calmer. His doubts were lifted from his mind, as dark loathsome vapors are borne away by the rising wind. He asked himself how was it possible he could have suspected that one so good, so gentle as the queen could have any part in the attempt made upon his life.

These thoughts were followed by arker ones. The hissing voice of Hitto again grated on the ear of the king. "Whom could Officed's crime serve? The queen! She might be come a widow in order to give her hand to the companion of her youth, and her accepted lover before she became

Thus fear, trust, and rage by turns held sway in the heart of Wence laus. He was a changed man. The fruit of Jane's prayers, care, and ceaseless efforts to improve him, was lost. The sweetness of the flueen had for a while tamed him, and made him human - like. The King of Bohemia redeemed the excesses of Wenceslaus. The charm was at last broken. The queen had been suspected. She had lost her power with the king. Hatto was reinstated in his former place in the king's favor. Her danger, her anxiety, and suffering, cast the queen into high fever. The king's tenderness for her was rekindled. He sent for a physician; he besought him to save her. He sent a page to tell Father John Nepomucene to watch and pray all night for her recovery, before the tabernacle in the church. The illthe tabernacle in the church ness of the queen wrung his heart with grief.

The danger of her death lasted eight days. More than once Hatto strove to speak to the king without success. Wencesiaus was so taken up with the danger in which the queen lay, that even Otfried was forgotten. But when the danger had passed, and the queen's life was spared, all his rage against the accused Otfried returned. Hatto no longer found it hard to obtain speech with the king. He was sent for to arrange what kind of punishment Offried should undergo, and to fix the day of his death.

"The punishment," said Hatto, "should be proportioned to the fault. Offried should be dragged to pieces by wild horses. He should die before the eyes of the whole court. On the spot where the execution takes place let there be a platform raised for the king, the queen, and the great men of the singdom The crime was public, so should be its atonement : and if any unknown accomplice hides in the crow he will learn that nothing can escape the vengeance of heaven, and the devo-tion which watches round the person of the king.

"You are right, Hatto; yes, you are right," cried Wenceslaus.

"Besides," continued the guilty adviser, "who knows but Ottried, seeing himself about to undergo terrible pun ishment, may confess everything in order to obtain an easier death ?

"Let everything be got ready," cried the king, in a deep voice. Will the queen be a e to bear a sight in her present weakness?'

asked the heartless villain "She shall bear it, replied Wences laus. The king and the favorite then separated; the king to seek the queen the favorite to give orders for the man ner and the hour of Otfried's death Wenceslaus found the queen in the ora tory. She had hung therein the tusk of the wild boar as a boly reminder of the gratitude she owed to the son of Notberg. While she remained on her knees, beseeching God to make known the inuocence of the young man, whose cause she could not plead, and whose pardon she could not ask, for she feared that to ask mercy or grace for him would only hasten his death, the simple gift of the adopted child of Isabella caught her eye. Again in her inmost heart rang the words, "A life for a life!' At this moment she felt crushed by the remembrance of the obligations which the tusk recalled, and by her powerlessness to fulfil them. But soon the strength of her soul lifted her above this passing weakness. She vowed she would save the child of Notberg, and when Wenceslaus came in, her soul was grapt in the noble resolution she had formed. Thenceforth she could hear, she could bear everything. Unmoved she heard the execution of Offied was to take place on the morrow, and that she herself was to witness the death of him she had vowed to defend and to save He face was calm as the face of a slum bering child. She told Wenceslans she would obey his commands. Surprised at her calmness, Wenceslaus fell back into a state of uncertain y, and as he withdraw he asked himse!f whether the queen was one of the holiest or worst women that ever lived.

TO BE CONTINUED.

God does not require that our work shall succeed, or even that we shall complete it. He only asks us to labor One who dies leaving his task unfin ished is as far advanced in the eyes of leisure to complete his work entirely. - Golden Sands.

### SWEET "SAINT" VALERIE

A NEW YEAR'S STORY.

She was walking on the levee rapt expression on her face. There was a small based on her arm, which would have shown the initiated that she was returning from an errand

mercy.
She was quite unconscious of the admiring glances that followed her, for her thoughts were occupied with things far away from that autumn after aoon. There was a spiritual beauty her deep eyes, which was suggestive some cloistered nu praying in a dim old chapel beyond the sea. Her black dress and the black veil she wore gave

still greater force to the idea.

They called her "Sweet Saint Valerie" for miles around the plantation. To minister to others in sickness or i orrow was her natural vocation.

Now she held the threads of many

lives in her hand, and she was trying to understand what to do with them.

To maidens who can regard love as pretty plain sailing Valerie's question never comes. They can say on the leaves of an imaginary dalay, "I love him, or I love him not," and decide the matter on the evidence of their own hearts. To her the question marriage at present meant the welfar of all of her immediate family, an financial complications without number. On the reverse side of the situa tion was her own self sacrifice. Oh, she could only pray them all into con fort and peace of mind-if long fas and weary vigils would preserve the old plantation! If sackeloth and scourgings would but pay off mortgage

and oil commercial wheels!

Orange flowers and bridal veil seem ed to be a more reliable medium, while Northern capital was ready to flow in healing streams at the sound of the wedding march.

There is generally a practical strain in very good women. St. Toress, fairest and most spiritual of Catholic mystics, had a strong talent for or ganization, and Valerie possessed a clear comprehension of all the worldly details. details about her. Was it sin to we a man s'e did not love for the benefit of those she did? Her handsome un practical old father, with the traditions of a different civilization about him, rose in her mind. She saw him sitting in the stately library he be called upon to leave — her brothers compelled to give up their education and seek uncongenial, ill-paid work — her sister no longer the little lady of the manor, but a household drudge

She set her sweet lips at the bare suggestion. For herself she might face an unknown future rather than loveless marriage-but for them !

The lamps were lighted before she reached home, and she stole around to the side to see if her father was in the library. She saw him sitting by the table—his gray beard buried in his hands. The sight struck her with a sharp pang. It was in her power to raise that head, to bring back gladness to the gentle face.
"Oh, dear God!" she murmured, "if

this be sin, forgive me?'

The New Year's ball in New Orleans at Mme. de Hamers' was especially

brilliant that year.
Several people remarked that there was a weary look on Valerie's levely face, and that the lilies of the valle at her heart were visibly drooping. She had glaced towards the principal entrance several times rather nervously. One short week ago she had men-tally made her choice. To-night she was to ratify that decision, to give her delicate hand, blue-veined with the blood of old nobility, into the clasp of Mammon. She was not a woman to do anything by halves, and the qualities which had earned the title of Sweet Saint Valerie were alive and awake to

follow her into a new career. Marechal Beaumanoir, who was on her neighbors at home, approached Valerie. He was a thorough represen of what good birth and culture can do for a man. He had grasped the principles of "New Old South," and was trying to make a business su inclination. If there was a suggestion of malice in his sunny nature, it was directed toward that praiseworthy and successful class called "self made men." He had a faint idea it would be pleasant He had a faint idea it would be pleasant to make love to Valerie, but he also realized distinctly that it would be unwise. He had come down to New Orleans, whither he had gone for a visit, with the hope of monopolizing her at this New Year's ball. As he

saw her glance towards the door, he said: "By the bye, does not our friend, the New Hampshire millionaire return this evening? He spent the greater part of the day here, according to all

Valerie blushed hotly, but said pleas

"He did stay for several hours, but I believe he began to talk business with M. de Hamers and forgot the time." "Poor wretch," commented Mare "Poor wretch," commented Mare chal. "Why will men of that class attempt to go into society? They cannot lay the ghost of their trade for half

This specimen is more prean hour. of his kind, but his early association are always apparent. Can't you pic ture him doing the "chores" on th mountain farm and regaling himself the dawning with the omnipresent pie

Before he had finished speaking object of his remarks appeared. Hyms Guinn was certainly presentable, by he lacked all the graces which di-tinguished Marechal. Guinn was no very tall, but sturdily built, and I carried his weight with a certain nity. His eyes were blue gray, h hair and moustache were very forming a striking contrast to the dark nonchalant beauty of Marechal.

For a moment Valerie compared then bitterly—the man she might have chosen and the man she was to choose Then she called up a smile of welcome for the stranger, and held out her hand. Later in the evening he was saying

arnestly to Valerie: "Oh, yes, we will pay off the mort-gage on the plantation, and your father can imagine that he may pay me back

most of the time, as you know, so we will live here, and things will be comfort-able for all. But, Valerie"—his voice softened as he left the too familiar paths of business for the unfrequented highroad of courtship—"I do not want you to marry me unless you can love me a little. My people were good and honest and homely, but we are not as you are. Perhaps I love you so because you are a princess to me, a beautiful, dainty thing I can worship always, Yet I am proud, my dear, for all this, and I would not take you with an unloving heart. If you do not care for me, we should both be miserable."

Valerie hesitated, and suddenly, as Valerie nestated, and stated the the clock struck twelve, the bells rang out a wild peal. The words of "In Memoriam" finated into the girl's con-

The year is dylng in the night; Ring out wild bells, let him die.

They were chiming out her youth her hope, her maidenhood as well. They were chiming out the unstained truth by which, up to this time, she

had guided her actions.
"Can you love me, Valerie," he said; "love me well enough to marry me, and well enough to be happy?"

Ring out the old, ring in the new.

In the midst of her contending emo tions she felt g'ad that he was unwil-ling to make his marriage mere ex change and barter. It would be wel to respect him at last.

Ring out the false, ring in the true. The notes turned her. "Ring in the false, ring out the true!" they seemed

He looked at her as she sat with

her hands clasped in her lap. "But my answer, Valerie?"

If it must be done, let it be done ompletely. She would keep all the completely. She would keep all the blame and hypocrisy to herself. She would spare the weak old man, who had given her love, from the tempta tion of accepting the sale, knowing it to be such. In the darkness of the days to be she could console herself by feeling that they would both have refused to accept such a sacrifice. They must not dream it was a sacrifice. At last she raised her eyes and said

very steadily :
"I do care for you, and I feel that I

Mr. Guinn had a vigorous understanding, however, and after fitteen months of married life he had struck the plumb line into Valerie's conscious ness. He read between the lines of her graceful and patient life, and could ot but feel a business man's respect for the completeness with which she had kept her word.
"Poor girl!" he thought. "She has

taken up her notes as they became due. It would be no good to let her see that know she is paying them in counter

He felt great sympathy for her, and treated her with a chivalry which men of gentler rearing might have copied. He would not have married her had he known that she brought him no love. Had her motive been a personally mercenary one he would not have forgiven her afterward. Now he simply did what he could to make it

easier for her.

They spent most of their time in New Orlean, and Valerie's family found her married home a pleasant one. Mr. Guinn never obtruded his plebeian ways upon others. When he was sc-cially at a loss what to do, he simply

did nothing. His earliest education had been the plainest kind; literature and art were sealed books for him. He had no time in the stirring days of his earlier manhood for such things; the conditions surrounding him had not called

One evening in the second winter of their marriage he came home earlier than usual. Valerie had been revolving a project in her mind all day. She would educate him in the higher branches without his knowledge; she would so disguise the tuition part that ould have She thought to herself gratefully that men of his kind were easily satisfied and deceived. He was so content with her semblance of devotion, so good and so reasonable. She had rather feared that he was of the demonstratively affectionate kind, but she was surprised by finding that he showed his Northern temperament in a certain coldness of manner and reticence of

On the evening before alluded to she dressed herself with particular care. Her gown was tinted with ashen pink and gave a sort of floating, cloud-like effect to her figure. At 8 o'clock she roached the subject to him.

"I have just received some new books on American literature. Hymar. I ordered them for paps, you know. emember you once said you always go to sleep when you read a novel, but I thought perhaps you might lie com-fortably on the sofa and listen while I read alond."

spoke with elaborate coolness. but her object was quite apparent to the practical man beside her. "So she wants to cultivate me," he said to husself. "It is beginning to be

hard to be mated with what she calls ignorance." Aloud he said, with a ignorance." Aloud he said, with a faint scorn she did not catch, "Why, certainly, my dear child. I shall be

She read for half an hour, glancing furtively at the pretty French clock. Then she remarked with a naivette uite charming:
"Do you think you can remember

that much, Hymar? He sat up on the sofa, and for a second that keen light eyes shot out a glance that startled her.

I have to keep in my mind all the fluctuations of a complex market," he said. "I must daily remember more details than all your authors put together would write up in a year. You eed not begin by slow stages.

Affer that she read every night, but gradually it was he that directed the subjects and regulated the time. He drew out from what she knew out-side the printed page, and assimilated wonder as the swift burning of the

train she had fired berself.
In January the first break came in e even tenor of their daily existence Hymar brought home a telegram. His father was very ill in the old New Hampshire farmhouse, and might not live to see his son. "I'll start within

live to see his son. "I'll start within the hour," said Hymar.
"I will be ready," she answered.
This sorrow and sickness came like an echo from that maiden past, when people had called her "Sweet Sain

"What do you mea ?" he asked. "Surely you do not mean to go int the White Mountains in January? I-

the White Mountains in January? I—
I—do not think, for other reasons, you
would care to go."

For a moment the old life came to
him—the loving, rustic people of his
youth, his plain, unlettered home. He
thought of his father, lying perhaps at
the point of death, and his mother,
with an apron over her head, weepin
in a corner. His stalwart brothers and
sisters—he could see them too bowed sisters—he could see them, too, bowed with the dignity of a greater grief. And without, far and near, the solemn mantle of New England snow. For a moment his heart turned from

the delicate lady he had wedded, and her eyes had no appeal or him. Her soul sank suddenly. Had she failed? In the hour of his trouble an artifical ve had no power to comfort him. She said no more, but made her pre-

parations to accompany him. He made another protest, but she cried pite-

"I am your wife. I have a right to be with you and your people in trouble. I am such a good nurse. Let me do my duty, Hymar."

All through the journey, these words came back to him. Por Saint Valerie!
Yes, in mercy to her, he must let her

do her duty.

A great surprise awaited him in New
Hampshire. His wife, his dainty
Southern princess, came into his
stricken household like an angel of light. She nursed the old man, who they found hovering between life and death; she encouraged his mother, and soon the family regarded her as one themselves.

A week passed by. His father rallied; the docsor gave them hope, and the patient looked with strange under-

standing at this new daughter-in-law.
They all took her quite simply.
"Hymar done well," said his elder brother, emphatically. "She has considerable faculty and no airs. We heard a year ago that her and him put on toler ble style, and that Hymar, 'long of his wire, had given up all his nat'ral ways. 'Pears like Hymar's got on more style than what she has."

On the tenth day Hymar sat alone

in the dining-room. Valerie entered noiselessly. "Father is better," she noiselessly. "Father is bet said: "he wants to see you."

"Did you say my father was better?" he asked, with a slight accent on the possessive prononn.

"Oar father, Hymar. Surely what is yours is mine." Her face was very beautiful as she spoke, but her words sent no warmth to his heart. Neither did the subsequent words bring him joy, when through his father's period of convalescence he saw

his whole family cluster around her in a familiar love and admiration. She was doing all this, he said bitterly to himself, as a Sister of Charity might have done. Once he overheard

his father talking to his mother in the high, querulous voice of old age:

"I hav got to love that girl better'n
anybody'd suppose; but she sets more
store by Hymar'n he do by her."

Yes," said his mother: " her eves

is always a followin' of him round. He's perlite, but he don't seem in no ways lovin'. "I hev been thinking," said the old man, "that perhaps his money's gone

the wrong way with Hymar — that p'raps, now he's so high up in the world, he wishes he'd hev married different—not a pretty, hard-working girl like Val'rie, one of our sort, calling us father and mother, but a fashionable lady, with fine clothes and high and mighty airs.

Her husband thought of her as he had seen her at a ball only a month ago, resplendent in diamonds and rosecolored velvet.

He heard his mother repeat once

more, like the sad refrain of an old song:
"No, Hymar don't love her like she
loves him," and he felt more desolate than ever before in his life.

Mr. Guinn passed the spring sadly. He was prosperous in all things, and his lovely wife came back with him from New Hampshire benefitted instead of blighted by the cold. In good truth he was growing weary of the perpetual deception which surrounded him. It was dreary, he thought, to watch a beautiful and virtuous woman acting a part. He applied himself more eagerly to the evening readings, and soon showed Valerie what a heavy-weight showed Valerie what a heavy-weight masculine intellect could do in a short

time. Perhaps he had discovered a danger ous solace for the pain at his heart in the use of his mind.

It was during the spring that they went to the old plantation for a shor visit. Marechal Beaumanoir had always

taken the exchange and barter view of Valerie's marriage, and had tried in several little French ways to console her. When she returned from New Hampshire her busyant spirits had dis He had hoped that a nearer view of the family into she had married would bring the whole hideous thing home to her.
"The maternal ple must have agreed

with her," he said basely; but to do him justice, he felt ashamed of the h afterward.

"There has been high water for some time,' said the father, standing on the reranda and speaking to Hymar Guinn.
If you are determined to return to New Orleans to-night, you had better

go down by the boat."
"First," said Hymar, I must ride over to see Mr. Beaumanoir—he wants to consult me on business." Valerie watched him as he drove

away, and her father, gazing at her, said: some day. That will please him and hurt side the printed page, and assimilated nobody. I will have to be in New Ocleans it. She was filled with a kind of dim were led by your heart to understand Boston Pilot.

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from Jan. 2nd. Enter any day for long or short course. New Catalogue ready. Write for it if you have any idea of a college course. Address W. H. SHAW, Principal, Central Business College, Toronto. Sammer and the same and the sam

and love that man. I used to wonder at your devotion once, but now I see he was worthy of it from the beginning."

And Valerie said to herself that friendship and esteem were the bast currantee of happiness in married life, and that the romantic love of youth was a most undesirable dream.

"Try to keep the news of the crevasse from Miss Valerie," her father said to the servants next day, as he set out from the eastern end of the planta-tion. "I hope that Mr. Guinn has escaped it entirely by remaining at the Beaumanoir — that there is great

Two hours later she learned it. Her father had gone to see if he would hear any news of this husband whom she had told herself a thousand times she did not love. All at once, with a wild and sudden anguish she realized that life without him was a blank. At the idea that she might have seen him for the last time all her courage and self-con-

trol deserted her.

A mingling of remorse and despair A mingling of remorse and despair drove her frantic. He had been her one thought, one care for five years. He had been all her own, and she had not known that she had loved him. The frightened servants gathered around her. Her sister and younger brothers stood aghast at the sight of Valerie in extremity of woe. She had been the prop of them all—calm and gentle in emergencies, forgetting herself to aid others. Now she thought only of herself.

That he might have escaped she did not dare to hope. He was dead; such was her punishment.

She rushed out in the storm, and they ollowed her as best they could. She went in the direction of the Beaumanoir

plantation.

Her sister pleaded in vain: "You will kill yourself, Valerie, It is quite in vain; papa will bring us news." "What can you know, Marion? You have no husband. Let me be—let me be! I will find him."

Valerie's father had the satisfaction of discovering Mr. Guinn safe at Beaumanoir plantation. He explained that he feared his son-in-law might have gone on and been caught in the water

flood further down. "I let Valerie know nothing of it." said her father. "She would have been quite beside herself. She has such an

fectionate heart."
"Valerie is very self-contained," replied her husband; she is always cool. He thought bitterly that the creva-se might have done his lovely wife a good turn by sweeping him away. He could picture her in her decorous

and becoming widow's weeds.
"Yes," to said again, sighing; "I have never seen her lose her self con-The three men stepped out upon the

veranda, just as a breathless and dis-heveled woman made her way towards the house. Valerie never knew after wards what she said or what she did, except that she found herself in her husband s arms. Valerie, weeping distracted, with her hair down and her self-control torn to shreds, was a new Valerie to him. Marechal and his father took it as a matter of course. Any wife is allowed to be as hysterical as she pleases when she finds her consort saved from sudden death.

It was with blank astonishment, how ever, that Hymar beheld her first; then in her broken sentences he found the clue. Just as he knew before that she did not love him, so he knew now that she did. Only an emotion swamping all personality could have reduced her to that abject state.

So he confronted her, feeling again the lover of that distant New Year's night, taking the goods Provi-dence had brought to him without much question as yet.

As the days and weeks went by he concluded never to question. The love had come as a reward for her unflinchng solf-sacrifice. He would not trouble her by letting her guess the cruel pain which had blotted those years for him. Once she said to him, as she sat with her head on his shoulder and his arm

around her: around her:
"You seem now as I thought you would be before we married, Hymar—demonstrative and loving. You used to be so gentle, but a little cold, you

She puzzled long over the answer, and wondered if he could have guessed

the old sad truth,
"Would you have welcomed my love then as you do now? Let us thank God. Sweet Saint Valerie, let us be thankful that you have kept your white saint's soul, and yet added the warm eart to make you perfect .-

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LETTERS OF RECOMMENDATION. Apostolic Delegation Ottowa. June 18th, 1906.

Mr. Thomas Coffey:

My Dear Str.—Stance coming to Canada I have been a reader of your paper. I have noted with establishment and shifty and, above sall that it is immed with a strong Catholic spirit. It street may defends Catholic spirit. It street, and sands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines in as done a great deal of your for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic b mess. In facelore, exceeding the country for the country and the families. With my bisseting on your work, and been wileves for its continued success. Yours were fine continued success. DONATOR, Archbishop of Epheson.

Apostolic Delegate.

Mr. Thomas Coffey:

Dear Sir; For some time past I have read
your estimable paper, True Carriotae Records,
and congruintly you upon the manner within it some and a true Catholic principles the whole. Therefore, with pleasant, I can recommend it to the faithful Seeding you and wishing you success believe me to remain the control of the catholic principles.

Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larises.
Abost. Deleg.

LONDON, SATURDAY, JAN. 4, 1908.

### FATHER CHINIQUY.

The Presbyterian Record for Dec ember contains a lengthy estimate of the life and w rk of Father Chiniquy We do not see why this unfortunate man was not allowed to rest in his grave, or what credit Presbyterisnism can take to itself on his account. Length of years was given to him. priestly character : power of language were his. He abused them all with an unblushing boldness which may have caught the ear of those amongst whom he lived in the latter part of his life, but which could never repair his lost virtue or restore his broken vows. Corruptis optimi pessima, the corruption of the best is the worst. So is it Patriotic union, which should be foswith priests who fall from their high tered by every builder of our young estate, and who thereupon spend their country, finds discouragement where it time and energy in vilifying the might expect help, and division sowers upon Father Chiniquy may be sincere. peace, Although Canadians may not many points in the character of Chinistates. He tells us that during his priestly life at Kankakee Father Chiniquy "passed through a life and death struggle with the Church of Rome. Sometimes the intrepld priest w s in jail, oftentimes just on the verge of a Rev. J. G. Inkster-who in an inter ruin, and ever delended by the noble view with the Free Press says that the Abraham Lincoln." The impression eastern part of the province of Quebec which this statement conveys is alto is quite indifferent to Church union gether misleading. Any one would and that in Montreal an anti-union think that Rome for ulterior purposes spirit prevails. Now, not being able to was putting the priest in prison, and have union amongst themselves, these Abraham Lincoln was working for his mischief makers are bound to create country by thwarting Rome. The fact disunion in their neighbor's household. is that the priest and his people did Not possessing religious union, not not get on well together. Further knowing its strength and consolation, more, he was a poor financier, and they are resolved to break up national debt-for which in the ordinary course own ; all must come to that or they of events legal action was entered. The | will destroy the pillars that support Chiniquy: "Combining a rare caution with them a question of Caurch union, with a splendid fearlessness and daring but the French Canadians. "The he was one of the most formidable men problem of dealing with the French that ever opposed the Church of Rome." Through the whole of his career he viewer, " is attracting and demanding showed neither of these qualities of much more attention at the present caution or daring. When a young time." The matter with these good priest, at the only time of his life when people is that they are increasing so Father Chiniquy might claim respect, fast they require "immediate at he displayed signs of rashness in his tention on the part of the Protestant statements and his views on temperance, churches." Well, we should very After his fall, when he was going up much like to know what the Protestant and down the country making the most churches are going to do about it. blasphemous ridicule of the most sacred They will, we suppose, forbid early rites of the Catholic Church, there was marriages or teach them the race no caution, no respect for troth, no en- suicide of Ontario. When a minister lightenment for ignorance. It was a looks upon large families as a case of a hardenet conscience lashed matter of concern which should by bigoted whips. Where did the man be discouraged, he makes himself show his daring? He skulked before a scorn to family honor and a scandal educated Catholics, and sought only to pure-minded people. He should be the weak and the ignorant. We as mit disclaimed by his brethren, for he makes he was shrewd, though we insist against himself an object of suspicion and the Presbyterian Record that it came danger. Things are not going well from cunning. He chose his time, he with the so-called churches. Dischose his victims. When he exercised counted at home they seek investments his missionary zeal in Montreal he abroad. Not being able to hold their chose a severe winter and the poorest own people they go out on marauding of the people. He bribed them to give expeditions which they mis-term misup their Church and follow him. As a sions, in the effort of giving employtestimony of their retractation they ment to their preachers and to ensnare were required to insult the crucifix. what they can. Not having any faith Even here he failed. There is no cau- themselves they deliberate how they tion and less daring in such conduct. can deprive their neighbors of theirs. Father Chiniquy a formidable enemy of The province of Quebec is the special Rome! Where are the results of his field for their zeal on this continent. dreaded enmity? The man himself is Here is the old Church reigning

He was a priest. He knew in his heart Blessed Sacrament. There is some of Rome that she should fear this unto show Father Chiniquy's honesty refrom Chiniquy's "Fifty years in the Church of Rome." The story goes that Bishop Bourget of Montreal "had institution (Presbyterian College) for ne-s, earnestness are supposed to mark goard. In not doing so the institu this man - hourer of coarse stories tion was inspired by great resigns from a man with broken vows. Bishop tion and a dim hope that a good a Bishop to be guilty of anything | years away from home! Poor young scare a priest. Not to say a word of in the interview is the boastful statethe sacrament of penance, which de ment that two, no more, no less, than manded more respect, the story re two French girls disobeyed the Archcoils severely upon Chiniquy; for it is bishop of Montreal's mandate and were like the straw indicating the direction | married by Protestant ministers. It is a of the wind. To give Chiniquy credit misfortune that any should disobey such for the vote of the Province of Quebec a command. But it is discreditable to a in 1896 is going altogether beyond the minister that he should take pride in limit of logical conclusions-to take the disobedient children of any Church, that vote as a sign of rebellion from as it is folly for him to expect them to the Church is unwarranted, and to see in the political variations a change of religion is as absurd as it is childish Better would it have been to leave Father Chiniquy. His memory is replete only with rancor and hatred. He never did the Catholic Church much harm; and he did Presbyterianism no good at all.

### PROTESTANT UNION.

Union in Canada may be discussed from two sides, religious and patriotic. Both are desirable. The former is not practical, for the divisions are of too long standing and the attempts at union are too artificial to be realized. Mother that bore them. The writer in some who ought to be messengers of If so he is very simple. There are worship at the same altar, or all speak the same language, they live under quy which he has forgotten, facts the same flag, and are bound by the which he has omitted. What he omits same love of the same country. No is often more suggestive than what he man can be said to be a loyal patriot who, glancing from his own little meeting house to the great Church down the street, envies the people coming from it and despises their language because it is not English. Here is oneinvolving the mission in union. Their idea of union is their Presbyterian Record says again of the Dominion. In Quebec it is not Canadian element," says this intergone-his work has perished with him, supreme amongst a faithful, contented for it was destruction, malice, hatred. race-a people so unenlightened that Nothing can excuse the outrage they profess and practise Catholicity.

upon Catholic feeling. No man who and will not speak English-a people is not utterly deprayed wou d have so so simple that they have large families wantonly trampled upon the reverence | which threaten to outnumber others. which the very name of God demands. These fellows, however, and the Catholic Church a hard wall to beat down, of hearts his priestly power. To show and the French Canadians an obsticate his caution and daring, to parade his people to convince. However much contempt for the Church of his fathers | zeal these mountebanks may display or and his priesthood, to court the favor | whatever money they spend results reof his new masters, he blasphemed the not encouraging. Some few young men are caught and placed in the Pres thing higher and stronger in the spirit | byterian Colleges. Then because their friends show their indignation Mr. grateful son. It is the blaspheny linkster calls it persecution. The which he committed so frequently. Worst case is the mildest kindness com-The writer in the Presbyterian Record pared with the treatment deals to countless numbers, who for conscience lates the following story, the truth of sake have come over to the Catholic which we absolutely deny. It is taken Church from the sects. Here is a sample of Presbyterian fortitude "One young fellow who had been in the so low and despicable as to try to en- man! Is it a comedy? Another point give edification by making such a be ginning. The last point upon which Mr. Inkster touches is given thus: "The tendency amongst the more enlightened part of the community seems to be to fall away from their church, and they are drifting into unbelief and infidelism by the score, and the opportunities for aggressive work by the Protestant organization is untold." We have no confidence in this statement. But even if it were true Mr. Inkster makes a mistake in buasting about it or in imagining that this is a great field for Protestant workmen Against infidelism and unbelief Protest antism, so far from being a protection.

### JOHN REDMOND

is a help towards it. It reminds us o'

the story of a Protestant lady who, upon

hearing of a Frenchman giving up his

faith, said to him: "Well, Monsieur.

since you have given up going to your

own Church now, I hope you will attend

ours." "Madame," was the reply, "I

may have given up my faith, but I

of the stamp of Mr. Inkster are despic-

able. Their purposes and their methods

are unpatriotic and their statements

unreliable. As exponents of "Protest

ant organization" they exercise great

advertising powers, though the article

for which they canvas is destined not

to last. It is too full of holes.

Men

have not given up my reason."

We were pleased to read in the Tablet words of high praise from the venerable Bishop Hedley upon the leader of the Irish party. Bishop Hed ley is now the oldest of the English Bishops. A Benedictine, he has always been a great student, cultivating with advantage the brilliant talents which he possessed by nature. His Lordship is one of the profoundest theologians in England and a most polished writer and speaker. Any word, therefore, which he would say in favor of some person or cause would have the double weight of his episcopal rank and his personal character. Mr. Redmond having been engaged in a political campaign in Great Britain, visited Wales for the

same purpose. At a luncheon given to him at Cardiff, the Bishop of Newport. in proposing Mr. Redmond's health, "There was not much necessity for his saying many words. He himself, and he spoke for many others too, had ollowed the career of Mr. Redmond. or several years, with great admirati nterest, and he thought he could ay that they all -every one of thempleased, delighted, and honored fact that he was now paying a visit to South Wales — a very unusua thing for a leader of the Irish party They were honored and delighted that had come, for they looked on M: edmond as a distinguished politician he might say, statesman, an orator, a patriot, and an honest man. In the disinguished position he occupied he had ollowed many gifted and distinguished nen, and he succeeded worthily, and in way that no man need be ashamed of He was in the position of one trying to do his best to redress the evils of that ascendancy, which, in days gone by cast its evil spell upon Ireland. There was no greater gift of Providence than an able leader. They were reminded of Judas Maccabeus, of whom it was said that because he was strong and bold from his youth up, he was chosen as eader. They might apply these words to their honored and and respected guest was no Catholic, no Irishman in Cardiff who was not pleased at Mr. Redmond's visit-to meet and ee him amongst them. They would have a more noisy meeting to night, but not a more earnest or more enthusiastic which Chirique again and again made a people so ignorant that they cannot Mrs. Redmond all health, happiness, had longed for a Redeemer, for the

and the blessing of Almighty God on all Mr. Redmond's good purposes and work."

### HEATHEN EDUCATION.

Now and again the fruits of irreligi-

ous, godless education are plusked, examined and pot aside without the re flection upon their deadly nature which their gravity deserves. A case came up in a court held at Newark in which a schoolboy, thirteen years of age, did not know that there was a God, never heard of the Bible and was absolutely ignorant of the nature of an oath. He went to school, but never had heard of God, and stated positively that he did not know the meaning of the word. Ignorance of this kind is to be attri buted more to the system than to the individual or his parents. No doubt same of faith, wends its way to Bethlethe latter deserve some of the blame. sent a young penitent to confess to four years and who had not dared to The deeper guilt lies in the school, Chiniquy with the idea of ruining him, leave it in that time, was going to go from which law has excluded the very and immediately after, put Chiniquy home for Christmas this year." The name of God. According to general under the ban." Honesty, righteous institution should have sent a body. Custom that boy ought to have spent seven years at school. Even if he went only two or three years he is a more damaging comment upon American Bourget was too saintly a man, too martyr might come out of it. Four school teaching than any graduate we ever met. His masters must have all been slavishly servile in following the letter of the law by not mentioning God. They may answer that it was not their business. It was their business to teach other subjects, but no God. All this in a nation professedly Christian. It takes Protestants to sweep away religion from home, nation and heart. Divided themselves they propose to eparate from education all religion. They block out their educa tion as the bricks of a wall. They for get that man is one in such a way that a factor like religion cannot be left out except by destroying the harmony or man's knowledge and his royal destiny. Here we have a boy not able to fulfil the law : he cannot take an oath. One boast of the Public schools is that they make good citizens. They do not teach a word about God, the Bible oath, your duties as good citizens." Noble affirmation or anything of the kind, so that a boy in court presents the de graded spectacle of not being capable of a legal witness. Either the law ought to do away with the oath or affirmation, or have religion taught in the schools. They know better than hazard such an experiment. It shows how much more conservative the Americans are in their legal institutions than in their education. The Bible stays in the courts whilst it has been driven out of the schools. To be consistent they should have it in both. or out of them. No matter how we is dear in this world that they may look at godless education we see its thereby promote the eternal happi dangerous rapids in the stream ahead ness of their fellow beings, repay of us-unbelief, immorality, crassignor. them with the sneer and the behaviour ance, heathenism. Tois poor lad is not of the ingrate. alone. Many more can be found to whom God is an unknown word, the Bible a sealed book and an oath nothing. Education will tell its tale-just has there been such a bright outlook truit.

### THE EPIPHANY.

Christmas brings with it a number of feasts which, while they are a continuation of its holy time, have also a spec ial character of their own. Such is the Epiphany or Manifestation upon which is celebrated the apparition of God to His creatures. In the earliest ages of the Church it was the day upon which the Nativity of our Lord was celebrated. When in 376 the Nativity was by a de cree of the Holy See ordered to be cele brated on the 25th of December the Epiphany was still retained as the day to which tradition had assigned the baptism of our Lord. This feast is also called the King's Feast, in aliusion to the Magi, to whose visit and adoration continual reference is made in the office of the Church. A triple mant festation of the Eternal Son of God is celebration, for besides the two already mentioned is the manifestation of His divine power to His disciples at the marriage feast of Cana. The Roman Church, however, in her office and Mass, is more intent upon the adoration of the Magi. On the other hand the baptism of Christ absorbs the praise and thoughts of the Greek Church. To us Epiphany celebrates the vocation of the Gentiles; because in the Magi all nations have been represented. "The Lord our Saviour, begotten before the day-star and all ages appeared to the world on this day " is the announce ment with which the Church open the celebration of this great feast. There is so much earnest faith and love in the vocation and journey of these men who had seen the new star in the East and had patiently followed its course till it rested over the stable, what must have been their illumination when He. the light of the world, rewarded their resignation. There is so much mystery in their gifts - type of our gifts of heart and soul, and in the Babe to Whom they are given-frankincense for His divinity, myrrh for His humanity and gold for His Kingship. They had come as kings unto a king-a royal caval In conclusion, he wished Mr. and cade with generous presents. They

coming of the Son of God, for One Who would save them and their nation from sin. What beautiful figures they pre sent in the cave of Bethlehem-rich kings in the shade of ignoble poverty. Yet their own gifts were nothing to the enchanting radiance with which the Divine Infant filled their soul. Omnipotence shome out with all the more radiance when veiled by the weakness of infancy. Loving condescension seemed to them to have stooped to the very depths of humility as, taking the Babe from its Mother, they in turn caressed it, and watched its simplicity. Never was there such a manifestation. I: was wonderful in itself. It is more wonderful in the long train of worshippers whose endless procession still, under the guidbem, there to adore and worship and

offer gifts of love and prayer. MR. TARTES WILL. In his day the late Hon. Mr. Tarte occupied a large space in the political horizon of Canada. By party men his life work will be summed up from varied standpoints, but this may be said of him, that he loved his race and the faith which has in all ages brought it lustre, and he loved Canada with an intensity which made him beloved of all Canadians. He was never identified with that pigmy set who were wont to prattle about Voltaire and that heartless, soulless and hideous " free dom " which placed the " Goddess of Reason " on a pedestal, Mr. Tarte was the founder of a daily newspaper, La Patrie, which has attained a very marked degree of prominence in the Province of Quebec. In making his will be said to his sons : " You have a paper. See that it wounds no one's ter. Do not quarrel with the clergy. Remain French and Catholic and loyal to Queen and Empire. Discharge words! Of infinitely more value than goods that perish. Stored away in the memory of his fellow French Canadian Catholics of Quebec, this utterance will bear fruit which means quarrel with the clergy!" Need there certain class miserably small, but who frequently in the limelight. Perhaps the most contemptible of human beings are those who, knowing that the priesthood have sacrificed all that

### HOPE FOR IRELAND.

Not for many years, it appears to us, government for Ireland. This is owing largely to the fact that a unity of purpose has taken possession of the people and their representatives. When we say "the people," we mean almost the entire population, for it is quite evident that very many who were either strongly opposed to Home Rule, or ind fferent in the matter, have particularly in the North of Ireland. faction for the purpose of creating division among the people. The Dublin ridiculous cry that "Home Rule" meant "Rone Rale." But the schoolmaster has to a great extent been eliminated from the controversy. Up to a very recent period the Nationalist party, too, suffered somewhat from divisions in its own ranks. This has passed away, however, and now we behold what may be considered a thoroughly united Ireland. This is, indeed, good news for all who have at beart the welfare of a country which has for generations been cursed by a system of government which brought but shame to the British Empire and which would not be tolerated in any other country in the world. This despatch from Dublin, dated the 22cd of December, will be read with interest :

"The series of conferences which have been held with a view to bringing about the reconciliation of Wm O'Brien, Nationalist member of parlia ment for Cork, and the parliamentary party, of which John E. Redmond is chairman, resulted to day in an agree ment on certain propositions. In an official report of the meeting which will be given out, both Mr. Redmond and Mr. O Brien say they see no O Brien say they see no reason why the Nationalists should unite in a pledge bound party on the following principles :

"1-No man or party has authority to circumscribe the inalienable right of Ireland to the largest measure of National self-government it may be in her power to attain.

"2-Pending the attainment of an Irish Parliament and a responsible Irish ministry with full control of all purely Ir sh affairs, which is our

tion of the National demands, it is the duty of the Nationalists, while striv-ing incessantly for Home Rule, to de ote themselves earnestly to working for every measure of amelioration which it may be possible to obtain for her people from either of the English parties, and, as especially urgent mat-ters, for a university settlement acceptable to the Catholics of Ireland. the complete abolition of landlordfem and for doancial redress.

" Mr. Redwond would not agree to the immediate calling of a national convention, saying that a convention would be held after the Government bills had been introduced, probably about Ess-

WHO ARE THE CONSPIRATORS? We have every reason to think there is an organized conspiracy to vilify

the Irish people in every part of the English speaking world. The object is quite plain. The London money land. ers hold mortgages on Irish estates. They have some of the Irish land ords. in a Shylock grasp. The granting of Home Rule would, they think, have for effect the depreciation of their murtosces. These same money lenders. also control certain press agencies. Through these agencies they send proadcast the most villainous misrepresentations of the actual condition of things in Ireland. The peasants who engage in cattle driving they characterize as criminals of the deepest dye, notwithstanding the fact that we have yet to hear of a single murder baying taken place in Ireland for a lengthened period. In fact Ireland today is rated one of the most crimeless countries in the world. True, there is plenty of crime, if we call cattle ariving criminality. While this particular kind of lawlessness is looked upon in Ireland by the authorities as little short of high treason precisely the same procedure on the part of the feelings and blackens no one's character English people would be called "passive resistence." Examples in plenty we have had during the past ten years. But let us see what the London money lenders sent to this country and succeeded in having printed in Canadian papers. A despatch published on Monday states that "antagon. isms of race and creed were never so violent as now." The Irish papers much for God and country. " Do not do not give us any evidence of this condition of things. Further on, the s for reflection on these words by a correspondent says that "evidence has been accumulating which throws wish to bulk large by appearing doubt on the alleged deep-seated desire of any considerable section of the Irish people for a separate Parliament at all." When we consider that the Irish people send to Westminster ten Home Rulers to one Unionist, and that the Home Rulers are elected by overwhelming majorities, the controllers of the press agency must surely be very much mis taken in their estimate of the intelli gence of the Canadian people. As to cattle driving the writer says: " The purpose of cattle driving and boycotting is to injure the owners of grazing as an evil tree will bring forth evil for the attainment of a system of self- larms in order that they may be squeezed into giving up their holdings or that the land may be bought by the estate's commissioners and distributed among the people." While this course may be illegal we think the freedomlowing people of Canada will concede that the Irish people are not wholly irredeemable because they think they have a better right to the land than now become ardent advocates of a cattle intended for the English market. change in the method of governing the The whole tone of this press corres-Emerald Isle. Many Protestants, pondent would lead one to suppose that he is high up in the Orange or were for long deceived by the landlord fact the "specials" have a "Ballykilbeg Johnson" flavor which makes them wholly worthless as news des-Castle influence made the most of the patches. Our daily papers have a perfect right, of course, to publish matter of this kind if they so desire. This is has been abroad and religious bigotry a free country. But there is no law to compel the Irish people to become subscribers of such papers.

An editorial in Friday's Toronto Globe deals with the cattle running question in Ireland in a manner that will not bring much comfort to the landlord faction. It quotes Mr. Blackstone, the celebrated commentator on English law, as saying that the average Irish peasant cannot find a safe or satisfacury basis for the claim of ownership set up by his landlord. He thinks it is time for a new deal and as he cannot forcibly run away with the land he runs away with the landlords cattle.

### CARDINAL NEWMAN AND THE MODERNISTS.

THE GREAT CONVERTS OWN ANSWER TO INTELLECTUAL REBELS AGAINST THE DELISION OF THE POPE.

The effort of the unfortunate Father Tyrrell and a few others infected with the "modernism" condemned in the Holy Father's latest encyclical to drag into their company the name of the illustrious O rdinal Newman has arouse indignation both in England and in Rome. In order to remove even the slightest danger of misunderstand-ing as to the great Cardinal's sentiments respecting the authority of the Holy See, Mgr. John S. Vanghan, in a contribution to Rome, quotes a passage from Nawman's writings with to a case in which the reference Pope interfered. The words are free purely Ir sh affairs, which is our belief from all ambiguity and constitute the can alone be accepted in full satisfac-strongest possible rebuke to the atti-

THOUSANDS OF

WOMEN TORTURED

and Free of Pain.

Headaches simply mean poisoned

eath is certain. When there are constant headaches,

tude of those who would invoke him to

dignify their own errors.
It is the decision of the Holy See," "St. Peter has spoken; it is he wrote. "St. Peter has spond, the he who has enjoined that which seems to us so unpromising. Le has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no ner about the past, no doter upo dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He, for eighteen hundred years, has lived in the world; he has seen all fortunes, he has encountered all adversaries, he had shaped himself all adversaries, he had shaped industrial to all emergencies. If ever there was a power on earth 'who had an eye for the times,' who has confined himself to the practicable, and has been happy in his anticipations, whose words have his anticipations, whose words have been facts and whose commands probeen facts and whose commands pro-phecies, such is he in the history of ages, who sits from generation to gener-ation in the chair of the Apostles as the Vicar of Christ and the Doctor of H s Church. . . From the first he has looked through the wide world, of which he has the burden ; and 'accord ing to the need of the day, and the in-spirations of his Lord, he has set himself now to one thing, now to enother; but to all in season, and to 'nothing in

### METHODIST CLERGYMAN'S LECTURE ON ROME.

We have much pleasure in printing the following extract from a lecture delivered by Rev. G. W. Kerby, formerly of St. Catharines, recently delivered in Calgary, Alta. The report is from the Herald of that city. Having given a brilliant description of ancient Rome Mr. Kerby made the following reference to the Holy Father's reception to himself and a number of Protestant companions :

"It was three or four days after we arrived in Rome before the audience was finally arranged. For the comfort of some of my friends, I may say there was no sailing under false colors on the part of our party. It was known to His Holiness that we were nearly all Cana dian Protestants, and also that four of five of us were Protestant ministers. It was also distinctly understood that the etiquette of the Vatican was without any political or ecclesiastical significance, and was not intended or ex pected in any way to be construed into an act of worship, but merely the forma, or state methods by which visitors appear in the presence of the great tary. I say great dignitary, for no living man exercises a closer influence over a larger number

does the Pope of Rome.
"Our audience took place on Tues day morning, August 13, about 11:30. honorable messenger came from the Vatican the night before and notified us and gave us instructions as to The gentlemen were to full dress, and the ladies in black with black Spanish mantilla lace veils over their heads without hats. Our entire party presented a mournful appearance as we marched up the colade to the Vatican that me

The picturesque Swiss guards gave us admission to the Vatican, while the master of ceremonies led the way to the throne room. Waile waiting in the throne room, we had a good opportunity to take it in. The ceiling was in gold and blue, the floor was of marble, the walls were decorated with rose de barre

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or cardinal brocaded silk. "High up on the walls and in several places was the Latin mo to, 'Via Tuas Dommine'— Thy Way, O Lord.' That seemed to me a significant and striking motto in the most costly palace in the world, and in the presence of one of the greatest potentates of the earth.

It was in this room where the Pope received us. He came with his personal attendants and guards. There was a soldier in uniform, a number of noble guards in crimson brocaded silk, the seignor and master of ceremonies. The Pope was dressed in pure white from head to foot. His face seemed to me the most radiant and kindly I ever looked upon. You felt yourself drawn to him at once. Instead of sitting on for me and thee, the throne and having each person kneel at his feet as his predecessor in the papal chair had done, the Pope came to each one of us, gave us his right hand, on the third inger of which right hand, on the third finger of which was the Papal ring which we were supposed to kiss, as the form of salutation and greeting. When the greeting was over His Holiness made a short address, in which he gave his blessing. He said in conclusion, 'God's blessing rest upon each one of you and upon all your loved one far way, about whom you loved ones far away, about whom you are thinking, and may the grace of the Lord be given to each of you. Then in a brief prayer, and with two up-lifted fingers, he gave us the Apostolec benediction, and passed out of the audi-

ence chamber.
"I shall always regard this as one of the outstanding experiences of my life. The Pope is not a wily diplomat. He is one of the simplest, sincerest and kindliest of men. He came from the peasant people. He still wears the old Waterbury waton he wore when he was a parish priest. He was nine years a priest, nine years a Bishop, nine years a cardinal, and there is a feeling of superstition among some Italians that he will be just nine years a Pope. I cannot better illustrate the beautiful spirit of the present Pope than by re-lating an incident that occurred in con nection with a former audience. One nection with a former audience. One of those being received was a Protest ant. She was afraid lest it might not be right for her being a Protestant to receive the Holy Father's blessing, and he said, 'But, your Holiness, I am a Protestant,' but the Pope's reply was, 'Well, madam, an old man's blessing can't do wouth her convent.

ing can't do you any harm anyway.'
"Could anything be more beautiful and simple and touching to a number of tired, weary travellers far away from home and country and dear ones, than the interview given that morning i

"Could anyone be there as we were and not feel the thrill of that fatherly benediction, so graciously and tender ly given upon Protestant and Catholic alike."

FOR UNION WITH ROME.

TEEM FOR THE SPECIAL AND PRE EMINENT REPRESENTATIVE OF JESUS CHRIST ON EARTH.

Church Progress. Quite frequently has the Catholic press of the country reproduced in-teresting articles from the columns of The Lamp, the organ of the High Church element of the Episcopalian denomination, reflecting the eagerness of that body for reunion with the Church of Rome. These expressions have awakened a watchful interest among the members of the Mothe Church, in the hope of soon witnessing

the happy consummation of the purpose which they are promoting.

The latest, the most tender and most forceful expression of the movement is herewith reproduced from the current issue of The Lamp. Catholics everywhere must surely feel touched by the message of good will toward the Church, as well as the homage and filial reverence it breathes for the Supreme Pontiff and Vicar of Christ on

earth, Pope Pius X.

How becoming, how incumbent upon
those Catholics in loyal obedience and
close communion with Christ's divinely
established one true Church that they should, particularly at this season, pray most frequently and fervently for these Anglican brethren, that ther purpose and the desire of the Church for their union with the same may be speedily accomplished. What a great comfort it would be to the great suc tressed over the unfortunate conditions of the Church in France! What a con

of the Church in France! What a consolation in this hour of sorrow!
"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," at no time are these words brought home to Chris tian men more universally than at the holy Christmastide. Many who never think of giving alms to the poor at other seasons open their purse strings to the needy and greet the beggar on the street with a 'Merry Christmas' on the day when Christ was born.

Certain Franciscan Sisters, whom we know, have given the name of 'Brother Christophers' to the poor waifs and derelicts of humanity who are constantly knocking at their con vent doors, asking for food and rai ment and shelter for the love of God, thus reminding themselves that each is a Christ-bearer unto them, and they have a tradition that once our Lord, as a young Jew with pilgrim staff, came and asked an alms of bread and drink and departing left a miracul ous sign to attest that in ministering unto the Brother Christophers they had done it unto Him.

But if the God-man thus identifies Himself with the least of human-kind, making the social outcast an alter Christus, to be loved and honored fo His sake, what measure of love, of honor and reverential regard should we entertain for that man, who above all others, is entitled to be esteemed by us as the Vicar of Christ, the special and pre-eminent representative of Jesus Christ on earth?

THE PRINCE OF THE APOSTLES.
"'Now are we ambassadors for Christ, and we are they was speak to you in Christ's stead' was St. Paul's escription of the Apostolic College, to whom our Lord on the eve of His ascension into heaven had said: 'as the Father hath sent me even so send I you and lo, I am with you always even unto the end of the world.' And so above all other men the Bishops, who are the successors of the Apostles, are the special representatives of Jesus Christ and His vicars in administering the affairs of His kingdom; to honor and obey them is to honor and obey the King whose ambassadors they are, d spise or reject them is to despise and reject Him, but among the apostles, as all know, there was a primus, prince, one singled out by our and given the pre-eminence, to whom He said: 'Thou are Peter and upon this rock I will build My Church.

and I will give unto thee the keys of the kingdom of heaven,' and this same Peter He commanded to pay trioute as His immediate vicar, saying, 'Do this for me and thee,' and to him alone did

for me and thee, and to him alone did He say, 'Feed My sheep, feed My lambs.'
"At the Council of Ephesus, Philip, presiding as the Papal legate said, 'It is doubtful to no one, but rather known to all ages that holy and blessed Peter, Prince and Head of the Apostles . . . . to this very time and forever, lives and exercises judgment in his successors, the Popes of Rome. The Vicar of Christ then at this hour is Pope Pius X, the present occupant of St. Peter's Chair and the inheritor of his primacy.

"To lift up the beggar from the dunghill' or to wash the leper's sores, while we neglect to revere and love the Vicar of Christ is to expose our selves to the judgment our Lord meted out to the Pharisees who tithed mint and anise and cummin, but neglected the weightier matters of the law, 'these ought ye to have done and not to leave the other undone.' When we think of the Holy Father of the entire family of Christ on earth, we sh uld recall the fourth commandment with promise thy days may be long in the land which the Lord thy God giveth thee.' Who is our mother so much as the Catholic Church, who is our father so much as the Pope? They who love and honor them shall inherit as their reward ever-

lasting life.
"When it is taken into account that all the Christian world confesses that att the Christian world confesses that our Holy Father Pope Pius is a saint, it ought to prove no difficult matter to love so holy a man, and the easier to acknowledge and reverence him as the

Vicar of Christ. THE POPE'S JUBILEE.

"There is a special reason why this Christmas we should remember with loving hearts and strive to do honor to

CHRISTMAS PLEA OF ANGLICANS speakable at Rome, the anticipated fes tivity and joy has been largely turned into mourning and grave anxiety by reason of the foul indignities and insults to which the Holy Father, the Cardinals, the Bishops, the priests and even the friars and nuns have been subjected by the anti-clerical socialists who now control the municipal government. The public journals have recked with the vilest scandals, de signed to make the name of the Catho lic priesthood and the religious communities infamous, which scandals have been exposed again and again as slan been exposed again and again as sian ders having no foundation save in the depraved imaginations which have given them currency. One of the wors: features of this campaign of slan der has been the shamelessly obscene cartoons which have bemired the pages of such anti-clerical news papers as the Asino of such an utterly description of them can be given.' in act, a very plague of unbridled men-dactty and diabolism has broken out all over Italy, and only the four walls of one Vatican shield the Holy Father 140m bodily assault and the violence of these enemies of all righteousness. AN OPPORTUNITY.

"It seems to us that the present day ries, which for centuries have main tained their ascendancy in Catholic Christendom offers to the Auglican communion and the English-speaking ations the chance of a millennium to ke front rank in the forces which the Vicar of Christ is leading to oppose the swiftly uniting bands of unbelief and misbelief. We have heard so much about the dominance of the Italian in the government of the Catholic Church. But what has taken place in France is fast transpiring also in Italy. By an overwhelming m jority the French people have ratified the atheistic legis lation of their rulers, striking the name God from their coinage, removing the crucifix from their law courts and confiscating the property of the Church. The same regime of anti-elericalism is heralding the national apostasy of Italy, and when a people reject God, God re jects them, at least until they repent. It is quite within the range of future possibility that divine Providence will sease to favor the Italian people with the preponderance of control in the government of His Church should they, as a nation, become apostate from th faith, and the question is one of world wide importance, who then will merit by their devotion to the Holy See, the irst place in Catholic Christendom Will it be England, will it be America. will it be the combined English-speak ing people of the earth?

A NECESSARY REWARD.

"Whose fault is it, if the Latin races have been predominant in the papal administration for the last three hundred years and the nations of Western Europe for five hundred years prior to that? Those who remained faithful to the Vicar of Christ when the rest forsook Him, who had a better right to form the papal court and to be associated with the Sapreme Pontiff in the government of the Catholic Church than they? If the Easterns preferred the independence of Constantinople to communion with the Apostolic See, the Western Church could not be justly faulted by them with narrowing the bounds of the Cath olic Church to the limits of the Roman patriarchate; and when the Teutons, the Anglo-Saxons and the Norsemen allowed themselves to be cajoled into a repudiation of the Papacy they could no longer blame the Churchmen of Southern Europe if they be came disproportionately prominent in the College of Cordinals and the various departments of ecclesiastical government which surround the Vati can. Let the peoples of Northern can. Let the peoples of Notthern Europe, the Greeks and the Slavs, together with the North Americans and the Christian portions of Asia and Africa combine in a request to the Vicar of Christ to give a reun tted Christendom a more representative form of ecclesiastical government with it possible, a closer approach to the ancient patriarchal system and the largest amount of home rule comeatible with the solidarity of the universal of Peter, who that believes in the un failing promises of Christ can doubt that the successor of St Peter would be enabled by the divine assistance to develop the government of the Church upon a scale commensurate with its vaster dimensions. The capacity of the Vicar of Christ to rule the Catholic Caurch has been proven by an experience of nearly two thousand years. Nover was the flock of the universal shepherd so large and ethnically com plex as it is at the present hour, and where and when has so diverse and

SINE QUA NON. "Anglicans need to recognize the fact, based upon Revelation and con armed by history that the corner-stone of the Catholic Church is the Papacy and that any religious body which rejects that stone, whatever greatness, material or spiritual, it may temporarily achieve, is essentially sectarian, and that this is just as true of the Anglican communion as of any other portion of a postolic Christianity apart from the Holy See. For three hundred years our builders have been toiling to erect a triumphal arch out of Anglicanism, but our attempts have produced, to say the most, very doubtful successes be-cause we lack that keystone, which the sixteenth century reformers rejected. Thanks be to God, it is beginning at last to dawn upon our inner consciousness that we never will and never can succeed without the Pope. "Cnicago Lambeth quadrilaterals,

cosmic a body been more efficiently

disestablishment in England, rejection of the Thirty-nine Articles, preambles to the constitution and 'open pulpit canons,' none of these things will make ns the great Catholic Church which we have tried so hard to be. The key-stone which our builders rejected wust loving hearts and strive to do honor to the Pope. It is the year of his jubilee as a priest of the living God. For many months the Catholic world has been looking forward to celebrating this jabilee with great pump and rejoicing, but owing to the outbreak, of satanic hatred and wickedness uncommunion may indeed be realized."

DESTROYERS OF IRISH FAITH.

THE CIVILIZATION WHICH PROSELY TIZERS REPRESENT DECLARED A FETID THING IN ENGLAND AND AMERICA BY FAMOUS JESUIT.

Last week Rev. Thomas Maher, the famous Irish Jesuit, preached a re-markable sermon for the benefit of St Brigid's Orphanage, in Dublin. Speak-ing of past and recent attempts to proselytize Irish Catholics, he sud denly launched into a startling ar-raignment of the civilization of Protestant England and America and created a sensation by declaring : Tarn away, you agents, you sup-orters of Irish proselytism; turn away

from the homes of our Catholic poor-

those homes from the shelter of whose roofs, from the shadow of whose walls, you would bribe the starving children

to pervert them to your sects; turn

away from those homes, where breathe

an innocence of life, a purity of morals. an atmosphere of religion, unparalleled it is admitted, in any quarter of the globe; turn away from that picture, and contrast with it the appalling godlessness, the shocking im-mirality, the open and undisguised animalism that prevails in those lands where that Propestantism which you represent is, at least, practically if not officially the religion of the State; and when you have made that contrast, and instituted that comparison, then come back and tell us where is the moral acvantage, where is the real spiritual gain to be hoped for by these poor children in that perversion from their faith you shamefully bribe them to Furn you to England, to Prowhich testant England, from which for over three hundred years Catholicism has been banished, and its magnificent shrines and sancturies, from Nest minister Abbey and Canterbury in the south to Lurham and York Minister in the north, all confiscated and usurped by your modern church—turn you there and ask what do the tribunals of crime, what do parliamentary and episcopal report tell us of the faith and the morality of that country? What do they tell us of its great mam moth cities, its large industrial centers. those huge agglomerations of human beings, where evil is so finely organi ze, so wealthy, so insolent; where stagnate malodorous those sinks of moral filth, those putrid moral cesspools, whose proximity is a danger as their presence is a disgrace to any Christian people in any Caristian land? Or what again ask you, still looking at Protestant England, what is the fearful testinony of the divorce courts, what the revolting revelations made there from time to time of English fam-

ly life, of its so called smart scentythat society which is as ready to pass the sponge over the glaring misdemean ors of its members as it is to connive at transgressions beyond that ludic rously elastic moral boundary that is supposed to circumscribe its lust? Or, waat again in England are the statistics of infanticide, or why is that infanti-cide so palpably on the increase? "Not a day passes" says the London Times, "but the disclosures of an inquest or a trial establishes the melancholy truth that human life is losing its value in England. We are relapsing," it says, "into a criminal and vitiated system: what we have been accustomed to read with horror—the indifference to infant life in Lacedemon, in Rome, and in other States of heathen antiquity—in China, in India, and elsewhere, and what we have set down as the worst blot in our imperfect civilization—a that is becoming to-day the characte: istic of England." Thus speaks the London Times about England — the country where that Protestantism which you soupers represent is the religion of the State, by law established; the country that is so envious to spread abroad the corruption of its own indecency, that, as I read here in the Protestant Guardian, an English judge, lately addressing a grand jury, was compelled to declare that 400,000 im-moral publications are issued from the press every week in England, and no less than three tops of a certain vile newspaper are weekly exported to the Colonies, to improve the morality, or to increase the immorality, as you may wish to regard it. of the greater Pro testant England beyond the seas. Or turn again to America, another land where Protestantism is practically,

if not officially, the religion of the State
—if indeed, outside the twelve millions
of Catholics, the largest Christian body
in the United States, America can be
said to have any religion at all—turn you to that country, and ask what do the organs of public opinion tell us as to the state of things over there. There, do they not tell us, that side by side with a material prosperity such as the world in all its history has never be fore seen there exists a decadence in it would not far outstrip, the worst morality such as might easily rival, if days of expiring Paganism. "There,' says the Cincinnati Enquirer, "there if you are to credit the data of physicians, society is but a mass of sores the poison of which is so virulent that such and such crimes (here detailing crimes which I dare not mention) are scarcely considered to be crimes at all, so common, so every-day an occurrence have they become." "There," says the New York Express, "there are three-fourths of the whole population who belong to no church, who profess

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no religion, who are in no way o cupied with the future destination of the soul, living as if it were certain that man no more than the brute, had anything to expect beyond this world of sense and time, -Catholic Sun.

THE GROWTH OF RITUALISM IN ENGLAND.

BY BLINDING HEADACHES. ULTRA · PROTESTANTS SOUND AN ALARM. Who Could Be Well, and Happy It appears from a demonstration held on November 25 last, at the Queen's Hall, London, that the Archbishops sre "with some exceptions, betraying the Protestant Church of England." headaches simply mean poisonsed blood. The human body is constantly decaying and being renewed. Dead matter La absorbed by the blood, and should be taken from the blood by the kidneys, bowels and skin and passed out of the system. If one of these organs does not act properly, the blood becomes impure—if two fail, death is certain. This indictment was based upon (1) Their persistent neglect of duty in not using the powers which they possess; (2) their constant support of law breaking clergymen; (3) their condoning illegal practices; (4) their daring attempt to restore practices cast out of the Church at the Reformation, and to When there are constant headaches, it is always found that the bowels are irregular, the kidneys weak, or the skin sluggish, pale or sallow. The tissue waste is left in the blood—carried to the brain—and irritates the nerves. To treat headaches with co-caine, morphine, phenacitine and the host of 'headache powders' is useless. They refleve for the moment, but they clog the system and do harm. They never reach the seat of the trouble, they cannot purify the blood. 'Fruit-a-tives' completely curse Headaches. They stimulate the lives and make the bowels move regularly. They regulate the kidneys. They induce healthy skin action. Thus, all the waste matter—body poisons—are taken out of the blood and there is nothing to cause headaches. 'Fruit-a-tives' are the only remedy that really curse. 'Fruit-a-tives' are the only remedy that the waste matter. deprive the laity of their appeal to Parliament: (5) their neglect of the loyal Protestant elergy; (6) their constant disregard of the complaints of the faithful laity; 7 their "conspiracy of silence" as to the blessings of the Reformation, their opposition to even ing Communion, and their attempt to stifle (Protestant) freedom of speech ; (8) their partisan action in hastening to find faults when Evangelicals are concerned, while ignoring notorious breaches of the law by Sacerdotalists The chairman was a Captain Cobham who declared that Protestants were ace to face with the culmination of a conspiracy which had brought the Church into serious danger, from re-sponsibility for which Mr. Gladstone, Lord Salisbury, and Mr Baltour could not be exonerated. The force of this declaration was, however, somewhat discounted by his closing assurance

eight such institutions, the Bishop of

London was the most mischievous of all. A resolution calling upon the

Bishops to appoint "none but loyal Protestant clergymen" to benefices

ABOUT CONVERTS.

M. A., son of the late (Protestant) Archbishop of Canterbury, and a con-

vert to the Catholic Church, delivered

a lecture recently, in Liverpool, in the course of which he said this about con

verts and conversions:

"Another thing I notice in the Church in England is the extraordinary

number of conversions which take place

recorded, both amongst rich and poor, educated and uneducated, and to me it

is most satisfactory to learn that a large

number of blackguards are coming into the Church. If it were possible to add

another mark to the Church it would

be that she really did gather under her wings the absolute blackguard. The

Church takes sinners in, and looks after them in a way in which no other organ-

ization can, and a man who has lost all hope still feels that there is something on earth in which he can seek and find

hone, and that is the Catholic Church.

In the same lecture Father Benson,

Conversions of every kind are

Rev. Father Robert Hugh Benson,

was passed.

a-lives are the really cure.

"Fruit-a-tives" are fresh fruit juices.

In which the medicinal action is greatly increased by the special way greatly increased by the combined. 50c experience. in which they are combined. 50c box; 6 for \$2.50. At all druggists sent on receipt of price. that the candle lighted three hundred years ago by the persecuting fires of Rome would never be put out — a re mark which naturally evoked some Fruit-a-tives Limited, - Ottawa, Ontispeaking of the sanctity of Rome, where Details of the indictment he lived for some time after his conversion, gave these examples: against the Bishops were then set forth in a speech by Sir George K-ke "Her sanctity is to be seen again in the way in which the people pray. I wich which, as Sir George was absent owing to the death of his brother, \*as remember once observing a country boy read by Sir R. Anderson. From this statement it appeared that the Bishops the dirtiest I have ever yet set eyes on, and who looked at if he had not had appointed to livings or dignities taken off his clothes in six weeks. I in their own gift nearly thirteen hundred Ritualists. By their numer remember he entered the great church in which I was, and walked across the ous appointments to archdeaconries splendid marble floor as if absolutely at canonries, and the offices of prebend aries and examining chaplains. they me-every Catholic is at home in his church-and placing a chair near an had taken pains to point out to the Protestant Church that the road to

altar, take out his rosary beads, closed his eyes in prayer, and for twenty minpreferment was disloyalty to the Protestant faith. They had instituted 2,629 Ritualists to benefices, and had utes remained absolutely motionless. But that is the spirit of Rome. There is holiness everywhere. I remember on icensed no lewer than 2514 curates to churches where extravagant ritual another occasion visiting a little church close to the city, where the Blessed Sacrament is always exposed. I remained there ten minutes, and during that ten minutes the sacred edifice was preached. In all 6,495 Ritualistic clergy were, with the direct sanction and approval of the Bishops, attacking visited by the Queen of Italy a great prince of Rome, thirty shopkeepers, the Church which it was their sworn duty to defend. He strongly condemn ed the action of several Bishops in and twenty beggars. All came naturally, and all as equally the children of the Divine Father." countenancing and giving their active support to institutions whose organiza-All children of the same Father, and tion, teaching, and practices were "luridly illegal." As the visitor of

therefore all at home in their Father's house — New York Freeman's Journal.



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entered in the race. There was the great wrong which must be righted. They had to see that where children

were born there was air and space for them to thrive in, and when they were

old enough they must see they were

given an education which would enable them to use their brains instead of

cramming them with tons of useless information. And further, they must work for the organization of unskilled

labor, and so endeavor to cope with that most serious problem of the un-employed. In tackling these problems

they might have to do things which the selfish would call Socialistic, as, for example, the feed-

ing of children whose parents could not afford to do so. That to a certain

degree was Socialistic, but it was not Socialism any more than medicine was

poison. It was the mitigation of an

evil, and our ultimate end and object should be to work for such a condition

wherein every honest man should be able to maintain his family in a decent dwelling and provide for his old age

out of his own earnings without the assistance of the State—in fact, a condition in which the "deserving poor"

would be a thing of the past. (Loud applause.) I think (said Mr. Mark

tion by blood; the Socialist by re-organization; the Liberals by reform

which means destruction and appar

ently building nothing; and the Tory believes in social evolution. (Ap

FIVE-MINUTE SERMON.

DUTIES OF CHILDREN TO PARENTS.

And was subject to them,

Gospel, says that all men are created

equal, and that they are endowed with

applied to children. The children. however, do; and their opinion is the one which is gaining ground. They

better; that they know as much as they do, if not in fact more; and that

if anybody is going to be subject, it ought to be their parents to them, and not they to their parents. So they

make up their minds to have their own way, and their parents generally let them have it; and the parents at last really begin to believe that the chil-dren may be right after all, and that

the Declaration of Independence covers

The idea of subjection, of any one

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evening's entertainment at the theatre.

### AN ENGLISH CATHOLIC LAYMAN.

Captain Mark Sykes, who is to be the Conservative candidate for the Parlia Conservative candidate for the Farms mentary Division at the next election, delivered a striking speech at Norton. Yorkshire, on Taursday night. He was supported on the platform by Sir John Gorst and several preminent politicians of the same color. His mother, Lady States and his wife, wife, wife, wife the same color. His mother, Lady say with justice that although that Empires with the same color and his wife. of the same color. His mother, Lasy Tanton Sykes, and his wife, were amongst the ladies present. In intro-ducing Captain Sykes, the Chairman (Mr. Matthew Ward) said that they had secured one of the best candidates that had ever been before them for the Buckrose Division. (Applause). Cap tain Mark Sykes was a gentleman who had been brought up amongst them, and his family were known to every household. They could not do better,

household. They could not do better, when the time came, than vote for him. Captain Sykes was received with enthusiastic applause on rising to speak. He devoted his speech to a consideration of the outlook as regards Socialism and the working classes observing that he was taking a new line, but one which he thought they would consider justified when they had heard him. Since the Liberal Government came into office ded when they had heard him. Since the Liberal Government came into office he said, Socialism has been increasing by leaps and bounds, and wherever there had been a clear issue both Liber als and Conservatives had steadily lost ground, and instead of the struggle being as everybody had expected between Protection and Free Trade, Tariff Reform, fiscal policies, or whatever they might call it, the fight had invariably resolved itself into a battle between Labor versus the rest. Conbetween Labor versus the rest. Considering that the Eng'ish people were not fickle and vicillating, and taking into account the fact that so long as the South African war was in progress they held their ground manfully and refused to change horses in the middle of time to present, the majority of those who voted now for Labor candidates were not really out and out Socialists, and, although discounted to the methods of hot political gusted at the methods of both political parties in dealing with social questions, were out and out Imperialists in the true sense of the word. In fact, the people of England, after alternately people of England, after alternately trying first one party and then the other, were endeavoring to defor them-selves what others would not de for them. If this were the case, then he was certain that unless the parties, Conservative and Liberal, mended their ways, it would not be long before we had a Socialist or Independent Labor Government, not because the English people were really Socialistic at heart, but because they felt that no other party would pay any attention to their just demands. Now you know very well (declared Mr. Sykes) that I am not a Socialist, and that I am a Tory of the bluest, and highest, and driest kind— (hear, hear); but this much I say, if I were a working man, and my house was insanitary, my wage low were a working man, and my house was insanitary, my wage low, my child sweated, my wife ailing, my employ-ment hazardous, then, no matter how much of a Conse vative I was at heart, I should under ordinary circumstances vote and labor until my condition was improved, although my political opin-ions might never change. The Labor party in the House of Commons is not my party, and I could never belong to it, because I disagree with its members on a multitude of fundamental points : but I look upon the Labor party as a very salutary "thick stick" with which the others in the direction

Social Reform. Were he asked for his political creed he would say that the ideal he would wish to work for would be the unification and strengthening of the English people, so that they might continue the great work which they had under taken in building the English Empire, because he firmly believed that the English were the only people in the world who could accomplish these great things. It was our genius and our destiny, no matter what Socialists. French philosophers, or German poli-ticians might say, to rule and to comhundred years as much as Lord Cromer did in twenty. We were not a nation of babblers but of doers. We and what a mighty work it had been!
Think of all those new nations of ours
beyond the seas, free, wealthy, and
enlightened, speaking our tongue,
bound to us by a hundred bonds of natural affection; think again of that Egypt which we found oppressed, crushed, corrupt, and impoverished, and look at it to-day, abundant, cleansed, and on the high road to progress, and which, unless sentimental busybodies interfered, it would certainly attain. (Applause,) Think of India, where, in spite of the cuattering of Radical politicians, one equal law and one even justice extended over millions of warring and discordover intions of warring and assord-ant people. Since 1857 no battle has been fought on the Indian peninsula, which antil we conquered it was the scene of mending strife, immovable injustice, and continual bloodshed. Did there exist a man of soul so dead that he could think of these stupendous achievements without a thrill of pride of race? (Applause) It was because he had not only heard of, but the flotsam and jetsam of our civiliza-tion I am filled with wonder and pity. (Hear, hear.) The wretched barefoot children of Hull, the ragged hungry throngs of Liverpool; the over crowded way out of a state of wretchedness from which nobody will help them. (Hear, which nobody will help them. (Hear, hear.)

things to be proud of, nor are they things which tend to the long life of a great Empire. If the heart of a man is affected, though he may be as strong as poverty, strife and ignorance gnawing at the very heart of an Empire, we can say with justice that although that Em-pire is at present very great, and very wonderful, presently it will grow very sick and will pine away and vanish. England ever does go to the wall it will be on account of these things, because if they continue Socialism will increase until it rules the land, and when it does I am certain that our days as a great people are numbered.

(Applause.)
It was not the actual "business policy" proposed by the Independent Labor party that he teared, but the objects of Socialism which he dreaded. At the present time Socialism was very difficult to define. To some men it meant the taking away of things from one person and giving them to some one else; to others it meant universal equality, when every man and woman should wear red whiskers—(laughter) so that the people with auburn hair should not be at a disadvantage. To others anything in the way of an Act of Parliament they disapproved of was of Parliament they disapproved of was Socialistic; to Mr. Grayson, in the exuberance of youth, it meant broken bottles and a general spree; to Mr. Shaw, in the wisdom of middle ago, it meant apparently free love and a State monopoly of playwriting vested in himself. (Applause.) But really and truly Socialism had a deep and terrible meaning all its own. It was a new idea, a new view of life, and it struck at every single thing which had brought us along the road which had brought us along the road of time to the position we were in at present. One of the principal and undamental points of the teaching of many Socialists, and one he feared that few people realised, so carefully was it disguised, was that it proposed to re-place the worship of God Almighty by the worship of man. When people had reached such a pitch that they con sidered there was nothing more worthy of worship and respect than themselves, things had got to a sad pass, because when everything that could be done had been done, it meant that a comfort-able bed and a certain breakfast tomorrow morning were the only things worth thinking about, and that we must hope to be a little better than the beasts we eat for food and a little worse than machines we make use of. (Hear, hear.) Surely a man was hardly so perfect a thing that he could afford to look no higher than himself. It was all very well to say that men were bet-ter than they were two thousand years ago, but during all that period of advancement it should be remembered that civilized man had tacitly acknowledged that the good things he had done were done by the help of God.

The second great fundamental point

which the Socialists, if they were true

to their teaching, must attack, is the institution of marriage. So long as the institution of marriage is respected, Socialism could never be really perfect, and neither could equally or complete freedom be attained. A man with a wife and family would generally have more attachment to his wife and family than to the State, or the County Council, and he would never give his full in terest to the State until his wife and family were things of the past. In fact, a solid family establishment always militated against the worship of humanity. Until the marriage bond had been weakened so that a wife did not de weakened so that a wife did not depend on her husband for support, and children on their parents, it would be impossible to realize the dream of a perfect mechanical and automatic state. Under a proper Socialistic order a man should have no more interest in his own children than it the control on that head. Nobody is a least among us; every. in those of any other person (nor, indeed, a mother after such time as body has liberty, we are all sovereigns; they have been weamed), for all chil mand. Hague Conferences, Esperan to gatherings, and International Socialist Congresses would not do in a hundred years as much as Lord Cromer did in twenty. We were not a more did in twenty. We were not a personnel of into asylums, or perhaps the last international dress would be pensioned off into asylums, or perhaps the last internal contents and the last the gard as his superfor or master. But how about children? Ah! there is a division of opinion on that point. The parents do not fully believe in the pensioned off into asylums, or perhaps the last internal contents and the last the gard as his superfor or master. But how about children? Ah! there is a division of opinion on that point. nation of babblers but of doers. We if money were short their final exit had achieved great things in the past (hear, hear)—we had greater things to method of modern science such as is do in the future, and they and their at present in use for lost and strayed think, as soon as they are old enough brothers and sons were the men who dogs at Battersea (Laughter) The to think anything, that they are just as would do them. There was Africa to third great fundamental that the good as their parents, if not a little would do them. There was Africa to civilize and Asia to reform and resuscitate. So far this work had been carried on, neither by the will of Ministers or politicians, but by the blind you unering destiny of the English, and not only destroying, and levelling, and what a mighty work it had been! Think of all those new nations of ourse beyond the seas, free, wealthy, and a great confederation of all the peoples of the world. All our magnificent traditions, all our gallant heroes, all our history must be sacrificed and for gotten, and all merged again into the name of humanity. If their hopes name of humanity. If their hopes were realized, the English flag would bring no more to an Englishman's mind than an old counterpane, the names of Cromwell or Nelson evoke no more enthusiasm than that of Muggins, "God save the King" no more meaning that "Pop goes the weasel." Everything an Englishman holds dear, everything that is worth fighting for, or dying for, or living for, everything that goes to make an Englishman, would be smothered up, choked or put away, and an ugly, tawdry, spiritless dunmy called tawdry, spiritless dummy called humanity put in its place (declared Mr. Sykes, amid applause) It was not difficult to see that by Socialism a poor man would lose as much as the richest, he would lose his hope of the had seen these things, that he gloried future, he would lose his family, he in his country. But with this sense of would lose his country; but so great pride there comes another feeling is the misery in our cities, so regardpride there comes another feeling is the ulsery in our cities, so regard-said the speaker.) When I come less were some of the wealthier sections home to England and I see the slums of the community of the wants of the of our great cities, the incoherance, the ignorance, the poverty, the wretchedness, the want, the ill-paid labor, so disjointed our scheme of education, that as time went on more the flossam and jetsam of our civiliza driven to vote for Socialists, not, per haps, indeed, they believed in them, but because they were forced by cir-cumstances to find for themselves some

n of Middlesborough -these are not | If a man would wish to fight Social-

ism he could not find his weapons in societies of property defence, for if one thing above another was likely to irritate the poorer people it would be to has established; and we make fools of ritate the poorer people it would be to has established; and we make fools of see the rich leaguing together to keep the founders of our Republic if we money in their own hands. If a imagine them to have meant by liberty money in their own hands. If a man really desired to deal the deaththe right to do what we please liberty no one can have till his blow to Socialism he must attack its blow to Socialism he must attack its roots, which could only thrive where there was injustice and want. Take away that nourishment and Socialism would wither up like dead grass in autumn. In fact, if a man were an imperialist in the true sense of the word, then his first business must be to put the working classes of England in a position to carry out their Imperin union with the will of God. If any one loves God perfectly, he can cer tainly do what he pleases; but only because what pleases him will please God also.

And it is not only that we must be subject to the authorities placed over us because that is the most convenier in a position to carry out their Imper-ial duties. The real object to achieve was to give every English boy or girl arrangement for ourselves. No. it is

was to give every English boy or girl born into England, a chance, and not only a chance, but a full opportunity of becoming a useful son or daughter of his parents. (Hear, hear.) Many now rise in the world not by aid of the State, but in spite of their sur roundings; thousands never rose from what they were, because it was impossible for them to rise. They were not handicapped, they were scratened from the day of their birth; they were never entered in the race. There was the without refusing to be subject to Him.

Now this was one of the great lessons
which God Himself came on earth to teach us. He took on Himself the form, not of a ruler, but of a servant; He became obedient, even unto death and as the Gospel of to day tells us, He remained as long as possible entire-ly subject to Mary and Joseph. Far beyond the time at which ordinary children are free from their parents, the Creator of heaven and earth kept Himself in subjection, having, as it were, no will of His own. Most of His time on earth was spent in teaching us this lesson of subjection and obedience,

must give up what we call freedom.

A way, then, with this false gospel of so called liberty! Let no Christian

Be subject to God, as He has been to man for your sake; and for His sake be subject to those whom He has placed over you; children to your parents, servants to those whom you serve; all to those authorities in Church as d state whom He has placed over you.

way to true liberty.

Sykes in conclusion) you may hit off the various political creeds in this way: The Anarchist wants revolu millionaire, who recently visited Eng land, came within our notice, says the London Tablet, and seems to be worth a record. From an inner coat pocket this gentleman brought forth some prethe man of affairs a sentence in ex planation. "You may," he said, "be surprised to find a Protestant like mybeing really subject to any one else, is one which is very repugnant to the feelings of people in this age of the world, and especially in this country. It is against all our prin-ciples. Why the Declaration of Inde-pendence, which Americans consider as at least of as much authority as the ertain inalienable rights, one of which liberty. Now, of course liberty, as we understand it, is the right of doing just what one pleases. If, then, one person is going to be subject to another, pockets than lose that now ragged momento of a simple girl's disinterested piety in my regard." what becomes of liberty?

A few years ago, it is true, the fact that a good many Americans were slaves seemed to be rather inconsistent with the Declaration of Independence.

How tenderly and gently we speak of those who are gone-those upon whose ears our kind words can never again fall — those who perhaps when living had to listen to many words from us that were anything but kind.

ber that the best guarded life is one that is guarded by trails. Behold what, generously accepted, will cause me to resemble Jesus!

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because God has given them the power and the right to command us, and we cannot refuse to be subject to them

this lesson that proud human nature is so unwilling to learn, in showing us that if we would ever really be free, we

so called liberty! Let no Christian be deluded by it, when he sees his God in the form of a servant, in subjection and perfect obedience. Think, my brethren, of these words which you have heard to-day, "He was subject to them," when tempted by the world's false promises of happiness in what it calls freedom.

By subject to God as He has been to

In subjection, not in rebellion, is the

His Treasured Picture. A little trait in the character of cious documents for reference, when, in the middle of them, was seen a little picture of the Sacred Heart. It was a NORTH AMERICAN LIFE cheap little eleograph which nestled in a bank book that could buy up an English county; and perhaps a look of sur-prise on the face of a spectator, who happened to be a Catholic, drew from self bearing about with me a Catholic emblem. It happened that, among the thousands of people in my employ, one —a young Catholic girl in a very humble position - came to me some years ble position — came to me some years ago, told me she was praying for my conversion, and asked me to carry this holy picture about me. 'My dear, until I die,' I promised her. So it has been here ever since, and I would rather lose most of the contents of my

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O'a, remember, my poor soul, remem-

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By Rev. Albert McKeon, S. T. L.

### CHATS WITH YOUNG MEN.

The Model of Your Ideal

A sacred thing, this, approaching the uncut marble of life. We cannot afford to strike any false blows which might mar the angel that sleeps in the stone; for the image we produce must represent our life work. Whether it is beautiful or hideous, divine or brutal trust stand as an expression of our must stand as an expression of our-

it must stand as an expression of our selves, as representing our ideals. It always pains me to see a young person approaching his life work with carelessness and ind fference, as though it did not make much difference to him how he did his work if he only got through with it and got his pay for it. How little the average youth realizes the sacredness, the dignity, the divin-

the sacredness, the dignity, the divinity of his calling!

The part of our life-work which gives us a living, which provides the bread and butter and clothes and houses and shelter, is merely incidental to the great disciplinary, educative phase of it—the self-unfoldment, it is a question of how large and how grand a man or woman you can bring out of your vocation, not how much money there is in it.

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there is in it. there is in it.

Your lile-work is your statue. You cannot get away from it. It is beautiful or hideous, lovely or ugly, inspiring or debasing, as you make it. It will elevate or degrade. You can no more get away from it than you can, of your own volition, rise from the earth. Every errand you do, every letter you write, every piece of merchandise

you sell, every conversation, every thought of yours—everything you do or think is a blow of the chisel which mars or beautifies the statue. The attitude of mind with which we perform our life work colors the whole career and determines the quality of

It is the lofty ideal that redeems the life from the curse of commonness, and imparts a touch of nobility to every calling. But a low, sordid aim will take the dignity out of any occupation.

When a Man Grows. Every little while I meet young men who dislike to tell what their vocation They seem ashamed of what they are doing. One young man I met some are doing. One young man I het some time ago, very reluctantly told mo that he was a bar-tender in a large saloon. I asker him how long he had been there, and he said about six years. He said he hated the business; it was degrading; but that he was making pretty good money, and just as soon as he could get enough laid up, so that he could afford it, he was going to quit and go into something else. Now, this young man had been deceiving himself for years by thinking that he was doing pretty well, and that he would soon leave the business.

There is something very demoraliz-ing to the whole nature in doing that against which the better self protests. An effort to reconcile the ideal with that which we cannot respect is fatal to all growth. This is the reason why men shrivel and shrink, instead of expand

ing, when they are out of place. A m-n does not grow when a large part of him is entering its protest against his work. A volunteer makes a better soldier than a drafted man.

Senator Allison's Long Loan. Whether Ohio be the " Mother of Presidents," or not-that State can boast of something equally un'que—a citizen who believe in returning borrowed books. And thereby hangs a

Senator Allison was busy in the private room of the Senate Appropriations Committee when it was announced that gentleman was in the outer room.

who desired to see him.

The Senator appeared at once, to meet the outstretched hand of an entire stranger, a good looking young man from Ohio, the Senator's native

State.

"What can I do for you?" said the Senator perfunctorily, but with the usual kindly manner that makes a man think he has not intruded so very

much after all.
"I have merely called to pay my respects, as I am making my first visit to Washington," the young man replied, then added, "and to return some of your property," taking from his pocket at the same time, a very aucient and well thumbed but nicely preserved volume, and handing it to Mr. Allison II was a conv of the rooms of Polyant It was a copy of the poems of Robert Burns, which the Senator could not nume, which the Senator could not remember to have possessed. But, nevertheless, on a fly leaf, written in a buylsh hand which betrayed some of the characteristics of his present chir-ography, was that most potent auto-

W. B. Allison." "I do not remember this copy of Burns. But this is my name," assented

the Senator. the Senator.

"When you and my grandfather were boys together, you loaned this book to him," explained the visit or, and then added, with a twinkle in his eye: "I thought it was time that even a book that had been so kindly loaned, should be returned."—O.S. M, in Success.

New Year's Resolution.

1. Do good to every one without

Never speak ill of any one. 3. Think well before you decide any question of moment.
4. Become deaf and mute as soon as you feel anger rising within your-self.

5. Never refuse to render a service 5. Never refuse to render a service whenever you are able to do so.
6. Help those in need.
7. Never hesitate to confess your listakes.
8. Be patient with every one.
9. Never encourage arguments or discussions.

10. Never give credit to the tales of those who are in the habit of criticising.—Western Catholic Review.

We all know that Christ's life on earth was a life of suffering. We know he was the Man of Sorrows. We know that all who in any way wish to be like Christ must take up His Cross and follow Him. Yet we are rebellious when suffering comes to us.

### OUR BOYS AND GIRLS.

The late Bishop of Ratisbon, had for his coat of-arms, two fieldfares, with the motto, "Are not two sparrows sold for a farthing?" This strange motto had often excited attention, and many of his friends wished to know its of his friends wished to know its origin, as it was said that the good Bishop had chosen it for himself, and that it bore reference to some event in his early life. To an intimate friend the Eishop told the following story:

"Fifty or sixty years azo, a little boy lived in a little village on the banks of the Danube. His parents were very poor, and almost as soon as the boy could walk he was sent into

the boy could walk he was sent into the woods to pick up sticks of wood for fuel. When he grew older, hi-father taught him to pick berries and

Day by day the poor boy went to his task, and on the road he passed by the open windows of a village school where he saw the school-master teach ing a number of boys about the same

age as himself.
One day, when he was walking sadiy along, he saw two of the boys belonging to the school, trying to set a bird trap, and he asked one of them what it was for? The boys told him that the schoolmaster was very fond of field-fares, and that they were setting the trap to catch some. This delighted the poor boy, for he recollected that he had often seen a great number of these birds in the woods, where they came to eat the berries, and he had no doubt

but he could catch some. The next day the little boy borrowed an old basket of his mother, and when he went to the woods he succeeded, to his great delight, in catching two fieldfares. He put them into the cov-

ered basket, and took them to the school-master's house.

"A present, my good boy," cried the school master; "you do not look as if you could afford to make a present. Tell me your price and I will pay you, and also thank you."

"I would rather give them to you, sir, if you please," said the boy. The school-master looked at the boy as he stood before him, with bare head and feet, and ragged clothes. "You as he stood before him, with bare head and feet, and ragged clothes. "You are a very singular boy," said he, "but if you will not take the money, you must tell me what I can do for you, as I cannot accept your present without doing something for it in return. Is there anything I can do for you?"

"Oh, yes!" said the boy, trembling with delight; "you can do something for me.'
"What can I do?"

"What can I do?"
"Teach me how to read," cried the boy, falling on his knees, "oh, dear, kind sir, teach me how to read!"
The school-master agreed to this. The boy came to him at all his leisure hours, and learned so rapidly that the school-master mentioned him to a rich pobleman who lived in the paiched. nobleman who lived in the neighbor hood. This gentleman, who was as noble in mind as in birth, kindly be friended the poor boy, and sent him to school. The boy profited by his opportunities, and when he became a Bishop ne adopted two fieldfares as his coat-of

arms. "What do you mean?" cried the Bishop's frien i.

"I mean," replied the Bishop with a smile, "that the poor boy was myself."

—W. M. F., in Our Young People.

Helping Others "I'll help you! I'd just like to!"

"You must let em be! I don't want any of your help!" The lad stood with half a dozen of the potatoes in his hand. They had rolled from the old lady's basket when the handle broke and they all went scatter-ing about the walk. For a moment Ned waited there with his hands full of

the potatoes, saying nothing.
"I've hid boys offer to help me be "I've had boys offer to help me before now, and when I got 'em all back
in the basket, there wasn't half as
many as I had to begin with. I can
pick 'em up myself!"

Ned reached out his hands.
"Let me put these in, anyway. It is
too bad the handle broke! We can
take it up and carry it that way."

And he held the basket up under his

And he held the basket up under his arm to show the old lady just what he

meant. "Oh, I'll get along all right. I'm used to having things fall all to pieces. Nothing new to me!"

She laughed a little no v as she kept on scrabbling the potatoes from the walk. Ned put the basket down and went on gathering up as mary of them as he could. Something had happened that did not make it necessary for him to urge the case any farther. Was it to urge the case any farther. the tone of the voice? Or was it the honest, manly look in Ned's face? Finally the potatoes were all gathered Ned took the basket up under his

arm.
"You are going this way? It's my way, too. Let me carry it as far as I

So they walked side by side, talking as they went, till the home was reached.
As Ned passed on, from the lips of the

he? He said so, and he did it. Toat's what counts!"

And it is what counts. In this world there is not so very much more need for societies and bands and associations that talk about doing wonderful things, but there is a great need of boys and girls, and perhaps just as many older giris, and pernaps just as many older people, too—who really want to help Plenty of room to help everywhere! You can hardly turn about when you are out in the world that you do not meet someone who really stands in need of a helping hand. Here they are, tug or a helping hand. Here they are, tog ging their heavy loads along or stop ping to pick up the potatoes from their broken baskets; and so few that will stop to lift at one corner of the barden or hend the back to pick up the fallen

potatoes!
It is fine to think about doing nice helpful things. So stop long enough somewhere to say, "I'd like to help you!" and put behind the words all the warm heart God has given you. It will count to-day. It will never lose its power .- True Voice.

The Road to Fortune.
"It's hard work," said the boss, "to

get anybody to do even the simplest and the poor and helpless of the flock thirgs really well, and to keep on doing them so; and ! do love to meet people who do the work they have to do, no to keep at it that way steadily.

It is a positive delight to me to find a boy that makes a good job of sweeping out the store, who is not satisfied with giving it a lick and a promise— sweeping out the thick of it from the middle of the floor-but who digs into the corners and sweeps clean along the

edges and makes a good, thorough, workmanlike job of it a I through. Now, that sort of job of sweeping is a positive help to the business; it makes the store attractive. It actually gets into the atmosphere of the place and helps to draw people who would as surely be repelled; it not driven away, by a store stackly kept. And now sup this boy keeps right on so, unflin chingly; suppose he shows that he's really got the stuff in him; why, he gets the first chance there is for a step up, for the demand for men who can do things is greater than the supply, and then if he will only keep on doing things the way he began, he's got his

future in his own hands.
"What is true of the boy sweeping the store is equally true of every other boy, in whatever work he may be doing, absolutely; for the whole secret of success lies in doing whatever your hands find to do well and faithfully.

"This is an old, old, oft-told story if

know, but there's a fresh crop of boys coming into the field daily, to whom, ever, it must be new; and if but one of each day's crop would take the old story to heart, the world in general would be better off and the boy him-self would profit by it greatly."

### A TOUCHIRG STORY.

HOW ARCHBISHOP BLENK WELCOMED EXILED BENEDICTINE NUNS TO HIS

The burning of St. Joseph's Mon astery and College, near Covington. Louisiana, on November 30, was a sad blow to the Benedictine Order in that State. The total loss on the buildings is estimated at \$75,000, while the vest ments, valuable library of fiteen thousand volumes, furniture, etc., will foot up about \$25,000 more. In the library were rare vellum volumes and o'd manuscripts that can never be replaced.

and many volumes that cannot be pro-cured on this side of the Atlantic. Brother Joseph A. Buch, who perished in the flames, was assistant librarian of the college and professor of French, Italian and mathematics. He was a native of Alsace Lorraine, and was forty years of age. He had been a school Brother in France for about twenty years and about three years ago came to St. Joseph's Monas tery and began his studies for the priesthood. His death is a great loss to the order.

To none did the fire mean greater disaster than to the band of exiled Benedictine Sisters from France, who had found through the nobility and charity of the Right Rev. Abbo: Paul a home and work on the college grounds. These good and noble women ten in number, landed in America friendless and penniless. Abbot Paul offered them a building on the college offered them a building on the college grounds, explaining that their special work would be the management of the household and culinary department of the college, the proper care of the student's clothes etc.

"It is well known, however," says the Morning Star, of New Orleans, that no religious community can locate

that no religious community can locate permanently in any diocese without the consent and approval of the Bishop. At this time the successor to the lamented Archbishop Chapelle had not yet been appointed. In prayer and trepidation the faithful band of exiles awaited the coming of his successor, hoping that he would permit them to continue the work they had begun at the monastery, and at length accumulate enough through their personal efforts wherewith to erect a home for

themselves. "One of the first visits of Archbishop Blenk after his appointment as the ne of this great archdiocese was to St. Joseph's Monastery. In company with the abbot the Archbishop visited the temporary shelter of the nuns. In tears and sorrow they told the story of their magnificent convent in France, the magnificent convent in France, the great numbers of their community, how the ruthless hand of the French infidel Government was laid upon them, and they were sent forth homeless, penniless at d exiles. They fell on their knees and begged the Archbishop to let them stay in his diocese and rear their h me.

"The great heart of the Archbishop was tuched; the tears wellet up in his eyes as he said: 'Rise, my daughters! France may send you out, poor helpless women, without a home, without a refuge, but her in free America you

refuge, but her in free America you shall have a home. You can remain in my diocese, and I will be your father and friend. God forbid that I, to whom has been entrusted the care of souls

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stricken children. You are free to stay, and to baild up your home and your watter what it may be, thoroughly, and who have, besides, the sense and nerve to keep at it that way steadily.

Order. Here you wil' find kinder hearts than those you have left in your native France, that unhappy land that has fallen a prey to such infidels and athe-

> Their hearts were full. As the Arch bishop passed down the line giving each and all his blessing, the tears of grati-tude streamed down their faces. Sud denly one Sister, whose heart seemed to be overflowing with emotion she could not control, rose to her feet and in a magnificent voice whose notes seemed to reach heaven itself; intoned the words of that grand antiphon, firs sung by the inspired Virgin of Nazareth 'Magnificat Anima!' My soul doth magnify the Lord! In an instant the other Sisters took it up and the grand pagens rose to God in the vast solitudes of the pines, thanking Him that here at last the poor, tired, bruised here at last the poor, tired, bruised hearts of the exiles had found a home

and friend.
"But the great fire has left them "But the great fire has left them utt rly helpless, has taken from them their means of subsistence, for they must wait till the college is again erected before they can begin work there. In the meantime they want to oe self-supporting and plan the opening of an industrial school, where they will take young girls and children and train them in cooking, washing, ironing and them in cooking, washing, ironing and sewing, while giving them the benefits of a rudimentary education. At present they are lodged in an numble cabin in the woods, placed at their disposal by a bindled." by a kind lady.

### Why Not Now ?

How much a word of kindness, en-couragement, or appreciation means to others sometimes, and how little it costs us to give it! We do not need to wait for some special occasion. When calamity overtakes a friend words of sympathy and encouragement are offered sincerely enough, yet, in certain respects, as a matter of course. Such an occasion calls for expression on our part, and we naturally respond. But why wait for an occasion? Why not speak the kind word when there is no special occasion? In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others. from us, and we are silent. - New

Surprise is yours and pleasure, too, ists.'
"The nuns rose from their knees. Surprise Soap It makes child's play of washday and every day a happy day, The pure soap just loosens the

"CHAIN PRAYER" AGAIN.

leanses easily—witho injury. Remember

Surprise /

is a

pure, hard Soap

"Some forms of folly are as tenacious of life as that pestiferous microbe which succumbs only to about two hours' boil-" remarks the New Zealand Table. "That seems to be the case with the 'chain prayer' folly. Although we had not heard of it for some time, our abid-ing faith in the vitality of certain pious fatuities, eccentricities, and extravagances, prevented our imagining that it had been killed 'fatally dead' either by the authoritative condemnation of the Church or by the protests or the ridicule of people of normal mentality on whom this 'chain' superstition had be inflicted. Hence we were not surprised to find a copy of the silly circular in our mail-bag during the present week. We do not profess to minister to minds diseased. There are some kinds of devil that are cast out only by fasting and prayer. And there are some kinds of religious eccentricity that are best dealt with in a mental hospital. One of these is the rantipole habit of mind that finds expression in the 'endless

I know, indeed, that I can not do all that Jesus did; but, like Him, I can suffer all that is done to me; like Him, And there are also many little occa suffer all that is done to me; like Him, sions when the word of cheer is needed | I can be sweet and patient with persons or accidents that try me. He gives me His grace to do this.

chain prayer.



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We have just received a large consignment of Pearl Rosaries which we are offering at extremely low prices. Below will be found description and prices.

No. Le	ength	Cross	Cut or Turned		Price
600015‡	inches	Metal		25	cents
600215	"	Pearl	Cut	35	11
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626115	"	Metal	Cut	35	11
6004 15	"	Pearl	Cut	40	
6002 17	"	Metal	Cut	40	**
600515}	"	Pearl	Cut	40	44
6274 14			Turned	40	11
6263 151	"	Metal	Cut	40	11
6275 141	"	Pearl	Turned	50	**
600617	"	Pearl	Cut	50	**
6284 15}		Metal	Turned	50	.44
626518	"	Metal	Cut	50	**
6080 141	"	Pearl	Cut	50	**
628517	"	Metal.,	Turned	50	11
6091 17	"	Metal	Turned	60	- 11
6279 18	"	Pearl	Turned	60	**
6092 18			Turned		**
6082 17			Turned		11
6093 19}			Turned		
608519	"	Pearl	Turned	5	1 0
6086 19}	"	Pearl	Turped		1 00
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### THE LAW OF THE CHURCH.

At certain times when the needs of the Church seem to require it the members of the hierarchy assemble in council and formulate such regulations as are in their judgment necessary for the promotion of spiritual and material progress and the fostering of common discipline, in the territory over which discipline, in the territory over which they preside. When these decrees have received the revision and sanction of the Pope and have been duly promulgated they become the local laws of the Church. The proceedings of these councils are of course printed in Latin, and hence years all all of the period. and hence unavailable for the perusal

of the ordinary reader.

In the second volume of The Catholic Encyclopedia, now ready, the Rev.
William H. Fanning, S. J., Professor
of Church History and Canon Law at
the St. Louis University, has condensed in two comprehensive but brief articles the proceedings of the Councils of Baltimore, both Plenary and Provincial, in which he has epitomized the enactments obligatory for all the dioceses of the United States. While the ecclesiastical province of

Baltimore comprised the whole terri-tory of the American Republic, the provincial councils held in that city the country. When, however, several colleges as the colleges and the colleges are consideration of the colleges are consideration. officed for the Church government of of the issues involved. Hence the Bishops of the Seventh Provincial Council of Baltimore (1849) asked the Pope to sanction the holding of a plenary synod. This hedid, and with Archbishop Kenrick presiding as Apostolic Delegate, it opened on May 9, 1852, six Archbishops and thirty five Bishops attending. There have been two of these pienary councils since—in 1866 and in 1884. Baltimore has had ten Provincial Councils and of these the decrees of the first seven are binding all over the United States. The enact ments of the others, which were held Pope to sanction the holding of a plenary synod. This he did, and with Archments of the others, which were held after the convening of the First Plenary

Council, are local to Baltimore.

These decrees deal with current errors, the hierarchy and government of the Church, ecclesiastical property, divine worship and the promoting of its aniformity, the education of cleries and of the young, secret societies, ecclesias of the young, secret societies, ecclesias-tical sepulture, marriage regulations, church mu-ic, uniformity of discipline, the relations of the regular orders to diocesan control, and the many other interests that come up in the ordinary course of daily life. The decrees are divided under their appropriate titles and subdivided into chapters, so that the reader can see at a glance what logislation has been enacted on these

At the Ninth Provincial Council of At the Nath Provided Content of Stationre (1858) a petition was sent to the Pope, which he granted, giving to the Archbishop of Baltimore, as in cumbent of the oldest see in the United States, an honorary pre-emin ence to consist in his taking precedence of any other Archbishop in the country without regard to promotion or consecration, and in having the place of honor in all councils and conventions. This distinction is one of courtesy merely and confers no juris-diction on the prelate holding it over his associates in the hierarchy.

### IMMACULATE CONCEPTION.

FROM THE REVELATIONS OF VEN. MARY D'AGREDA.

At the instant of the creation of the soul of Mary and its infusion into her immaculate body; the Most Holy Trinity said these words, with much more affection and tenderness than It ex pressed them in the creation of man, as elated in the first chapter of Genesis: Let us make Mary to our image and likeness, render her our true Daughter and Spouse, to make her the Mother of the Son Who is consubstantial with the Father."

By the force of these divine words and the love which brought them forth from the mouth of the Almighty, the blessed soul of the in comparable Mary was created and infused into her body, and replenished in the same instant with grace and gifts which raised her above the Scraphim. Therefore there was not a moment when she was with out the light, favor and love of her Creator; not a moment when the soil and obscurities of original sin stained her. On the contrary, she was created with a justice more perfect and more eminent than that which Adam and Eve received in their creation. The use of a reason perfect and propor tioned to her spiritual gifts, was also accorded her in order that these gifts might not be useless for one sole in-stant, and that they might work effects so admirable that the Creator could take sovereign complacency in them.

In this new creation the voice of the Lord sounded more strongly than in the first when He contemplated His work and called it good. Let human feebleness approach this prodigy with devout humility, let it publish and proclaim the greatness of the Creator, and recognize the new benefit that all humanity received in its reparatriz : let the blindness of the mortals cease, vanquished by the force of divine light; because if the infinite goodness of God, until the conception of His Most Holy Mother, regarded original sin as with eyes of indignation, and re-joiced to have a just cause and good occasion to arrest its course, how can human wisdom admit that which God has had in such horror?

At the time of the infusion of the soul into the body of the august Vir-gin, the Most High willed that her mother, Saint Anne, should experience in a marvellous manner the presence of the Divinity; she was filled with the Holy Spirit, and so intimately pene-trated with such joy that she was ravished in a sublime ecstasy, whereby she was enlightened upon the most hid den mysteries, and celebrated the praises of the Lord with new songs of joy. These precious effects lasted dur-ing the rest of her life, but they were joy. These precious effects lasted during the rest of her life, but they were greater during the nine months that has greated in her womb the Treasure of heaven; because during this time these favors were rerewed and frequently reiterated, and she acquired and here open for homesteading and plenty

an especial knowledge of the Holy Scriptures and its profound mysteri s. Oh, privileged woman, may'st thou be called blessed and be praised by all nations and generations of the universe!

### NEWMAN AND THE POPE

Owing to the reverence that is felt for Cardinal Newman's name and the affectionate regard in which his char acter is held, too much care cannot be taken to remove even the slightest danger of misunderstanding as to his sentiments respecting the authority of the Holy Father, Mgr. John S. Vaughan then has done well to quote in a contri bution to Rome an appropriate passage from Newman's writings with reference to a case in which the Pope interfered.

he wrote. "St. Peter has speken: it is he who has enjoined that which seems to us so unpromising. He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered seen all fortunes, he has encountered all adversaries, he has shaped himself practicable and has been happy in his anticipations, whose words have been facts and whose commands prophecies, such is he in the history of ages who

season, and to nothing in vain."

By one imbued with such a spirit the idea of dissent from the Holy Father's teaching could not for a moment be entertained.—London Catholic Times.

The poor we have always with us. Some people are poor owing to circum sta ces that they could not control. These are the worthy poor. To help these it is more blessed to give than to

### DIOCESE OF LONDON.

A POPULAR PRIEST HONORED. A POPULAR PRIEST HONORED.

Last Friday avening a number of gentlemen from Detroit presented Rev Father Brady. P. P., Wallaceburg, with a silver loving cup. They were gentlemen who occup; some of the highest positions in the City of the Straits Judge Brooke made the presentation and referred in the most complimentary a naner the many admirable traits of the energetic parlsh priest of Wallaceburg, who is ever faithful to his duty and made many friends by his whole-hearted and kindly disposition, Father Brady replied in sentiments of graduate to his distinguished guests. The cup stands about twelve inches high and the names of the donors are engraved bhereon.

stands about twelve inches high and the names of the donors are engraved thereon.

REMEMBERED BY THE CHILDREN.

A charming entertainment took place at the Separate school on the same occasion. Father Brady's distinguished guests were fittingly received by the teachers, trustees and pupils. Perh ps the most pleasing feature of the after noon was the singing of two very pretty choruses. On this occasion the entertainment was rendered doubly interesting by the presence of His Lordship the Bishop of London. A short address was presented to him by Miss Maud K elly. His Lordship made a very happy reply. During the course of the entertainment he presented the entrance candidates with their certificates. The children also presented the pastor with a very complimentary address containing verses which betokened poetic taken to f a high order. Altogether it may be taken that Father Brady and his good people form a very happy family. May such be ever the case. Nor can it well be otherwise for Father Brady has a knack of making friends which is a most valuable possession. The CATHOLIC RECORD wishes him may lotg years of usafulness amonget his people.

REV, FATHER MCRAR'S SILVER JUBILEE

Huron Signal.

Friday the 21st, instant was the twenty-fifth anniversary of the ordination of our parish pricest. Rev. Fr. McRae, and an entertainment was given in his honor by the Separate school children, in the afternoon at the school room, and they presented him with a silver side of the school, at the same time presented him on behalf of the community of St. Joseph in charge of the school, at the same time presented him on behalf of the community of St. Joseph London, with a silver stand for olive oil and vinegar.

On Sunday last immediately after High Mass. In presence of the congregation the following address was read and presented by Judge Doyle, who was accompanied at the ranctuary railing by the subscribers to the address:

Dear Rev. Father McRae—Within the last.

On Wallaceburg. Word Market Within the last.

No. 5680 draws prize 30, a barrel of sugar donated by D. A. Gordon, M. P., Wallaceburg, won by Miss A. Martin, Etiomani, Sak.

No. 1890 draws prize 31, "You Need Me" a barrel of flour donated by The Hawken Milling Co., of Wallaceburg. Won by Miss A. a life size portrait.

No. 5680 draws prize 30, a barrel of sugar donated by D. A. Gordon, M. P., Wallaceburg, won by Miss A. Martin, Etiomani, Sak.

No. 1890 draws prize 30, a barrel of sugar donated by D. A. Gordon M. P., Wallaceburg, won by Miss A. Martin, Etiomani, Sak.

No. 1890 draws prize 30, a barrel of sugar donated by D. A. Gordon M. P. The Hawken Milling Co., of Wallaceburg, won by Miss A. a life size portrait won the sugar donated by D. A. Gordon, M. P. Wallaceburg, won by Miss A. a life size portrait won the sugar donated by D. A. Gordon, M. P. Wallaceburg, won by Miss A. a life size portrait won the sugar donated by D. A. Gordon, M. P. Wallaceburg, won by Miss A. a life size portrait won by Miss A. a life size portrait won the sugar donated by D. A. Gordon, M. P. Wallaceburg, won by Miss A. a life size portrait won the sugar donated by D. A. Gordon, M. P. Wallaceburg, won by Miss A. a life size portrait won the sugar donated by D. A. Gor Huron Signal.

Doyle, who was accompanied at the sanctuary rading by the subscribers to the address:

Dear Rev. Father McRae—Within the last few days we heard of the approach of the twenty-lift annulversary of your ordination. But brief as was the time afforded us we could not allow the ecoasion to pass without showing our appreciation of your Idelity and devotion to the sacred and important duties confided to your care.

Fraquater of a century you have been a diligent laborer in God's vineyard and though you have not been constantly with us during all of that time we are thoroughly aware of your zeal and unswerving allegisnee to the interests of religion and of your universal benevationed as a clizer.

We recall with much pleasure the fact that this parishwas the scene of your earliest labors, and it seems fitting that it should now bear testimony to the abundant fulliment of the fruitful promises of your youth.

Yours will most assuredly be the rich harvest of the faithful husbanding.

Our carnest and unlied prayer is that your unselfish and valuable life may long be spared to guide nor souls to eternal happiness by your fatherly procepts and example.

We beg you to accept the accompanying teaservice as a slight token of our esteem. On behalf of the congregation; B L Doyle, S, J. Plunkett, J. A. McIntosh, W. F. Young, J. Moser, Jos. Kild and D. P. McCarthy.

The tea service was a very handsome one of the most modern design, on the centre of the

S. J. Plunkett, J. A. Mchrosh, W. F. Young,
J. J. Moser, Jos. Kidd and D. P. McCarthy.

The tea service was a very handsome one of
the most modern design, on the centre of the
tray is the following inscription: "Presented
to Rev. Father McRue, on his silver jubilee by
his congregation Goderich, Ont,"

In his reply to the address, which was given
in his very eloquent and pathetic style. Father
McRae spoke of the affection be formed for
Goderich, when, as a curate to Rev. Father
Watters, he here began his duties as a priest,
and he assured the congregation that his affection for this parish—his first love—bad not
diminished by his long absence, and had grown
stronger since his return to our "beautiful
town." He also emphasized the great importance of harmony between paster and people; and
requested the carnest and united prayers
of the beople on his behalf.

The Rev. Father Hodgkinson parish priesof Woodsley, who was ordsined with Father
McRae, sent him also a very handsome easy
chair.

Goderich Doc. 23rd, 1907.

chair. Goderich Dec. 23rd, 1907.

Of Interest to Emigrants.

Lorraine, Alta., Dec. 15, 1907, The Carnolic Record London, Ont. The CATHOLIC RECORD LINDON, ONLY
Dear Sirs—Could we, through the medium of your valuable paper, give some information to Eastern Catholics desirous of finding new homes in Western Canada. We are anxious to build up a Catholic colony here. Already we have a congregation of about fifty. We have Mass here once a month in the stipplhouse and are contemplating building a church.

Next year we are to have railroad accommo-lation as it e Lacembe-Messe Jaw oranch of he C. P. R. is to be constructed next summer At present we are well supplied with stores and post offices and have a weekly mail. Thanking of a in advance I remain, Truly yours. J. C. Heffernan,

THE CATHOLIC BAZAAR, WAL LACEBURG, ONT.

Below is given the result of the Grand Prize
Drawing in connection with the Catholic
Bazsar, held in the Opera House, Waliaceburg, ias Saturday evening, Dec. 21st. Persons holding winning numbers will please send
their tickets to Rev. M. J. Brady, staing how
they wish their prizes forwarded, when their
wishes shall be promptly compiled with.

M. J. Brady P. P.
Wallaceburg.

Wallaceburg.

Ticket No. 78851 craws prize 1, 325 in gold, donated by Kight Rev. Bishop McEvay, London, won by Mrs. Mary Lynch, Ecomet, Mich.

Ticket No. 63927 draws prize 2, 310 in gold, donated by Rev. Father Loughran P. P. Emmet, Mich. U. S., won by Peter Martin. Dover Centre.

mot, Mob. U. S., won by Peter Martin, Dover Centre.

Ticket No. 43287, draws prize 3, 210 in gold, donated by Rev. Father Cultinane. Niles. Mich. won by G. Neszle, Kewane. 11.

Ticket No. 69791 draws prize 3, 20 in gold, donated by Rev. Father Ryan, P. P., Dexar Mitch., won by Michael Nolan, Bay City, Mich. Ticket No. 25261 draws prize 3, 5 books valued at \$10, donated by Rev. Father Frances Clement Keiley, President of the Church Extension Society. Chicago, won by Thos Culineen, of Detroit Mich. 104 Perry St.

Ticket No. 57334 draws prize 5, books valued at \$10, donated by Rev. Father Gasey, Chaplan of the First Infantry, U. S., stationed at \$10, donated by Rev. Father Gasey, Chaplan of Brockville. Oat, Box 735.

Ticket No. 91835 draws prize 7, books valued at \$10 donated by Rev. Father Morrisey P.P., Highland Patk. Chicago, won by J. J. Mc-Donald, Alexandria. Oat.

Ticket No. 4183 draws prize 8, books valued at \$10 donated by Rev. Father Stapleton. P. P., Annuacistion, Detroit, won by Kisie Cadden, of Rosebury, B. C.

Ticket No. 4183 draws prize 8, books valued at \$10 donated by Rev. Father Stapleton. P. P., Annuacistion, Detroit, won by Kisie Cadden, of Rosebury, B. C.

Ticket No. 41848, draws prize 9, \$10 09 in gold,

\$10 donated by Rev. Father Stapleton P. P., Annucisition, Detroit, won by Eisle Cadden, of Rosebury, B. C.

Ticket No. 9488 draws prize 9 \$10 09 in gold, donated by Rev Father Burk, Paims, Mich., won by Owon Mechan, Anmic Harbor, Muskoka, Oht.

Ticket No. 50706 draws prize 10, books valued at \$10 donated by Rev. Father Crowe, Holy Trinity Church, of Detroit, won by J. E. Bridgem an, of Sa Thomas Ont, Box 840.

Ticket No. 565 draws prize 11 books valued at \$10, donated by Rev. Father Aylward, London, Ont., Rector of Sc. Peter's Cathedral, won by Miss A. M. Grady of Toledo, Onio, 222 Huron St.

at 510 donated by Rev. Father Aylward. Donaton, Oct.. Rector of St. Peter's Cathedral, won by Miss A. M. Grady of Toledo, Onio. 922 Huron St.

T.cket No. 60150 draws prize 12 \$10 in gold donated by Rev. Father Corcoran, P. P., of Seaforth, won by L. H. Burnes, of Ottawa, 370 Lingar St.

No. 8661 draws prize 13 books valued at \$10 donated by Rev. Father McKeon, Irishnewn, won by Nellie Egan of Toledo, Onio, 2015 Madison street.

No. 23583 draws prize 14, books valued at \$10 donated by Rev. Father Roman, of Mitchell, won by Mr. Riches, Peterborough, Oni. 28 Park street Graws prize 15 \$10 in books, donated by Rev. Philip Gnam of Wyoming won by \*rs. A. M. Darris, Peterborough, Oni., 201

No. 57280 draws prize 15 310 in books, donated by Rev. Philip Gann of Wysoming won by ers. A. M. Darris, Peterborough, Ont., 291 Lewis sireet.

No. 66522 draws prize 16, 310 in books donated by Rev. Father Beaudoin of Walkerville, One., won by Alex McComb, St. Thomas, Grand Cen rai.

No. 3337 draws prize 17, 310,00 in books donated by Rev. Father Domey, Windsor, won by F ank Mount, Chathem.

No. 8360 draws prize 18, 310,00 in books donated by Rev. Father Peter ackeon. Chancellor of London Diocese, won by Mr. H. E. Bi ney. Berkley Ont.

No. 9398 draws prize 19, 310,00 in books donated by Rev. Father O Neil, Bishop's Secretary, St. Peters Palace, London, Ont., won by Annie Tobin. O taw., Ont., 211 Daly Ave.

No. 4939 draws prize 20, a 32, 00 Morris chair in joak donated by Rev. Father Hanlan. of Chaton won by Rollo Lawton, Detroit, 63 Elizabeth St. West.

No. 4955 draws prize 21, 310,00 in books donated by Rev. Father Stanley Woodstock won by Mrs. Clexic Brule. Campbell, Neb., No. 3638 draws prize 22, 32, 00 Morris chair, No. 4955 draws prize 22, 310 00 in books donated by Rev. Father Brennan of Bothwell, won by John T. Galloxner, Sault Ste. Marie, Mich., No. 3638 draws prize 22, 310,00 in books donated by Rev. Father Brennan of Bothwell, won by Rev. Father Brentan of Bothwell, won by Rev. Father Duna, of Parkhill, won by P. J. Murphy, R. serve Mines, Cape Breton, N. S. 329 draws prize 21, \$10,00 in books donated by Rev. Father Duna, of Parkhill, won by P. J. Murphy, R. serve Mines, Cape Breton, N. S. 3203 draws prize 25, painted horse Indian chief on leather valued at \$25,00 donated by Graws prize 26, painted horse Indian chief on leather valued at \$20,00 donated by Graws prize 28, a lady or gentleman s gold watch donated by Hugh Connolly.

No. 3436 draws prize 28, a lady or gentleman of Griswold St. Detroit, won by New Detroit, No. 3436 draws prize 28, a lady or gentleman s gold watch donated by Hugh Connolly.

ting Co., Detroit, won by W. J. M. Namara, Quyon, Quebec.
No. 8749 draws prize 28. a lady or gettleman sgod waier donated by Hugh Connolly, Jeweller, of Griswold Sk. Detroit, won by Aldric T. LaBlance, Dover, P. O., Westmorland City, M. B., No. 55568 draws prize 29. a gentleman's silk hat or a lady's choice "world's latest style," donated by Ed. J. Hickey, Woodward ave, Detroit, won by Edward Trembley, Brantford, Out.

red of low prize 31, "You Need Me" a red of flour donated by The Hawken Mill. Co., of Wallaceburg won by The Baton ting Co. Detroit, 250 Woodward Ave. to, 56460 draws prize 32, a life size portrait. Wm Donovan, one of the world's greatest 1 toss re—A special gift by request and e-et of the pastor, won by Blanche Keely, but Oat.

or the pastor, won by Bianche Keely, in Ont.
59340 draws prizs 33, Wm. Coughlin, est third baseman in the world donates mous bell and bat, won by Pat Delaney, vit. 823 McMillan street.
32740 draws prize 34, the base ball won tworld's series and donated by Charles Leary the greatest short-stop on the ond won by Will & Baumer Co. Syra-N.Y.

86547 draws prize 35, an Irish parrot, and by Herman W. Schaefer second base, won by J. Hannah, Hamilton, Ont. by J. Hannau, sate as a second of the second

seap donated by M. J. Hurley, won by J. W. Dulong, Thomewille Ont.
No. 91959 draws prize 38, a caddie of tea, No. 91959 draws prize 38, a caddie of tea, won by Mrs. E. Wells, Dresde.
No. 25242 draws prize 39, a violin donated by F. aok Techthart, of Wallaceburg, won by Chas, Levist, of Courbright, Oats, No. 1824 draws prize 30, a turkey, donated by Gollogly, of Wallaceburg, won Mrs. Hortense Ri y, Mooretown Ont.
No. 56592 draws prize 41 a Scotch collie pup donated W. E. Grummer of Wallaceburg, won by Edwin Karer, Detrolt, 726 Grando ave.
No. 64884 draws prize 42, a thorough bred Retrieves dog, donated by Thos. Brick, porprietor of the Glass Blowers K. unels, Wallaceburg won by A. E. Fraser, Sault She, Marle, Oat.



The PEDLAR People "son

Convent school of our Lady of Sion, Dec. 18, 1907.

AN APPEAL TO THE CHARI-TABLE.

Convent school of our Lady of Sion,
Dec. 18, 1907.

Dear friends—I have come to place before you an undertaking which at the present time is interesting to all since it is question of colonizing the North West of Canag.

People of every nation and creed are scattered over these cold but healthy regions lured by the hope of flading a home away from the overrowded and unhealthy cities of the East They find here large tracts of uncultivated soil far away from any habitation, no school, no church, and often partial starvation.

The children growing up without the possibility of receiving even elementary instruction, and, still less, any renigious knowledge. Many who are of good families deplore their inability to give their children the facility of being prepared for the scaraments and of being taught to read and write. We have impoverished our-elives by taking all the pupils that we can possibly accommodate and feel that we can conscientiously do no more for want of space. To enable us to continue and extent this charitable work we come to ask a little assistance from you to day.

We wish to put up a modest building where we could board and educate a certain number of these poor children who are more to be pilied toan orphans, fur the latter are provided with homes where they can be instructed in all that is necessary while the great distances which separate the colonists from each other renders it possible to have schools placed at a convenient distance where all could attend.

I ask yo, for the love of the Sacred Heart and our Blessed Mother to consider this petition and contribute your mite in favor of a work on which the salvation of many souls may depend for after the Bread of Life is not the bread of Christian education the most essential in these days when evilinen are seeking to drive God out of His own creation. Any offering, no matter tows small will be gratefully received by the

dev. Mother Superior Convent of Our Lady of Sion, Prince Albert, Sask, Canada.

DIED.

Dec. 18 1997, Mrs. Hugh McHugn, may not soul rest in peace!
SHANNON — At Hamilton, Mont. Saturday.
Dec. 14, 197, Miss Agnes Mary Frances Shanton, beloved daughter of Mr. and Mrs. P. J. Shannon, aged twenty - two years. Formely of B. lieville, Ont. May her soul rest in peach of B. lieville, Ont. May her soul rest in peach. CARMODY —At Downeyville Ont., Mr. John Carmody, aged eighty-seven years. May his soul rest in peace!

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