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VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, OCTOBER 28, 1905

The Catholic Record. LONDON, SATURDAY, OCT. 28, 1905.

DRINKERS BARRED.

Commenting on the sobriety of the working classes, the New York Sun says that a growing understanding o the dangers of even moderate indulgence in hard liquor and an increasing tendency on the part of employers to demand practical abstinence from drink among their employees, account for the recent demand for comparatively in nocuous drinks and the decrease in the sales of the more powerful stimulants. Competition carries on a crusade of its Competition carries on a crusade of its own, for the drinking man learns that alted soever may be their station and influence in the community, or how he is not so valuable to his employer as his non-drinking shopmate. When the time comes to lay off a portion of the working force the total abstriner is not the first to go. His work may be done no better than that of the others, but he is more dependable, and thus more valuable to his employer.

We know that some Canadian merchants refuse employment to the frequenters of saloons. In this they are actuated by motives of business. They believe that the man with fuddled brains cannot do good work. He is of little use to him, and may, especially when in a position of trust, cost him money. So the flat is-Drinkers barred. Very soon the only occupation left open to the road-house contingent will be the recital of their grievances-of how they, poor fellows! are being discriminated against, and of why their sterling abilagainst, and of why their sterling abilities are so sadly and continually overlooked. They should take note of the
signs of the times. They should try to
nuderstand that they who ban the understand that they who ban the drinker are hard headed business men. And these gentlemen, who are neither extremists nor cranks, but matter of fact citizens, tell us that the young man who uses intoxicants, and yet expects to get on, is a fool. Why, in the very lowest means of gaining a livelihoodviz., salcon keeping-i; is a rule that the bar-tender shall be a total ab stainer. Think of it! The very man who spends his days and nights in peddling rum, and who plays no part peddling rum, and who plays he part that requires steady nerves and an alert intellect, must not drink. If business interests block the way to the cock-tail for the bar-keeper, why should the for the bar-keeper, why should the young man who longs for something nobler than taking the dimes and dollars from wives and children patronize him? But he need not weary himself with seeking reasons for or against the support of the saloon. So far as he is concerned he must reconcile himself with the fact that the drinker is not

THE DECLINE OF THE EUCHRE

wanted, and govern himself accordingly.

We are informed that the euchre not be unduly conspicuous this winter as a money raising factor. We are glad to know it. We are not extremists on this point, but we must say that eard playing for this and that ob ject is apt to beget a suspicion that our social ingenuity is lacking both in quantity and quality. It must be deadly monotous this euchre party, but we suppose that for charity's sake men and women will endure anything, even the chattering of inanities and the handling of paste boards. But it is curious that the good people who play euchre condemn the man who plays the races. The race-track gambler's ob ject is morey: the euchre people's iswell, the support of an institution or the winning of a prize. Bishop Spalling says that games are least harmful in the home, and even there what irreparable loss they involve. Economy of time is more indispensable than economy of money; for it is a means not only of getting money, but of getting what is vastly higher and more precious-wis dom and virtue. All else may be made good, but time mis-spent is lost forever.

# BAPTIST PRAISES CATHOLICS.

Rev. C. L. Rhodes, secretary of the American Baptist Missionary Union at the recent annual lunched Saptist ministers of New York and vicinity, paid a tribute to the work of the Catholic Church in America. He "I have been severely criticized for saying that I thank God that there has been a Roman Catholic Church and that it has had an American branch. But I reiterate it rather than take it back. How in the world, I ask, could the great tide of immigration that has ed itself toward this country in the last half century and more have been retained within the fold of the Christian Church without the great molding in-fluence that the American branch of the Roman Catholic Church has given it? I again thank God for the Roman Cath-

CARDINAL GIBBONS ON LYNCHING a mest beyond recognition a young lady

Cardinal Gibbons has an article on

lynching in the North American Review for October, which is copyrighted by the North American Review Publishing Company. Extracts from the article follow:

Whosoever sheddeth man's blood,

the hold. It is a law of

his blood shall be shed.' It is a law of all Christian and civilized nations, based on the Mosaic ordinance, that all de liberate murderers and other atrocious criminals shall expiate their transgres sions by the death penalty. The blood of the innocent victim, like the voice of the blood of Abel, calleth to heaven for vengeance (Gen. iv.)
"But private individuals, how ex

grievous soever the offense, cannot congrievous seever the enease, cannot constitute themselves the agents for punishing the guity. A claim of this kind would destroy or imper-l security of life and lead to indiscriminate bloodshed.

"All executions by lynch law are,

therefore, a direct and flagrant violation of the Constitution. Every lover of his country's fair name must feel a sense of shame and sorrow when he is forced to admit that the murder of criminals by popular violence is of frequent and almost weekly occurrence in the United States. Nor are these acts of venge ance confined to one particular section

'According to a report by a responsible writer, whose statements have not been questioned, there have been 2,875 lynchings from 1885 to 1903, inclusive, and there are but five States in the Union in which there illegal acts did not occur. The States exempted from the crime of lynching are Massachu-setts, New Hampshire, Vermont, Rhode

Island and Utah. "Lynching is a blot on American civilization. It lowers our civic and and places it in the hands of a reckless

and irresponsible mob.
"It arouses a bloodthirsty spirit in man; it inflames the savage element in our nature. You might as well at empt to chain the lightening and hush the thunderbolt of heaven as to repress a crowd once their fury is excited to wreak vengeance on an alleged male-

INNOCENT SOMETIMES SUFFER. "What aggravates the crime of lynch law is the circumstances that not in frequently it sentences to death an innocent person, while the guilty party escapes. Cases of mistaken identity of an outraged community to avenge an atrocious and brutal crime.

"I can recall a notable instance of the lynching of innocent men. In May 1902, the wife of a stationmaster was 1902, the wife of a stationmaster was found murdered in a small town in South Carolina. Three negroes were suspected of the crime. They were hanged to trees and their bodies were riddled with bullet. Some time after ward the husband of the murdered woman, overcome by remorse, confessed on his deathbed, in the presence of his physician and several witnesses, that he was the murderer, and that the accused negroes are absolutely inno-cent of the deed.

"If it is a grave miscarriage of justto allow the guilty to go unpunished, it is far more criminal to deprive of life an unoffending man. The legalized murder of a guiltless individual i an act of violence to Justice herself. Better that ten guilty men should escape than that one man should un-

justly suffer.
"If lynch law were substituted for the law of the land no citizen would be secure from violence or death. The leading men of the community, if not restrained by conscience, would wield an influence like that which was swayed by the barons of the Middle Ages, who could assassinate with impunity every harmless commoner that stood in the way of their lawless ambition or lasciv ious passions. They could easily trum up charges against the object of their hatred or malice and suborn a hired band of retainers to avenge a fancied

"If, indeed, the illegal and violent infliction of the death penalty on crim-inals had a deterrent effect on other evil-disposed persons and acted as a warning to them, that circumstance, while not justifying lynch law, might at least offer some excuse or palliation for its exercise. But experience shows that it rather increases, instead of dim-inishing, the calendar of crime. Far inishing, the calendar of trime. Fair from terrorizing the colored race, who are the usual sufferers from hasty execu-tions, it inflames them with indignation and incites them to perpetrate deeds of violence on the weaker sex as much from a spirit of revenge and from a triumph in the humiliation of their victims as from a desire to gratify their animal passions.

THE LAW'S DELAY.

"Let us now examine into the principal grounds of excuse for the exercise of lyach law and suggest a remedy for

"One of the causes of hasty and violent executions without the forms of the law is the needless and often irritating delay in bringing a notorious criminal to the bar of justice, and the infliction of punishment inadequate to

the enormity of the offense.
"An infamous negro named George
White violated and then butchered

in Delaware. A prompt trial of our self-accused malefactor was reasonably expected to appease the public, exasperated, as they were, by the horrible utrage. But they were grievously disappointed by the ancouncement that the

culprit would not be tried for three months, and the result was a summary execution, attended with the most evolting circumstances. "It appears that this same White and been twice before convicted for rape in the State of Pennsylvania, If he had received a due measure of penalty for his former transgressions would not have been let loose a y like a wolf on other folds, and if

MISCARRIAGE OF CRIMINAL TRIALS.

he had been accorded a speedy trial

in Delaware, the community would have been spared the awful scenes

"The difficulty of procuring a sentence of conviction against the accused after he is tried and the frequency with which noted criminals are known to escape the meshes of the law, especiall, in jury trials, have created in the public mind a distrust of our criminal

"Yet another crying evil and incentive to lynching is the wide interval that is often interposes between a criminal's conviction and the execution of the sentence and the defeat of justice by needless prograstination. Human life is, indeed, precious and sacred, but the effort to guard it has gone beyond reasonable bounds. It is blessed to be merciful, but mercy should not be exercised at the expense clemency often works infinite harm to nunity.

Of late years the difficulty of carrying out the judgment of the court (in murder trials especially) has greatly increased from the widened application of pleas in bar-notably that of in-sanity. When a conviction has been reached innumerable obstacles generally stay execution. The many grounds of exception allowed to counsel, the appeals from one court to an other of higher jurisdiction, involving an enormous expense to the Common wealth; the long periods intervening between the terms of the lower and the higher courts, the impossibility of recalling the original witnesses by reason of their death or removal to distant parts of the country, the apathy or fading interest of the friends of the prosecution, the untiring efforts of the advocates and friends of the accused, the facility with which signatures for pardon are obtained, with the final application for mercy to the Governor -all these circumstances have com-bined to throw around the transgressor an extravagant protective system and have gone far to rob jury trials of their

substance and efficacy.

"When the crime of the accused has been manifestly proved as d no extenuat ing circumstances can be advanced, the lawyers for the defense have often recourse to the plea of insanity as a last resource. Medical experts are always available to testify to the moral irresponsibility of the culprit, be wilder ing the jury by their technical phrases. This subterfuge not infrequently suc ceeds in defeating the ends of justice, though the sanity of the guilty party had never before been called in ques

"I can recall a recent instance in crime. The insanity dodge was success crime. The insanity douge was success fully availed of. He was committed to an asylum, from which he soon after-ward escaped with the aid of his rela-tives, and no effort has since been made to rearrest him at his home.

REMEDIES SUGGESTED.

"A sovereign remedy for the suppres sion of lynching and for the restoration of the law's supremacy is found in a speedy trial and conviction of the accused, if he is found guilty, followed by the rigorous execution of the sentence.

"It would be a great blessing to soc. ety if our lawmakers were to revise the criminal code now in force and to swee away, or at least considerably diminish, barriers which interpose between the crime and its punishment. A prompt execution of the verdict would strike terror into evil doers and satisfy the public conscience.

IN SOUTHERN MARYLAND. "In the two lower counties of Mary land the white and the black popula tion are nearly equally divided, and the great majority of both races prothe great majority of both races pro-fess the Catholic religion. I have had frequent occasions to visit these coun ies in the exercise of the sacred minis

"Before divine service began I have been delighted to observe the white and the blacks assembled together in the church grounds and engaged in friendly and familiar intercourse. Then they repaired to the church, worshiping under the same roof, kneeling before the same altar, receiving the sacrament at the same railing and listening to the words of the same Gospel. This equal participation in spiritual gifts and privileges has fostered a feeling of good will and benevolence which no human legislation could accomplish.

"I never witnessed anywhere else the white race so kind and considerate to white race so kind and considerate to the colored, nor the colored race so re spectful and deferential to the whites, for there was no attempt in these weekly gatherings to level the existing social distinctions. As far as my memory serves me, the records of these by a single instance of an outrage or a lynching." THE OUGHT TO BE'S.

[Written for The Catholic S and and Times by R.v. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "Month of St. Jeseph," "Bellef and unbelief" etc. ]

LETTERS OF A LOST SOUL. I have in my possession copies of three letters that were given by the late Abbe Hogan to a Boston priest, nowalso deceased. Those letters stand in a class all by themselves. I have never seen anything like them in ancient or modern literature. I have

labeled the n, though I hope incorrectly. "Letters of a Lost Soul."

It appears that the abbe and the of those letters had been writer students together in the old Seminary of Saint Sulpice, Paris, and had re have been spared the awful scenes which occurred when he was burned at the stake.

ceived the tonsure together. Shortly afterwards the young Levite fell heir to a large fortune, left to him by an uncle in Peru. He almost immediately decided that he had no vocation to a clerical life, and so left the seminary for South America, where his newly-acquired possessions were. For several years afterwards he kept up a correspondence with his old college chum, but in the course of time their letters ially in jury trials, have created in the public mind a distrust of our criminal jurisprudence, and offer an incentive and temptation to have recourse to the wild justice of revenge.

"Yet another crying evil and incentive and was at this time, if I remember to the course of time their letters and the course of time their letters and finally ceased altogether. In the meantime the young abbe had risen to a position of emission of the course of time their letters. ber rightly, the president of the world-famous seminary in Paris of that name. According to the letters, a period of some thirty years must have elapsed from the time of their separation, and the young man, returning to the great city, discovers that his old friend is still alive and is doing the Master's work faithfully and well. He goes to hear him preach, and comes away with the impression that he is still the carnest and zealous Levite of the olden days. He himself has rothing olden days. He himself has nothing left but the remnant of ruined and dissipated life. His body is a prey to disease, and, at the best, only a few months of life remain. He has come to Paris to be there when the curtain closes; and, sitting at the window his room, he is listening, as he writes the first letter, to the bells of Christ-mas Eve. The time and the occasion

are propitious. THE DIABOLICAL SPIRIT.

He looks out from his window upon the little children dressed in white has ening to take part in some childish drama bearing upon the great Nativity.
He hates the children, he tells the abbe as he writes. They bring back to him the memory of the days when he, too, was an innocent child, and the remem-brance of how far he has wandered from the ways of righteousness fills his bosom with a diabolical hatred for the innocence and purity of all children. He cannot help remembering, in spite of himself; and as he writes a great day my cup. Thou it is who wilt restore my inheritance to me." Since that day he has wandered far from God. With every means at his disposal for the gratification of his passions, he has sought for happiness in sinful pleasure, and with the usual result. The happiness which he has found has been of the counterfeit variety. It has left him a moral and physical wreck, and his wasted life, as he looks back upon it, seems to be filled with bitterness

run his course in open defiance of God and His commandments, and he will die as he has lived. He has, by his own acts, unfitted his soul to dwell with the saints in light, and so he is ready to dwell with the spirits of darkness, if such there be. Such is the purport the first letter. The second goes more ally into detail as to his life. The third and last was written on the eve of his death by his own hand. In none of them did he give the venerable abbe a single clue which might enable them to seek him out and save him. When he found physical pain unbearable he snapped the thread of life and went to meet his God, as he nimself said, "without a cry of rehimself said, "witho pentance on his lips."

AN ARGUMENT FOR HELL. There is a remarkable passage in one of those letters. It is this: "I believe in hell. If there be a God at all, there must be a hell. The good and the evil cannot dwell together in peace in this life: they must be separated in the next. If this soul of mine be im-mortal, and I believe it is, a future life mong the virtuous and the good would oe a species of punishment. I have dwelt so long among the depraved and the wicked and the ungodly that the company of the sairts would be intolerable. I feel that life is a precess of able. I feel that life is a precess of evolution, and from that evolution flows the retributive justice." As ye sow so shall ye reap." The closing words of the ast letters are full of pathos: "Adieu, my friend! Our boyhood's friendship was sweet and pleasant to me. My example may help to strengthen you in your conflict. I do not mean to grieve you, and I an I do not mean to grieve you, and I am not wanting in courage. Adieu."

It seems incredible that such letters should have been written by one who should have been written by one who appears to have retained a species of faith down to the very last, and yet such cases are not unusua. Those who give themselves upentirely to the lusts and pleasures of the world seem to acquire a species of diabolical spirit, in which pride shuts them out forever from repentance. They appear to fore-

diate judgment and to judge them-selves with justice. It is one of the most terrible form which impiety can assume, and one which ought to make every "ought-to be" stop and think. God grant, however, that the author of those letters belied his own prediction, and in his last moments raised his eyes and heart to the throne of mercy. I feel, somehow, that the prayers of the good priest now dead must have prevailed in the end over

the arch-enemy of souls.
One thought strikes me in closing. How strange it is that sinners will believe the devil, the father of lies, when he whispers into their hearts: There is no use, it is too late; your sins are too great for forgiveness that they will not believe th of Truth when He assures them that His mercy and forgiveness pursue them, even unto the end!—Philadelphia Catholic Standard and Times.

LIST OF RECENT CONVERTS.

Miss Grace Medford, a convert to the Church, has become a Dominican nun in New York.

nun in New York.

In Wall Lake, Ia., the other day,
George Wesley Le Roy, a convert, and
Miss Sarah Dewey, who has always
been a practical Catholic, and is a
cousin of Admiral Dewey, were united

into the Church by Father Byrne, rector of St. Alban's church, Macelesfield. The ceremony took place in the church

of the Oblate Fathers, Colwyn Bay. Father Charleston, a Presbyterian minister who four years ago became Catholic in Scotland, and afterward was ordained priest, has now been appointed to a curacy at Lintillock,

THE CHURCH AND SOCIALISM.

CLEAR DUTY OF EVERY CATHOLIC TO STUDY THE SUBJECT.

The main object of the Catholic eachers should be to make the people understand that Socialism is not merely a system of purely economic questions, but that it involves a great many more important questions of ethics, morality and religion, and that the principles regarding these matters, as proposed by the leaders of Socialism, are in direct opposition to the teach-ings of the Church. Hence the Church

It is the day on which, kneeling by the side of his young friend, he pronounces the words of the sacred tonsure, "Thou art the portion of my inheritance and my cup. Thou it is who wilt restriction that the labor unions are the hotbeds of Socialism even if the leaders in Wissonsin assert it. On the other hand have assert it of the leaders in which hopes to tuifill all that Socialism stands for. It is not correct to say without restriction that the labor unions are the hotbeds of Socialism even if the leaders in Wissonsin assert it. scriction that the labor unions are the hotbeds of Socialism even if the leaders in Wissonsin assert it. On the other hand, however, it cannot be denied that not a few labor unions are under full control of Socialisms (2). under full control of Socialistic ideas and that Socialists are putting forth over the labor unions of the country.

In order to understand fully why the

Church condemns Socialism, it is first necessary to understand just what Socialism is. First of all, it is a system of doctrines or principles set forth regarding social conditions of mankind. The Church is not opposed and vain regret.

THE PRIDE OF LUCIFER.

He will not, however, as he says "fling the dregs of a wasted life in God's face." He will have none of the Church, which has always been the promoter of education. It is a slander to the church of the church as a slander to the church of the church as a slander to the church of the church of the church is not opposed to any of the domands of the Socialists. Even compulsory education within proper limits, guarding the rights of parents and religion, is not opposed by the Church, which has always been the promoter of education. It is a slander to the church of the containing under severe penalties that all such nostrums shall be plainly and truthfully labeled with their contents.—St. Louis Church propersion of the containing under severe penalties that all such nostrums shall be plainly and truthfully labeled with their contents.—St. Louis Church propersion of the containing under severe penalties that all such nostrums shall be plainly and truthfully labeled with their contents.—St. Louis Church propersion of the contents of the to say that the Church only wished the education of the rich, but not the poor. Let them study the history of education and see what the Church has done towards educating the poor. No organization deserves better the title of the protector of woman's rights than the Catholic Church, and no opposed any legislation restricting child labor. In these matters the Catholic Church goes as far as any labor

organization can reasonably go. If the object of Socialism were the betterment and elevation of the laboring class we would all be one. But the Socialist tries to hide from the uninitiated that his social or economic revolution or change is to bring about the abolition of religion and church, of state and public authority, of the family as a stable and constant social institu-

as a stable and coastant social institu-tion and of private ownership in the goods of the world.

Some Socialist writers, when address-ing Christians, will tell them that they are not concerned with either Church or State; that marriage will continue, and that naturally every man must have some property. But in the inner circle they make no secret of their ulti-mate object to destroy Church and State, family and property, as a necessary and ultimate outcome of that economic change which is the direct and immediate object of Socialism.
Religion will be the private affair

of each individual; the social community will know nothing of religion or Church; the state or public authority will cease as an unnecessary relic of

will cease as an innecessary rent of barbartly, as all will be perfectly equal in the Socialist community.

The family, as at present, will be unnecessary, as the Socialist Society will take care of the children and will leave men and women free to follow their natural inclinations for indiscriminate unions. The socialistic marriage is simply the temporal union of man and

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education, to see that there are Pope says, "a difference between Socialism and Christianity;" that there are the agreeter one. This explains cannot be a greater one. This explains the great hatred of socialist writers and leaders against the Church, who have publicly declared that there cannot be peace beeween Socialism and the Catholie Church.

When we take up the battle against Socialism i) is merely following the command of the head of the Church. It becomes the clear duty of every Catholic to study the question thoroughly and to use all his influence to counteract the efforts of this enemy of the Church.

BISHOP OF CLONFERT ON TREATING.

On a recent Sunday a pastoral from the Most Rev. Dr. O'Dea was read in all the churches of his diocese. In the course of it he vigorously attacks the vicious system of treating, to which so much of the intemperance of the country is a few men and the cou try is due. The chief temptation to excess must, his Lordship says, be eliminated. False notions about treating and the value of drink must be eradicated, and greater confort pro-vided in the homes of the poor and of Miss Sarah Dewey, who has always been a practical Catholic, and is a cousin of Admiral Dewey, were united in the holy bonds of matrimony.

Councillor Walter Needham of Stockpart, England, has been received into the Church by Fether Ryrne received into the Church by Fether Ryrne received.

every parish of the diocese of Clonfert. To further the project, a three week's mission was opened in each district on the third Sunday of September, closing on the first Sanday of October. It is safe to assert that no more practical way of putting down intemperance could be adopted than that which Dr. O'Dea has resolved upon. - Liver pool

BAD FOR ALCOHOLIC NOSTRUMS.

The bad whisky nostrums with which the country is flooded have at last come to grief. The Federal govern-ment has taken them in hand and there is gloom among the compounders of the same. It would seem that an end has come to the making of millionaires from this nefarious business, and the deinded public is in a position to be congratu-

Collectors of internal revenue have been notified by the Commissioner that after December I next the manfacturers ings of the Church. Hence the Church must, and naturally will, condemn Socialism.

A Catholic cannot accept Socialism in its entirety because of some of its demands, and no Catholic can support the Social Democratic party, because it is that organization which hopes to fulfill all that Socialism stands for. It is not correct to say without recommendations of the social stands for the fact that the manuacturer's formula will not to accepted as final, but that there be a chemical symmetry of the nostrums purchased

the government through the Com-missioner of Internal Revenue should be a matter for general congratulation. and that Socialists are putting form he a matter to get the public from a their utmost efforts to obtain full sway While it protects the public from a While it protects the public from a dangerous class of medicine fakirs, also puts a stop to drugging the people with doses of low-grade whisky.

The purpose of announced none to

Father Conrardy, a well l sionary who spent eight you with Father Damien at Molokai, is now at Namur, Belgium, perfecting humself in medical knowledge that he may devote his life to alleviating the suffering, and bettering the conditions of the lepers, near Canton, China. Father Conrardy is a Frenchman, and he speaks about fifteen languages.

St. Raphael's Hospital, at St. Cloud, Mion., was destroyed by fire last week. Sixteen Sisters of the Benedict no order, who were in charge of the hospital, succeeded after heroic efforts in carrying all the patients to places of safety. Fort, phoid fever. Forty of the patients had ty-

Warned by his physician that he had less than a year to live, Rev. Henry Boeckelmann, pastor of St. Vincent Catholic Church, at Elkhart, Ind., has announced to the members of his con announced to the memoers of his con-gregation that he will give \$2,000, prac-tically all he possesses, if they will raise \$6,000 more before he dies to lith the debt on the church. His ambition is to die leaving the church free from debt.

The Rev. John J. Wynne, S. J. editor of the Messenger, announce that he has ceased to act as associaeditor of the Encyclopedia Americana. He had been acting in that capacity at various intervals during the years, advising the editors choice of contributors and interest to Catholics. He had helped

them also to revise certain things that were erroneous or offensive to Catholice in their historical and doctrinal articles. Henceforth, no agent of the Americana is authorized to use his name in behalf of this Ency-clopedia; and, lest there should be any misunderstanding about his opinion of the work, he notifies Catholic purchasers that it was never within his prayings as associate editor. his province as associate editor to ex-clude from it articles that were defect-

NADA.

OCTOBE

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BY HENRY VAN DYKE. A BRAVE HEART.

" That was truly his name, m'sieu -Raoul Vaillantcoor-a name of the fine sound, is it not? You like that word, -a valiant heart, -it pleases you, eh! The man who calls himself by such a name as that ought to be a brave fellow, a veritable hero? Well, per-haps. But I know an Indian who is called Le Blane; that means white. And a white man who is called Lenoir; that means black. It is very droll, this affair of the names. It is like the lottery."
Silence for a few moments, broken

only by the ripple of water under the bow of the cance, the persistent patter of the rain all around us, and the slish slish of the paddle with which Ferdin and, my Canadian voyageur, was pushing the birch-bark down the lonely length of Lac Moise. I knew that there was one of his stories of the way. But I must keep still to get it. A single ill-advised comment, a word that would raise a question of morals of social philosophy, might switch the nar rative off the track into a swamp of abstract discourse in which Ferdinand would lose himself. Presently the woice behind me began again. "But that word vaillant, m'sieu';

with us in Canada it does not mean always the same as with you. Sometime we use it for something that sounds big, but does little; a gun that goes off with a terrible crack, but shocks not straight nor far. When a man is like that he is fanfaron, he shows off well, but -well, you shall judge for yourself. when you hear what happened between this man Vaillantcour and his friend Prosper Leclère at the building of the stone tower of the church at Abtéville. You remind yourself of that grand church with the tall tower—yes? With per mission I am going to tell you what passed when that was made. And you hall decide whether there was truly brave heart in the story, or not; and if it went with the name.

Thus the tale began, in the vast solitude of the northern forest, among the granite peaks of the ancient Laurentian Mountains, on a lake that knew no human habitation save the Indian'

wigwam or the fisherman's tent.

How it rained that day! The dark clouds had collapsed upon the hills in shapeless folds. The waves of the lake were beaten flat by the lashing strokes of the storm. Quivering sheets of watery gray were driven before the broad curves of silver bullets danced before them as they swept over the surface. All around the homeless shores the evergreen trees seemed to hunch their backs and crowd closer together in patient mis-Not a bird had the heart to sing : only the loon-storm lover-laughed his crazy challenge to the elements, and mocked us with his long-drawn

maniac scream.

It seemed as if we were a thousand miles from everywhere and everybody. Oities, factories, libraries, colleges law-courts, theatres, palaces,—what had we dreamed of these things? They were far off, in another world. We had slipped back into a primitive naked story of human live and human hate, even as it has been told from the

beginning.
I cannot tell it just as he did. There was a charm in his speech too quick for the pen; a woodlard savour not to be found in any ink for sale in the shops must tell it in my way, as he told it

But at all events, nothing that makes lation unless it was in the original. This is Ferdinand's story. If you care for the real thing here it is.

There were two young men in cocks of the woodland walk. Their standing rested on the fact that they were the strongest men in the parish. Strength is the thing that counts, when live on the edge of the wilder-These two were well known all through the country between Lake St. John and Chicoutimi Lake St. John and Chicoutimi as men of great capacity. Either of them could shoulder a barrel of flour and walk off with it as lightly as a common man would carry a side of bacon. There was not a half pound of difference between them in ability. But there was a great difference in their looks and in their way of doing

Raoul Vaillantee ir was the biggest and the handsomest man in the village; nearly six feet tall, straight as a fir tree, and black as a bull moose in December. He had natural force enough and to spare. Whatever he dil was neer power of back and arm. He could send a canoe up against the heaviest water, provided he did not get mad and break his paddle—which ne often did. He had more muscle than he knew how to use.

Prosper Leclère did not have so much but he knew better how to handle it. He never broke his paddle-unless it haprenerally had another all ready in the He was at least four inches than Vaillantcour; broad shoulders, long arms, light hair, grey eyes; not a hands me fellow, but pleas ant-looking and very quiet. What he did was done more than half with his

He was the kind of a man that never needs more than one match to light a

But Vaillan cour-well, if the wood was wet he might use a dozen, and when the blaze was kindled, as like as not he would throw in the rest of the box.

Now, these two men had been friends and were changed into rivals. least that was the way that one of them looked at it. And the most of the people in the parish seemed to think at was the right view.
It was a strange thing, and not

altogether satisfactory to the public mind, to have two strongest men in the village. The question of comparative standing in the community ought to be raised and settled in the usual way.

Raoul was perfectly willing, and at times (commonly on Saturday nights) very eager. But Prosper was not. "No," he said, one March night,

when he was boiling maple sap in the sugar bash with little Ovide Rossignol who had a lyric passion for holding the coat while another man was fighting — no, for what shall I fight with Raoul? As boys we have played together. Once, in the rapids of the getner. Once, in the rapids of the Belle Rivière, when I have fallen in the water, I think he has saved my life. He was stronger, then, than me. I am always a friend to him. If I beat him now, am I stronger? No, but weaker. And if he beats me, what is the sense of that? Certainly I shall not

ke it. What is to gain?"

Down in the store of old Girard, that night, Vaillantcour was holding forth after a different fashion. He stood among the cracker-boxes and flour barrels, with a background of shelves laden with bright coloured calicoes, barrels, with a barrels with bright-coloured calicoes, and a line of tin pails hanging overhead, and stated his view of the case with vigour. He even pulled off his coat and rolled up his shirt sleeve to show the knotty arguments with which he proposed to clinch his opinion.

"That Leglère," said he, "that

"That Leclère, " said he, " that little Prosper Leclère! He thinks himself one of the stringest—a fine fellow!
But I tell you he is a coward. If he is clever? Yes. But he is a poltroom.
He knows well that I can flatten him out like a crépe in the frying-pan. But he is afraid. He has not as much courage as the musk-rat. You stamp on the bank. He dives. He swims away. Bah!"

"How about that time he cut loose the jum of logs in the Rapide des Cèdres?" said old Girard from his

Vaillantcour's black eyes sparkled and he twirled his mustache fiercely. Saprie!" he cried, "that was nothing! Any man with an axe can cut a log. to fight-that is another affair That demands the brave heart. strong man who will not fight is coward. Some day I will put him through the mill-you shall see what that small Leclère is made of, Sac 'edam!"
Of course, affairs had not come to this

pass all at once. It was a long history beginning with the time when the two boys had played together, and Raou was twice as strong as the other, and was very proud of it. Prosper did not care; it was all right so long as they had a good time. But then Prosper began to do things better and better. Raoul did not understand it ; he was Why should he not always be or? He had more force. Why jealous. Withe leader? should Prosper get ahead? Why should he have better luck as the fish ing and the hunting and the farming was by some trick. There was no justice in it.

Raoul was not afraid of anything but death; and whatever he wanted, he thought he had a right to have. But he did not know very well how to get it. He would start to chop a log just at the spot where there was a big knot. He was the kind of a man that sets hare snares on a caribou trail, and then curses his lack because he catches

nothing. Besides, whatever he did, he was alway thinking most about beating somebody else. But Prosper cared most for doing the thing as well as he could If any one else could beat him-well, what difference did it make? He would do better the next time.

If he had a log to chop, he looked

it all over for a clear place before he What he wanted was, not to began. make the chips fly, but to get the wood split.

You are not to suppose that the one man was a saint and a hero, and the other a fool and a ruffian. No; that sort of thing happens only in books. People in Abbéville were not made on that plan. They were both plain men. But there was a difference in their hearts; and out of that difference grew

It was hard on Vaillantcour, of course, to see Leclère going ahead, getting rich, clearing off the mortgage on his farm, laying up money with the notary Bergeron, who acted as banker for the parish—it was hard o look on at this, while he himself stord still, even slipped back a little, got into debt, had to sell a bit of the land that his father left him. There must be some cheating about it.
But this was not the hardest morsel

to swallow. The great thing that stuck in his crop was the idea that the little Prosper, whom he could have whipped so easily, and whom he had protected so loftily, when they were boys now stood just as high as he capable man-perhaps even Why was it that when the nigher. Why was it that when the Price Brothers, down at Chicoutimi, had a good lumber job up in the woods on the Belle Rivière, they made Leclère the boss, instead of Vaillantœure Why did the cure Villeneuve choos? Prosper, and not Raoul, to steady the strain of the higgest, pole, when they strain of the biggest pole when they tting up the derrick for the building of the new church?

It was rough, rough! The more Raoul thought of it, the rougher it seemed. The fact that it was a man who had once been his protege, and still insisted on being his best friend. did not make it any smoother. Would you have liked it any better on that account? I am not telling you how it ought to have been, I am telling you now it was. This isn't Vaillantcour' telling you account book; it's his story. You must strike your balances as you go along. And all the time, you see, he felt

sure that he was a stronger man and a praver man than Prosper. He was braver man than Prosper. He was hungry to prove it in the only way that he could understand. The sense of rivalry grew into a passion of hatred, and the hatred shaped itself into a blind, headstrong desire to fight. Everything that Prosper did well, seemed like a challenge; every success that he had was abard to hear as an inthat he had was as hard to bear as an in sult. All the more, because Prospe seemed unconscious of it. He refu-er to take offence, went about his work quietly and cheerfully, turned off hard words with a joke, went out of his way to show himself friendly and good-natured. In reality, of course, he knew well enough how matters stood.

But he was resolved not to show that he knew, it he could help it; and in any event, not to be one of the two that are needed to make a quarrel.

He felt very strangely There was a presentiment in his heart that he did not dare to shake off. It seemed as if this conflict were one that would threaten the happiness of his whole life: He still kept his old feeling of attraction to Raoul, the memor of the many happy days they had spent together; and though the friendship of course, could never again be what been, there was something of it left, at least on Prosper's side. To face, try to maim and disfigure him, roll over and over on the ground with him, like two dogs tearing each other thought was hateful. His gorge the thought was nated. His rose at it. He would never do i less to save his life. Then? then, God must be his judge. So it was that these two men

against each other in Abbéville. Just as strongly as Raoul was set to get into as strongly as Kaoul was set to get into a fight, just so strongly was Prosper set to keep out of one. It was a trial of strength between two passions—the passion of frietdship and the passion of fighting.
Two or three things happened to put

an edge on Raoul's bunger for an out-and-out fight.

The first was the affair at the shanty on Lac des Caps. The wood choppers, like sailors, have a way of putting a new man through a few tricks to initiate him into the camp. Leclère was bossing the job, with a gang of ten mer from St. Raymond under him. Vaillant cour had just driven a team in over the snow with a load of provisions, and was 1 our ging around the camp as if it belonged to him. It was Sunday after-noon, the regular time for fun, but no one dared to take hold of him. He looked too big. He expressed his opin-

ion of the camp.
"No fun in this shanty, he? I sup pose that little Leclère he makes you others work, and say your prayers, and then, for the rest, you can sleep. He ! Well, I am going to make a little fun for you, my boys. Come, Prosper, get your hat, if you are able to climb a

He snatched the hat from the table by the stove and ran out into the snow. In front of the shanty a good sized birch tall, smooth, very straight, was still standing. He went up the trunk like a

bear. But there was a dead balsam that had fallen against the birch and logged on the lower branches. It was barely strong enough to bear the weight of Up this slanting ladder man. Prosper ran quickly in his moccasined feet, snatched the hat from Raoul's teeth as he swarmed up the trunk, and ran down again. As he neared the round, the balsam, shaken from its adgement, cracked and fell. Raoul was left up the tree, perched among the branches, out of breath. Luck had set the scene for the lumberman's favorite trick

"Chop him down! chop him down!" was the cry; and a trio of axes were twanging against the birch tree, while the other men shouted and laughed and pelted the tree with ice to keep the risoner from climbing down.

Prosper neither shouted nor chopped, but he grinned a little as he watched the tree quive; and shake, and heard the rain of "sacres!" and "maudits!" that came out of the swaving top. He that came out of the swaying top. He grinned—until he saw that a half dozen more blows would fell the birch right on the rost of the shanty.
"Are you craz;?" he cried, as he picked up an axe; "you know nothing

how to chop. You kill a man. You smail the cabane. Let go!" He shoved one of the boys away and sent a few mighty cuts into the side of the birch that was farthest from the cabin; then two short cuts on the other side the tree shivered, staggered, cracked and swept in a great arc toward the deep snow drift by the brook. As the top swung earthward, Raoul clear of the crashing branches and landed safely in the feather bed of snow, buried up to his neck. Nothing was to be seen of him but his head, like some new kind of fire-work—sputtering bad words.

Well, this was the first thing that put an edge on Vaillantcour's hunger No man likes to be chopped to fight. down by his friend, even if the friend does it for the sake of saving him from being ki led by a fall on the shanty-roof. It is easy to forget that part of What you remember is the grin.

The second thing that made it worse was the bal chance that both of these men had to fall in love with the same girl. Of course there were other girls in the village beside Marie Antoinette Girard—plenty of them, and g od girls, too. But somehow or other, when they were beside her, neither Raoul nor Prosper cared to look at any of them, but only at 'Toinette. Her eyes were so much darker and her cheeks so much nore red - bright as the berries of the mountain-ash in Septenber. Her hair hung down to her waist on Sunday in two long braids, brown and shiny like a ripe hazelnut; and her voice when she anghed made the sound of water tum-

bling over little stones.

No one knew which of the two lovers she liked best. At school it was certainly Raoul, because he was bigger and bolder. When she came back from her year in the convent at Robertal it was certainly Prosper, because he could talk better and had read more books. He had a volume of songs full of love and romance, and knew most of them by heart. But this did not last forever. 'Toinette's manners had been polished at the convent, but her ideas were still those of her own people She never thought that knowledge of books could take the place of strength, in the real battle of life. She was a brave girl, and she felt sure in her heart that the man of the most courage

must be the best man after all. For a while she appeared to persuade herself that it was Prosper, beyond a doubt, and always took his part when the other girls laughed at him. But this was not altogether a good sign. When a girl really loves, she does not

the "chopping down" at Lac des Caps, her heart was swinging to and fro like a pendulum. One week she would walk home from Mass with Raoul. The next week she would loiter in the front yard on a Saturday evening and talk ove the gate with Prosper, until her fathe over called her into the shop to wait on cus

It was in one of these talks that the pendulum seemed to make its last swing and settle down to its resting-place. Prosper was telling her of the good crops of sugar that he had made from his maple grove.
The profit will be large—more than

sixty piastres—and with that I shall buy at Chicoutimi a new four-wheeler, of the finest, a veritable wedding-carriage—if you—if I—Toinette? Shall we ride together?"

His leit hand clasped hers as it lay the state of the piece of the state of the state

on the gate. His right arm stole over the low picket fence and went around the shoulder that leaned against the gate post. The road was quite empty, the night already dark. He could feel her warm breath on his neck as she If you! If I! If what? Why s

many ifs in this fine speech? Of whom is the wedding for which this new carriage is to be bought? what Raoul Vaillantcour has said? No more wedding in this parish till I have thrown the little Prosper over my As she said this, laughing, she turned

closer to the fence and looked up, so that a curl on her forehead brushed against his cheek. "Bateche! Who told you he said

that ? " I heard him, myself."

" In the store, two nights ago. it was not for the first time. He said it when we came from the church together, it will be four weeks to

What did you say to him ?" "I told him perhaps he was mis-taken. The next wedding might be after the little Prosper had measured

the road with the back of the longes; man in Abbéville." The laugh had gone out of her voice now. She was speaking eagerly, and her bosom rose and fell with quick breaths. But Prosper's right arm had dropped from her shoulder, and his

"'Toinette!" he cried, "that was bravely said. And I could do it. Yes. I know I could do it. But, mon Dieu, what shall I say? Three years row he has pushed me, every one has pushed me, to fight. And you—but I cannot. I am not capable of it."

hand gripped the fence as he straight-

The girl's hand lay in his as cold and still as a stone. She was silent for a moment, and then asked, coldly, "Why

"Why not? Because of the old friendship. Because he pulled me out of the river long ago. Because I am still his friend. Because now he hates me too much. Because it would be a black fight. Because shame and evil would come of it, whoever won. That is what I fear, 'Toinette !'

Her hand slipped suddenly away from

his. She stepped back from the gate.
"Tiens! You have fear, Monsieur
Leclère! Truly? I had not thought of that. It is strange. For so strong a man it is a little stupid to be afraid. Good night. I hear my father calling me. Perhaps some one in the store who wants to be served. You must tell me again what you are going to do with the new carriage. Good-night!"

She was laughing again. But it was a different laughter. Prosper, at the gate, did not think it sounded like the unning of a brook over the stones. No, it was more the noise of the dry branches that knock together in the He did not hear the sigh that came as she shut the door of the house nor see how slowly she walked through the passage into the store.

II.

rainy Saturdays that spring; and in the early summer the trade in Girard's store was so brisk that it appeared to need all the force of the establishment to attend to it. The gate of the front yard had no more strain put upon its hinges. It fell into a stiff propriety of opening and shutting, at the touch of people who understood that a gate was nade merely to pass through, not to ean upon.

That summer Vaillant: our had a new that summer varianticeur hat a new hat a black and shiny beaver—and a new red-silk cravat. They looked fine on Corpus Christi day, when he and 'Toinette walked together as fiancées. You would have thought he would

have been content with that. Proud. he certainly was. He stepped like the cure's big rooster with the topknotalmost as far up in the air as he did along the ground; and he held his chin high, as if he liked to look at things

But he was not satisfied all the way through. He thought more of beating Prosper than of getting 'Toinette. And he was not quite sure that he had beater him vet.

Perhaps the girl still liked Prospec a little. Perhaps she still thought of his romances, and his chansons, and his fine, smooth words, and missed them. Perhaps she was too silent and dull sometimes, when she walked with Raoul; and sometimes she laughed too loud when he talked, more at him than with him. Perhaps those St. Raymond fellows still remembered the way his head stuck out of that cursed snow clever and quick the little Prosper was Perhaps—ah, maudit! a thousand times perhaps! And only one way to settle them, the old way, the sure way, and all the better now because must be on his side. She m stand for sure that the bravest min in the parish had chosen her.

That was the summer of the building

of the grand stone tower of the church. en of Abbéville di 1 it themselve with their own hands, for the glory o God. They were keen about that, and the curé was the keenest of them all. No sharing of that glory with workmen talk, she acts. The current of opinion from Quebec, if you please! Abbéville and gossip in the village was too strong was only forty years old, but they for her. By the time of the affair of already understood the glory of God

quite as well there as at Quebec, without doubt. They could build their own tower, perfectly, and they would. Be-sides, it would cost less. Vaillantcour was the chief carpenter.

He attended to the affair of beams and timbers. Leclère was the chief mason. He directed the affair of dressing the stones and laying them. That required a very careful head, you understand, for the tower must be straight. In the floor a little crookedness did not matter; but in the wall—that might be serious. People have been killed by a falling tower. Of course, it they were going into church, they would be sure of heaven. But then think — what a disgrace for Abbéville!

Every one was glad that Leclère bossed the raising of the tower. They admitted that he might not be brove.

admitted that he might not be brave but he was assuredly careful. Vaillan-tcour alone grumbled, and said the work went too slowly, and even swore that the sockets for the beams were too shallow, or else too deep, it made no difference which. That bete Prosper made trouble always by his poor work But the friction never came to a blaze; for the cure was pottering about th and all day long, and tower every day a a few words from him would make a quarrel go off in smoke.
"Softly, my boys!" he would say:

"work smooth and you work fast. The logs in the river run well when they run all the same way. two logs cross each other, on the same rock—psst! a jam! The whole drive is hung up! Do not run crossways, my children. "
The walls rose steadily, straight as a

steamboat pipe—ten, twenty, thirty, forty feet; it was time to put in the two cross-girders, lay the floor of the pelfry, finish off the stonework, and begin the pointed wooden spire. The to buy the shining plates of tin for the the pinnacle.

Leclère was in front of the tower putting on his overalls. Vaillantcour came up, swearing mad. Three or four other workmen were standing

Look here, you Leclère, " said he "I tried one of the cross girders yes terday afternoon and it wouldn't go The templet on the north is crooked crooked as your teeth. We had to let the girder down again. I suppose we must trim it off some way, to get a level bearing, and make the tower weak, just to match your sacré bad

work, eh?"
"Well," said Prosper, pleasant and
quiet enough, "I'm sorry for that,
Raoul. Perhaps I could gut that
templet straight, or perhaps the girder might be a little warped and twisted.

h? What? Suppose we measure it. Sure enough, they found the lor timber was not half seasoned and had corkscrewed itself out of shape at least three inches. Vaillantcour sat on the sill of the doorway and did not even look at them while they were measuring. When they called out to him what they had found, he strode over to

"It's a damn lie," he said, sullenly. "Prosper Leclère, you slipped the string. None of your sacre cheating! I have enough of it already. Will you fight, you cursed sneak ?

Prosper's face went gray, like the ortar in the trough. His fists clenched and the cords on his neck stood out as if they were ropes. He breathed hard. But he only said three words:

"No! Not here."
"Not here? Why not? There is room. The curé is away.

"It is the house of le bon Dieu. Can we build it in hate?"

"Polisson! You make an excuse Then come to Girard's, and fight

"Again Prosper held in for a moment, and spoke three words:
"No! Not now."

of a hare? until you turn gray and die? will you fight, little musk-rat?"

"When I bave forgotten. When I

am no more your friend. Prosper picked up his trowel and went into the tower. Raoul bad-worded him and every stone of his building from foundation to cornice, and then went down the road to get a bottle of cognac.

An hour later he came back breath

ing out threatenings and slaughter, strongly flavored with raw spirits. Prosper was working quietly on the top of the tower, at the side away from th read. He saw nothing until Raoul, climbing up by the ladders on the inside, leaped on the platform and rushed at him like a crazy lynx.

"Now!" he cried, "no hole to

hide in here, rat! I'll squeeze the lies out of you. gripped Prosper by the head.

thrusting one thumb into his eye, and pushing him backward on the scaffolding.
Blinded, half maddened by the pain,

Prosper thought of nothing but to get free. He swung his long arm upward and landed a heavy blow on Raoul's face that dislocated the jaw; then twisting himself downward and side-ways, he fell in toward the wall. Raoul plunged forward, stumbled, let go his hold, and pitched out from the tower, arms spread, clutching the air. Forty feet straight down! A moment

or was it an eternity?-of silence. Then the body struck the rough stones at the foot of the tower with a thick, soft dunt, and lay crumpled up among them, without a When the other men, who had hurried

up the ladders in terror, found Leclère, he was peering over the edge of the scaffold, wiping the blood from his eyes trying to see down.
"I have killed him," he mustered

'my friend! He is smashed to death. I am a murderer. Let me go. I must throw myself down!" They had hard work to hold him back

he trembled like a poplar.

But Vaillantcour was not dead. No; it was incredible—to fall forty feet and not be killed—they talk of it yet all through the valley of the Lake St.

John—it was a miracle! But Vaillant—that the way to spread God's Kingdom on earth is by an exemplary and blame—less life. Dr. Brownson once said: 'Books, journals, tracts, sermons, are all good in their place, but for the conversion of unbelievers and sinners, prayer and example are better.'

œur had broken only a nose, a collarthat was but a bayatelle. A good dector from Chicoutini, a few months of nursing, and he would be on his feet again, almost as good a man as he had ever been.

It was Leclère who put himself in charge of this.
"It is my affair," he said—"my

fault! It was not a fair place to fight, Why did I strike? I must attend to this bad work.'

"Mais, sacre bleu!" they answered "how could you help it? He forced you. You did not want to be killed.
That would be a little too much.

"No," he porsisted, "this is my affair. Girard, you know my money is with the notary. There is plenty. Raoul has not enough, perhaps not any. But he shall want nothing—you under. stand—nothing! It is my affair, all that he needs—but you shall not tell him—no! That is all." Prosper had his way. But he did not

see Vaillantcoerr after he was carried home and pat to bed in his cabin, Even if he had tried to do so, it would have been impossible. He could no see anybody. One of his eyes was en tirely destroyed. The inflammation spread to the other, and all through the autumn he lay in his house, drift ing along the edge of biindness, while Raoul lay in his house slowly getting well.

The cure went from one house to the

other, but he did not carry any messages between them. If any were sent one way they were not received. And the other way none were sent. Raoul did not speak of Prosper; and mentioned his name, Raoul shut his nouth and made no answer.
To the cure, of course,

distress and a misery. To have a hatred like this unhealed, was a blot on the parish; it was a shame, as well as a sin. At last—it was already winter, the day before Christmas—the cure made up his mind that he would put forth one more great effort.

"Look, you, my son," he said to
Prosper, "I am going this afternoon to

Prosper, "I am gong Prosper, "I am gong Prosper, "I am gong Vaillantœur You Raoul Vaillantour to make the reconciliation. You shall give me a word to carry to him. He shall hear it this time, I promise you. Shall I tell him what you have done for him. this time, I promise you. how you have cared for him?'
'No, never,' said Prosper; "you shall not take that word from me. It

is nothing. It will make worse trouble will never send it.' "What then?" said the priest.
"Shall I tell him that you forgive him?"

"No, not that," answered Prosper, "that would be a foolish word. What would that mean? It is not I who can forgive. I was the one who struck hardest. It was he that fell from the

tower."
"Well, then, choose the word for "Well, then, choose the word for Come, I conrect. What shall it be? promise you that he shall hear it. I will take with me the notary, and the good man Girard, and the little Marie Antoinette. You shall hear an answer.

Mattonette. You shall near an answer. What message?

Mon pere," said Prosper slowly, "you shall tell him just this. I. Prosper Leclère, ask Raoul Vaillantcour that he will forgive me for not fighting with him on the ground when he demanded it."

Yes, the message was given in pre-

Yes, the message was given in precisely those words. Marie Antoine stood within the door, Bergeron and Girard at the foot of the bed, and the cure spoke very clearly and firmly. Vaillantcoeur rolled on his pillew and variant coeur rolled on his plitew and turned his face away. Then he sat up in bed, grunting a little with the pain in his shoulder, which was badly set. His black eyes snapped like the eyes of a wolverine in a corner.
"Forgive?" he said, "no, never.

He is a coward. I will never forgive!"
A little later in the afternoon, when the rose of subset lay on hills, some one knocked at the door

Leclère's house. "Entrez!" he cried. "Who is there "Not now? But when, you heart "Entrez!" he cried. "Who is there of a hare? Will you sneak out of it I see not very well by this light. Who "It is me," said 'Toinette, her

cheeks rosier than the snow outside, "nobody but me. I have come to ask you to tell me the rest about that new carriage—do you remember?

The voice in the canoe behind me

ceased. The rain let up. The slish, slish of the pad ile stopped. The canoe swung sideways to the breeze. the rap, rap, rap of a pipe on the gunwale, and the quick scratch of a match on the under side of the thwart. "What are you doing. Fordinand?" What are you doing, Ferdinand?" "I go to light the pipe, m'sieu.
"Is the story finished?"

"But yes-but no-I know not, m'sieu. As you will."
"Bat what did old Girard say when his daughter broke her engagement and married a man whose eyes were

spoiled?' "He said that Leclère could see well enough to work with him in the store.

"And what did Vaillanteœur say when he lost his girl?" "He said it was a cursed shame that ne could not fight a blind man. "
"And what lid 'Toinette say?"

"She said she had chosen the est heart in Abbeville. And Prosper-what did he say "M'sieu', I know not. He said it only to 'Toinette."

One of the Greatest Obstacles.

"The disedifying lives of many Catholics," says the Cross, "oftentimes prove a stumbling block to well-intentioned outsiders, so many of whom are attracted to the Church by the sublime teaching and impressive ceremonies but are repelled by the unworthy con-duct of its members. It has been ever the control of the control of the control of the con-trol of Catholica in the Catholica spread of Catholicity is in the Catholic themselves who contradict their creed by their condust. We must realize that the way to spread God's Kingdom around san they rocked less they di looked acre looked I say up and dow and a ger steps. I sh lined agains Even at ceive that

> time when tower-room no less a o turn a dan had struck Uniacke re ontrolling difficulty. But whe ence as I h

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R 28, 1905.

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#### THE OLD HATRED.

We are the Uniackes of Castle Dare, and our cousins are the Uniackes of Burren Castle. There is not a quarter to another, but it was a distance no Uniacke had crossed for many genera tions. The distance between us in ther matters was indeed a world wide. We are of the old religion and they of the new. We are gentle and they violent. And now at Dare we were brunk to but two of us-my father, the Lord Uniacke and myself, his daughter Ursula. Once there had been three gallant gentlemen of our name, my brother Ulrick, Terence and Maurice. But they had followed Sarsfield and were dead in French Flanders, and so there was none to keep up the honor of our house saving only a girl,

My father was a very grave and somewhat sorrowful man, with one solace and one pastime in the pursuit of astronomy. When he had the of astronomy. When he had the heavenly globe between his hands he forgot for a time, I believe, how much of earthly happiness had slipped out of them with the death of my mother in her lovely youth and the following after her of her sons.

I used to sit by him like a mouse at my needlework while he pursued his studies, and if we spoke not for hours there was still a comfortable and loving communion between us. He had his study high in air, a lantern room with four windows which surveyed the countryside, and from one corner of it a little winding stair ascended to the telescope on the tower top. Often he has called me to follow him to the telescope end of a starry night, and then applying his own eye to it, has forgot-ten all about me. Nor would I recall him by so much as plucking at his sleeve, but have waited patiently by him till he returned from heaven to earth, when it was his habit to be most but have waited patiently by repentant and to upbraid himself for his forgetfulness.

Indeed he never seemed to love less, but rather more, that I was a girl, and he was proud of me in his gentle way because I was fearless, and could ride and swim like any gentleman, and could shoot, too, if need be, though not the deer nor the birds, for they were all old friends to me, and I could never bear to hurt dumb creatures. But, al though I could do these things, and had learned the dead languages from Father Richard, whom we had shelt ered from the storms outside till we found him one day with his kind old gray head fallen between his crucifix and skull, and the last sands of his hour glass long run out. I was yet skilled in household matters. Indeed, I could candy with any one or distill sweet waters or make cordials or salves; and I could never be of opinion that a woman was a worse man for being able to spin and sew.

However, 'tis too much of myself.
The Uniackes of Burren were also a this time shrunken to one representa-tive of the name, a young man, Sir James Uniacke, who had lived much in England and abroad, and at this time was doing the grand tour, as was the fashion with young men of rank, out in the world beyond the trials and pov-erty of Dare. He had had a brother, Ralph, a wastrel and a soldier, but h was reputed killed in the wars of the was reputed which in the was of the Low Countries, Often, often at night, when I have stood waiting for my father to remember me on the tower, I have looked across to the dark mas of Burren, black against the sky, with its woods and waters at its feet, and my thoughts could not help but play about the unknown cousin, the only other of our blood living, whom my father had taught me, as much as consistent with his meckness and religious ess, to hate. For it was his conviction that nothing good could come out of Burren so that to hate the last Unjacke of Burren was as though

But one night, as I stoo! there by my father, a summer right of stars and purple, when hardly a leaf stirred in the woods below the tower, I saw that there was a light in Burren, in every window of the long range that ran to westward of the hall door. And, though startled me, I said nothing, for I felt my father would not like me to think

upon the house or the family.

The next morning I climbed the tower again. It was a shining morning of June and the woods for miles around sang a sleepy song, as though they rocked many cradles, which doubtless they did. And, standing there, I looked across to Burren, and as I looked I saw a servant leading a horse up and down. Then the doors opened and a gentleman came out on the steps. I shrank behind the telescope, st e should look up and see me out lined against the sky, and from there

lined against the sky, and saw him mount and ride away. ceive that he looked of a gallant and dignified figure and made no doubt that my cousin James had come home, but I kept my counsel to myself.

However, it was not a week from that time when a servant came to my father, where he and I sat together in the tower-room, and announced a visitor, no less a one than Sir James Uniacke. I saw my father's face whiten and then turn a dark red, as though some one had struck him.

"Tell Sir James Uniacke that Lord Uniacke receives no visitors," he said, controlling himself, as I perceived, with

But when the servant had gone he broke forth into such a passion of viol-ence as I had not believed him capable of. His meekness and his piety seemed to have dropped away from him, and, seeing him in these transports of fury. I realized all at once that we were sprung from the same bloody and vioent stock which had produced the Uniackes of Burren, with all their rough riding and cruel deeds. Nor could I forget him as he appeared then, although afterward he did penance and wore himself thin with fasting and was

more meek than ever before.

A few days later Sir James Uniacke wrote, but my father, seeing the superscription, laid the letter upon the fagots shread and watched grimly the wax and the ribbons sucked in by the fire and the parchment roll itself up and

disappear.

I sat with my eyes down while this happened, as becomes a girl, and kept my hands folded in my lap; yet I will confess that I had to struggle with my-self to sit by so calmly and see the letter burn. Indeed, I was half ashamed of myself a Uniacke of Dare, because something whispered within me that it was time the old hatred was forgotten. Yet, there was my father, as near a saint as I ever knew man to be, and he could not forgive, and was I to be bet-

Very soon after that the old flame of persecution, which had sunk low, and dealy sprung up again and the fines and the threats of imprisonment came faster than ever.
"They will have all Dare before

they are done," said my father.

Alas! as though it were prophetic the trouble was already on its way Within a few hours we heard that Dara was no longer our own. It had passed from us to the younger branch of the house. A Papist had no rights to lands nor houses, nor to anything of value. All that was ours had passed value. All that was ours had passed to Sir James Uniacke.

I thought in the first moments that the blew would have killed my father.

But as soon as he had somewhat re covered himself, though trembling pit ifully, he commanded me to put gether the barest necessities and leave Dare free for James Uniacke to enter it. In Dublin we found our refuge There was just one friend in the world with whom my father had kept up com-munication, and that was Lady Bar-bara de la Poer, a friend of his youth and my godmother.

Lady Barbara found us lodging in Dominick street near her own, and it was very pleasant to be so near orchards and open country, and, since we must be citizens, to have our lodging high on the steep hill which over-

looks the city from the north.

I had never seen Lady Barbara, though I had always associated her with pleasant things, since many a gift such as girls love had come from

er year after year to her godchild. Now, when I saw her, I thought I had never seen anything so pretty. She wore diamonds in her powdered She wore diamonds in her powdered hair, but they were no brighter than the black eyes under their black brows, which sparkled and laughed incessantly, I do not know how much her cheeks owed to the rouge pot. I was not skilled in city ways. But their delicate carmine, repeated in her lips. contrasted delightfully with her powdered head. About her eyes, where little faint lines were, she had set a patch here and there to distract the gaze from them, and on her cheeks there was a crescent moon and a coach and horses to point the road to he

dimples.

She was on her way from some rout or other when I first saw her, and she was wearing a sacque and quilted pet ticoat of pink satin with a large brown velvet hat, its feathers clasped by a diamond buckle, set astride on her

curled head.

I had taken her to be very rich by her garments and her jewels, but I knew later that she was poor. She was very reckless at the gaming tables, and royally generous with her friends, so she had stripped herself of wealth; but, as she never seemed to want for a fire frock or a guinea, her poverty, I took it, was not of the sort that irked.

When she had taken me in her arms -she was littler than I, and the plumes of her hat tickled my nose-she broke on her hat there my hose—she would out in praises of me saying she would show me at court. But my father shook his head, smiling at her as though she were pleasant to him; and so she must have been to any man, though he were a saint or an anchorite. No, no, Lady Babs I' he said. "We are too poor to go to court, since even what remains of our fortune has gone into James Uniacke's pouch. We

shall find the woman, 'she answered, while my father went straight to him stepping lightly to his side and shining and kissed his cheek in the foreign

stepping lightly to his side and shiring in the dark room-like a pink moth.

"Ursula is grave," said my father.

"Because you have made her so, Tereoce," said the lady.

Still, she had not her will of taking me to court, although she tempted my fancy with the fine clothes she would have given me. My father had indeed withdrawn from the world and taken me with him. We went nowhere except to the Church of the White Friars, over against our lodging, and, when the weather served, we took long walks through the apple and cherry orchards of Drumcondra, and out into the open

country beyond. We attended none of Lady Barbara's receptions, and if we found anyone with her when we went we would withdraw. But once or twice we were discovered there by fine visitors, to my father's vexation, and once, when we left almost in haste, as much as my father's breeding would allow, a gentle man who was entering held the door for

us to pass through.

vas dressed very finely in coat and waistcoat of pearl gray silk and white breeches, but it was no such foolish Little pretty things that attracted me. time though I had, I perceived that his face had a clear pallor and was most interesting, with fine hazel eyes, andan uncommon thing in those days-he He bowed profoundwore his own hair. He bowed profound-ly as I passed, and though I did not seem to lift my eyes I saw as plainly as pos-sible how his chestnut hair waved from the parting and tell in a profusion of curls upon his shoulders. And, strange as it may seem, after that I thought much upon the gentleman, and was scarcely surprised when, two days later, I saw him ride slowly past our lodgings on as fine a black mare as ever I wished to see. And, a day or two later, I met him again, and his hat swept the pavement. Indeed, after that there was hardly a day when I did not see him, either when I was out with my maid, Driscoll, or with my father. The

meetings were enough to gild my days and my dreams at night. Even my father noticed a change in me. Some evenings later, when my father

THE CATHOLIC RECORD.

and myself were returning late from Lady Barbara's we were set upon by a crowd of roughs who had imbibed too freely. My father remonstrated with them, when suddenly the leader, a tall villian, pinioned his arms, while another threw a cloak over his head.
Just at this moment who should come to our assistance but the gal ant gentleman I had met so often. He spoke out boldly to the leaders of the roisterers.

"These are a noble gentleman and a oble lady," he said; and what followed could not hear, for there began such jos ling and swearing and laughing all together that my ears were deaf-

I know not; yet it had its effect, for in an instant the tall villain was bow-ing over my hand and asking that he night have the honor of seeing me to my lodging. I was gladder than if he had made me free of the gate of heaven; and so, holding me by my finger-tips, daintily, as though he had me out to dance, he brought me to the door of the house, and, having handed me within, retired, leaving my poor father choking with anger beside me. God knows that I was relieved enough

God knows that I was relieved enough to forgive them, though my father was not. We saw them from the windows go west-ward in search of other victims, their torches dancing like fireflies in the night. My father raged helplessly. the night. My father raged helplessly.
Doubtless it was to the bettering of
his health, as it had been before, when he had said that his anger acted like a blood-letting. I was beginning to think of late that my father's meekness was acquired and not natural; and the unnatural is ever the unwholesome.

I had to tell him of that gentleman whose intervention had saved us such indignities, for it will be remembered that they had stifled my father while

he was to be revealed soon enough, for at all. They are the Saints. How is as we sat to our morning cup of chocolate, Lady Barbara was announced. they have climbed up to a dizzy height as we sat to our morning cup of choco-Lady Barbara was announced.

father. "The town has it," she replied. "And your deliverer was shot in the right side by the Back this morning. There were some sharp words spoken Back is the sorriest man alive that he ad to fight; but his honor demanded

My father turned pale. I would see the gentleman," he said. "No further than Henriotta street.

And, by the way, I am his messenger. He asks to see you and Ursula while he

My father expressed no surprise, feeling, perhaps, that a dying man's humor must be satisfied. "We will come," he answered, rising and taking his three-cornered hat. Make yourself ready quickly. Ursula. Who is the gentleman, Lady Babs?"

"You will know soon enough. He is s dear to me as my son. "

I saw the tears in her bright eyes

and loved her the more for it, if that were possible. And yet, if this wound should prove fatal, what woman on earth would have a right to weep save

I put on my feathered hat and my closk of pure carmelite, which wrapped me to my feet, hiding the roses and lilies of my gown, and Lady Barbara and I, taking an arm of my father, walked the little distance that separ

walked the little distance that separ ated us from Henrietta street.

All three of us were ushered into the chamber where our deliverer lay with his eyes watching the door, and as we came in the chamber than woman." nan woman."

"She has had a different training from But lest he should see my face so wrung with leve and pity, I moved a most women," my father reminded her.

"Ah! but under the scholar you shall find the woman," she answered, while my father went straight to him fashion.

"My daughter and I are yours forever, sir," he said.

Then I saw that the sick gentleman

had a parchment with many great seals dangling from it under his band. "I sent for you, Lord Uniacke, " he

said, speaking with difficulty, "to restore you this in case my wound should not heal. My stewardship may be nearly at an end." "Your stewardship?" repeated my father, staring and reaching absently

for the parchment. "I took the title deeds," the other have them. What, did you not know that Ralph had come home from the Low Countries, more loose living than ever, and yet a zealot? I pray I may still live, for your sake, to hold the deeds safe."
"You are James Uniacke?" said my

father, stammering.
"I am James Uniacke, I tried to tell you, but you would neither see nor read my letter, that I but took your deeds in trust, for fear of Ralph. Will

you not go back to Dare?' Then my father slowly replaced the deeds where they had lain above the bandages and closed the pale hand

upon then.
"Keep them for us," he said. "Live to keep your trust, and we will travel back to Dare together." Then I saw a light of joy break over

the dear and noble face which happily now is never far from me. But his eyes strained back as though he sought something. I came fordward a step or two, and my father took my hand, "Salute your kinsman, Ursula;" he said. "The old fued between Burren said. "The old fued betwand Dare is over forever."

I stooped to kiss my cousin's cheek,

his heart perhaps.
"I will live, beloved," he answered.
After all I left Dare only for Burren; or was my father lonely, for soon after I was a happy weeded wife he brought home the Lady Barbara de la Poer as his bride.—Katherine Twnan, in Boston Journal.

THE FEAST OF ALL SAINTS

The Casket. We are all on board ship sailing across the ocean of life. We know whither we are going—it is a port no one of us has ever been in before, but we have a chart on which the course is clearly laid down, and we have skill ful pilots who know that course thoroughly. The voyage is a stormy one. The ship is staunch, but when the waves dash over her they often carry away some poor fellows who have not been holding fast. The voyage is not only stormy but eventful there was a mutiny, and now the mutineers are in one of the ship's boats other day, some others, suddenly seized with the mad idea that the ship was sinking, made themselves a raft of planks, and they too are now adrift. Seeing these things, we who are still aboard the ship, though we have not the slightest fear for the ship, have a

masthead if you want to see it now. But we cannot go to the masthe we are afraid, or we do not want to take so much trouble. Then we must be content not to see what the man at the masthead sees. "Land ho!" from the deck this time. We cannot see it yet. "Wait till you have been going yet. ' to see as long as I have," says an old sailor, "and then your eyes will be as good as mine."

Who are those keen-eyed men that "Who are those keen-eyed men that get faint glimpses of the other shore, "I am his friend for life! I swear it by all things! I hold sacred."

Who are those keen-eyed men that get faint glimpses of the other shore, —that other shore where lies our heavenly home? Who are those keen-I said nothing of having seen him be-fore. I know not why, only that my lips were sealed regarding him. But late, Lady Barbara was announced.
"So you tell in with the Mohocks last night," she said breathlessly, "and would have had rough usage only that a gentleman interfered to save you."
"You had the news early," said my father.

They have simple up to a drawl to where we should be afraid to venture. They have risen above the mist and tog which lie near the surface; they are taken what we call too much trouble; they are suffering cold and weariness, but they do not mind that, and as a reward they see. Moreover, their eyes are trained as ours are not. It is the result of long years of ceasethere were some sharp words spoken less watching by day and by night, ast night, in misunderstanding, before This has given them a keenness of he thing was cleared up. They say the vision which we would give money to purchase, but it cannot be bought with money. Is it then of no benefit with money. Is it then of no benefit to us that they possess it while we do not? It is of very great benefit. They tell us what they have seen and the report encourages us. It will be a long time yet before our eyes can see any-thing, but now we are better satisfied to wait, now we have better hopes than we had before that nothing will happen to us before the ship enters the harbor.

What is the source of this keenness of spiritual vision in the Saints? It is their holiness. Holiness is one of God's attributes: the blessed cry "Holy, Holy, Holy "for ever before His throne. And holiness we too must possess if and holiness we too must possess it we desire to enter one day into that blessed company. We must be holy because God is holy. Nothing except that which is holy shall enter heaven. "Be ye holy tecause I the Lord your God am holy," said Jehovah to his people of old. And holiness consists in keeping God's commandments. "If thou wilt enter unto life," says Christ, "keep the commandments." Anyone keep the commandments." Any Anyone

the commandments, and asked if any-thing more was necessary. "If thou wilt be perfect, go sell all thou hast bxed upon their Master as the painter and give to the poor and come follow does upon his model, until by come," was the answer (Matt. 19: 21.) Here was a call to a higher step in holiness. The young man turned away: he was very rich and he did not wish to give up his riches. But they held intimate converse as Moses since that time how many there are, young and old, men and women, who faces like His reflected the Divine ave obeyed this call to the very letter. t. Frances of Sales and St. Charles Borromeo, for instance, gave up princecovered with them at one time-that does not number among its monks many who have given away great wealth for the love of God. But we must not who have given and the love of God. But we must not the love of Go left all things and followed Thee.' What therefore shall we have?" it with Him to judge the world at the last day. "And every one that hath left house or brethren or sisters or father or mother or wife or children or lands for My name's sake

shall receive a hundred fold and shall possess life everlasting." The calendar of the Church is filled with the names of holy men and women who have literally done these things, besides the vast number, the countless multitude," whose sacrifices are known to God

alone.
St. Peter and his companions may not have had much to leave; but they left what they had; they left home and family and all that the human heart selves. We should be contented with loves best on earth, to follow Jesus, to the little we have, and never envy keep near His sacred Person while He those who are better off.

Columba and St. Ninian, the Apostles of Scotland, St. Augustine, the Apostle of England, St. Rémi, the Apostle of France, St. Boniface, the Apostle of Germany, St. Cyril and St. Methodias, the Apostles of the Slavs, St. Francis Xavier, the Apostle of the Indies—all these were men who like Peter and his mpanions left all to follow Christ.

Then there are those who have given up not merely wealth but their very ives. "Greater love than this no man hath that a man lay down his life for his friend." Who will begin to count he numbers in the white robed army of martyrs? Fully one quarter of those who have sat in Peter's chair have shed their blood for Christ. And they are a very small fraction of the vast army.
"If any man will be My disciple let him take My cross and follow Me. Surely the Apostles and Martyrs have carried the cross after Christ. not they alone, but also those who after the example of St. John the Baptist have buried themselves in the wilder ness, have spent their lives in fasting watching and prayer, in imitation of our Lord's forty days in the desert who have scourged themselves until the blood ran in streams to the ground is imitation of His agony in the Garden "There are those who have made themselves eunuchs for the sake of the kingdom of heaven. He that can take it let him take it." Beginning with the Blessed Mother and the beloved disciple, who can estimate the number of those who wear the virgin's robe

"Do not have two shoes nor two coats." This counsel of perfection has been followed to the very letter by St. Francis of Assisi and the many saints to whom his community, and others like it have given birth. The world at one time venerated the barefooted Friar with his coarse brown robe and a rope for a girdle; the world laughs him to seorn to-day. But it is the same laugh of seorn which saluted our Blessed Saviour as He hung upon the

and follow the Lamb whithersoever it

cross.
"If any man strike thee on the right cheek, turn to him also the other. And if a man take away thy coat, let go also thy cloak unto him." The lives of the Saints are full of examples of this non-resistance to injuries There is St. John of Kenty, for in stance, who, when the robbers thought they had taken away from him all the money he was carrying, ran after them to tell them that there was still some left. "The man was a fool," says the world. Then his was the folly of the cross. Our Saviour was a fool, judged by the world's standard neasurement, for having given such

counsels to men.

"What you have done to the least of these you have done to Me." And we find a St. Vincent de Paul going through the streets of Paris gathering together the children abandoned by their parents. We find a St. Ignatius Loyola opening a night refuge for fallen women; a St. Peter Nolasco devoting his life to the ransom of captives, under vow to come a slave himself if necessary to buy the liberty of Christian slaves from the Turks. And we find each one of these multiplying himself as many times as there are members in the community which he founded.

"He that is greater among you, let washed your feet, so you also ought to wash one another's feet." Was this not literally fulfilled when St. Philip Neri opened free lodgings for the thou sands of pilgrims flocking into Rome in a jubilee year, and together with the members of his community and men of the noblest Roman familes received the weary pilgrims, washed their feet and then waited upon them at table.

Such are the lives of the Saints.

Thus have they put into practice the lessons taught by our Divine Master and not merely the elementary lessons faithfully unto the end will be saved.

In this consists holiness. But holiness in its lowest degree. For there are degrees in holiness.

One day a young man came to our Saviour, told Him that he had kept all the saviour, and saled if any and such and such a thing, or only advised it. It was enough for them to fixed upon their Master as the painter does upon his model, until by constant brightness. And when they came down from the mountain of prayer it was with messages for the people ly fortunes. Scarcely a monastery can be found,—and all Christendom was saints been of service to the world while they were in it.

The Saints of the Old Testament and the New, pointed out the Redeeme What therefore shall we have?" They had left all things. What had they to leave? Their boats and their nets. But they left all they had; they did so that they might follow Jesus; and therefore He promises them that they shall gain eternal salvation, and shall git with Him to indee the world at the left and continue to speak of Him to men. They have each and every one of them to the continue to speak of Him to men. They have each and every one of them. been Christ-like in their lives. have shown us that it is possible for sinful flesh and blood to follow closely in the footsteps of Him who was like unto us in all things except sin.

They have taken up the Cross and carried it after Christ. Therefore we Therefore we can and should at least bear patiently the cross which God lays upon us, the the cross of affliction.

They literally sold all they had and

gave it to the poor. Therefore we should at least make good use of what

They made themselves eunuch for walked among men, and afterwards to preach His Name to the uttermost parts of the earth. They died, but the race observing perfect chastity amid the of apostolic men did not die with them. fiercest temptations. Therefore we can St. Patrick, the Apostle of Ireland, St. and should keep ourselves, body and

soul, free from every stain of impurity. They literally gave up to robbers more than the robbers wanted to take. Therefore we can and should at least suffer injustice without feeling any hatred towards those who have wronged us, and be willing at times to endure a loss rather than reclaim our own by

violent means.

They were as vividly conscious of God's presence everywhere as a son is conscious of the presence of his father sitting in the same room with him. Therefore we can and should at least be conscions of God's presence to such an extent that the sound of His Name should always bring Him to our minds. No should never speak that Holy Name except with the profoundest re-spect, and when we kneel down to pray all other thoughts than the thought of God should be entirely shut

out from our minds.

Thus will the study of the lives of the Saints be most profitable to us. Not only should we admire them with enthusiasm, but we shall strive to imtate their actions in kind if not in degree. And having a firm faith in the beautiful doctrine of the communion of beautiful doctrine of the communion of saints, that all who belong to the true Church assist each other by their prayers and good works, we shall earnestly ask and confidently expect that those whose good works, done while they were in the flesh, have been of such invaluable assistance to us by giving us models for imitation, will now that they enjoy the reward of the that they enjoy the reward of the blessed continue to assist us by their prayers, so that we may one day share with them the same heavenly happi-

ness.



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is important that the old as while address be sent us. Subscribers when changing their address should notify this office as soon as possible in should notify this office as soon as possible in should notify the order to insure the regular delivery of their order to be a subscript of their order to be a subscript or the subscript or their order to be a subscript or the subscript or

Agents or collectors have no anthority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not send monday morning. Please do no send under the poetry. Obituary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTERS OF RECOMMENDATION, Apostolic Delegation.
Ottawa, June 13th, 1905.
To the Editor of the CATHOLIC RECORD,

London Ont.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, shows all that it is imbued with a strong Catholic spiris. It strenuously defends Catholic principles and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

therefore, earnestly recommend it to Cath-

olic families.

With my blessing on your work, and best wishes for its continued euccess,

Yours very sincerely in Christ,

DONATUS, Archbishop of Echesus,

Apostolic Delegate.

UNIVERSITY OF OTTAWA
Ottawa, Canada, March 7th. 1960.
To the Editor of The Catholic Record,
London, Ont:
Dear Sir: For some time past I have read
rour estimable paper, The Catholic Record,
and congratulate you upon the manner in

your estimable paper, the manner in and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a zery Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend itso the failbful.

Blessing you and wishing you success,

Yours faithfully in Jesus Christ

Yours faithfully in Jesus Christ

† D FALCONIO. Arch. of Larissa,

Apost. Deleg.

LONDON, SATURDAY, OCT. 28, 1905.

### " GOOD-BYE."

The congregation that assembled in St. Peter's Cathedral on last Sunday evening at Vespers was in many respects a notable one, the sacred edifice being filled in every part. In addition to assisting at the beautiful Vesper service, they were there to listen to their good Bishop for the last time pre vious to his departure for Rome It was quite evident his heart prompted the words his lips uttered. His fondness for his flock is very great indeed. But what shall we say of the people? Their affections go out to him-affections warm, constant, loving-because he has always been to them their trusty counsellor-whose prudence is one of his chief characteristics-their loving friend when friend was needed, and their considerate and warm-hearted chief paster at all times. They came to say from their heart of hearts, "Good bye and God bless you, and may our Blessed Mother watch over you until you come back to us again.'

# GET A STAKE IN THE COUNTRY.

There is always room at the top. So say the inspirers of ambition. But from the level to the top is a far cry. Toil unceasing and the talent not to be daunted by difficulties are paid by him who reaches the top. Then he may be too tired to enjoy his elbow room or he may be glad that he is out of the sweltering, pushing crowd at the bot-

But, however beautiful the spacious top may seem to us, it can be won only by having every faculty on the alert, and by an expenditure of energy and self denial. Even then we may fail if we seek our fortune in the city.

Our readers are acquainted, doubt less, with professional gentlemen who get nowhere. With talent and work they just manage to eke out an existence Perhaps they are round men in square holes. The fact remains, however, that to many physicians and lawyers the top is not visible. Again, our young people who seem to have no faith in their own country turn Stateswards with the expectation of catching Opportunity and persuading her to show them the way to Success. But to the many opportunity does not come. Opportunity in the shape of a Good Samaritan searching for brawn and brain lives in fiction, but not outside it. In novels the boy from the farm finds refuge in the kindly heart of the stranger : in real life he is ap) to fall fito the hands of the bunco steerer. The young man who, mistaking te cackle of his native burg for the roise of fame, will discover when he moves to larger areas that laur d branches are not so common as in his own town. He will find that he is but one of the many who have flocked to the city to make their way-one of for an uncertainty, and who will in all | man who was Lieut Governor of Mani- | radically different, but it does indicate | in his interview we must judge that he

probability sigh for the peace and quiet of the old homestead. The truth is that the cities are overstocked with both physical and mental ability. The positions of importance are not given to the stranger. Mercantile success is not achieved, as a rule, by young men without capital. Work of some kind the Canadian may get over the border. We say " may," for statiscians assure as that in crowded centres not only is the number of the unemployed great, but that thousands of men are always on the edge of starvation. And many of them are not in this plight through their own fault. They had visions of the top; but, labor as they

might, the level stretched out before

them. It is in the squalid quarters of the poor, says Bishop Spalding, that we should study the results of the city upon home-life. There the home is not owned: it cannot be transmitted: it has no privacy : it has no mystery : it has no charm. It is a rented room in some promiscuous tenement: it is a shanty in some filthy street or alley. The good and the bad are huddled together; and the poisoned air does no sooner take the bloom from the cheek of childhood than the presence of sin and misery withers the freshness of the heart. The children

rush from the narrow quarters and stifling air into the street, and the gutters are their playgrounds. The sounds that greet their ears are the yells of the hawkers of wares and the blasphemous and obscene oaths of the rabble. Through all the changing year they see only the dirty street and the dingy houses.

Which, then, is the better thing to do -to risk becoming a nonentity among the aliens-to be chained to labor in a factory-to herd in reeking tenements, or to be a Canadian anxious to make a home for himself under his own flag and to avail himself of opportunities which now are his for the asking. The North-West and New Ontario beckon to the Canadian. There he can be a freeman, no man's hired servant, and sit beside his own hearthstone. There is the reward that awaits those who have red blood in their veins. So get a stake in this country, young man. Heed not the tales of the pelf and preferment across the line. Tell a story of your own making that shall be read by those who like to think that the grit and tenacity of the pioneer are our heritage. But be ro laggard in beginning the tale.

#### THE SCHOOL QUESTION IN OUR NORTHWESTERN PROVINCES.

Collier's Weekly of October 7th, which is circulated extensively among Catholics, has a couple of despicably abusive editorials in which Sir Wilfrid Laurier is rated for his supposed educational policy in regard to Manitoba and his actual policy in regard to the new

provinces of Alberta and Saskatchewan. In regard to Manitoba, the editor of the Weekly says that " Manitoba has earned the territorial extension she has asked, but so long as Sir Wilfrd Laurier demands a mediaval educational policy, Manitoba must submit to her present lamentable limitations." And again: "Over thirty years ago the territory ewatin placed jurisdiction of Manitoba. Now it has been taken away and placed under the protectorate of Saskatchewan for obvi ous reasons. This is the price which Manitoba pays for her candor, and fearless declaration public money to Public schools.

The public money of which the Weekly speaks is the money of the whole population, having been collected from Catholics as well as Protestants, and yet the Weekly wishes that the schools which are to be main tained therefrom and which should alone participate therein are the schools to which Protestants alone send their children.

The Catholics want Catholic schools or at least schools in which Catholic children shall be taught the principles of their religion and Christian morals. and they will have such schools in spite of the tyranny of legislators who endeavor to deprive them of these advantages. What Collier's Weekly demands is that Catholics shall be obliged to educate the Protestant children, after paying for the education of their own: that is, Protestants are to be pauperized at the expense of Catholics, for: "What right have they to be Catholics?"

This tyranny of the Protestant majority in Manitoba is what the Weekly calls "Manitoba's integrity, candor." etc.

But the Weekly's rhodomontade revives by implication the exploded falsehood that Sir Wilfrid and the Pope's Delegate, Mgr. Sbaretti, plotted to curtail Manitoba's claims for territorial extension.

Further, it is not true that Manitoba has governed Keewatin, or that Keewatin has been under Mauitoba's maternal care. Keewatin had its own government under the Dominion. It was those who have exchanged a certainty governed by the same honorable gentle-

toba, and his territorial Council; but these gentlemen were officials of the Dominion and not of Manitoba.

We are further told by the that the permission given by Parliament to minorities in Alberta and Saskatchewan to have schools in which religion shall be taught where the parents so desire, is a tyranny upon the majority, and a departure from democratic principles. It is, on the contrary, an extension of liberty to the greater number of people, while it does not take from the majority any liberty which they might otherwise enjoy, though it does restrain the majority from imposing their will upon the minority where the latter are just as much entitled to liberty as the former. As a matter of fact, of all the Separate schools now existing in the two new territories, nearly one-half are Protestant schools, showing that Protestants value the privileges accorded by the Autonomy Bill equally with the Catholics of the new provinces.

The two articles referred to might be expected to appear in such papers as the Orange Sentinel or the Toronto World, but the like of them were totally unexpected by us to appear in a weekly which we had thought to be edited by liberal minded gentlemen.

### A GOOD SIGN.

We are always pleased to chronicle incidents which denote the coming o the time when that unreasoning prejudice which has taken possession of many of our non-Catholic neighbors against the Catholic Church and its institutions will be a thing of the past. Ignorance is one of the prime causes of this unlovely condition of affairs. As our Protestant neighbors are given opportunities from time to time of becoming better acquainted with us their opin ions will be materially changed. We pity the individuals who, from in herited prejudice or through the read ing of anti-Catholic literature, will look askance at our Bishops, priests and nuns and entertain a feeling of dread lost something might happen them if they venture on a close acquaintance. At this moment we have in mind one reverend gentleman to whom we desire to extend a meed of praise for having spoken out in a manly fashion regarding St. Joseph's Hos pital. London. This is the Rev. Dr. McMullen, pastor of Knox Church, Woodstock. In a sermon preached in his church a few days ago he spoke of the death of the Rev. J. S. Scott, a Presbyterian minister of Sarnia, and paid a high tribute to the Catholic hospital in this city conducted by the Sisters of St. Joseph. The report says he wished to pay a tribute to this institution because of the manner in which the Rev. Mr. Scott had been treated. This tribute, he said, he would desire to have spread over the whole of the Dominion with a view to counteract the racial strife which he laid at the door of a portion of the press. This racial strife was, he added, femented by the newspapars for want of better subjects. With much regret we admit that the reverend gentleman's words are only too true. The dare-devil utterances of some untrained newspaper writers, who glory in being for the moment the gods of the unthinking mob, have done much to promote and perpetuate a feeling of rancor between men in this province who would otherwise be kindly neighbors. The happenings of the past twalve months have to such an extent shown these men in their true characters that but little attention is now paid to their utterances, either through the newspaper press or on the platform. We hope to be able to chronicle the utter ances of other men like the Rev. Mr. McMullen. He is a true Canadianfor a Canadian worthy the name is one who will strive to promote harmony

### among all classes of the people. A DREAM OF UNION.

Since the signing of the treaty of peace between Russia and Japan, the hopes of the ministers of the Protestant Episcopal Church of the United States churches. In the diocese of New Hampshire especially, free expression has been given to these hopes, and some steps are said to have been taken to further this proposal by the formation of an association which shall have such a union for its object.

After the signing of the treaty an agreement was made between the Russian plenipotentiaries and the authorities of Christ church, the principal Protestant Episcopal church of Portsmouth, to have a thanksgiving service at which the Russian priests and Episcopal ministers should officiate jointly, and this was done accordingly, the Russian plenipotentiaries assisting

thereat. This, of course, does not show any unity of belief between Anglicanism ludicrous for serious refutation. and the Oriental schism, which are

a looseness of belief in both churches, and a new-born readiness of sects to overlook their divergencies and to com bine with each other under a delusive pretence of unity of faith, in order to give themselves an appearance of unity which may deceive the public into the belief that their diversity of sects are really the universal Church of Christ.

The new organization which it is proposed to inaugurate in New Hampshire will follow the lines of an organization existing in England which is called the Eastern Church Association and whose purpose is similar to that proposed by the New Hampshire society.

There have been certain interchanges of courtesy during the last half a dozen years between Bishops and priests of the Russian Church and those of the Anglican Church who claim the same status. But these intercharges have been purely individual civilities, and are no indication that these Churches are in any way united in a common cause, though a Detroit paper tells us that a few days ago the Rev. John Mockridge of St. Andrew's church said in an interview:

"In England there is a very strong association for the furtherance of a union of the Anglican and Greek churches, between which there is al ready intercommunion. There is very difference in the formal doctrine of the two bodies. Both accept the Nicene Creed, but the Greek Church rejects what is known as the fllioque clause,' because it was not in the original. As we recite this creed, in speaking of the Holy Spirit, we say: which proceedeth from the Father and the Son. The Greeks leave out the clause 'from the Son' which was not in the original. This is the only

difference in our doctrines.' In continuation the Rev. Mr. Mockridge said that there is "already a very close relationship between the churches," in proof of which he as serted that Bishop Grafton, the P. Episcopal Bishop of Fond du Lac, Wis. appeared" recently in some Russian churches. Any one who chooses may appear in a church merely by going thereto of his own accord, so there is not much significance in such a fact. Perhaps, however, the Bishop was allowed to appear in his Episcopal dress in the Russian sanctuaries, but as this was certainly not done under the auth ority of the Church the fact would only prove that some individual Russian clergy are willing to fraternize with Anglicans or American Episcopalians. But it is a well authenticated fact that the Russian and other East ern Churches have never officially recognized Anglicanism or Western Protestantism in any form, though it is true that Anglicans have made some efforts to obtain some such recognition. The Rev. Mr. Mockridge concludes

his interview by saying: "I do not believe, however, that governmental union of Churches is imed at. We believe that each state should have its own ecclesiastical body. The relationship is to be similar to that which exists between the Ameri-

can and English Anglican Churches. Dr. Faber of St. John's Church is

reported as having said: "There never has been a disunion so there is no need of union. The Greek Church is simply a sister body with which we have communion, and this fact was accentuated when the ssian peace commissioners

Christ Church in Portsmouth."

Our readers are well acquainted with the fact that in all doctrinal matters except in the acknowledgment of the Pope's supreme authority, and the very metaphysical question of the procession of the Holy Ghost from God the Son as well as from the Father, the belief of the Greeks, or rather the Oriental schismatics, is identical with that of the Catholic Church. In the year 1274 the Prelates of the East submitted formally to the Pope and returned to the bosom of the Catholic faith at the Council of Lyons, but owing to political and religious dissensions in the West, together with the triumphs of Mohammedanism in the East and the capture of Constantinople by the Turks, disunion had again set in by the early years of the fifteenth century. But on June 3rd, 1439, the unity of the Eastern and Western appear to have been raised to the effect | churches was again proclaimed at the that a union may be brought about Council of Florence. But political inbetween the Anglican and Greek trigues and troubles once more set in, leading to another separation, and in 1453 the Turks succeeded in capturing Constantinople and destroying the Empire of the East. The Eastern churches soon afterward secoded agair. It will now be understood how Rev. Mr. Mockridge may assert that there was no separation between the Anglican and Opiental churches. The Anglican Church did not exist till almost a century after these events. and of course it was neither united with nor disunited from them. But when it did come into existence it was a distinct body which certainly would not claim to be one with either the Catholic or the Eastern schismatical churches. The claim that there has ever been unity between the two is too

From what Rev. Mr. Mockridge said

is a High Churchman; but High-Churchism is not the doctrine of either the Anglican or the American Episcopal Church. High-Churchism appeared in the Church of England only about sixty years ago, since which time it has become strong, embracing a very large and powerful section of the ad herents of the Church, but the traditions of that body are extremely Low Church. For the whole period from the issuance of the Book of Common Prayer till High Churchism became strong, the Sacrifice of the Mass, the real Presence of Christ in the Sacrament of the Eucharist, Prayers for the Dead, five of the sacraments out of seven, the invocation and veneration of saints and angels, the honor due to the Blessed Virgin Mary, priestly absolution, Baptismal regeneration, etc. were all rejected by the Church of England, whereas the Oriental churches have always adhered and still adhere to these doctrines. But the Greek Church has been several times approached by Protestants to obtain their sympathy and co operation, but without success. A Greek Synod held at Jerusalem in 1672 pronounced unmistakably the belief of the Oriental churches in all these doctrines, which are rejected by Western Protestants, almost with one accord and this was the Oriental answer to the overtures of Lutherans and other sects. Maltzin, a Russian theologian, asserts that from a doctrinal point of view, a union between the Catholic Church and the Orthodox (Russian and Greek) would be much more easily accomplished

of the two last named churches. There is, indeed, a serious obstacle to union with the Catholic Church: that is, that the Oriental churches are completely servants of the State, which the Catholic Church cannot be. This is the only advantage possessed by the Anglicans in any efforts they may make to bring about a union with them. But it will be remarked that this chief resemblance between Anglicans and Oriental schismatics has no sanction in Holy Scripture, which describes the Church as one throughout the world, under the government of pastors and teachers who have derived their mission from the Apostles, and, through them, from Christ, St. Peter being the chief who was commissioned to feed the whole flock, the lambs and the sheep. The pastors of Christ's Church are not, therefore, mere civic officials.

than one between Protestants and either

The Rev. Mr. Mockridge thinks it will be a decisive advantage in the Anglican negotiations looking toward a union, that under the Anglican theory of independent national churches each country may have a faith to suit its in clinations. That may be an inducement to the Russians to form such a delusive union as already exists between the Church of England and the American Episcopal churches, which is no union at all; but that it will not contribute towards any real unity of faith is evident from the single fact that the American Church has already departed considerably from the unity of faith by eliminating from its prayer book all references to important powers claimed by the English standard of belief for he Anglican clergy. Assuredly Catholic Church will not entertain for a moment the thought of unity on such

The Rev. Mr. Mockridge lays stress on another point which we should not overlook. He states that Russian Bishops and priests have been allowed to assist at Protestant Episcopal services in the United States, and that they appeared in the pulpit and sanctuary with their ecclesiastical vestments. We are not surprised at anything which may be done by so elastic a Church, which in Massachusetts ostentatiously several times allowed the Rev. Dr. Hall, a Unitarian min ister, to receive the communion. Perhaps this betokens a near union between Unitarianism and Episcopalianism, which is about as likely an event as the union with the schismatics of the east.

THE REV. Anthony J. Mass, S. J., after completing his twenty-fifth year in the Jesuit house of Higher Studies at Woodstock, Md., has been appointed a member of the Messenger staff, and hereafter will reside in New York Scripture for fifteen years, during which time he wrote the "Life of Christ," "A Day in the Tenple," "Christ in Type and Prophecy," besides writing numerous articles on scriptural subjects for the reviews, especially the Ecclesiastical Review. He will continue his researches and studies in Sacred Scriptures while assisting the yond the truth. editors of the Messenger. He been succeeded in Woodstock by the Rev. Timothy J. Brosnahan, S. J., as Prefect of Studies; by the Rev. John Corbett, S. J., as Librarian ; by the Rev. George A. that if once any human authority is to Chester, S. J., as pastor of St. Alphon- be allowed to erase portions of the Bille sus' Church, Woodstock.

SCRIPTURE AND THE CHURCH OF CHRIST.

Baptist conventions were held last week in London, Ont., and Jackson, Mich., for the settlement of all matters which come under the control of the ruling assemblage of that denomination, and while the London Convention passed off without any expressions of dissent from the general creed of non. Catholic Christians it will be learned with some surprise, and we think not without feelings of alarm among orthodox or so called Evangelical Christians, that in the supreme body of the Baptists which met at Jackson, opinions in regard to the authority of Holy Scripture, which a few years ago would have been indignantly repudiated by any convention of the Baptist Church, were on this occasion uttered not only with. out protest, but apparently with approbation in presence of old clergymen who have been supposed to be rigid in their adhesion to Scripture as the undoubled word of God.

It was expected that the Rev. Professor Franklin Johnson, of the Chicago Baptist University, the Rev. J. A. Her. rick of Bay City, Rev. J. H. Randall of Grand Rapids, and the Rev. Dr. Spenser H. H. Meeser of Woodward venue Baptist church, Detroit, would be the speakers at the Convention, and it is stated that, with the exception of Professor Johnson, these are all what are considered to be leaders of the extreme radical type of the Baptist ministers of America.

There was a good deal of dissatis. faction among the more conservative members of the convention at this selection of essayists, and it was understood that the essay of Rev. Mr. Herrick would be specially obnoxious to ministers of the Church who still adhere to the Bible as an inspired work, and it is generally understood that it was on this account that Rev. Mr. Herrick's essay was not read. The Detroit dailies, which had reporters on the spot, say that it was commonly stated by delegates to the convention that the views of Dr. Herrick were too strenuous to be read so publicly, as the reading would inevitably have given rise to an embittered controversy between the conservative and radical schools of thought. and that Mr. Herrick was therefore requested not to deliver his address. At all events it was determined that it should not be delivered at the present convention, but the chairman of the meeting merely stated, as the reason for its non-delivery, that the address, the title of which was "The Bible, its Inspiration and Authority," would not be given owing to lack of time. He added that

"It has been just finished and has not been looked over by Dr. Herrick. The doctor may speak later, but not on that subject."

The two reasons adduced do not appear to be identical, and this leads to a very reasonable belief that the actual reason has been kept in the background; and it is stated that, as a matter of fact, the intending speakers were given to understand that too much strenu usness "would not be wise, as many clergymen who have in the past contended for the verbal inspiration of the Bible are resolutely opposed to the views which the speakers intended to utter as the strong meat of modern research, or Higher Criticism, so-styled." This clearly means that whole Boks of the Bible would be unhesitatingly repudiated as being inspired by God, as the

Higher Critics generally reject them. It is further stated as a fact that it was foreseen that a more advanced Liberalism would be the keynote of the whole discussion than has ever vet been in evidence at arv Baptist Convention hitherto held, and in consequence of this, it was a foregone conclusion that the stockholders of the Michigan Baptist organ, the Christian Herald, had determined to give a very limited space to the excerpts selected for publication in that paper, the proprietors being of the opinion that the ministers of the denomination are leading their flocks rapidly down the current which loses itself in the abyss of rationalism and unbelief in the ancient doctrines of Christianity.

But in defiance of all efforts to suppress the so called Liberal views of the most aggressive section in the Church, the quiet flow of the waters was greatly city. He was professor of Sacred disturbed by some of the speakers, and one of the most emphatic of these was the Rev. Dr. Meeser of Detroit, who boldly attacked the generally received belief that where it is historic the Bible is strictly truthful and reliable. He speaks in so guarded and general a manner as not to specify details where he believes that the Bible has gone be-

Yet there is no concealing the fact that he means to say that the Bible should be reconstructed, before being any longer regarded as the infallible Word of God. It is needless to say as being in conflict with reason and history, its infallible auth appear, and what remai Biblical critics will authority, equally with against which the strong have been constructed

forward. We cannot otherwise Dr. Meeser's words whi

as we have here indicate "If the ministers re 'bibliology' a scien so credibly and logically credibly and logically acts, carnestly seeking realities and to distingt of its literature, the sutherity of the book wuniversities which will effective centres of bible and contributed life, and the second contributed life, and th and spiritual life, and the minister will become exhorter. And I call even now the inspiration ority for many is con-

Very considerately th

"He does not contend should accept all the d reconstructionists, but h fairness and literary h that one accept the well of this reconstruction. "Painfully evident i

the old method of nurt their illusions of religion ing high moral characte detenceless creed, must before the Bible can ha gher place such as it Illusions may have a mi o long as neither pread are aware of that illusi about in our hearts a sacred illusion is not rel people's faith steady h ignorant of the reason that faith, only increa-ity of disastrous loss of We may here remark

Catholic, the troubles Ray. Dr. Meeser do no the Old Law the high the Jewish Church acceptance of the law a and Christ, by quoting of the Old Scriptures God, gave a doctrinal cannot be evaded. quoted by Christ as t must be accepted as dently of any Biblical which examines into authorship of any of th ture. For those book in the Canon of the Je of the Catholic Chur cepted as final in deci part of the revealed and that same au what is canonical S the New Law, instituted the Ch New Law as the supre truths revealed by the Spirit of Truth, Whon and the Son sent to te to abide with His forever, and the Chur is the Church of the

pillar and ground of t The Rev. S. Her Grand Rapids utte similar to those of and the latter gentle absurd and impossibl to bring either him Randall to account because there is no Cl has authority to take

It is surely a stra claims to have be Christ to preach H no authority to impo pretended believers. accepting "the faith the saints." The which alone claims t this, must be the only the Church to which this authority must possesses it. The of the Baptist Conve of itself sufficient e is no true Christia Catholic Church w nion with the succe who was authorize

brethren in the fai

Luk. xxii.)

A PRESS DESPATCE Ont., dated the 20t Judge Horn had al about eighty Walker desired that their be used to support school in that town were attending. final settlement of difference between Catholics of Walke question. We trus to that section o neighbors who, eith prejudice, or both, adopt one code of and another for will come to find o sooner, we hope the dupes of such who conducts the a certain few preac in the ungodly wor Where peace and

1905.

reed of non. be learned e think not mong ortho-I Christians, dy of the Holy Scripwould have ted by any hurch, were t only with with approergymen who igid in their e undoubted

e Rev. Prothe Chicago v. J. A. Her. I. Randall of e Rev. Dr. of Woodward etroit, would Convention. the exception hese are all of the Baptist of dissatis-

conservative tion at this it was under-Rev. Mr. Herobnoxious to o still adhere work, and it hat it was on Ir. Herrick's Detroit dailthe spot, say ated by delehat the views renuous to be reading would se to an emween the conols of thought, s therefore readdress. At nined that it t the present airman of the the reason for e address, the Bible, its In-' would not be ne. He added shed and has Dr. Herrick.

ter, but not on ced do not apthis leads to a hat the actual in the backthat, as a matding speakers tand that too would not be n who have in the verbal inare resolutely utter as the research, or styled." This Boks of the ingly repudiaty God, as the y reject them. s a fact that it he keynote of than has ever t ary Baptist ld. and in cona foregone conholders of the . the Christian to give a very cerpts selected paper, the pro-e opinion that enomination are pidly down the elf in the abyss

nbelief in the ristianity. efforts to sup ral views of the in the Church, ters was greatly e speakers, and ic of these was of Detroit, who nerally received is historic the ul and reliable. d and general a y details where ole has gone becealing the fact

that the Bible d, before being s the infallible needless to say authority is to tions of the Bille vith reason and history, its infallible authority will dis appear, and what remains unattacked Biblical critics will cease to have authority, equally with those portions against which the strongest arguments have been constructed and brought forward.

We cannot otherwise interpret Rev. Dr. Meeser's words which follow than as we have here indicated:

"If the ministers refuse to make 'bibliology' a science of the Bible, credibly and logically related to the facts, earnestly seeking to know the realities and to distinguish the nature of its literature, the teaching and authority of the book will pass to the ministerities which will become the universities which will become the effective centres of biblical instruction effective centres of bindea instruction and spiritual life, and the function of the minister will become that of a mere exhorter. And I call to mind that even now the inspiration and the authority for many is coming from the schools."

Very considerately the rev. doctor

"He does not contend that a minister should accept all the doctrines of the reconstructionists, but he did claim that fairness and literary honesty require that one accept the well assured results of this reconstruction.

"Painfully evident it is to me that the old method of nurturing people in their illusions of religion, and of seeking high moral character with a morally detenceless creed, must be abandoned before the Bible can have its old, or a gher place such as it ought to have. inguer place and as it ought to have.

Illusions may have a mission in religion so long as neither preachers nor people are aware of that illusion, but to bear about in our hearts a piety based on sacred illusion is not religion. To keep people's faith steady by keeping them ignorant of the reasons for doubting that faith, only increases the possibil-ity of disastrous loss of that faith some

We may here remark that, with the Catholic, the troubles enumerated by Rev. Dr. Meeser do not exist. Under the Old Law the highest authority in the Jewish Church authorized the acceptance of the law and the prophets, and Christ, by quoting and approving of the Old Scriptures as the Word of God, gave a doctrinal decision which cannot be evaded. The Scriptures quoted by Christ as the Word of God must be accepted as such independently of any Biblical Higher Criticism which examines into the personal authorship of any of the Books of Scripture. For those books which were not in the Canon of the Jews, the authority of the Catholic Church must be accepted as final in deciding them to be part of the revealed Word of God, and that same authority decides what is canonical Scripture under the New Law, because Christ instituted the Church of the New Law as the supreme teacher of the truths revealed by the Holy Ghost, the Spirit of Truth, Whom God the Father and the Son sent to teach all truth and to abide with His Church on earth forever, and the Church thus instructed is the Church of the Living God, the pillar and ground of truth.

The Rev. S. Hermann Randall of Grand Rapids uttered views very similar to those of Rev. Dr. Meeser, and the latter gentleman says "it is absurd and impossible for the Church to bring either himself or Rev. Mr. Randall to account for their teaching because there is no Church Court which has authority to take such action."

It is surely a strange Church which claims to have been instituted by Christ to preach His Gospel, yet has no authority to impose on believers or pretended believers, the obligation of accepting "the faith once delivered to the saints." The Catholic Church, which alone claims the authority to do this, must be the only true Church, for the Church to which Christ committed this authority must be aware that it possesses it. The position and action of the Baptist Convention is therefore of itself sufficient evidence that there is no true Christian Church but the Catholie Church which is in communion with the successor of St. Peter, who was authorized to confirm his brethren in the faith of Christ. (St. Luk. xxii.)

A PRESS DESPATCH from Walkerville, Ont., dated the 20th Oct., states that Judge Horn had allowed the appeal of about eighty Walkerville Catholics, who desired that their school taxes should be used to support the new Separate school in that town which their children were attending. This decision is the final settlement of a long - standing difference between the Protestants and Catholics of Walkerville on the school question. We trust it will be a lesson to that section of our non Catholic neighbors who, either from ignorance or prejudice, or both, believe they should adopt one code of morals for Catholics and another for Protestants. They Will come to find out sooner or latersooner, we hope - that they have been the dupes of such editors as the person who conducts the Orange Sentinel, and a certain few preachers who are engaged in the ungodly work of promoting strife Where peace and good will should pre-

MORMONISM IN ALBERTA.

The Home Mission Committee of the Presbyterian Church held its semiannual meeting last week in Toronto. The principal business transacted was to endorse the recent decision of the Presbytery of McLeod, Alberta, to distribute broadcast a large quantity of anti-Mormon literature for the purpose of counteracting the efforts of the Mormons settled in the Northwestern Provinces to propagate their creed. The Home Missicn Committee has contributed also \$100 to aid in this work.

It is stated that there are in Alberta six or eight thousand Mormons already who are actively propagating their tenets. They have meeting houses at Sterling, Raymond, Magrath, and Cardston, and are endeavoring to start a new village which shall be exclusively or almost exclusively Mormon, if they may have their own way.

It is claimed by the Mormons that they the Canadian laws against terians and Donkhobors. polygamy; and it is indeed true that President Joseph F. Smith of the American Mormon Church issued an edict gested that a preventive be applied be against polygamy not long ago, after fore it is too late. The only preventive the shameful exposure of up to date Mormonism made before the United States Senate Committee on privileges and elections during the investigation of the qualifications of Senator Reed office. Smoot of Utah. The edict threatens excommunication against any one who shall "solemnize, authorize or contract a plural marriage." But there is excellent reason for believing that this condemnation of polygany by the Mormon say, the condemnation is theoretical and not practical.

It is pointed out that in 1890 President Woodruff issued a prohibition against polygamy; but it was not obeyed, nor was it ever meant that it should be obeyed. Its purpose was simply to conceal the facts in order to secure statehood for Utah, and partly by this means, and partly by an astute use of money, statehood was attained. As President Woodruff's edict was not obeyed, neither is it to be expected that Joseph F. Smith's more recent edict will be obeyed. Thus, so late as May, 1899, B. H. Roberts, who was expelled from the Senate for polygamy, in his magazine called the Improvement Era, defended polygamy as a divine revelation made to the Mormon prophet Joseph Smith; and this since the issuance of the Woodruff

manifesto. It is possible, however, that polygamy has not been introduced to a very great extent in the Canadian North-West, but the Mormon settlements there are worthy of being sharply watched so that the monstrous evil may be kept out of the Dominion.

It is said that the Cardston Mormon settlement is very thriving from the materialistic point of view, and that polygamy is not practiced there, at least openly. We hope this is the case; but it cannot be denied that there is danger where we know that the belief of the people is in its favor. In any case, we cannot but approve of the efforts of the McLeod Presbytery to efforts of the McLeod Presbytery to conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble."

AN ANGLICAN POPE.

Bishop Webb, who is also the Anglican Dean of Salisbury, speaking at the recent Church Congress held at Weymouth on "Daughter Churches," referred to a matter which has been several times mooted a nong Pan Anglican prelates, but always relegated to the Greek calends when it was serious ly proposed. This matter is the possi bility of effecting a union between the so called " branches " of the Anglican Church, but which are in reality independent trees or plants.

The Protestant Episcopal Church of the United States is indeed a daughter of the Church of England, and so are the Irish and Scotch Episcopal Churches, but these daughters do not in any way recognize the Mother Church as having any authority over them. The Canadian and Australian Churches have also for many years been quite independent of the Church of England, so that these churches, though being all within the British Empire, acknowledge no central authority to which all must bow. This independence was strikingly illustrated at the recent General Synod of the Anglican Church in Canada, when, on a matter which is admitted to have relation to a most

by recognizing divorces granted under takes it up. We must therefore be human civil laws. The supremacy of min over the laws of God is thus admitted by all the Anglican Churches diocese. In erecting this statue it was except that of Canada, which alone has the intention to have it in at last taken the stand of the Catholic Church on this important matter.

It is easily seen that the theory of independent national churches will mecessarily result in such discrepancies even in matters divinely rovesled, as in the case in point. The American in the case in point. The American Church has also departed from its original in another important respect as it long ago eliminated from the Book of Common Prayer all the passages better to leave the honor to Almighty as it long ago eliminated from the Book which assert the power of absolution given by the priest to penitents, and all reference to baptismal regeneration.

It is therefore clear that by degrees important matters of faith will soon be tampered with by these independent Churches, and they will in time become as divergent in faith as are the Presby

Many prelates of the Church of England, foreseeing all this, earnestly sugwhich could be suggested was to institute an Anglican Pope, to be called "a Patriarch," and the Archbishop of Canterbury was suggested for the

occasion of the last Pan-Anglican Council. This was a matter of national pride.

But now Bishop Webb seems to enter-

thing like correive jarisdiction over the Anglican communion would be resented and would even weaken the authority which Canterbury now possesses."

Jessel Him soms return for all that he has done for him. It is a grand work, and pleasing to God, when we give material help to the poor: but when we are generous with the

It was then said that possibly an " with certain legal bonds voluntarily accepted between the colonial Churches and the Mother Church."

the case, is it not likely to be true that Christ Himself established a bond of unity? Sarely He did not leave His divine institution, whereby mankind is to be saved, to the whims of a number of members of independent Churches, who might or might not obey the central authority, just as they pleased.

The Pope, as successor of St. Peter, is the only divinely appointed head of the universal Church; and as Anglicans have now begun to feel the need of such a head, their proper course would be to acknowledge his headship by becoming his obedient subjects, and giving up their resentful pride which objects to coercive authority.

Christ does not encourage such pride as this, for

"He hath scattered the proud in the

A local or national chief Bishop will be a poor substitute for the divinely appointed head of the universal Church.

# THE BISEOP'S FAREWELL.

Sunday evening, Oct. 22ad, will long be remembered by the Catholics of this city, the occasion being the last Sunday His Lordship the Bishop will be with them until he returns from his ad limina visit to the Eternal City. The electric plant which was recently put into the Cathedral was used for the first time on that occasion in honor of the Bishop. His Lordship also blessed the two new statues lately donated to the Cathedral. These statues are magnificent works of art, being made in Italy from Carrars

Hit Lordship the Bishop occupied the throne, being attended by Rev. Father Cherrier, C. S. B. Səlemn Vespers were celebrated by Rev. Father Egan, who will be acting Rector during the absence of the Rev. Father Aylward, who accompanies the Bishop to Rome. Rev. Father Stanley was deacon; Rev. Father White sub-deacon. Rev. Father Aylward acted as master of ceremonies.

A farewell address was delivered by the Bishop. At the outset he referre to the great pleasure he experienced at seeing the Cathedral so brilliantly lighted and of being able to bless such beautiful statues before his de parture. The statue of the Blessed Virgin was in honor of the Jubilee of important institution of our Lord, the Christian marriage bond, the Canadian Church struck out a course for itself different from that pursued by all the other "Daughter Churchs," and by the Mother Church itself. This was in the matter of the marriage of divorced persons. The Canadian Church has taken the attitude of submission to the Divine Law as laid down by Christ: "What God hath joined together, let no man put asunder." All the other Daughter Anglican Churches allow man to interfere with the divine institution of the length of time taken by the emption of the Universe to the length of time taken by the architect in Rome it did not arrive during the Jubilee year itself. In time there will be an inscription on it showing why it was given and to keep us in mind of the glorious Jubilee that you were to accompany His Lordship, our reverled and dearly beloved Bishop use four Blessed Mother. The same generous benefactor will also present a statue of the Sacred Heart. St. Peter was fitting that a statue representing him should be placed as a memorial of the good Bishop who began the constitution of the Cathedral. It is true, in the Church of God no one Bishop does all the work. One does his portion, but on a course for itself that and the put and account of the length of time taken by the architect in Rome it did not arrive during the Jubilee year itself. In time there will be an inscription on it does not red in the darily but of the mastery in our hearts since we learned that you were to accompany His Lordship, our restored and dearly beloved Bishop use four Bessed Mother. The same generous dearly bloved Bishop who are the master of the master in dearly ward:

Gratitude and screw have been struggling for tite during the Jubilee year itself.

In time there will be an inscription on the bear it did not arrive during the Jubilee year itself.

In time there will be an inscription on the dearly beloved Bishop on the constitution of the Cathedral it was fitting for your many acts of the Eternal City: gratitude for you the Immaculate Conception, but on

the intention to have it in honor of Bishop Walsh, the second Bishop of London. We will also have another statue of Carrara marble — that of St. Patrick — in Bishops who had charge of this diocese did noble work. Of the third, just now we will say nothing, as he would God. It might be mentioned, however, that the splendid work he accomplished in paying off such a very large amount of the debt on the cathedral will always be remembered with gratitude by the people of London. The beautifying of our places of worship is looked upon by many in this material istic age as so much waste of money. They say: "Why could not 'his money be given to the poor?" Such an objection was also made by Judas to the woman who, wishing to show her love for the Divine Master, anointed His sicred feet with precious cintments. It was not, however, love for the poor, but love for the money that prompted the traitor to speak; and so from that day on in the Church of Christ we meet, from time to time, men otherwise well disposed, so wrapped up in worldly goods that, unless they see the material value for the dollar, they have to part fron it. Yet, considered in the light of faith, office.

The American Bishops would not listen to any such suggestion on the last Pan-Anglican the Church of God? In the Old Temple GodHimself was the Architect. The most precious stones and the best of silver and gold were used in its construction. He told Solomon: 'I have sanctified President is very similar to the promises made by Rassia, before there cent war, to evacuate Manchuria, that is to Christian unity in the imperial Anglican fold at least. It is scarcely to be expected that this will be done, and the Bishop says:

Of the Church of Gold, For Fash We will be a mistake a mistake Christ, Who lived in poverty on this earth, when preparing to celebrate His first Mass, tells His Apostles to go before Him to Jerusalem to prepare a beautiful Upper "The erection of the throne of Canterbury into a patriarchate had been proposed, but it was felt that any-

> Church it is one of the greatest works, Advisory Council may be established and one far more pleasing to our Heaven ly Father. In this materialistic age people are apt to get wrong ideas. So it is sometimes well to get back to arst principles to see how we stand in But if it was Christ's desire and intention that His Church should be one, as is here virtually admitted to be the case, is it not likely to be the case.

speak to the Vicar of representative of him to whom Christing ave the keys of the Kingdom of Heaven. It will be a great pleasure to tell him of the good work done by the priests and people of this diocese. Here the Bishop feelingly and eloquently referred to the many acts of indness and courtesy he received since is consecration six years ago, and artilly thanked both priests and people of this diocese. Thus are the Bishop still greeted in ay from the city a great deal, the ple did not suffer from his above, as the Rector and the other were well looked after, also the lis, and the poor were tree. sence, as the Rector and the other priests always worked hard. The chil-dren were well looked after, also the schools, and the poor were never neglected. Fron the citizens of Lon-don, irrespective of creed, he had, since don, irrespective of creed, he had, since his arrival, been the recipient of many kindnesses, for which he felt most grate-ful. Less politics and more religion would, however, not be a bad thing for the city. But, taking it on the whole, we have good laws, and the people were we have good laws, and the people were marting at the willing to do what was right so far as multiparted by the second of the episcopal defects and shortcomings, it is not because it is in any way impure or corrupt in itself. It is merely because the people are so thoroughly penetrated with it.

"As a matter of fact, all this exubermance in his choir robes. The

to London he felt perfectly at home amongst all classes of the people. In conclusion His Lordship reminded the congregation that he expected their prayers, and he hoped they would reember himself and Father Aylward in their absence. Being before in Rome and Jerusalen, but never in Ireland he thought that a man named Patrick and Fergus, and having Irish parents, should visit that beautiful country therefore they would return by way of Ireland. Hoping that God would protect the people during his absence, and making a kindly reference to the new Rector, Rev. Father Egan, His Lord-

ship concluded. Benediction of the Blessed Sacrament followed, during which, it is needless to say, many fervent prayers ascended to the Heavenly Throne for a pleasant voyage and safe return of our chief pastor and Father Aylward.

#### ADDRESS AND PRESENTATION TO FATHER AYLWARD.

Last Sunday afternoon Rev. Father Aylward, Director of the Sodality of the Blessed Virgin Mary of the Cathedral, was tendered a reception by the members. A handsome set of field glasses was presented to the Rev. Father by the President, Miss Derr, in behalf of the members, together with the following address, which was was beautifully illuminated by the Sisters of St. Joseph:

" BON VOYAGE ' TO OUR KIND DIRECTOR

OR "FRUIT LIVER TABLETS" made from fruit with tonics. Nature's remedy for constipation biliousness, headaches, kidney and skin diseases. "I have finished my second box of Fruit-a-tives, and am looking well and feeling better than I have for years. I never thought for a moment that my health could be improved in such a short time."

At druggists—for. a box. Mrs. M. JACKSON, Toronto, Out.

Menufactured by FRUIT-A-TIVES Limited, Ottawa. Manufactured by FRUIT-A-TIVES Limited, Ottawa.

ing you all the more dear, have gained for us—thanks to your though fulness and generosity—a special blessing from our Supreme Pasicy.

A special blessing from our Supreme Pasicy.

A can be sain ly Plus X, and a remembrance when you celebrate the Hoy Sacrifice of the Mass the Bish not alone in Rome but in other famous to Christ to Christ.

Rov. Father Aylward replied in a dancers. few well chosen words, during the course of which he heartly thanked the reached. Here there is an altar richly members for their beautiful gift and address. He always tried to propagate devotion to the Blessed Virgin, and he hoped the members of the Sodality would continue faithful in its practice. In conclusion he asked the prayers of the Sodalists and imparted his bless ing. A pleasing programme of sacred music followed, under the direction of music followed, under the a Miss Katie Moore, organist.

can remember, just what he told me. Our talk here, for the most part, was on Our talk here, for the most part, was on the devotion of the people, and this is what he said :

"Yes, where the Faith is still a liv-

young fellows who have thoroughly ground the family nag, and very proud to form part of the episcopal

his carriage in his choir robes. The cure offers him the crucifix to kiss. His Lordship then kneels at a prie-dieu, and, after making a short prayer, he is presented with a torch. With this he presented with a toren. With this he sets fire to a huge bonfire, as high as a house, which has been previously prepared for the occasion. As soon as the fire is alight, the croud shouts 'Long live the Bishop,' and the march past

begins.
"Chanting the Benedictus they come to the church. The road is corated as if it were a Corpus Christi festival. No honor can be too great for the Bishop, the ambassador of Christ. At church the ceremony is a lorg one, for it may last three ho a stretch, and no one will complain if it does. As soon as the service is over they go in procession to the church yard, to pray for the dead, and to bless the graves. From the churchyard, the

Bishop is accompanied to the presby-tery, where the ceremony ends.

"All along the route, mothers with their whole families are stationed on the right side of the way, so that the Bishop may give a special and separate benediction to each child. This he does very scrupulously, not missing one, though it is tiring work; but with what joy the heavenly blessing is greeted by the poor mothers! Some of them, after getting one benediction, may be seen running with their children to forestall the Bishop on his way, so as to secure another. It on his way, so as to secure another. It is the simple eager faith of Z cheeus.

"And so at last the presbytery is

reached. All the parishioners are gathered round the door. The Bishop turns and says a few words to the enthusiastic crowd, and gives present a solemn benediction. As he is entering the presbytery, every eye is fixed upon him, and one might almost fancy that his devoted flock were trying to photograph indelibly upon their minds the memory of their chief pastor. inds the memory of their chief pastor.
"What glorious festivals are these

formal receptions I And, during a few months, they are repeated twice daily in honour of the Pontiff, wherever he goes. What feelings must stir a Bishop's heart! What graces are showered down from heaven upon the

faithful through his consecrating

"Yes, as I said, the honour paid to the Bishop resembles the honour paid to Christ Himself in the Blessed Sacra-

decorated, and the procession halte awhile. Prayers are said, and a solemn bened ction with the Blessed Sacrament is given, and then the march is

resumed.
"Bat you must not suppose that these great festivals are the only occasions of the outward display of public reverence for the Blessed Sac-

"When a priest carries the Viaticum CHATS WITH A FRENCH VICAIRE.

"Q" in the London "Church Fimes, "(Anglical) Sapt. 1, 1905.

We resumed our conversation after some days, and my friend, the French Vicaire again delivered himself on the subject of the Church in his part of France. His views were so marked by sincerity, and his volubility so great, that I did not attempt to interrupt him, and I set down here, as far as I can remember, jast what he told me.

"When a priest carries the Viaticum with extreme reverence to the dying, he is preceded by a man holding a lantern, containing a burning taper, and ringing a bell, to show that the Blessed Sacrament is passing. At the sound of this bell, everyone comes out of their cottages and kneels down, even in the mud, if it is dirty weather. Everyone the priest meets down that the sound of this bell, everyone comes out of their cottages and kneels does the same. If it is a carriage, the driver stops and takes off his hat, and if a carter is leading his waggon, he kneels down.

down.
"If the priest is summoned at night, whatever hour it may be, two men act as his escort both out and home. They are to protect him from all danger of

abundance of the heart the mouth speaks. These things are merely an outdoor sign of all the warmth within. Faith is the bottom reality of these humble, simple people. It

have that feeling are certain to be more or less purified and uplifted thereby. Also as a matter of fact, there is an immense difference as to clean living and honesty and absence of crime

between the parishes that are soundly Catholic and those that are not.

'I should imagine, 'I said, "that where Catholicism has such a string hold, the rupture of the Concordat will string the said of the concordat will be said to the said of the concordat will be said to the said will not make much difference.

"It won't destroy the Church, " he replied "but it may hamper very seriously her beneficent activity. It may also culminate in a powerful political reaction.

"In the meantime, we must possess our souls in patience under your Union Jack, hoping that its kindly hospitality may be rewarded with heavenly blessings; for to-day, alas! that I should have to say it, your flag represents a wider tolerance than ours.

MARRIAGE.

MURRAY JORDAN - At S., Pstrick's Church, Kinkors, on 10 h inst., by Rav. A. D. Emery, Mr. James Murray, son of Mr. Michael Murray, to Miss M. exte, second doughter of Mr. Francis

DIED. DIED.

McNiff—At London, Oats, on Monday, Oot, 16, 1905, Mr. John McNiff, aged seventy-three years. May he rest in peace!

Scanlan—At East Toronto, on Wednesdays October II, 1905, Mary, beloved daughter of Mr Patrick Scanlan, aged twenty-two years

October II, 1995, Mary, beloved daughter of Mr Patrick Scanlan, aged bweaty-two years May she rest in peace!

O ROURKE,—At London, Ont., on Salurday, Oct. 14, Mr. Joseph Patrick O'Rourke, aged forty-five years, May he rest in peace!

QUIGLEY—At Great Bend Sask, on Oct 1st., 1995, Blanche Eitzabeth Quigley, beloved wife, of Alphonsus Snes, aged thirty years and, cleven days. R. I. P.

# NEW BOOKS.

From the Guidon Publishing Co. we have received The Life of Denis M. Bradley, first Bishop of Manchester, by M. H. D., all of whose priestly life had been spent in His Lordship's service, six years as his secretary and chancellor. The reading of this work which by the way is well printed and bound, will prove a source of edification and inspiration to our subscribers.

He who sticks to a lie for self-protection is as if he clung to a lightning rod in a thunder-storm.

Can This be True

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

BY A PROTESTANT THEOLOGIAN. CCCLXXV.

On page 587 of "Medieval Europe" we have: "Since marriage was a sacramental act and could, therefore, properly be celebrated only by a priest, the act itself and all the very complicated interests resulting from it were taken into the scope of the clerical jurisdiction."

Here is a fresh instance of the almost hopeless confusion of the Protestant mind between a sacramental and a sacerdotal act. Most Protestants imagine, as we see Emerton does, that the administration, not, as in fact, of five sacraments, but of every sacrament, is exclusively competent to the priest, ereas, as we know, the sacrament of baptism, even regularly, may be deputed to deacons, and in case of necessity may be regularly, and even with-out it validly, administered by lay persons, or even by non-Christians.

Marriage again, as we know, although sacrament, is of necessity adminis tered by lay persons, namely, the con-senting parties, the priest, where present, ratifying it, but not sacramentally ninistering it. It is their intention,

not his, which determines validity.

Moreover, as we know, the Church
anathematizes all those who shall maintain that the priest is intrinsically necessary to the validity of a Christian marriage. Nay, even the law of Trent does not absolutely require a priest, were it in Rome itself, but is, as the Congregation de concilio has decided sufficiently fulfilled if a marriage i ratified by a man having a parochia title, even though as yet unordained. See Lehmkuhl. Furthermore, a marriage in a Catholic country is valid at which the pastor is present, even though his presence is compelled, and even though he does not utter a word See, in the Promessi Sposi, the way in which Lorenzo and his betrothed very nearly secure their marriage in spite of the refusal of Don Ambrose, the curato. Moreover, we know how, in Protes-

tant countries (excepting certain districts once French or Spanish), Catho lic marriages before Protestant wit-nesses or before magistrates, although involving privation of the sacraments, are received by the Church as valid.

I wonder what Professor Emerton

thinks of marriages between baptized Protestants competent to contract, and married in Protestant countries. It is fair to presume that he is aware that if such couples become Catholics they are not remarried, but are received as already sacramentally united. However. like Bishop Doane, he seems neither to have inquired the matter out nor to have thought it cut. His incompetence is of course less discreditable than the Bishop's, but, in a matter of such practical import, it is by no means creditable to him.

Of course, with so negligent a thinker about matters theological, especially matters sacramental, it is too much to assume the knowledge that where, in a Catholic country, a Catholic clergyman can not be found—as in various thinly peopled regions—the parties are al-lowed to contract a consensual marriage before witnesses, which, although it should afterwards be registered and blessed, is not repeated, but is equally sacramental with any other.

We see then that the Professor goes entirely wrong in saying that the Church claims jurisdiction over marriage because it is a sacerdotal act. She claims it because, as between the baptized, it is a sacramental act, whether it is or is not a sacerdotal act, in any

particular instance. Our author says that the Church drew marriage, with all the complicated interests resulting from it, within her jurisdiction. Now, it is true that in the Middle Ages, when the organization of the State was as yet confused and incomplete the discouring of war. and incomplete, the discussion of marriage in the church courts almost of necessity involved more or less discus necessity involved more or less discus-sion of the rights of offspring. Yet in-trinsically, says Pope Benedict XIV., quoting other high authorities, Bellar mine among them, all questions touching the descent of estates or of secular dignities belong exclusively petency of the State. The Church dis cusses such questions now only so far as they bear upon the competency to receive prelatical dignities. Probably even now, there is sometimes difficulty oven now, there is sometimes difficulty in making a clean partition, but the theory, as laid down by this learned Pope, is perfectly clear.

Even in the Middle Ages this distinction.

tion between the sacramental and the purely secular side of marriage, or rather of its results, although fluctuat ing, was by no means unremarked. For instance, the most orthodox Eng lish Catholies, while acknowledging that John of Gaunt's tardy marriage with Catherine Swynford legitimized their children religiously, declared that only an act of Parliament could legitim ize them civilly, nor did the Churc interpose any anathema against this purely secular decision. So also is Scotland, the shadow which hung, for ten reigns, over the right of the Stuarts to the throne, lay in a doubt whether a dispensation, which had a retroactive effect religiously, had such an effect politically. Yet this divergent opinion concerning Robert III.'s marriage with his cousin Elizabeth Moore involved no quarrel between Church and State. It is true, Dr. Burton himself seems to b confused over this controversy, and he may have misled me.

We see that the two great martyrs Sir Thomas More and Cardinal Fisher already had the distinction in question perfectly in mind. They could not acknowledge that Henry was validily married to Anne, as assuredly he was not, yet both the illustrious martyrs willing to support Elizabeth' title to the Crown, because that, as they acknowledged, was a point lying wholly within the competency of the Sovereign and the Estates. The one matter which the Church then as now, claimed the sole right to decide was, whether a conjugal union was or was not a valid Christian marriage. When, as often happened in Spain, children born out of wedlock succeeded to duke.

doms or domains, or to the throne itself, the Church let such purely external matters take their course according to the manner of the land \*

We would advise Professor Emerton to ask for a year's retreat in Boston College, and there take a course in sacramental theology, beginning with St. Thomas Aquinas and winding up with Sylvester J. Hunter and Dr. Byrne, consulting by the way, the "Catholic Dictionary" and Wetzer and Welte. By that time he might know what he is talking about within this range, which assuredly is more than he knows now.

However, we will conclude our consideration of his able and engaging work with a quotation which witness both to right feeling and good sense. "When the menasteries of a country had got into a bad way it never occurred to those most interested in the welfare of society that the fault might be in the very nature of the monastic principle itself, but they invariably concluded that the only trouble was that this principle had not been carried out thoroughly enough. Not less monas ticism, but more was needed in order to keep the monastic idea pure and thus effectual. So we have, over and over again, great waves of monastic reform sweeping over European society and carrying with them, let it be fairly un derstood, usually all that was best and most forward-looking in the community. The conclusion that we have to dra from the fact is that the medieval world was right; that it knew its own needs and was trying to provide for

them in its own way."

CHARLES C. STARBUCK. Andover, Mass.

\* Jesus Christ raised marriage to the dignity of a sacrament in order that the married couple may thus receive grace to live chastely, to have mutual affec tion, and be a mutual support, to enable them to bear patiently the trials and hardships of life, and train their children by example and instruction in the knowledge, love and service of God. According to St. Paul, marriage is a type of the indissoluble union between lesus Christ and His Church. Thus are we taught that nothing on earth. except the Church, can be compared with the peculiar and benefic ent influence, the great power, the sacred office and exalted dignity with which God has clothed the married couple. It is their exclusive privilege to preerve the human race and to people neaven with saints. To maintain the heaven with saints. unity and indissolubility of marriage our Divine Saviour placed it under the authority and the custody of the Church. To protect this great sacra-ment from the profanation of the impure, and from the impious usurpation of the civil power which dares to at-tempt to make and unmake marriages, the Church of God has enacted many the Christian conscience to reverence this bulwark of society. Jesus Christ declares that marriage is dissolved only by death, and that any one, whethe divorced or not, who marries while husband or wife is alive, is living in Marriage with heretics, in adultery. fidels and Jews has always been for bidden. Such marriages, unless con tracted according to law, and are very often null and void and of no

whatever, and the parties are simply living in adultery. Marriage which so prefoundly affects one's life for good or evil, and which decides one's happiness in this life and in eternity, should be contracted according to the laws of God and His Church. It should be preceded by long and fervent prayer for guidance the advice and the blessing of parents ual director and pastor may not be amiss As marriage is a sacrament i would be a horrible sacrilege to ge amiss married while one is in the state of sin. Persons about to be married, always go to Confession and to Holy Communion so as to be fit to receive all Matrimony is intended to bestow. The unhappiness that accompanies so many marriages during life is, there is reason to fear, but the just purishmen; of the irreverent and sinful dispositions, and the defiant disobedience, with which too many, alas! enter the holy state of mstrimony. Would that all marriages were so arranged as to draw on them not a curse, but a blessing.—Ed. Re

# MAGNIFICENT CHARITY.

Philadelphia has her Mother Katherine—Miss Drexel; New York and Richmond their Mrs. Thomas F. Ryan; and Buffalo has her Sister of Charity— Mary Rose—Sister Servant at the "Providence Retreat," who have startled the money-greedy world by the

colossal sums they have given to charity. Banker Drexel's daughter—now known as Mother Katherine—as is well known, is devoting her life and fortune to the education and care of the negroes and Indians; and even a heart less, callous world cannot withold their wonder and admiration.

Mrs. Thomas F. Ryan is rivaling the Philadelphia heroine in her magnificent donations to the same sacred cause: and avaricious little souls are astounded.

And now comes Buffalo's Sister of

Charity-Mary Rose-who is giving the \$1,000,000, which she has inherited from her two wealthy brothers, to the sublime charity to which she is devot ng her life. - Buffalo Union and Times.

The Vicious Custom of Treating. The Cathelic Fortnightly Review hich can not be accused of being 'intemperately temperate' in its new liquor question, says, comment ing on the Anti Treating League in Ireland: "We should like to see the League established and making headway also in this country. The abuse of hospitality which it is intended to suppress, works havoc everywhere. Large numbers of people, who enter a saloon with any intention of indulging to excess, come out intoxicated, simply owing to this vicious custom. It is probably responsible for at least one half of the drunkenness which is wreck

#### FIVE-MINUTES SERMON.

Twentieth Sunday After Pentecost. THE VALUE OF TIME.

Redeeming the time. (Epistle of the Day.) There is a precious treasure, my dear brethren, which is always partly, but only partly, in our possession. Now and then we wake up to the conviction how valuable it is. There is something which must be done, and there is only just time to do it in; we wish there were more, but no, only just so much is allotted to us. we realize how priceless time is. sinner, suddenly struck down by some terrible ascident, and with only a few minutes to live — what would he not give for a half hour more; for time to ook into his confused and disturbed conscience; for time to rouse himsel to real contrition for his sins; for time, st, to send for a priest, and his help make some sort of pre aratic for eternity!

But it is not only at the end of our lives, or in moments of such supreme importance, that we would pay for time with gold, or with other things upon which we set great value here

Often we would give much to be able to put ourselves back a day or even an hour in our lives; what an advantage it would give us! We look back or many hours and days in the past; there they were, once at our service, now squandered and gone forever.

Time, then is this precious treasure which we shall never wholly lose till we pass out of this world for ever. Its golden sands are running rapidly away from us, but still some remain. The uncertainty how much of it is still left should make us put to the best use each instant as it passes. Who would not draw prudently from a chest in which his whole fortune was locked up, if its amount were unknown to him, if the next demand might exhaust it; and who would not put to the best use each penny that he drew?

This is the instruction, the warning that the Apostle gives us in to day's Epistle: "To walk circumspectly; not as unwise, but as wise, redeeming the time." Saving it—that is to say, not letting it slip by us idly and un-profitably; not only having it while it lasts, but receiving also the precious

fruits with which it is laden. How much this caution is needed How careless we are about this price less possession which is ours from moment to moment! Some part of indeed we are generally obliged t employ, and fortunate we are that it is so, in some occupation of profit to our selves or to others. Yes, fortunate; for that man most earn his bread by the toil of his body or mind is hardly after the fall a curse, but rather blessing. Place fallen human nature the paradise of our first parents, and its final loss could hardly be averted. But the rest: how often do we see, when work is over, that the only thought, even of Christians, is to get rid of this invaluable gift, the precious time which God has given them They seem to have no thought but to lo themselves and it in some mere sensual pleasure, to fritter it away in gossip or ome foolish and needless diversion, or to forget it and throw it away in sloth. ful and unnecessary sleep.
Brethren, some day we shall want all

this time that we are now wasting. Then it will stand out before us in its true value; we shall see that it should have been redeemed, and that it is now irredeemable. And what is more, God, who gave it to us, will require an account of it at our hands. He gave it to us for an object; there is not a to us for an object; there is not a minute of it that He did not mean us to turn to good use. And we can carry out His purpose if we only will. Let us, then, beware of idleness; even our recreation and rest should be such that we can feel that He would approve of them, and that they will help us in our remaining hours to do the work that He has required and expects us to do. To kill time—let this be a word unheard among us; to kill time is to graces which the Sacrament of trample down the seed of eternal life and to invite death to our souls.

A Medical Estimate of Prayer.

At the recent annual meeting British Medical Association Dr. Theo-lehem Royal Hospital, a specialist in neurology and in the treatment of men-tal disease, said: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic meas ures to counteract disturbed sleep, de pressed spirits and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."—The Outlook.

# ALL SOULS DAY.

To day is theirs—the unforgotten dead— For strange and sweet communion set apart, When the strong, Hying heart Beats in the dissolute dust, the carkened bed, Rebuilds the form beloved, the vanished face, Rebuilds the blown-out lamps o'the faded

eyes. Touches the clay-bound lips to tenderest

Touches the clay-bound lips to tenderest speech.
Saying, "A wake—arise!"
To day the warm hands of the living reach
To chafe the cold hands of the long-lived dead:
Once more the longly head
Leans on a living breast, and feels the rain
Of falling tears, and listens yet again
To the dear voice—the voice that never in vain
Could sound the old behest.

Each seeks his own to-day ;-but, ah, not I-1

enter not
That sacred shrine beneath the solemn sky;
I claim no commerce with the unforgot.

My thoughts and prayers must be Even where mine own fixed lot hereafter lies th that great company r whom no wandering breeze of memory

Phrough the dim prisons of imperial Death; They in the dark unfathomed oubliette or ever and ever set— ney, the poor dead whom none remembereth

-Rosamond Marriott - Watson, in Harper's

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THE DEADLIEST SIN OF THE AGE.

St. Mary's Parish Messenger, edited the Rev. Stephen M. Lyons, Salem, J., is a most useful compendium of Catholic information and direction as to Catholic duty. It embodies in a small compass the great truths of relig-ion and the fundamental maxims of morality on the way the Catholic must act in order to be a real Catholic and a real Christian, not a self-deluded, make believe one. It is published by the Sunbeam Publishing Company, of Salem, We trust it may be extensively circulated.

Amongst the chapters on moral duty in the Messenger there is one that has an immediate bearing on certain conditions now prevalent in the Catholic world. It is a chapter on the sin of slander. quote a couple of passages from the article entitled "Bridling the Torgue:"

"It any man think himself to be religious, not bridling his tongue, ceiving his own heart, that man's relig-

ion is vain." (James i., 26.) How few people keep a constant guard ver their tongue! And yet without bridling the tongue our religion is vain, will not profit us unto salvation. God protects the property and reputation of men by two commandments, "Thou shalt not bear false witness against thy neighbor. In case of stealing there is no forgiveness without restitution, if restitution is at all possible. In case of injury to reputation there can also be no forgiveness, unless every posbe no forgiveness, unless every possible effort is made to repair the injury

Calumny is to falsely impute crimes and faults to others. This sin is also committed by exaggerating their real faults and defects, and by denying their good qualities or actions. This sin is grievous, if the falsely imputed crime s of a serious nature. Again, the sin is aggravated in proportion to the num er of persons to whom the calumniator relates it.

These remarks
The Catholic remarks are pertinent just Standard Times has honestly endeavored to live up to the Golden Rule, yet it has not scaped defamation. This only proves that the most blameless cannot escape the serpent fang of slander.

The trightful injury caused by this ile failing of fallen human nature is vile failing of fallen vividly represented in many of the greatest dramas. In "Othello," in A Winter's Tale," in "Cymbeline," in "Much Ado About Nothing" and other plays the great English poet has powerfully depicted the rain and horror that the poisoned whispering of the deterator and retailer of falsehood may entail in the family and the community. He may create a moral pestilence more deadly than the worst physical one. Murder and madness follow the trail of the liar and defamer. Only a few days ago there was a striking case in point. A rich man, driven to madness by attacks on his character in one of the New York blackmailing publica tions, took his own life. blood is on the slanderer's head, who ever he be. The office of the spying busybody and the detractor are well described in the play called "The Iron Chest," by the principal character, Sir Edward Mortimer. Of the inquisever he be. The office of the spying itive, prving busybody, he says:

Like a leech He sucks the blocd-drops from a carewor Then renders up to his food to nourish Cal umny, His foul-lunged mate, who carries Rumor's

trumps;
And whose breath, infecting the wide surface of the world
Spreads desolation and blight. Of all the deadly sins, calumny is the wrst. Yet it is the one most characteristic of this great nation, where un restricted liberty has developed likewise unrestricted license in gossip and

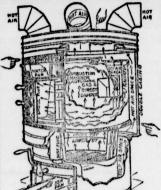
tattle and the shattering of reputati ns It is generally believed that in the work of personal defamation the fair sex leads. We do not share in this view. There may be more tittle-tattle when there may be more titute-table among women, but for deadly cut throat gossip, the masculine gender must be of an given the sinister palm. Men lie and slander for a set, deliberate purpose; women usually merely to pass the time. We are glad to notice that a correction of this weakness has been started by women. Over in the

village of Atco, Camden county, a club has been formed with the object of putting down a tell talegossip. The members are all pledged to desist from the practice. If they are caught breaking the rule they are to spend a day pulling weeds either in their own

gardens or a neighbor's.

There are some who should be also found pulling weeds elsewhere for their sins of vilification—and they are not of the gentle sex, save in the matter of laxity of tongue.-Catholic Standard and Times.

What excuse has man for the commission of sin save his own perverse inclination? God permits no man to be tempted beyond his power.



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Be yourself! That's wir put in this world for, forms and "cultivated" They are artifle artistically you may affect to artificiality at any cost plated metal—it may serv but it doesn't wear well. doesn't wear well isn't w persons are not needed. you are needed. You wi far toward making a succe you become necessary, every are so to only one person The world needs eve

comes into it. It needs the in that man. Therefore in that man. Therefore out of yourself. But be you don't try to bring o something that's in some you make this mistake you have morning. tine morning—it will be a for the other fellow—and you were going to do alre It's better to be a real a make-believe mountai greater crime to counterf than to counterfeit paper

one is a crime against l nt: the other a crime self and God. If you ca thing, be yourself! — L The Right Mental Attitude Dear boys stop a minu your mental attitude Mental attitude has mu with success or failure tion than most young realize. If you belittle which gives you your you sneer at it and the at it, or, worse, if you fact and give the impre are something quite abo you are-well, we will no she thinks of such boys of any kind is honorable ought to want to de To be able-bod minded and yet to be disgrace — there is no it. Do not be always

our hard lot, and usin glass on the disagreeat work. It is a good rule outset that you will not pleasant bappenings You will be very glad adhere to this rule with ness. You may not like gether-few of us do as -but at least you do no a hatred for it. That for failing. If you do n are doing, and are sure something else better, paring yourself for the but meanwhile do who well as you possibly colline of doing unconge will work wonders i your character. Besi for good places, the b cess at anything has a

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ice that are open to h So dear boys, make ter for thanksgiving many opportunities for to see it in the light not a misfortune. A ure days come again your own efforts, you broader, more sympal ant and gentle becau standing of the diffi and temptations of Adapted for "Our Bo

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Catholic circles compor of the laity, or pone's attention is in to the valuable work men; men whose hig labor for God and co seen where young ble age are in demand, dence where young strong determination are found not only in in places of amusem larger numbers, a duty and devotion c most essential and h monthly frequent th due preparation anyoung men are the try, the pride of the glory of the Chu material are formed

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CHATS WITH YOUNG MEN.

Can This be True? "Young men no longer form literary societies or join reading circles," com-plains the Catholic Columbian. "They go to card clubs, to society smckers, and to saloons. Things of the mind are at a discount with them."

Bring the Best Out of Yourself. Be yourself! That's what you were put in this world for. Avoid foolish forms and "cultivated" conventional-They are artificial, however itles. They are artificial, however artistically you may affect them. Avoid artificiality at any cost. It's like plated metal—it may serve a purpose, but it doesn't wear well. The man who doesn't wear well isn't wanted. Such persons are not needed. See to it that say are needed. You will have gone you are needed. You will have gone far toward making a success of life when you become necessary, even though you are so to only one person or one com-

munity.
The world needs every man who The world needs every man who comes into it. It needs the best that is in that man. Therefore bring the best out of yourself. But be careful that you don't try to bring out of yourself when the try to be a careful that you can be the try to be a careful that you then that it is some one also. something that's in some one else. If you make this mistake you'll wake some ine morning—it will be a fine morning for the other fellow—and find the thing you were going to do already done.

It's better to be a real mole hill than

It's better to be a real mole and the man and a make believe mountain. It's a far greater crime to counterfeit personality than to counterfeit paper money. The one is a crime against human government; the other a crime against yourself and God. If you can be only one thing, be yourself! — Leigh Mitchell

The Right Mental Attitude Towards Life. Dear boys stop a minute and consider your mental attitude towards work. Mental attitude has much more to do with success or failure in any occupawith success or failure in any occupa-tion than most young men are apt to realize. If you belittle the occupation which gives you your daily bread, if you sneer at it and the people engaged at it, or, worse, if you try to hide the fact and give the impression that you are something quite above such things, you are—well, we will not say just what she thinks of such boys. Useful work of any kind is honorable. Every one of as ought to want to do something of the problem. To be able-bodied and rightminded and yet to be a parasite is a lisgrace — there is no milder word for Do not be always grumbling over ur hard lot, and using a magnifying glass on the disagreeable side of your work. It is a good rule to make at the work. It is a good rule to make at the outset that you will not discuss the unpleasant bappenings with anybody. You will be very glad some day if you adhere to this rule with special strict ness. You may not like your work altogether—few of us do as a matter of fact that the set you do not have to coddle but at least you do not have to coddle a hatred for it. That's a sure recipe for failing. It you do not like what you are doing, and are sure you would like something else better, set about preparing yourself for the likeable thing, paring yourself for the likeable thing, but meanwhile do what you are at as well as you possibly can. The discipline of doing uncongenial tasks well, will work wonders in strengthening your character. Besides, in the race for good places, the boy who is a success at anything has a great advantage was the boy who has only a record of er the boy who has only a record of

Instead of being something to apologize for, and mourn and grumble about, the opportunity to work is something to pray for. The boy who has the right ental attitude towards life, ought to rejoice and be grateful for the greater opportunities for usefulness and service that are open to him in these days.

So dear boys, make it a special matter for thanksgiving that you have so many opportunities for usefulness. Try to see it in the light of a privilege and to see it in the light of a private his ord a misortune. And when the leis ure days come again, as the result of your own efforts, you will find yourself broader, more sympathetic, more tolerant and gentle because of your undertains of the private and trials. standing of the difficulties and trials and temptations of industrial ways.— Adapted for "Our Boys and Girls."

Catholic Young Men.

Travelling from country to country, from nation to nation, and moving in Catholic circles composed of the clergy or of the laity, or perchance of both, one's attention is involuntarily drawn to the valuable work done by the young men; men whose high minded aim is to labor for God and country. They are seen where young blood and virile cour-age are in demand, they are in evi-dence where young intelligence and strong determination are requisite, they are found not only in social circles and in places of amusements, but also, and larger numbers, at church whenever duty and devotion call, and what is the duty and devotion call, and what is the most essential and beautiful of all, they monthly frequent the sacraments with due preparation and devotion. Such young men are the hope of their country, the pride of their family and the glory of the Church. Out of such material are formed young men fit for responsible positions in social and commercial life, in Church a. d State.

responsible positions in social and com-mercial life, in Church and State.

The Catholic young men of our day have a responsibility that only a thoughtful mind can duly appreciate; a task to be performed that none of them can consistently shirk or evade; posi-tions the general data require tions to be occupied that require ability and strength of character. The necessary preparation, then, is a formation of those wholesale habits that are essential to a good and useful career and of those attainments that invariably mark the lives of our noblest and successful men. Is it not an undoubted fact that certain habits, be they good or bad, which we contract in early life, generally accompany us to the end of our existence? This being the case, our young men should be very circumspect in starting life in

right direction.
First of all the Catholic young men should, as a foundation and guide their career, secure a good knowledge of Christian doctrine. They should not be satisfied with its mere rudiments taught in our parochial schools or in the parish Sunday schools, but should to do it. supplement the acquired knowledge by a thorough course of Christian doctrine in one of our Catholic colleges or

universities. Wherever this, owing to unfavorable circumstances, becomes unfortunately impossible, let the young men provide themselves with standard Catholic books on Christian

Doctrine for private study and inform ation. Perusing these at leisure with a studying mind the young man wil gather a store of useful knowledge for the satisfaction of their inquiring mind and to enable them to give to their associates the reason for the Faith that is in them.

Our young men should not stop at theory, but make the doctrines and practices of the Church the rule of their daily life. Ours is pre-eminently a practical age and let it not be less so when the practice of religion is con-cerned. The Catholic Faith should shed a distinctive light on each and every one of our actions, demonstrating perfect harmony in the faithful adherence to its teachings and principles The recitation of daily prayers, the recitation of daily prayers, the regular attendance at Mass on Sundays and Holy days of obligation, the observance of the precept of abstinence and last and the frequent reception of the sacraments, are the criterion to judge the young men's fidelty. They must realize that faith in its practical form is the harbinger of peace for heart and mind, and that without good works it is

worthless—it is dead.

The Catholic young men ought to humbly recognize that they are an important factor in the affairs of a parish and community, and they ought also fully comprehend that the future of the Church and State demands their thought and care. This honor should not be bartered away for any price. The requisite intelligence, traits and tast are required by study and picty. the requisite intelligence, traits and tact are required by study and piety, they are maintained and greatly perfected by well chosen associations. Yes, good companions are a safeguard, and also a telling barometer of a young man's moral and social standard. The man's moral and social standard. In old adage "Tell me with whom you go, and I tell you what you are "explains matters in a nutshell. If a young man associates with drunkards and debauchees, he will not long remain sober and pure; if his companions are slug-gards and gamblers, he will not pracgards and gambles, he will be be tice long the virtues of industry and honesty; if his associates are addicted to profligate and profane language, he soon will contract the same degrading habit; if his comrades disregard church services, neglect the sacraments and omit their daily prayers, he too, soon will lose all relish for religion. In a word, if our young men desire to be God-fearing, law abiding and intelligent citizens—citizens with habits of thrift, self control and self-reliance, they must choose for their social friends men of a thoroughly good moral character, men imbued with the same noble aims and

objects for God and for country.

Ancient and modern histories furnish Ancient and modern histories farms us with truly noble and exalting models. In fact the world is full of the stories of great men who, by sheer native force and will power, have made their way upward from the depths of obscurity—to places of fame and real worth in Church and State. Rise, then, young men, there is urgent demand for such men in our country. Young men must, however, fully recog-Young men must, however, fully recog-nize that a successful career is but another name for work, hard, persistent work.— Republican Press, Victoria,

Some Helpful Thoughts.

Virtue is like a precious stoneprettiest when plain set. One secret act of self-denial, one

sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge.—Newman.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated

Frank explanations with friends in case of affronts sometimes save a perishing friendship, and even place it on a frmer basis than at first; but secret discontentment, always ends badly. discontentment always ends Sydney Smith.

Strenuous labor and extraordinary application will make even meagre

Great calamities do not embitter existence. It is the petty vexations, the small jealousies, the little disap-pointments that make the heart heavy pointments that make the heart neavy and the temper sour. Don't let them. Anger is pure waste of vitality. It helps nobody and hinders everybody. No woman does her best except when she is cheerful. A light heart makes nimble hands and keeps the mind free and alert. No misfortune is so great as

one that sours the temper.

OUR BOYS AND GIRLS STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

The Nativity of our Lord.

NO ROOM. She consequently lived in a perpetual She consequently lived in a perpetual race after time, and a sensation of having a great deal more to do than she could possibly get through. However, now she knew or rather acted upon what she had always known, and that was, that the advice of a priest who had the gift of counsel, and was well able to guide her, should be sought. It was very foreign to Susie's nature

It was very foreign to Susie's nature to ask advice on any subject, and to go to a priest and ask to be helped about the right disposition of her time, a little rule about her churchgoing and devotions, required a breaking down of pride that so far had "ruled her will," and that in itself was a great move in

right direction.
Under the wise guidance of her parish Under the wise guidance of ner parkin priest, who had known the family for many years. Susie decided what she could do without actually clashing with her work, by which she was obliged to earn her living. It was curious to her to find how true it is that where there's a ray and how many an a will there's a way, and how many an opportunity there arose for keeping alive the flame of her spiritual life now that she was in earnest about desiring

when touched by grace, helped rather than hindered her in her endeavor to

act upon principle.

The strong will subjected to the rule of grace rather than the mastery of self enabled her to follow her little rule when she liked it and when she did not. It took her out of bed on a cold winter's morning when she would in-finitely have preferred not rising until later and going to Mass. It made her try to say ner prayers faithfully, and not omit visits to the Blessel Sacra-ment when opportunity occurred. The determination to overcome obstacles and hard work, which had resulted in such success in her professional life, when brought to bear on the faults of her character, stood her in good stead, and the way was hard and very uchill, still Susie was now on the right track.

Betty had had som a talks with her aunt on the subject of her good works, and gradually she had seen her way to lessening their number and allowing herself more time for that little vine yard of her own which in former days when we find Betty again, it is not

at the old home, but in a home of her

own not very far distant.

It is Christmas again, and she is sitting by the fireside with the new baby on her lap, and his predecessor playing close to her.

Ida has just come in, and after performing some baby worship she sinks

into a low chair. "We have heard from Agnes," she remarks.

"Have you-when?"

"This morning. She is very much better, and she is to be professed at "How strange it seems," says Betty.

"How strange itseems, says Detty.
"I can hardly realise it. Certainly I
never thought any one of us four had a
vocation, but Agnes least of all."
"It seemed to come so suddenly," says Ida, " for she wasn't particularly pie-was she?" " No, the idea struck her I think in

that Retreat she went to after Pater was so ill.' "Yes, and she never wavered. I am sure I wonder how she can like i; fancy all those prayers and all that

'I don't know that she particularly ed it," says Betty "but she felt liked it," says Betty. "but she felt the call of God too strong to be set aside "How nice she will look when she is

professed. We shall all have to go. I wonder what made her choose that particular order."
"The dedication to the Holy Child Jesus, I think; and then you see all her talents will be particularly useful

her talents will be particularly useful in an educational order."
"Well I cm never be good, it's too much trouble," says Ida, "I hate work of all kinds."

of all kinds."
"I know you do. I was never like you as a girl," says Betty, as if that time of her life was very much in the

remote past. "No; how you used to work—lo you

" Indeed I do." Well, I found that teaching all the Well, I found that teaching all the morning was quite enough for me," says Ida, "and now I am very thankful that as Pater is better off I need not go on with it." For Ida is lazy, as she was of old, and very much disinclined to exertion of any kind. Her return to the Sacraments did not result in her going at regular intervals in the future, going at regular intervals in the states, for she had not enough energy to live up to the resolutions formed when her father was ill. It was too much trouble, and she had gone back to doing what she was obliged and no more.
"I wonder," continues Ida, "that
with all you have to do now in the house you can get to church as you

"One can do a good deal by planning "One can do a good deal by planning out one's time," says Betty, who, with out neglecting any of the home duties devolving on the mistress of a very poor little household, manages to de vote some time of every day to that inner life, which needs maintenance as really as does the physical existence.

In different ways three of those

sisters had realized what it was to lead lives in which there was no room for spiritual things, and though the degrees in which they gave themselves to Him Who had become man for them varied, the surrender was real and the result was a steady principle underlying life and work which was untouched by cir-

cumstances.

In the cloister where the counsels of In the cloister where the counsels of perfection were adopted as the rule of life, in the home where duties to husband and children prevented much active work beyond it, and in the busy life of journalism and press work, all three sisters drew their strength from the counse, though varying in the same source, though varying in each case in frequency, from the altar of God and that living bread which is found in the Church—the true Bethle-

hem, or House of Bread.

For no mattter what the needs of the individual may be it is always the same, yet issuing to each in varying degrees of grace.

TO BE CONTINUED.

IMITATION OF CHRIST.

NOT SEARCHING INTO HIGH MATTERS NOR INTO THE SECRET JUDGMENTS OF GOD. He, therefore, who despiseth one of

the least of my saints, honoreth not the greatest; for both little and great I have made. And he, who derogateth from any one of the saints, derogateth also from Me and from all the rest of them in the

kingdom of heaven.

They are all one through the bond of love; they have the same sentiments, the same will, and all mutually love one

another. And moreover, what is much higher, they all love Me more than themselves

they all love Me more than themselves and their own merits.

For, being elevated above themselves ard drawn out of the love of themselves, they are wholly absorbed in the love of Me, in Whom also they rest by the target enjoyment. an eternal enjoyment.

The freedom and prosperity of a State depend not on wealth and numbers, but on the moral worth and intellectual

#### ALL SAINTS AND ALL SOULS DAYS.

These two feasts are coupled by Holy

Church to tell us of the honor and re spect we should have for her illustrious departed, some in glory reigning, others in time to share their happiness; to felicitate the former and strive to emulate their holiness, and to pray for the latter and hasten the day of their deliverance. Glory and gloom are here intermingled. Heaven encrances us with its brightness and hap piness. Pargatory shocks us with its sorrow and pain. Together they serve to excite our hopes and fears alternatedy. As all the elect, known and unknown, are honored on the Feast of All Saints, so all the faithful departed are remembered on All Souls Day. The Church triumphant, the Church suffering and the Church militant are united ing and the Church mittant are united in a particular manner on these days, that this spirit of union may remain all the year round and have a marked in-fluence upon our lives. The lives of the saints tell us of their struggles and triumphs; how with God's grace they were victorious over temptation and pursued the path of virtue in a heroic agree. Mortals like ourselves, of every age and condition of life, from the tender maiden to the man of giant the tender maiden to the man of giant strength, from the poor shepherd on the hillside to the king and queen on the throne—all triumphed over self and world and Satan, and are now wearing crowns of immortal glory in heaven. They have walked faithfully in the way

They have walked faithfuily in the way of their Saviour, bearing their cross after Him. Are we following in their wake? They are our brethren, and are beckoning us to have courage to come and follow them, assuring us that if we but try and persevere we will share their glory and happiness. But, alasi too often we let some little thing stand in the way of our advancement—some little self-love, some one thing which we will not give up, is the bar to our sanctification. Let us renounce our sanctification. Let us renounce anything and everything, give up even life itself, should it be necessary, to reach our high destiny. We are called to be saints just as they were, and we may well fear that if we do not try for the high places in heaven we may fail of gaining even an entrance. One of the greatest means to advance

spiritually is to pray for the souls in purgatory. These souls are near to God and He longs even more than they for their union with Him. To remember them is to live more in the future than the present, to prepare for our own end while thinking and helping them to reach God. Of all prayers that touch and move our souls prayers for the dead are the most effective; they do us the most good, for we feel them most. They are the most natural to us, for we are thus brought face to face with death, and begin to prepare for its consequences. As prayer of any kind and for any object is sweet and consoling, prayers for the souls de-parted are doubly so. We feel they are answered as soon as we say them, for we know God's love for the souls in purgatory prompts Him to release them as soon as we have satisfied His justice in their behalf. Let us then, while thinking of the glorified, re-member the suffering and hasten the day that they, too, be glorified, and we know we will then be all the more remembered in turn, and helped to conquer and triumph over the enemies of our souls. All Saints and All Souls-feasts allied and never to be All Souls—leasts allied and never to be separated; thinking of one we must think of the other, and pray accordingly. Then will the glory and happiness of the elect grow brighter as we lessen the gloom and sorrow of the imlessen the gloom and sorrow of the lim-prisoned by bringing to them the dawn of their release; and our own lives will be lifted up and made better by the union we keep with both. "All Baints and All Souls"—feasts ever dear the union we keep with both. "All Saints and All Souls"—feasts ever dear to the Catholic heart. Let us love to celebrate them each in its own way—giving glory to God in our glory to His saints, for "God is great in His saints," and remembering through the Holy Sacrifice and our prayers the faithful departed, for "Blessed are the dead who die in the Lord," and "it is a boly said." dead who die in the Lord," and "it is a holy and a wholesome thought to pray for the dead that they may be lossed from their sins." Thus let us pray and live on to the end, that one day we may be of God's kingdom, saved, "yet saved so as by fire," perhaps, but saved anyhow—saved, saved forever.

### LIQUOR MEDICINES. The Commission of Internal Rev-

enue has rendered a decision that will be a severe blow to the patent medicine nostrums that are composed largely of whiskey. He rules that the makers of these quack remedies must take out licenses as rectifiers and liquor dealers and that druggists that sell these preparations must pay the usual retail liquor dealer's license. In his letter of instructions to the collectors of internal revenue, the Commissioner. after stating that there are a number of these whiskey compounds on the market going under the name of mediciaes, authorizes the imposition of the tax on the makers of these nostrums, even when the drugs are declared to be added to the alcoholic spirits, "when be added to the alcohold spirits, when then their presence is not discoverable by chemical analysis or it is found that the quantity of drugs in the prepara-tion is so small as to have no appreciable effect on the liquor.'

"The same ruling applies to every alcoholic compound labeled as a rem edy for diseases and containing, in addition to distilled spirits, only sub-stances or ingredients which however large their quantity, are not of a character to impart any medicinal quality to the compound."

This is sad news for the rogues who

This is sad news for the rogues who have been getting rich by the sale of fake remedies.

In many places where saleons would not be tolerated, these liquor medicines have immense sales. They have made drunkards of many women as well as men, who would not have used them at first if the contents had been thrown. They are a fraud and curse known. They are a fraud and curse wherever they are sold.—Catholic Col-

### A SCIENTIST ON PRAYER.

An eminent scientist, Dr. Theodore An eminent scientist, Dr. Absolute B. Hyslop, speaking recently at a meet-ing of the British Medical Association, thus recommended prayer as the best of all cures for mental disease; "As an alienist and one whose whole

life has been concerned with the suffer-ings of the mind, I would state that of all hygienic measures to counteract dis-turbed sleep, depressed spirits and all the miscrable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer '

Upon which the Outlook, in its criti-

Upon which the Outlook, in its criticisms, observes as follows:

"Dr. Hyslop's competence to speak in the name of science is unquestionable, and what he affirms as a discovery of medical science is identical with the im nemorial faith of religion, that there is a place for prayer in the very nature of things. Not only does he find this place to be foremost among restorative agents; of the religious enthusiasm which the nature of prayer is to feed and sustain he affirms that it 'embodies the most healthy and preservative development of our social forces.' im nemorial faith of religion, that there Among the many notable utterances in which science is now evincing herself o be the handmaid of religion these, the most recent, are as memorable as

Dr. Hyslop's "discovery of medical Dr. Hyslop's "discovery of medical science" is good Catholic doctrine, as old as the Catholic Church. Ask and you shall receive; seek and you shall find.—N. Y. Freeman's Journal.

### BLOOD DISEASES.

CAN ALL BE CURED BY THE USE OF DR. WILLIAMS' PINK PILLS.

More than half the disease in the world is caused by bad blood—weak blood, blood poisoned by impurities. Bad blood is the one cause of all the backaches and headaches, the lumbage and the parties the parties and backaches and headaches, the fundage and rheuratism, the neuralgia and sciatica, the debility and biliousness and indigestion, the paleness and pimples and all the disfiguring skin diseases like eczema, that show how inure the blood actually i. It is no use trying a different medicine for each disease, because they all spring from the one cause—bad blood. To cure disease you must get right down to the root of the trouble in the blood. is what Dr. Williams' Pink Pills do. They make new, rich blood. Common medicines only touch the symptoms of disease. Dr. Williams' Pink Pills root out the cause. That is why these pills cure when doctors and common medicines fail. Here is positive proof:

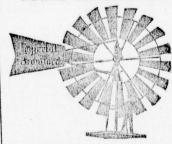
"I suffered agony from indigestion,"
saws. Mr. Fred. Fills. of Grand

says Mr. Fred Fillis, of Grand Desert, N. B., "I had no ap-petite for my meals and no energy for my work; my stomach caused me constant distress, and everything I ate lay like lead on my chest. At times I felt my life a burden. I was always doctoring, but it did me no good. Then a little book came into my hands, and I read that Dr. Williams' Pink Pills would cure indigestion. I got them and began taking them, and I soon found they were helping me. My appetite began to improve, and my food to digest better. I used the pills for a couple of months and I was well. Now I am always ready for my meals Now I am always ready for my means and I can eat anything, and all the credit is due to Dr. Williams' Pink Pilks. I keep the pills in the house all the time, and I occasionally take a few as a precaution. I can honestly advise all dyspepties to use this medicine. as I am sure it will cure them as it did

Give Dr. Williams' Pink Pills a fair trial and they will cure you, simply be-cause they make that rich, strong blood that disease cannot resist. See

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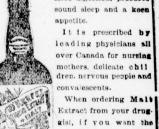
# Farm Laborers

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### ARCHDIOCESE OF KINGSTON.

ARCHBISHOP GAUTHIER GIVEN WARM RECEP

Bellaville Intelligenc r, Oct. 16.
On Saturday evening Arch\*1-hop Gauthier, of Kingston, arrived in the city f r the purpose of blessing and dedicating St. Michael's oburch. His Grace was enthusiastically received. Up n arrival of the train at 840 a procession was formed at the G. T. R. station, and the Archbishop was ecorted to the church. The 1. O. O. F. band 1 d the way said a large number of the memb rs of the Knights of Columbus. Catholic Order of Foresters, and Catholic Mutual Benefit Association were in line. The first carriage contained the Archbishop, Vicar-General Masterson, of Prescott, and Rev. Father Twamer. A number of carriages were in the rear, When His Grace arrived at the church it was filled to the doors. He was excorted to the slar, and, after a prayer had been said M. E. J. Butler read the followire address, which was be audifully iku minated:

Most R. V. Charles Hugh Gauthier, D. D. Belleville Intelligenc r, Oct. 16.

minated:
Most Key. Charles Bugh Gauthler, D. D.,
Archbishop of Kingson:
May it pease your Grace—Some ten months
past, you came to us with kindly words of comfort and of sympathy in the grean loss then
ours, and whilst it has been our joy, on many
occasions, to welcome you to Beneville, at no
time did we feel how near you were to us as on
that fateful day when our church was in ashes.
You said to us then, that a structure nobler
and grander than before would rise up agent,
and the magnificent building which now shelters us bears eit quent testimony to the truth
of the consoling words of prophecy which you

begrived of our place of worship, and, Deprived of our place of worship, and, furthermore, burdened with a heavy deby, the task of rebuilding was indeed a difficult one to undertake, and possessed of this knowledge as was your Grace, the selection from amongst the gifted priests of your diocese, of one endowed with the administrative and constructive ability to rear from the ruins an edifice worthy of its noble mission, required consideration on your part; but when in your wisdom you sent to us the one who is now the beloved pastor of St. Michael's the drooping apirits of this congregation were revived, and we felt that in the arduous work to be done our every effort would be strengthened and brought to a successful issue by him.

In appointing the Rev. D. A. Twomey to undertake this difficult task, the prudence of your choice is apparent in the result accomplished, and to his untiring zeal, must be attributed the success which hey crowned our efforts in the upbuilding of this noble temple for the worship of the living God.

Your presence here to day, accompanied by the Very Experend and Regerend detry who

for the worship of the living god morship of the living god mpanied by the Very Reverend and Reverend clergy who surround you, to rejoice with us, is a mark of honor which we deeply appreciate, and is recompense for any efforts put forth by us in furthering the noble work in hand.

We have heard the joyful tidings of your approaching visit to the Sovereign Pontiff, Be assured that our prayers will go with you for a properous voyage, a pleasant sejourn in the Holy City, and a safe return home to your native land and to the priests and people that are first in your affections.

When you shall have the happiness of being

When you shall have the happiness of being received in andience by the Holy Father, we trust that you will convey to His Hollness the trust that you will convey to His Hollness the unalterable featly and love of the people of this parish. Thanking you for your gracious presence on this joyful occasion, and begging your Grace's blessing.

On behalf of the congregation of St. Michael's Belleville.

Belleville,
We subscribe as fellews,
M. J. Hendrick, J. M. Hurley, Jas. Cummins,
H. Quinian, E. J. Butler, F. P. Carney, J. Han
ley, W. A. G. Hardy, J. N. Truaisch, J. W.
McNab, L. P. Hughes, W. Williamson and J.
8, McGurn.

THE ARCHEISIOF'S REPLY.

The Archishop made a most graceful, eloquent and happy reply. He thanked the con gregation for their enthusiastic welcome and the kind expressions of their eddress. Only a flow months ago, he came to Belleville to epask words of sympathy to them in their great loss. They dearly loved their church, had manifested a most admirable sprint of fath and devotion in its erection, and sorely sorrowed when it was deatroyed. He could not find it in his heart to insist upon the re-belloing of the new church in a scale of mignificence and beauty rivalling the edifice which had been destroyed and concluded to leave it to their generality and faith to build up again a Temple which would be worthy of Believille and its faithful people, even though it did not equal the one that became the prey of last December's flames. What did he behold to might after the brief interval which separated them from their great lose? A beautiful church, nobier and grander than before attenting to the self-sacrifice and generosity of the congressition before him. He thanked God for this, and was delighted to be here to night with the priest and geope of Belleville to participate with them in their justifiable loy. His thanks were owed and extended to the contractors of this building, whose work was so efficiently and so creditably performed, to the faithful flock of Belleville whose spirit of self-sacrifice and so creditably performed, to the faithful flock of Belleville whose spirit of self-sacrifice and generosity made it possible for us to worship here to night, and to the worthy priest who guards the spiritual and temporal interests of the Catholic congregation of Belleville. In appointing Father Promy to the care of souls in this district the Archibiding of St. Michael's church upon his shoulders. His conductive to engage the north particle of the building of St. Michael's church upon his shoulders. His conductive to enter the none that has been destroyed, and Father Promey to the hear of souls in this district the A THE ARCHBISHOP'S REPLY.

near by.

The following priests were present at the proceedings:
Vicar General Masterson, of Prescott,
Dean Murray, Blockville,
Bather Speath Wolfe Island,

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DIOCESE OF PETERBOROUGH.

REV. FATHER FITHPATRICK'S ADDRESS ON SELF EDUCATION,

The Evening Examiner, Peterborough, Oct. 10,

The Evening Examiner, Peterborough, Oct. 10.

A large and deligh ful sudience last right packed to the doors the T. A. S. Hall upon the occasion of the opening meeting of the society. The charming programme presented more than justified the expectations of the large assembly which placed standing room at a premium early in the evening.

The chief feature of the evening was, of course, the address given by Rev. Father Firzpatrick of Emismore, upon "Self Education" the subject being treated by the speaker in a broad and comprehensive manner, in which much information of practical value was imparted. The quaint touches of cellects thumor, presented in the speaker's immittable manner, sparkled forth throughout the address and lent to it an added charm.

PRESENTATION AND PROGRAMME.

A pleasing feature of the meeting was the

A pleasing feature of the meeting was the presentation by Rev. Father McCoil to Miss M. A. O'Connell of a medal presented by Rev. Dr O Brien for the best essay handed in during the past season. The subject of Miss O'Connells contribution was 'Canadian Poets,' and her clever work has won for her much appreciative comment.

and her clever work has won for her much appreciative comment.

The medal, which is a bandsome trophy of solid gold, bore the following emeraving: Miss M. A. O'Connell; presented by Rev. M. J. O Brien, D. D., for Prize Essay, T. A. S. Literary Association, 1991-65"

The chair was occupied last night by Mr. Robert G. Begley. The first number was a planoforte selection by Gavatle. by Bach, eleverly rendered by Mrs Myrtle Kline. Mr. Vernon Morshot contributed a vocal scio. "The song of the Reaper," in good voice and with musicianly interpretation. Miss Bernadette Hacketts vocal sole dew from the audience a most enthusiastic applause, to which she was forced to respond.

WORK OF THET A. S.

Rev. Father Fitzpatrick, in his opening remarks spoke of the large assemblage, which brought a reminder of the fact of the laade quate size of the hall. The new one, now in course of construction, would, however, be of amplesize to accommodate all to meet ail requirements.

ample size to accommodate all to meet all requirements.

The speaker then passed on to remark upon the magnitude and importance of the work of the society paying atribute to the according the applicate then passed on to remark upon the magnitude and importance of the work of the society paying a tribute to the energy and tireless efforts of Rev. Dr. O'Brien, the result of which, to the members, was a moral and pecuniary shanding which otherwise would not be attained. A hearty co-operation had been lent by members, and the result was one for which they had every reason to feel greateful to A mighty God. In the neighboring parish of Ennismore the work was carried on with no less earnestness, and under the same difficulties with which Rev. Dr. O'Brien was forced to contend.

SELF EDUCATION.

ies with which Rev. Dr. O'Brien was forced to contend.

SELF EDUCATION.

Speaking with reference to the subject of the evening, Rev. Father Fitzparick firsh commenced upon the vital question to young men involved in the choosing of a profession or vocation in life. There are some who claim that it makes no difference as to what the choice may be so long as one enters upon it with carnetiness and zeal. If we be what flod and nature has intended us to be, remarked the speaker, we will be happy; if not, unhappy. Everyone has an inborn appitude for a certain work in life. This was illustrated in the boyhood of many of the greatest men, and examples were cited of the youthful propensities of the great Napoleon, Lord Neison, Michael Angelo. Smeaton and others, which were but foreshadowings of the greatest bedies of educationists in the world resulted from the study of the apitude of their students who were thus placed in their proper positions, as God intends. Parents should study the character and actions of their children to give them a chance to divelon along the iloss for which they are most if ted. Many foolish fathers and mothers choose for a child a profession because they consider it a more honorable career than the handling of a hoe, and after a degree is obtained honors are presed thick upon his empty head. It is better, the speaker continued, to be a bootblack than a brieff-ss lawyer, seated, perhaps in a cob webbed room, like accessity. Knowing no law. The point was illustrated by many anecdotes narrated in a manner in which the tumorous aspect proved most infectious.

Partnie are not always a reliable guide to the choosing of a profession in life, imagining, as they frequently do, through over fendness, that their children are fitted for any walk in life, Once it is ascertained what a bryl is best in the present day when there is too much to loar. The present is not an age of the universal knowledge. Cleeros and Dantesare not to be found. The great advances during the past helf contury preclude the begin SELF EDUCATION.

Smith, Edward Gibbin and a host of others,
CONCENTRATION.

Concentration of aim is essential. In political
life, those who have succeeded have been
politicians first last and always, the early
boyhood struggles of Pith were referred to, an
illustration, and the efforts of the great statesman in fitting himself for his brilliant peritamentary career described.

In the days gone by there were more masters
of the English language than there were today. Woy's inquired the speaker, Because
more time was speat in the study of English
and the classics. Our university curriculum of
to day is no extensive. The power often-chers,
whom Passon Adams classed as the
greatest of all characters in the moulding of the plastic mind of youth,
was commented upon, True education not
only trains the mind, but trains the heart, and
any which staves all faculties but one is rightious. The direct benefits in character building of the overcenung of diffusities to den Restess of all characters in the mould ing the plastic mind of youth, was commented up in. True education not only trains the mind, but trains the heart, and any which staves all faculties but one is right to any which staves all faculties but one is right to any which staves all faculties but one is right to commence January. 1905. Apply stating related to evercoming of difficulties is often greater than any assistance one may receive. Many of the best men are those whose cradies were rocked in the humble costage.

The speaker, in the concluding portion of his

cance than the amount saved. Debt should under all circumstances be avoided, destroying as it does, the independence of independence of motion by Inspector O'Bit in seconded by R.v. Father Bretherton of Hastings Rev. Father Phelan also added a few remarks. Rev. Father Review of the independence of the ind

commendable work—one which has received the hearty commendation of Mgr Felconio the United States Apostolic Delegate—entitled "Manual of Church Music" It is prepared by the Rev W J Finn C. S. P., Catholic University, Prof. Geo. Herbert Wells, of Georg town University and Prof. Francis Joseph O'Brien of Philadelphia There is a very interesting preface by the Rev D. Henry, and an import ant 'Introductory Letter" by His Excellency the Apostolic Delegate Price 75 cents, paper.

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O Mother, drenched with martyr's O Mother, drenched with martyr's O Mother of the seven hills—
O Mo her of the cowi and hood—
I gaze across the evening's glow Where Father Tiber's y-dlow flow Bends by the castle Saint Angelo Beyond the castle Saint Angelo Beyond the castle stoot I see The wail of Urban, with its port Guarding the bastion of the fort. Stanning my eyes as best I can, I see the sacred, Vaticao, Where sits the patient, white haire inarding the assessed of the care in the sacred. Vatican, see the sacred. Vatican, where sits the patient, white-haired man. Where sits the patient, white-haired man. Where sits the patient, white-haired man. Where sits the patient with the seem of income, that the breazes bring. From countless shrings where censers swing. Good night, sweet Mother. Help me, God. I humbly pray, to kiss the rod. And walk the path Thy seints have trod. Good tight, sweet Mother. Help me, God! To-morrow, at the break of day, I take my solitary way for that sad sile where trade winds blow—That tale from which uo man may go—That tale of lepers, white as snow. O Mother will you help mat then. The tale of lepers, white as snow. O Mother will you help mat then. To practise what I dare to preach And, shuddering, wash the feet of men Who dread the soft, sands of the beach? O Christ hide not from ma Thy face—Be thou my Counted—give may grace. To fight the fight and run the race. And when the blessed end shall come. And I am quitted of my tack, Is it too much O Christ, to ask. That some white sall may bring me home. Where, in he shadow of her dome.

Then, when the trumpet calling from the skies Wakens the sleepers for the great assize, Some saint, some Ceasar, mingled with my dust, May whisper, "Friend, we tried, and God is -Arthur Cosslett Smith, in Scribner's Maga-

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