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erton,

Then may your songs beget the chink
of gold to buy the meat and drink
Which ye esteem the most. But if beneath the motley coat, Beat hearts for higher things,
Ah! then ye know how weak the note He makes within his straining throat

VOLUME XXXI.

Hark Ye! Merrie Gleeman!

Good morrow! men of gay employ, May peace attend your way, And may no note of grief alloy

The merrie measure of your joy Upon this Christmas Day.

And if, belike, ye only think Of ale and goodly roast;

And all the glees and merrie trolls I That ye may sing to-day,
Are nothing to the song that rolls,
Unheard by men, from grateful souls
Of simple folk who pray.

This day upon a manger-bed Was born the Godly Boy, Whose blood, another day, was shed That souls that hungered might be fed To their eternal joy.

So, if your glees small comfort bring, Your hunger to all y, Your soul may still be banqueting, If ye the sweeter song will sing

Of simple folk who pray. -T. A. Daly in Philadelphia Catholic Sta

#### THE CONVERSION OF ENGLAND.

New York Freeman's Journal.

The ungenerous prohibition of Min-ister Asquith against the carrying of Sacred Host in public procession through the streets, during the recent Bucharistic Congress in London, seems to have been a providential happening, since out of its evil, according to authinstance of intolerant prejudice shamed about him long and critically for his choicest priest, and selected the late indifferent and lukswarm Catholics to toyal activity. This two-fold effect has re-acted opportunely upon the entire English people, who even previously to entic reports, are coming signs of the nation's spiritual good. The flagrant instance of intolerant prejudice shamed this crisis, states the Rev. Herbert Vaughan, D. D., nephew of the late Cardinal, were evincing a general religious unrest, and groping their way through the darkness of error and mists of prejudice which are the heritage of present generations from their pervert-ed forbears, towards their own New-

man's "Kindly Light."

That by the orders of the Archbishop of Westminster, a movement should be already on foot for the collection of funds to erect in England a training school for missionaries to non-Catholies, after the plan of the Apostolic Mission House at Washington, with a view to the return of England even in our day, to the Faith originally founding Oxford and all her famous churches, monasteries and universities, seems almost incredible considering the nine points of the law favoring the present position of the so-called "Church of England," yet Father Vaughan, than whom none is better informed as to the religious attitude of modern England, assures us that the conversion of England is no idle dream, out a holy hope justified by the signs of the times. Hence his coming to America, to study the Apostolic Mission

It was an unusually interesting meeting of the Converts' League of New York, which was held at the Catholic Club on the evening of Nov. 27th, when Father Vaughan and the Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House, addressed a large audience upon this subject of the con-version of England. There was Father Vaughan to welcome to America, and Father Doyle's safe and happy return from his European tour, to celebrate; and neither opportunity was slighted by the distinguished members and guests the altar erected high above the Cathedral portico, and elevated the Host in Benediction over the hushed, kneeling of the League. After a charming musical prelude Mr. Jesse Looke felicitously introduced Father Vaughau, whose oratorical place of honor on the programme was filled with ease and eloquence, in spite of the youth of the English missionary, and the gravity and weight of the subjects treated. Personally, Father Vaughan is a tall, extremely slight young priest of ascetic student type, who according to the amusingly frank criticism of an Irish official at the Battery, is ideally equipped for his

"Sure, Father Doyle, you made no mistake in bringing that one," he remarked, as Father Vaughan landed on American soil. "It's the Anglican minister he'll pass for anywhere, and he'll be having the souls of the heretics in his hands before ever they find out the difference.

Father Vaughan opened his address with a generous pleasantry, regarding a recent experience at the great Mission-ary Congress held in Chicago when a local society, seeking a noted orator to address its annual meeting, waived its initial invitation to him in favor of Father Doyle, after hearing both speakers at the Congress. Father speakers at the Congress. Father Doyle's modest plea that his louder voice alone explained the preference,

was the signal for applause and laughter. In serious vein, Father Vaughan re-ported of religious conditions in Engported of religious conditions in Eng-land as aforesaid, making some points which will be of enlightenment to many of our readers. Regarding the Con-gress, he said that the English press in general, and the great English debating society (the Oxford Union) in particular publicly condemned the Minister's in-terference with the Eucharistic Con-gress, and sincerply and sympathetically

also on Sunday afternoons expounding Catholic dostrine and answering ques-tions from a platform in Hyde Park, through able and autho-ized Catholic OPPORTUNITIES FOR PERSONAL SERVICE

superior system of missionary work among non-Catholics, originating from the Apostolic Mission House at Wash-Heart in the December number of The Messenger, by Msgr. Charles W. Collins of Portland, Me. It deserves the ington, as conducted by the Rev, Walter Elliot, C. S. P., and Father Doyle; and he admires American zeal widest possible perusal and pondering : Catholics have done wonderful work and energy as shown on the material side of its religious labors. But Engin America in a century. No one who knows of the thousands of churches, schools and religious institutions built land, he thinks, by grace of its Guild and Arch Confraternity of prayer for the conversion of England, and by the by the faith and generosity of the poor can doubt it. When we think, too, of the zeal and courage of the prelates, monthly public prayers and Benediction instituted by the Bishops for the same priests and religious who built their lives into the fabric of the Church here intention, surpasses America in the spirituality of its conception and "The gift of faith," said Father

England, has wealth and intellect and power, but she lacks what Ire and never lacked, the supernatural gift of faith, which may be attained only by prayer, by the prayer of the individual, and the had to do in one century what was the result of many centuries in the elder prayer of a strong united league, joined to the active work already in splendid Long and loud applause corroborated English opinion of Father Vaughan, as indicated by Father Doyle, who genially mentioned that the Archbishop of Westminster, in his zeal for the best and passing condition has tended to narrow the lay Catholic's idea of his missionary service in the cause of the conversion of England, had looked

the League, as he succeeded Father ence on the part of lay people, or advice about the government of the church, or Vaughan on the speaker's platform, was touching in its fond enthusiasm. Father Doyle began by an allusion to the that pernicious activity whose sole motive is vanity. Any sort of busybody is a problem and a burden, but the re-League's early days, "under the leader-ship of that grand man, Dr. De Costa," ligious busybody is the worst of the whole lot. Novelties are not called for. brance. Then he took prompt exception to Father Vaughan's distinction but rather the old-fashioned charity and

League made prayer for its special ends obligatory, and referring to the "Litany for the Conversion of America" formu lated by the Rev. Walter Elliot.
In reference to the Eucharistic Congress, Father Doyle thrilled his audience with his account of the effect on the vast assemblage of Catholics, when Sacred Host could not be carried in the "It was the greatest gathering of Catholics since the Reformation," he said, "and the wave of indignation that surged over it was a tidal wave that would have flooded London with viowould have hooded London with vio-lence and desolation save for the power of patient, peaceful Mother Church over her faithful children. For a moment after the announcement there was tense silence, then ten thousand men of

interest themselves singly or co-operate with the societies. Back of all this effort is a philanthropic public opinion. So fervent is the zeal of these people that they sometimes cross their own borders and try their hands on poor Catholics. Then there are so-cieties founded and maintained with an all but avowed object of detaching needy and simple Catholics, especially cally upon his audiences with the Pope and his experiences in Ireland, the latter having already been reported in

nore self-respecting. Broadly speaking then, our parishes present the contrast of non-Cathol c lay people, numerous, well-organized with well-paid professionals and amateur workers busy with might and main all the time among the needy and unfortunate, and on the other side the priest with a thousand ca'ls on his time and the money at his disposal, striving to hold his parish together and keep his people loyal to the faith. It is an uphill fight. If the faith were not so rock-imbedded in the hearts of even world. What thousands of good opporso rock-imbedded in the hearts of even the poorest Catholics, it would be a failing fight. This prospect is not so cheering as is general talk about the progress of the Church, but it is a real practical problem that is looming larger every day. Can Catholic laymen say that there is nothing for them to the bound evine to Mark and water and water the control of the do beyond going to Mass and paying alike of mind and body, of conviction and courage. The French people have his strength to thank for the liberty of

doing well in a worldly way, and their leisure means and education would make them of much service to the Church, yet it is still the poor who are Father Do le and Father Vaughan grees, and sincerely and sympathetically referred to "the great and noble Catholic Church," though its speakers were spresentative English Protestants. As the religious movement among the English people he said that on Sundays

Father Do le and Father Vaughan make them of much service to the Church, yet it is still the poor who are its main support and its most reliable to much to the priest agreat deal if they were help the priest agreat deal if they were a little more candid and a little less shy. The time and energy of many educated and wealthy Catholics in general leave too much to the priest and the Church. They find any personal service to the Church, yet it is still the poor who are little more candid and a little less shy. Be it observed that all this conflict too much to the priest and the Church. They find any personal service irksome and confusion of ideas took place only in the Divine Mind, and consequently and hard, and the priest, burdened with

and holidays or in the evening hours, groups of workingmen gathered at them," and England converted or un street corners and in the parks, for the discussion of religious questions, in which the masses are becoming as intelligently interested as are the educated classes. The Catholic Extension Saniaty has striven to meat the results. anthropic work and whether succeeding anthropic work and whether succeeding or not, very much in earnest and giving their time to it. It is not so much money that the Church needs from the more fortunate among her children, as the personal service that their position enables them to give.

Still, it may be said with a color of

truth that it is not easy to know just what to do in this line and to work without being considered officious. There is, however, another line of work for neglect of which no Catholic nowadays can be excused, and that is presenting his religion in a proper light to outsiders. Rich and poor, educated and simple Catholics are mingling with "the separated brethren" six days in the week. Not merely by good life and religious conduct, but by their explanation of Catholic matters that come up in conversation, have they the opportunity and the duty of showing that the Church is the fold of Christ. Here is a large class of people who the priest cannot meet with much chance of talking religion, yet they are talking religion with Catholic lay people very often. Much harm has been done and many misapprehensions created concerning Catholic doctrine and practic by the ignorance, supineness and carelessness of Catholics who ought to have known better and had more courage of their convictions.

NO EXCUSE FOR IGNORANT LAYMEN. The layman of to-day has no excuse for being ignorant of his religion. For him there is no justification if he allows calumnies to go unchecked and stupid prejudice to go uncorrected. He has libraries, magazines and papers at his disposal if he wants them. He has a fine field for preaching the Gospel to the heathen. He cannot say that this is only the priest's work. The priest cannot do it, but the layman can and should. It is a shame for him if he neglects these opportunities, all the more that the great majority of non-Catholics, while they are not sufficiently interested in the Church to buy books about it or ask the priests about it, are ready and willing, and oftentimes eager, to hear a lucid and honest explanation of a point of be-lief or the reason for a ceremony. There is no valid reason why the average Catholic man or woman of to-day cann know enough about the faith to satisfy all ordinary requirements and answer all reasonable questions. If they fail in this they are certainly doing little for the coming of Christ's Kingdom to the minds of unbelievers.

The Lay Apostolate is not a work limited to any particular class of our people. The main requirement is active generous - heartedness. It needs no societies or red tape. It is a work which every good Catholic can do in his or her own place in the world by taking a little interest in the extension of the truth and the welfare of the weak and

needy among them.

Think of the good a brave and pious Catholic girl can do among her own companions and fellow workers in the store, the factory, the school or in her home neighborhood, if she has the spirit of Christ in her heart, good that can be done without noise or display, bu none the less effectively. Not all the Sisters had the zeal and courage. It is merely Christian kindness brought into action. We are living in a country where the majority are non-Catholics, though a great number of this majority are not agreed number of this majority are not a great number of this majority are not a great number of this majority are not the strong spirit of the stronger waveners. a great number of this majority are not request consistion and good reading, actively religious, a strong spirit of the stronger women sometimes see philanthropy animates most of them; others weak in faith, prone to temptation, ensured by vanity, drifting from their moorings, forming bad friendships around us. Every sort of good and falling away from the practice of work has its societies well supported and in skilled hands. Many individuals with time and money at their
disposal and anxious to be of service,
less on the last day? There is endless less on the last day? There is endless good work that Catholic women can do for the faith whether Providence has placed them in the parlor, at the shopcounter or in the work-room. It is not the place but the spirit that counts. So when the good impulse comes they should not allow it to die, but act on it immediately and with God's help try to help save the souls that are drifting to

perdition. Think what an apostle of the faith the right sort of a Catholic man may be who regards the carelessness in religion the bad companionship, the intemper-ance of those who work with him as a wrong to himself and a sad wound to the Church, which he may avert by a little effort and an appeal to the faith that is always in the Catholic's breast. Even when it is not a question of wrong-doing. there is much that he can do by advice sympathy, good books and conversation that will make others better men, better the waste places of the work-a-day world. What thousands of good oppor-

A good Catholic can do much individ-ually; he can do more by associating with him two or three friends to help another who is weak or in need. He can always count on the priest to second his effort. It is surprising how slow lay Catholics are to talk with the priest call upon him unless some one is sick. Yet laymen know many things that would help the priest a great deal if they were a little more candid and a little less shy.

various cares already, is physically unable and without the time to go out and stir up a greater interest in good works among his people. He does the best he can with each case as it comes, and sighs that he can do so little. A score or more of earnest and zealous men and women who would undertake to devote ew hours every week in the parish among the poor, the wayward, the ignorant notice, giving a helping hand to those for whom the burden of life is too heavy

But we must not be content with wishing or dreaming, nor should we wait as true apostles some act of kindness or helpfulness to the little ones of Christ.

copy, or \$5 a year. We await with much interest the issues of this paper. Should Boston have a great fire, and scores be burned and suffer intense agony, and ambulances and hospitals be utilized—pray, what report will The Monitor make? When the next fearful railway accident occurs, and the dead and mangled shall be heaped in disorder, and scalding steam shall add horror to the scene, with equal interest we ask what The Monitor extra will have to chronicle. Will it say: 'When a Monitor reporter arrived on the scene of the wreck, we found many who imagined they were hurt. We spent some time attempting to quiet their fears. We remonstrated with the firemen, who was pinioned under his engine, with the steam pouring against his flesh, that nothing could possibly hurt him; that if we had faith to believe, there was no such thing as pain, the steam which he supposed to be hot, and the engine which he imagined was heavy would make no impression upon him; but the poor fellow was deluded in his error, and consequently died? When a careless painter falls from the fifth-story window to the cement pavement, will the Monitor deem the facworthy of mention? And what will it have to say: that no limbs were broken, and the groans of the unfortunate man were due to mortal mind deceiving him into the belief that he was uncomfortable? We say we await the launching of this newspaper with deep

This is very well so far as it goes, but is nothing but the Divine Mind, and that Man and all the rest of creation are nothing but ideas in that Mind. cents a copy, or \$5 a year," as the Monthat way, for with them there is in reality no paper, no two cents, no copy, no \$5, no year. All these are mere Detroit. ideas in the Divine Mind. The Advo cate therefore should have stated thus.
"The idea of the paper will sell for the idea of two cents per the idea of a copy or the idea of \$5 dollars for the idea of a year." This is rather awkward English, but it is afficult to talk good in-telligible English and chime with Chris-tian Science idealism. They should adopt Volapuk or some of the newly in-vented languages as their instrument of doctrinal utterance.

idealism, for there is no such town as Boston; it is only an idea in the Divin Mind, including a vast number of othe

Boston should be reported in this fash-ion: "When the idea of a Monitor reporter thought it arrived on the idea of the idea of the scene of the idea of the wreck, it found many ideas there who had the idea that they were hurt or were seriously wounded by the idea of a hurt. It, ideast, the idea of a Mon itor reporter, spent some time with the idea of an attempt to quiet the wounded ideas of their idea of fears. It remon strated with the idea of a fireman pin ioned under the idea of an engine with the idea of steam pouring against its idea of its flesh, that the idea of nothing could possibly hurt the idea of it, that the idea of pain was not an idea of the idea of it, that the idea of pain was not an idea of the idea of its that the idea of pain was not an idea of the idea of its flesh idea of its of anything, and that the idea of hot-ness was not in the idea of steam. Nevertheless, the poor idea of a fireman died, or had an idea that he died, and succumbed to it, as the crowd of ideas standing around could bear the idea of witnesses. The dead man had the appearance of the idea of a corpse.'

Companies to pay for losses. To our mind the heaviest problem concerning Christian Science is that men otherwise intelligent can become victims of the delirious hallucination.— N. Y. Freeman's Journal.

#### CATHOLIC NOTES.

The Jesuit Fathers have opened a night school for working boys and men at Manila, in the Philippine Islands. They give courses in English, Spanish, Japanese, arithmetic and stenography.

When Archbishop Dontenwill was elected Superior-General of the Oblates of Mary Immaculate, the Pope accepted his resignation of the see of Vancouver, saying that i' was easier to find a good Bishop than a good superior-general.

The title for the new university at Dublin which has been the subject of an acute controversy for some time, was settled this week to the satisfaction of all parties when King Edward issued letters of patent constituting it as the 'National university of Ireland.'

Bishop Canevin, of Pittsburg, is the author of a new temperance primer, which will likely be adopted as a textbook for the parochial schools of his diocese and which promises to find a place in the curricu um of many of the chools of the country.

An unique scene was witnessed in a hall in Scotland recently, when an ex-minister of the Scotch Presbyterian Church, now a Catholic priest, was the lecturer at a special meeting of the League of the Cross Literary Associa-tion, and the chairman at the meeting was also an ex-Presbyterian minister, Father Gray Graham, M. A.

English exchanges chronicle the sudden death of Lord Petre, head of one of the oldest Catholic families in England. He was forty-five years old and succeeded his elder brother to the title only last June. The previous peer also succeeded a brother, the thirteenth Baron, who was a Catholic priest and a Domestic Prelate of the Pope.

The Pope, says Dr. Petacci, the Pontifical physician, is his worst patient. Ordinarily Dr. Petacci visits the Pope three times a week, but those visits are merely a formality. Pius X. often tells Dr. Petacci that his post is a sinecure and when recently he was contemplating a reform of the Vatican depart-ments he jokingly said that he intended abolishing the post of doctor.

Evidently the devil got strangely busy just on the threshold of Christm out in San Francisco. Detectives are now searching for vandals who last Tuesday entered the Church of St. Dominic and slashed into shreds vest-ments valued at \$1,000. The furnishings of the sacristy were destroyed and indecencies were scrawled on the walls by the intruders.

Lord Lovat has just been the recipient of additional distinctions, his name having been included in the list of birthday honors bestowed by his Majesty. He is there gazetted a Knight Grand Cross of the Victorian Order, and is appointed Aide-de Camp to the King, with the rank of Lieutenant Colonel in the army.

Rear Admiral William H. Emory is at present very much in the public eye as the commander of the second division of the American Atlantic fleet, now back from its long cruise under Evans. Admiral Emory's flagship, the Louisiania, is one of the largest battleships of our navy. This gallant naval officer is a convert to the Catholic Church and comes from the family of the Methodist Bishop Emory, while Mrs. Emory his wife, is a daughter of another well

The Correspondenza Romano, a Vatican organ, asserts that contrary to re-ports in circulation that Pope Pius had suffered a relapse and again has been obliged to take to his bed, the Pontiff has practically recovered from his re-cent indisposition, and has descended from the third floor of the Vatican, where his private apartments are, to his official quarters on the second floor. There he received Cardinal Merry del Val, the papal secretary of state, and the Pontiff and the cardinal worked together for several hours Wednesday on political

On Sunday, January the 10th, in the Jesuit Memorial Church, Penetanguishene, His Grace, Archbishop McEvay, of Toronto, will solemnly bless the three bells presented to the church as a memorial of the late Father Laboureau. The bells, which are now in Quebec were cast in France. They will weigh each respectively 1,500 lbs., 800 lbs. and 475 pounds, a total of 2.775 pounds and with the mountings 4,500 pounds. On the same occasion, the Archbishop will bless and dedicate the fourteen stations of the cross which ornamented the pilasters of the church.

News has just come of the death of the Very Reverend Charles R. Chase at the Hotel Braganza, Lisbon. Father Chase under the orders of his physician was on his way to the Canary Islands. He caught cold at sea, was lauded at Lisbon and there died fortified by rights of Holy Church. Father Chas born and nurtured in the Church of England. As an Anglican his life work lay in Plymouth and there to-day his memory is revered by all classes as a great preacher, a good worker, and a good minister. But in doing the will of God he has learned the doctrine. About a decade of years ago he made his submission to Rome and a number of others followed him into the Church and in due time they were ordained to the

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Events of the Year 1907

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want, hiring halls and giving free lec-tures on the great Catholic truths, and

layman. From America Father Vaughan acknowledges that England can learn the

whom our readers hold in large remem

announcement was made that

these columns. Of Maynooth he cannot speak too glowingly. "It's faculty,"

mony of Papal audiences. Where the great Leo XIII. was an aristocrat, a

diplomat, and an incessant monopolistic talker, Pius X. is a democrat of simple

ways and an intelligent, sympathetic

the Church in France, and he is not going to die for many years. He will live to do great things for his Church."

Father Do le and Father Vaughan

speak too glowingly. "It's faculty," he said, "is the largest and ablest in

progress.

"Christianus mihl nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Pacian, 4th Century. LONDON, ONTARIO, SATURDAY JANUARY, 9, 1909.

telligently interested as are the educated classes. The Catholic Extension Society has striven to meet the popular WHAT LAYMEN CAN DO.

IN THE WORK OF THE CHURCH.
The following admirable and timely

talk to Catholics on the possibilities of the lay apostolate is addressed to pro-moters of the League of the Sacred

in years gone by, and the ceaseless labors of their successors of to-day for religion, charity and education, we may Vaughan in closing, "is not the result of intellectual reasoning. America, like England, has wealth and intellect and The Church in America is young. It

lands. This rapidity of growth made it necessary to dispense with many things that were a part of Catholic life and work in the ages of faith. It was necessary to build so fast and work so hard to minister to the millions coming in and being born, that only the essentials could be thought of. This accidental

acal continued and energized to fit the needs of the present day.

As a matter of fact, the work that must be done by a priest in any parish between the spirituality of missionary zeal in England and America, stating that the original constitution of the the duties of the ministry, the care of the needy, wayward and intemperate, the schools and church business—never ceases and grows daily instead of lessening. He could find work for a hundred helpers if they were of the right kind. There are pitiful cases that the priest hears about only too late. There are young people drifting into careless ways or dangerous associations. At first a word would have set them right, but when the news reaches the priest the harm has been done. People are troubled and keep quiet; the neighbors know and talk among themselves. A little timely encouragement would have done much, but it was not forthcoming. There is a large margin for thoughtful and needed work in every parish, work that Catholics of good will could do with perfect fitness if they had the zeal and courage. It is merely

London united in a terrible hiss. I can London united in a terrible hiss. I can tell you nothing of the awful impression of such a hiss. I hope I may never hear such a sound again. But on the next day, from all sections of England poured in Control of the light of t in Catholies and their champions.

Around the Cathedral thronged fully a hundred thousand people. And when after the procession, the Pope's representative, Cardinal Vanutelli, mounted the altar erected high above the Cathedral and the cathedral cathedral and cathedral cathedral and cathedral cat legions, such a shout rang to Heaven, the instant the Benediction was over, as expressed the loyal and fervent faith of the people even more eloquently than the hiss of the previous night and closed the Congress significantly and magnificently. The bigoted act of the government will result in thousands of English converts, and it has made straight the missionary-way of Father Vaughan and In reference to his tour of Europe Father Doyle dwelt most enthusiasti-

immigrants, from their faith, under the pretext of making them better and all the world, its students the flowers of Ireland's manhood." As to his several audiences with the Hoty Father, several audiences with the Hoty Father, who is pleased at the scope and success of missionary work in America. Father Doyle's vivid description of the beloved Pontiff cannot but endear him to us newly. "Pius X," he said in part, "is wonderfully attractive. \* \* \* He has a sweet, a paternal face, and has abolished all the historic ceremony of Panul andiences. Where the inspiring, responsive listener. Pius X. has a wonderful strength and vigor

do beyond going to mass and paying to collections?

Catholics have gone far since the immigrant days. As a class they can no longer he denominated as "poor, ignorant idolators." Many of them are

looking after cases that come to their could at a little cost to themselves accom-plish good that would fill the heart of the recording angel with joy.

for societies to do this and that. We ought to begin now with those around us who need instruction, or aid or encouragement. Be it ours each day to be able to say that we have laid some small deed of mercy or zeal for souls at the feet of our divine Lord, some work that will gladden His Sacred Heart, so full of pity for His children who are weak and forsaken; and let us count that day as lost in which we do not try to make a fellow-Catholic a better member of the Church, or some tempted brother better able to keep up the fight, thus rendering

#### IDEALISM AND HOW TO TALK IT

The Christian Scientists are thinking of establishing a daily paper called The Christian Monitor The Western Chris-tian Advocate (Cincinnati) thus humorously treats the Monitor's supposed report of events as it would appear if made to square with Christian Science doctrine "The paper will sell for two cents

our esteemed contemporary has not got down to the sweetness of Christian Science idealism, which is that there The Advocate should not therefore say as it does, "This paper will sell for 2 itor could not consistently say it in that way, for with them there is in a year. lish, but it is difficult to talk good in

The Advocate's report of the great fire in Boston is deficient in as much as it does not get down to the Scientific minor ideas called Bostonians.

According to Christian Science idealist requirements the great fire in

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THE LIFE OF SIR WILLIAM WALLACE BY MISS JANE FORTER.

CHAPTER XV.

THE ROCKS OF ARRAN-THE ISLE OF

Towards evening the next day, Ker returned with the earl of Lennox's men and brought with him sir Eustace Max-well of Carlaveroch. That brave knight no sooner saw the Scottish colours on the walls of Dumbarton than bis equal in years, he determined to assist, while he emulated the victor. To this end he went into the town of Dum barton, and along the shore, striving to enlighten the understandings of the stupidly satisfied, and to excite the intented to revolt. With most he would keep his head on his shoulders, to Some warned him, if he ear his yoke in peace. Others ought the roject too arduous for men of small means. Some were too great cowards to fight for the rights they would gladly regain by the exertions of others. In short, none but about a hundred, whom outrages had rendered desperate, and a few brave spirits who uld put all to the hazard for so od a cause, could be prevailed on to good a cause, could be printed to obey hold themselves in readiness to obey G. Fustace, when he should see the Sir Eustace, when he moment to conduct them to Waltace. He was trying his eloquence amongst the clan of Lennox, when Ker, arriving, stamped his persuasions with truth; an about five hundred men arranged themnder their lord's standard, gladly explained himself to under their lieutenant, and summoning little reserve, they marched with through the town of Aving pennons Dumbarton. At sight of so much larger a power than they expected would venture to appear in arms, and nctioned by the example of the earl of Lennox, several, who before had held ack, now came forward; and nearly hundred well-appointed

marched into the fortress.
So large a reinforcement was gratefully received by Wallace; and he wel-comed Maxwell with cordiality. A council being held respecting the posal of the new troops, it was de ided that the five hundred Lennox men should remain with their earl in the garrison, and the three hundred from Dumbarton, under the command of Maxwell, should follow Wallace in the prosecution of his conquests.

being arranged These preliminaries nder of the day was dedicate to the unfolding of the plan of warfare which Wallace had conceived. As he first sketched the general outline of his design, and then proceeded to the particulars of each movement, he dis played such comprehensiveness of mind, depth of penetration, clearness of apprehension, facility in expedients, prompti-tude in perceiving and fixing on the most favorable points of attack, explaining their bearings upon the powers of the enemy, and where a po such a castle would compel the neigh-boring ones to surrender, and where the occupying of the flat country with wall of troops would be a mor nt bulwark than a thousand towers that Maxwell gazed on him with admir

ation and Lennox with wonder.

It was decided that Wallace should attend Lord Mar and his family on th morrow to the Isle of Bute; and, when the dawn broke, Sir William, calling forth twenty of the Bothwell men to be the guard of Lord Mar, told Ireland he should expect to have a cheering account of the wounded when he re-turned. "And to assure the poor fellows," rejoined the honest soldier, something of yourself still keeps water over their slumbers, leave me sturdy sword with which you won over their barton. It shall be hung up in their sight; and a good soldier's wounds will heal by looking on it."
Wallace smiled. "Were it the holy

King David's, we might expect such ele. But you are welcome to it and there let it remain till I take it hence. Meanwhile, lend me yours, Stephen; for a truer never fought for

A glow of conscious valour flushed the cheek of the veteran. "There, my dear lord," said he presenting it, "it will not dishonor your hand; for it cut down many a proud Norwegian on the field of Largs

Wallace took the sword, and turned to meet Murray with Edwin in the por-tal. When they reached the citadel Lennox and all the officers in the garrison were assembled to bid their chief Wallace spoke to each separ approaching the counand then tess, led her down the rock which were to convey them to the Frith of Clyde. Lord Mar, between Murray and Edwin, followed; and the servants and g ard completed the suite.

Being well mounted, they pursued their way, avoiding all inhabited place sting in the recesses of the hills Lord Mar had proposed travelling all night; but at the close of the evening his countess complained of fatigue, and declared that she could not advance farther than the eastern bank of the Cart. No shelter appeared in sight, excepting a thick wood of hazels; but the lady being obstinate, and the air mild, Lead Marketing and the air mild. Lord Mar became reconciled to his wife and child passing with no other canopy than the trees. Wallace ordered cloak to be spread on the ground for the countess and her women, and seeing them laid to rest, planted his men to keep guard around the circle. By sunset the next day they arrived

By sunset the next day one at the point where they were to embark. The journey ought to have been performed in half the time, but the countess petitioned for long rests—a of gallantry which the younger part of the cavalcade had reluctantly yielded.

At Gourock, Murray engaged tw small vessels, the one for the earl and countess, with Wallace as their escort, and the other for himself and Edwin, to follow with the men. It was a fine evening; and they embarked with a brisk gale in their favor. The mariners calculated on reaching Bute in a few

SCOTTISH CHIEFS: hour at sea, the wind veered about, and "But where, my friend, are my neptempest, and with difficulty was suaded to retire under the shelter suaded to retire under the shelter of a little awning. The earl forgot his de-bility, and tried to reassure the mar-iners; but a tremendous sweep of the gale drove the vessel towards the " Here our destruction rocks of Arran. "Here our destruction is certain!" cried the master of the bark. Lord Mur cried to Wallace, who had seized the helm. "While you keep the men to their duty in clearing the vessel of water, and in rowing, as the less laborious task I will steer.

The earl being acquainted with the Wallace resigned the helm to him; but scarcely had he stepped forward, when a heavy sea carrie I two of the seamen overboard. Wallace threw out a plank and a rope. One caught by the rope, and was saved, but the was seen no more. Wallace and two men applied their strength to the oars: the master and another were employed in laving out the water. In a moment, the vessel struck with a great shock; and the next instant it seemed to move with velocity. "The whirlpool! the whirlpool!" resounded from every lip. Wallace leaped from the deck on rocks, and, with the same rope in his hand with which he saved the life of the seaman, he called to the men to follow him with ropes fastened, like his own, to the head and stern of the vessel; he was obeyed, and they strove, by towing it along, to stem the suction of the cur-

At this instant, Lady Mar rushed deck. The earl perceived In, for your life, Joanna!" cried She answered him not, but looked wildaround her. Nowhere could ste "Have I drowned him?" cried Wallace. she, in a voice of phrenzy; "Let me him, even in the deep waters

"Drowned—who?" exclaimed the earl, who happily had lost the last sentence e roaring of the storm.
Vallace! Wallace!" cried she, wring-

"Wallace! ing her hands. At that moment a huge wave sinking before her, discovered the object of her fears standing on the rock, followed by the men, and tugging forward the ropes to which the bark was attached. She gazed at them with wonder and affright. When they arrived at the doubling of Cuthon Rock, the rope which Wallace held broke, and he fell backwards into the sea. The forethem with most man uttered a cry; but, ere it was gained the vessel, and jumped upon the deck. The point was doubled, and the next instant the vessel struck. The men on the rocks cried, "There is no hope of getting her off. All must take to the water or perish!"

At sight of Wallace, Lady Mar forget everything bur, birn, and norbare.

got everything but him, and perhaps would have thrown herself into his arms, had not the earl caught her in his "Are we to die?" cried she, in a voice of horror.
"I trust that God has decreed other-

was Wallace's reply. "Compose elf, and all may be well."

As Lord Mar, from his yet unhealed wounds, could not swim Wallace tore up the benches of the rowers, and, making small raft placed on it the earl and countess, with her two maids and the child. While the men were towing it through the breakers, he jumped into the sea, to swim by its side, and be readiness in case of accident.

Having gained the broken rocks that lie at the foot of the crags which sur-round the Isle of Arran, Wallace and is assistants conveyed the countess and her terrified women up their acclivi-ties to a cavern, where Wallace shelter-

ed his dripping charges.

The child whom he had guarded in his own arms during the ascent, he laid on the bosom of its mother. Lady Mar he rega of me and mine!" cried he, "how must I

less thee? My wife, my child"——
"Have been saved to you, my friend," interrupted Wallace, "by the presiding care of Him Who walked the waves. Without His especial arm, we must all have perished in this awful night; there-fore, let our thanksgiving be directed to Him alone.'

"So be it!" returned the earl, and dropping on his knees, he breathed forth a prayer of thanks. Sleep soon sealed every eye excepting that of Wallace. A racking anxiety respect-Wallace. A racking anxiety respect-ing the fate of the other vessel, in which were the brave men of Bothwell and his two dear friends, filled his mind with sad forbodings that they had not out

Morning began to dawn, and all was tranquil and full of beauty. As his com-panions were yet wrapped in sleep, he stole away, to learn on what spot of the Isle of Arran he was cast. Close by the mouth of the cave he saw a cleft in rock, into which he turned, and soon gained the summit. No trace of human habitation appeared; but, from the size and population of the island, he knew the could not be far from inhabitants: and, thinking it best to send the sailors n search of them, he retraced his steps. As soon as he re-entered the cave, he despatched the seamen, while he watch ed his sleeping friends. An hour had hardly elapsed before the men returned ng with them a large boat and it proprietor, but no tidings of Murray and Edwin. In bringing the boat round to the creek, the men discovered that the sea had driven their wreck between two rocks, where it lay wedged. Thoug ruined as a vessel, yet sufficient seemed to have held together to warrant their exertions to save the property. Accord ingly they entered it, and drew thence most of the valuables which belonged to most of the Lord Mar.

While this was doing, Wallace reascended to the cave, and found the earl awake. He told him that the boat hours; but, ere they had been half an was ready for their re-embarkation. mind with domestic subjects.

hour at sea, the wind veered about, and obliged them to woo its breezes by a traversing motion, which, though it lengthened their voyage increased its pleasantness, till, turning the southern point of the Coral mountains, the scene suddenly changed. The wind blew a violent gale; and the sea became so boisterous, that the mariners began to think they should be driven upon the rocks. Wallace tore down the sails, and laid his arm to the oar. Lady Mar looked with affright at the gathering tempest, and with difficulty was persuaded to retire under the shelter of a suddenly changed. The wind blew a violent gale; and the seane so boisterous, that the mariners began to think they should be driven upon the rocks. Wallace tore down the sails, and laid his arm to the oar. Lady Mar looked with affright at the gathering tempest, and with difficulty was persuaded to retire under the shelter of a suddenly changed. The wind blew a violent gale; and the seane so boisterous, that the mariners began to think they should be driven upon the rocks. Wallace tore down the sails, and laid his arm to the oar. Lady Mar looked with affright at the gathering tempest, and with difficulty was persuaded to retire under the shelter of a suddenly changed. The wind blew a violent gale; and the seemes?" inquired be. "Alas! that this marshalling armies, taking towns, and storning catles, the countess was intent to on other conquests. When her death his filends were marshalling armies, taking towns, and storning catles, the countess was intent to on other conquests. When her death his filends were marshalling armies, taking towns, and storning catles, the countess was intent on other conquests. When her death his plend were distant thing the storning catles, the countess was intent to on other conquests. When her death his plend were was a subject to on other conquests. When her death his plend were was a subject to on other conquests. When her death his plend were was a marshalling armies, taking towns, and storning catles, the countess was intent being on board, the rowers struck their the countess spoke, Moraig held up the oars, and once more they were launched infant of Lady Mar. The babe laughed upon the sea.

While they were yet midway between

the isles, the countess, heaving a sigh, slowly opened her eyes. She felt the motion of the boat, and saw that she was again embarked on the treacherous motion of the boat, element on which she had experienced so many terrors. She grew pale, and grasped her husband's hand. cried he, "be not alarmed; we are all safe.

"And Sir William Wallace has left ?" demanded she.
"No, madam," answered a voice from

the steerage; 'not till this party be safe at Bute, do I quit it."

She looked around with a grateful

smile: "Ever generous! How could I for a moment doubt my preserver?" Wallace bowed, but remained silent; and they passed calmly along, till they came in sight of a birling, presently so near, that the figures in it

could be distinctly seen; and Wallace, to his rapturous surprise, beheld Murray and Edwin. The latter with a cry of joy, leaped into the sea, and in the next instant was over the boat-side, and clasped in the arms of Wallace. When the birling had drawn close to the boat, Murray shook hands with his uncle and aunt, crying to Wallace. "That urchin is such a monopoliser, I see you have ot a greeting for any one else! affectionate welcome win turned to the of Lord Mar. Wallace stretched out his hand to Lord Andrew, and inviting him into the boat, soon learnt that, on the night of the storm, Murray and his company made direct to the nearest creek in Bute; not doing as Wallace's helmsman, who, until danger stopped him, continued to aim for Rothesay. By this prudence, the party landed safely; and party landed safely; and, not doubting that the earl's rowers had carried him into a similar haven, Murray and his companion kept themselves very easy in a fisher's hut till morning. At an early hour, they put themselves at the head of the Bothwell men, and expecting they should come up with the earl and his party at Rothesay, walked over to the castle. Their con-sternation was unutterable when they found that Lord Mar was not there neither had been heard of. Full of

the joy of Edwin was so great, that not even the unfathomable gulf could stop him from flying to the embrace of his While mutual felicitations passed, the boats reached the shore; and the sea-men moored their vessels under the towers of Rothesay. Having entered the eastle, the steward led them into a room in which he had spread a plentiful repast. Murray, having recounted the called for a adventures of his sail, history of what had b his friends. The earl, with

terror, Murray and Edwin threw them

selves into a birling, to seek their friends; and when they did espy them,

many a glance of gratitude to Wallace, narrated the events of their shipwreck and their preservation on the Isle of Arran. All hearts owned the grateful effects

of the late rescue. The joy burst into a thousand sallies. spirits of Murray turned every subject into mirth. The veteran earl seemed restored to health and to youth; and Wallace felt the sun of conolation ex panding in his bosom. He had n heart, though a young one, on which his oul might repose; that dear brother of his affection was saved from the waves; and his friend, the gallant Murray, was he regarded every one, pouring out of kissed the hand that relinquished it, and gave way to a flood of tears. The embrace all as his kindred, turned every earl, as he sank against the side of the eye and heart towards him, as a being cave, had strength enough to press Wallace to his heart. "Ever preserver by all. Lady Mar looked at him, listened to him, with her wrapt soul in her eye. In his presence all was transport; but when he withdrew for the night, what was the state of her feelings? The overflowing of heart that was felt for all, she appropriated solely to herself. The sweetness of his voice, the expression of his countenance, raised vague hopes in her bosom, that, he being gone, she hastened her adieus with the rest : eager to retire to bed, and there muse on the happiness of having touched the heart of the man for whom she would resign all the world.

CHAPTER XVI.

LADY MAR AND WALLACE-MASSACRET

The morning would have brought unibilation to the countess's hopes, had not Murray been the first to meet her as she came from her chamber. At distance from the castle, on the cliffs, he met Wallace and Edwin. They had been to the haven, and had ordered a boat to come round to convey them back to Gourock. "Postpone your flight, for pity's sake," cried Murray, "if you would not destroy, by discourtesy, what Gourock. your gallantry has preserved!" He then told them that Lady Mar was pre paring a feast in the glen behind the "and if you do not stay to par take it," added he, "we may expect al the witches in the isle will be bribed t sink us, before we reach the shore

ess cordial than the separation of the night before; and, as Lady Mar with-drew to give orders for her banquet, time was left to the earl for arrangement of matters of more con In a conversation Murray the preceding evening, he learnt that, before the party left Dum-Murray barton, a letter had been sent to Hele at St. Fillan's, informing her of the taking of the castle, and of the safety of her friends. This having satisfied the earl, he did not mention her to Wallace. as he avoided encumbering his occupied

While the earl and his friends were and croved, and made a spring to Wallace's arms. The chief tool him, and pressed his little chek to his. Though he had felt the repugnance of delicate mind, and the shuddering of a man who held his person consecrated to me mory of the only woman he had ever loved, mingle into an abhorrence of the countess v hen she allowed her head to drop on his breast in the citadel; and though while he remained at Dumbarton he had avoided her; yet since the wreck, the danger she had escaped the general joy of all meeting again wiped away even the remembrance of his former cause of dislike and he now sat by her, as by a sister, fondling her child, although at every caress it re-minded him of hopes lost to him for

When the repast was over, the appeared, and the young peasants began the dance. Lady Mar watched the countenance of Wallace as he upon the happy group: it was placid, nd a soft complacency illuminated his How different was the expression in hers! All within her was in tumult. and the characters were but too legibly imprinted on her face; but he did not look on her, for the child began to cry He resigned it to the nurse, turned into a narrow vista of trees, and walked slowly on, unconscious where he went

Lady Mar followed him with a light step, till she saw him turn out of the vista, and then lost sight of him. To walk with him undisturbed in so deep a seclusion, to improve the impression which she was sure she had made upo his heart, to teach him to forget hi Marion, in the hope of one day possess ing her!—all these thoughts ran in this vain woman's head; and, inwardly re-joicing that he shattered health of her husband promised her a ready freedom to become the she would gladly belong, in honor or dis onor, she hastened forward. Peeping through the trees, she saw him standing with folded arms, looking intently into the bosom of a lake surrounded with willows. Having stood for some time, he walked on. Several times she essayed to join him; but a sudden awe, a conviction of that purity which would shrink from the guilty vows she was meditating to pour into his ear, made her pause, and she retreated.

She had no sooner returned to the scene of festivity, than she repented having allowed what she deemed an idle alarm of overstrained delicacy to drive her from the lake. She would have hastened back, had not two or thre aged female peasants engaged her to listen to long stories respecting lord's youth. She had been with these lord's youth. She had been with these women, and by the side of the dancers, for nearly an hour, before Wallace reappeared. She sprung for them as he approached—"Where, truant, have you

'In a beautiful solitude," returned he "amongst a luxuriant grove of willows."
"Ay!" cried she, "it is called Gler
shealeach; and a sad scene was acted there. About ten years ago, a lady of this island drowned herself in the lake they hang over, because the man sh ved despised her." Unhappy woman!" observed Wal

Then you would have pitied her? ejoined Lady Mar.
"He cannot be a man that would de spise a woman under those circum-

stances "Then you would not have consigned

her to such a fate?"
Wallace was startled by the tone in which this question was asked. It re-called the action in the citadel; and, returning a penetrating look on her, his eyes met hers. He need not have heard ther to have learned more. She looked down and colored; and he, wishing to misunderstand a language disgraceful to her, so dishonor-ing to her husband, gave some trifling answer, and, making some obser vation about the earl, advanced to him. Lord Mar was tired with the scene; and, taking the arm of Wallace, they returned

together into the house.

Edwin and Murray soon followed, and arrived time enough to see their little pinnance drawn up under the castle The countess, hastening into the room where the young chieftains sat (for the earl had retired to repose), inquired the reason of that boat been drawn so near

the castle.

"Only that it may take us from it," replied Murray.

The countess fixed her eyes upon Wallace. "My gratitude is eyer due to your kindness, my dear madam," said he; "and, that we may ever deserve it, we go to keep the enemy from your

"Yes," added Murray, " and to keep a nore insidious foe from our own! Edwin and I feel it rather dangerous to bask too long in these sunny bowers "But surely your chief is not afraid!

said she, casting a soft glance at Wal "And nevertheless I must fly." returned he, bowing to her.
"That you positively shall not," added

she: "you stir not this night, else shall brand you all as a band of cowards. "Call us by all the names in the p "Call us by all the hames in the portroon's calendar," cried Murray, "and I shall gallop off from your black-eyed Judith, as if by Cupid himself." "So, dear aunt," rejoined Edwin, "if you do not mean to play Circe to our Ulysses give us leave to go." looked at the boy intently. Lady Ma indeed my nephew?" Edwin answered gaily—"I hope so; for I am Lord Mar's; and, besides, I hope to be related to all handsome ladies." As he spoke he snatched a kiss from her hand, and darted after Murray, who had disappeared to give some directions respect-

Left alone with the object of her every wish, she torgot all prudence, all reserve and laying her hand on his arm, as with a respectful bow he was away, she arrested his steps. She held him last; but agitation prevented her speaking: she trembled violently; and, weed dropped her head upon his she He was motionless. He felt the embar-rassment of his situation; and, at last he quired the cause of her uneasiness. It for the safety of your nephews,"-

"No. no," cried she, interrupting him: "read my fate in that of the Lady of Glenshealeach!"

Again he was silent; astonished, fearful of too promptly understanding so dis-graceful a truth, he found no words in which to answer her; and her emotions became so uncontrolled that he expected she would swoon in his arms. " Cruel cruel Wallace !" at last cried she: "your heart is steeled, or it would understand mine; it would at least pity the wretchness it has created; but I am despised, and I can yet find the watery grave can yet find the watery grave from which you rescued me.

Wallace took the countess by the arm, and, seating her with gentleness, ac Your husband, Lady dre-sed her: — "Your husband, Lady Mar, is my friend; had I even a heart to give to wemen, not one sigh should arise in it to his dishenor; but I am lost to all warmer affections than that of friendship. I may regard man as my brother, woman as my sister; but never more can I look on female form with love. "But were it otherwise," cried she:

only tell me that, had I not been bound with chains which my kinsmen force d upon me—had I not been made the propof a man who, however estimable, too paternal years for me to love ah! tell me if me these tears should be shed in vain ?"

Wallace seemed to hesitate what to nswer. Wrought up to agony, she arew herself on his breast, exclaimanswer. ing-"Answer; bu: drive me not to despair. I never loved man before: and be seerned! Oh! kill me too, dear Wallace, but tell me not that you never could have loved me."

Wallace was alarmed at her vehem ence. "Lady Mar," returned he, am incapable of saying anything to you that is inimical to your duty to the best of men. I will even forget this distress ing conversation, and continue through life to revere, equal with himself, the wife of my friend

" And I am to be stabbed with this ?"

replied she.
"You are to be healed with it, Lady Mar," returned he; "for it is not a man, like the rest of his sex, that now addresses ou, but a being whose heart is petrified to marble. could feel no throb of yours. I should be insensible to all your charms, were I even vile enough to see no evil in trampling upon your husband's rights. Yes, were v rtue lost to me would speak ; still would she urge that the chaste and last kiss imprinted by my wife on these lips should live there in unblemished sanct ity, till I again meet her angel embrace in the world to come!

The countess exclaimed: "What she was. I would be to thee-thy consoler thine adorer. Time may set me free. Oh! till then, only give me leave to love thee and I shall be happy."
"You dishonor yourself, lady,"

turned he, "by these petitions. And for what? You plunge your soul in guilty wishes: you sacrifice your peace and you self-esteem to a phantom; for, I repeat, I am dead to women; and the voice of lov sounds like the funeral knell of her wh will never breathe to me more.' will never breather to me more. He rose; and the countess was devising what next to say, when Murray came into the room. Wallace observed that his countenance was troubled. "What has happened?" inquired he.

messenger from the mainland, with bad news from Ayr.

"Are they of private or public im-ort?" rejoined Wallace.
"Of both. There has been a horrid port ? nassacre, in which the heads of many

noble families have fallen. As he spoke his countenance revealed to his friend hat part of the information he had found himself unable to communicate. comprehend my loss," cried Wallace; Sir Roland Crawford is slain. Bring

enance, gazing on the ground. Lady Mar durst not breathe, for fear of disturbing the stillness which seemed to lock up his grief and indignation. Lord Andrew re-entered with a stranger. Wallace rose to meet him; and seeing Lady Mar, "Countess," said he, "these bloody recitals are not for your ears;" and waving her to withdraw, she left the

Poom.

"This gallant stranger," said Murray "is Sir John Graham. He has just left that new theatre of Southron treachery." "I have hastened hither," cried the knight, "to call your victorious arm to

take a signal vengeance on the murder-ers of your grandfather. He and eight teen other Scottish chiefs have beer treacherously put to death in the Barns Graham then gave a narration of the

circumstances. He and his father Lord Dundaff, having been on the south coast of Scotland, on their way homeward They arrived there stopped at Ayr. the day that Lord Aymer de Valence entered, a fugitive from Dumbarton Castle. Much as that earl wished to keep the victory of Wallace a secret, he found it impossible. Two or three fugi-tive soldiers whispered the hard fighting they had endured; and in half an hour after the arrival of the earl, every soul knew that the recovery of Scotland was Elated with this intelligence the Scots went under night from house to house, congratulating each other on so miraculous an interference in their favor; and many stole to Sir Ronald Crawford, to felicitate the venerable knight on his glorious grandson.

The next morning, this venerable old man, and other chiefs, were sum by Sir Fichard Arnulf to the governor' alace, there to deliver in a schedule of their estates, that quiet possession might be granted to them under the great seal of Lord Aymer de Valence. The grey-headed knight, not being so

active as his compeers, happened to be the last who entered this tiger's den. the last who entered this tiger's den. the opposite side; and he saw at the Wrapped in a tartan plaid, and leaning head of "A List of Prisoners to the

on a staff, he was attended by two domesties, when Sir John Grabam met hom at the gate of the palace. He smiled or he passed, and whispered-ot be long before my Wa will not be makes even the forms of vassalage un-necessary; and then these failing limbs may sit undisturbed at home under the tree and vine of his planting

God grant and he saw Sir Ronald admitted within the gate. The servents were ordered to remain without. Sir John walked there some time, expecting the re-appearance of the knight; but alter an hour's stay he thought his father might wondering at his delay, and he turned his steps towards his own loogings. As he passed along, he met several Southdetachments burrying across the streets. In the midst of some companies, he saw one or two Scottish men of rank, strangers to him, but who seemed to be prisoners. He did not go far before he met a chieftain whom he knew in these painful circumstances; but as he was hastening towards him the noble Scot raised his manacled hand and turned away his head. This was a warning to the young knight; and darting into an obscure alley which his father's lodgings, he was hurrying forward, when he saw one of Lord Dun-daff's men running towards him. Pant ing with haste, he informed him that a party of armed men had come, Valence's warrant, to seize Lord Dundaff and to take him to prison, there to lie, with others, who were charged with having taken a part in a conspiracy with the grandfather of the insurgent Wal-lace. The officer of the band who took Lord Dundaff, told him that Sir Ronald his ringleader, with eighteen nobles, hi accomplices, had already suffered the punishment of their crime, and were lying headless trunks in the judgmenthall. "Fly, therefore," repeated the man; "fly to Sir William Wallace, and require his hand to avenge his kinsman's blood, and to free his countrymen from prison. These are your father's comnands: he directed me to seek you out, and to give them to you.'

Alarmed for the life of his father, Graham hesitated how to act. To leave him seemed to be abandoning him to the death the others had received; and yet only by obeying him could be have any hopes of averting his fate. Once seeing the path he ought to pursue, he immediately struck into it; and giving his signet to the man, to assure Lord Dundaff of his obedience, he mounted a horse, and allowed nothing to stay him till he reached Dumbarton Castle There, hearing that Wallace was gone to Bute, he threw himself into a and reached that island in a shorter space of time than the voyage had ever before been completed.

Being now in the presence of the chief, he narrated his tale with a simplicity and pathos which would stantly drawn the sword of Wallace had he had no kinsman to avenge, no friend to release from the Southron dungeons; but his bleeding grandfather lay before his eyes, and the axe the head of the virtuous nobles of his country.

He heard the chieftain to an end without speaking, or altering the fixed de-termination of his countenance; but at the close, with an augmented suffusion of blood in his face, and his brows deouncing some tremendous fate, he arose Sir John Graham," said he, "I attend

"Whither?" demanded Murray. "To Ayr," answered Wallace. "This moment I will set out for Dumbarton, to bring away the sinews of my strength and then this arm shall show how I love

that good old man."
"Your men," interrupted Graham,
are already awaiting you on the opposite shore. I presumed to command fo for on entering Dumbarton, and fin you were absent, aftering having briefly recounted my errand to Lord Lennox, dared to interpret your mind, and to order Sir Alexander Scrymgeour and Sir Roger Kirkpatrick, with all your own force, to follow me to the coast of

Renfrew."
"Thank you, my friend!" cried Wallace: "you read my soul. We go directly: I cannot stay to bid your uncle farewell," said he to Lord Anthe messenger in."

Murray withdrew; and Wallace, seating himself, remained with a stern counme with his prayers; and then, dear Murray, follow me to Avr.

Ignorant of what the stranger had imparted, Edwin hastened with the news that all were ready for embarkation. He was hurrying out his information, when the countenance of his general checked him. He looked at the stranger, his features were agitated and severe He turned towards his cousin: all there was grave and distressed. Again glanced at Wallace, but every look threatened: no word was spoken; and Edwin saw him leap into the boat, followed by the stranger. The astonished boy would not be left behind, and stepping in, sat down beside his chief. shall follow you in an hour," exclaimed Murray. The seamen pushed off; and in five minutes they were out of the har-

"Here is a list of the murdered chiefs, and of those who are in the dungeons expecting the like treatment," said Graham, holding out a parchment: was given to me by my servant." lace took it; but, seeing his grandfather's name at the top, he could look no further. Closing the scroll, "Cal-lant Graham," said he, "I want no stimulus to urge me to the extirpation I meditate. If God blesses my arms, not one perpetrator of this horrid massacre shall be alive, to-morrow, to repeat the deed."

"What massacre?" Edwin ventured to inquire. Wallace put the parchment into his hand. Edwin opened the roll, and, on seeing the words, "A List of the Scottish Chiefs murdered on the 18th of June 1297, in the Judgment Hali of the English Barons at Ayr," his cheek reddened with indignation; but when the name of his general's grandfather met his sight, his horror-struck eye sought the face of Wallace; it was as before and he was now in earnest dis-

course with Graham.

Forbearing to interrupt him, Edwin continued to read over the names. In turning the page, his eyes glanced to an thi fac

tac fol the Ne aı lei he at free see tied dr th will pr

ta

no ca fa un the in be

sattended by two demes-lohn Grabam net hom as palace. He smiled on sed, and whispered—"It long before my Wallace e forms of vassalage un-then these failing limbs arbed at home under the e of his planting."

Ronald admitted within e serv hts were ordered hout. Sir John walked me, expecting the re-ap-he knight; but after an thought his father might at his delay, and he turned rds his own longings. As ng, he met several South-ents burrying across the ne midst of some of these saw one or two Scottish strangers to him, but who strangers to him, but who prisoners. He did not go met a chieftain whom he e painful circumstances; s hastening towards him, t raised his manacled hand, way his head. This was a sounce hainty.

e young knight; and dart-bscure alley which led to odgings, he was hurrying n he saw one of Lord Dun ning towards him. Pante, he informed him that a d men had come, under De rrant, to seize Lord Dun-ake him to prison, there to ers, who were charged with a partin a conspiracy with her of the insurgent Wal-flicer of the band who took f, told him that Sir Ronald, er. with eighteen nobles, his had already suffered the of their crime, and were ss trunks in the judgmenttherefore," repeated the Sir William Wallace, and

directed me to seek you out, them to you." for the life of his father, itated how to act. To leave to be abandoning him to the hers had received; and yet ying him could be bave any ought to pursue, he immediek into it; and giving his he man, to assure Lord Duns obedience, he mounted a allowed nothing to stay him ached Dumbarton Castle, ring that Wallace was gone e threw himself into a boat, ed that island in a shorter ne than the voyage had ever

and to avenge his kinsman's

ese are your father's com-

n completed. ow in the presence of the arrated his tale with a simpli-athos which would bave inrawn the sword of Wallace, elease from the Southron dunt his bleeding grandfather lay eyes, and the axe hung over of the virtuous nobles of his

d the chieftain to an end withing, or altering the fixed de-on of his countenance; but at with an augmented suffusion in his face, and his brows de-some tremendous fate, he arose, a Graham," said he, "I attend

ier?" demanded Murray. yr," answered Wallace. "This will set out for Dumbarton, to ay the sinews of my strength; this arm shall show how I loved

told man." men," interrupted Graham, dy awaiting you on the opposite presumed to command for patering Dumbarton, and fin absent, aftering having briefly d my errand to Lord Lennox, o interpret your mind, and to r Alexander Scrymgeour and er Kirkpatrick, with all your e, to follow me to the coast of

k you, my friend!" cried Walyou read my soul. We go : I cannot stay to bid your newell," said he to Lord Anremain, and tell him to bless h his prayers; and then, dear follow me to Avr.'

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nued to read over the names. In ng the page, his eyes glanced to opposite side; and he saw at the of "A List of Prisoners to the

son, "Compose yourself," said he: "it is to Ayr I am going; and if the God of

his friend. "My benefactor!" was all he could utter. Wallace pressed him

silently in his arms.
"Who is this amiable youth?" inquired Graham; "to which of the noble companions of my captive father is he

To William Ruthven," answered Wallace, " the valiant Lord of the Carse of Gowrie; and it is a noble scion from of Gowrie; and it is a noble scion from so glorious a root. He it was that en-abled me to win Dumbarton. Look up, my brother!" cried Wallace: "Look up, and hear me recount the first fruits of abled me to win Dumbarton. Look up, my brother!" cried Wallace: "Look up, and hear me recount the first fruits of your maiden arms to our gallant friend!" Sauddeuly the man got up, turned his your maiden arms to our gallant friend!" Seat, and faced the two girls. They continue then more brancardiers. I think perhaps they may have been taking a respect to give thanks; for when a larrived presently at the Bureau again, saw that his face was sorrowful, and bowing to Sir John, leaned his head up many have been taking a respect to give thanks; for when a larrived presently at the Bureau again, and the more brancardiers. I think perhaps they may have been taking a respect to give thanks; for when and the more brancardiers. I think perhaps they may have been taking a respect to give thanks; for when a larrived presently at the Bureau again, and to have been cured at the procession on the larrived presently at the Bureau again. the shoulder of Wallace, who enumerated every particular of his bringing the detachment from Bothwell to Glenfinlass, I have just received a telegram from a few minutes later when I heard the Erastianism was hateful to me.

"and then we shall be twins in happi-

William Wailace shall be the sponsor of

head of the vessel, saw that they drew near the shore, which was covered with armed men. To be sure whether or not they were his own, he drew his sw.rd, and waved it in the air. At that noment, a hundred falchions flashed in the sunbeams; and the shout of loudly on the breeze raham and Edwin started to their feet Wallace jumped on shore, and was re-ceived with acclamations by his eager soldiers.

TO BE CONTINUED.

#### HIS SILENCE.

He came into the coach, bringing with him a breath of the outside frosty air. Putting his valise on the rock and hanging up his coat, he sat near the

Mandow, and with its head resting on its hand looked gloomily out on the fast flying snow covered fields.

There was an expression of sorrowful anxiety on his face which was handsome to a degree. He had dark wavy hair, and large intelligent eyes shaded with long lashes. His features were regular, the most prominent of which was a square determined jaw. At a casual glance one would have taken him to be a young lawyer, probably thirty five years of age, or a confidential adviser in

some large business concern. The click click of the wheels over the frosty rails was the only sound heard in the coach for some minutes. There were not many people in the day coach, and the itinerary of the conductor or the brakeman was infrequent. Here and there could be heard low toned conpressions midnight. He was in his sound that the previous midnight. He was in his sound the previous midnight.

In the next seat behind the silent man vere two young women. For some time side me, beginning to dress; two tiny were two young women. For some time side me, beginning to dress; two tiny they held a whispered conversation, and boys, and a young man who touched me

conversation was audible.

faces clean, don't you?"

And then when a fellow has a mustache, you-" and the sentence was followed by a period of giggling from

the two speakers.
"I guess he is pretty well off. See Nell, he has got a real seal skin on the collar of his overcoat," continued one. "Yes, and look at that gold ring with

a real diamond in it," said the other. The man had carelessly thrown his left hand along the top of the seat, while continued to look out of the window fleeing winter scene. With

motion of disgust he withdrew his hand. More suppressed giggling followed from this action. Various other devices were pursued by the young women, who seemed determined to attract the attention of the man in front of them and draw him into conversation; but to all the allurements he remained impassive. The solemn look remained upon his face which seemed in some way to be a re-proof to the two giddy girls."

"Oh! Pshaw! Why doesn't he turn his seat over and talk to us? That's the way they always do in novels."

"Guess he has a girl at howe somewhere," ventured the other.

"I pity her then, if he is not more talkative to her than he is now, eigh!" Still the traveller in the next seat did not take the hint, but continued to look out of the win tow, while the marks of care seemed to deepen the lines on his face. Once or twice he moved as if in undecision, and the two young women thought they were about to be successful in their attempts to attract attention and be entertained. But he evidently thought

no difficulty in hearing every syllable. He came to the conclusion that the two young women in the seat behind him had bathed, and I have been equally Justice be my speed, your father and Lord Dandaff shall not see another day in prison."

were not really bad girls, but foolish and low-pated to such a low-pated to such a degree that they required a sharp lesson to Lourdes I was tired out, body and

"I tell you what I think is the mat-

ter," said the other.
"What." "I guess he is married!"
"Oh!"

As he r ached for his satchel and lame man, "Take up thy bed and go into coat as the train was slowing up, there was, "I followed them a little was no more giggling from the two way, then I went back to the hotel."

#### AT THE BATHS OF LOURDES.

ENGLISH CONVERT PRIEST DESCRIBES HIS EXPERIENCE AT FAMOUS FRENCH

Rev. Robert Hugh Benson, the con-Canterbury, in the very graphic and in-teresting chapters on Lourdes which he is contributing to the Ave Maria, thus describes his own immersion in the piscines, or baths:

There are, as I have said, three com-partments in the building called the piscines. That on the left is for women; in the middle, for children and for those who do not undergo complete immer-siou; on the right, for men. It was into window, and with his head resting on his this last, then, that I went, when I had forced my way through the crowd, and passed the open court where the priests prayed. It was a little paved place like a chapel, with a curtain hung immediately before the door. had passed this, I saw that at the farther end, three or four yards away, was : deepish trough, wide and long enough to hold one person. Steps went down on either side of it, for the attendants. Immediately above the bath, on the wall, was a statue of Our Lady; and beneath it a placard of prayers, large enough to be read at a little distance.

There were about half a dozen people

reractions. Many passengers were tane, with his sleeves rolled up to the mietly reading books or papers or elbow. He gave me my directions, and elbow. He gave me my directions, and while I made ready I watched the patiat last the man in front of them heard one of them say:

"Oh what's the use of whispering I don't care if he does hear me."

The other giggled and after that their water ingeniously with his fingers into eves: these were horribly inflam "I just love black wavy hair, don't and I could see that he was blind. I can not describe the passion with which "Oh! I think it's just too lovely for the did this, seeming to stare all the while toward the image he held, and anything," was the answer.

"And such a nice long mustache. I think it ever so much nicer for men to mustaches than to shave their first sight would be of the image of his first sight would be of the image of his moustaches than to shave their One of them had horribly prolonged and thin legs; I could not see what was wrong with the other, except that he looked ill and worn-out. Close beside me, on the wet, muddy paving, lay an indescribable bandage that had been unrolled from the lame man's leg.

When my turn came, I went wrapped in a soaking apron, down a step or s into the water; and then, with a priest holding either hand, lay down at full length so that my head only emerged That water had better not be described It is enough to say that people suffering from most of the diseases known to man had bathed in it without ceasing for at least five or six hours. Yet I can for at least five or six hours. say, with entire sincerity, that I did not have even the faintest physical repulsion, though commonly I hate dirt at there, I suppose, about one minute while the two priests and myself repeated off the placard the prayers inscribed there. These were, for the most part, petitions to Mary to pray. "O Marie," they ended,

ended, "concue sans peche, priez pour nous qui avons recours a vous!" As I dressed again after the bath, I had one more sight of the young man. He was being led out by a kindly attendant, but his face was all distorted with crying, and from his blind eyes ran

down a stream of terrible tears. It is unnecessary to say that I said a "Hail Mary" for his soul at least.

As soon as I was ready, I went out and sat down for a while among the recently bathed, and began to remind my-

Dungeons of Ayr," the name of the Lord Dundaff, and, immediately after, that of Lord Ruthven. He uttered a cry, and extended his arms to Wallace, who turned round. The terror-struck boy exclaimed, "My fither is in their hands! Oh! if you are indeed my brother, fly to Ayr, and save him!"

Before long other remarks were made upon the personal appearance of the Mad dropped. He saw the name of Lord Ruthven amongst the prisoners; and, folding his arms around this affectionate son, "Compose yourself," said he: "it He came to the conclusion that the powers. I was extraordinarily glad I.

degree that they required a sharp lesson to make them see the folly and imperting in friend. "My benefactor!" was all ecould utter. Wallace pressed him literatly in his arms.

"Who is this amiable youth?" invited Graham; "to which of the noble companions of my captive father is he on?"

"Who is the amiable youth?" invited Graham; "to which of the noble companions of my captive father is he on?"

"I pith we what I think is the material out the order and the strength of the noble of them.

"I pith he has," said the other and leave it there.

As I sat there a procession went past to the Grotto, and I walked to the railings to look at it. I do not know at all what it was all about, but it was as impressive as all things are in Lourdes.

The mirror of them see the folly and imperting the mind; and that since my return I have been unusually robust. Yet that is a fact, and I leave it there.

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As I sat there a procession went past to the Grotto, and I walked to the railings to look at it. I do not know at all what it was all about, but it was as impressive as all things are in Lourdes. The miracules came first with their ban-ners—file after file of them—then a ners—file after file of them—then a self says it was "profound faith in the number of Prelates, then brancardiers Holy Trinity and the Incarnation, in with their shoulder-harness, then nuns, then more brancardiers. I think per-

of his scaling the walls of Dumbarton, and his provess in that fortress. As Wallaco proceeded, the wonder of Graham was raised to a pitch only to be equalled by his admiration; and, taking the content of the street. Boy and ran out to see what was forward, and soul are bound up in her. She is Graham was raised to a pitch only to be all I have. Se is my very life—my procession went by. A group of branching the walls of Dumbarton, and taking little golden-haired daughter. I would cardiers formed an irregular square, to the hand of Ed.vin, "Receive me, brave youth," said he, "as your second brother. Sir William Wallace is your But I tell you plainly, rather than see first; but this night we shall fight side by side for our fathe s; and let that be our bond of kindred!"

three were a white-haired man on this side, a stalwart braneardier on the conducted yourselves towards a total other, and between them a girl with a lintensely to the 'Word of God' and the Elwin pressed his cheek with his lips:
"Thet us together free them," cried he;
"and then we shall be twins in happiday, I would, although it broke my heart lodging that morning to the piscines; I would rather see her when I get home she was returning on her own feet, by So be it," cried Graham; "and Sir dead at my feet!"

#### WIT AND HUMOR.

A NEW VERSION OF AN OLD STORY.

I heard a rare story the other day of a good Bishop who was visiting an out-lying portion of his diocese for the pur-pose of confirming some of the rising generation. The pastor had ranged the brave band in line, and the Bishop, after asking a few leading questions, requested a little girl to state the

definition of matrimony.

And with hands folded, eyes half closed, and generally modest mien, the little one rapidly reeled off the startling announcement that "matrimony is a state of terrible torment which those who enter it are compelled to undergo as partial punishment for their sins, in order to prepare them for a brighter and better world."

The pastor who had taken great pains to prepare his class was greatly annoyed at this blunder and sharply said: "No, no, Katie, that is not marriage at all;

"Leave her alone, Father James,"
"Leave her alone, Father James,"
said the Bishop with a meaning smile;
"leave little Katie alone. What do you
or I know about it?"

The class was given "Oliver Cromwell" as the subject for a short essay, and one of the efforts contained the following sentence: "Oliver Cromwell had an iron will, an unsightly wart, and a large red nose; but underneath were deep religious feelings,"

"My husband is so poetic," said one lady to another on a street car.

Whereupon an honest looking woman, with a big market basket at her feet, interjected with, "Excuse me, mum, but have you ever tried rubbing his joints with heathern limited?" with hartshorn liniment?'

Who was making a house-to-house canvass during a recent election, came when he observed a young woman standing at the gate, and the candidate gracefully lifted his hat and politely asked: "No doubt, my dear madam, your

husband is at home

"Yes," responded the woman.
"Might I have the pleasure of seeing him?" inquired the politician.

"He's down in the pasture a-buryin'

the dog," was the reply from the individual at the gate.
"I am sorry indeed to learn of the

death of your dog," came in sympathizing tones from the candidate. What killed him?"

"He wore hisself out a barkin' at the candidates," said the woman.

#### CARDINAL MANNING AS AN ANGLI-CAN CLERGYMAN.

A glimpse at the life of Cardinal Manning before his conversion to the Catholic Church, and while he was yet a Protestant minister of the Church of England, is given by Wilfred Wilber-force in the Catholic World for Novem-ber. This is a period of the Cardenal's life there been one case of disease traceable to infection from the baths. The water was cold, but not unpleasantly was to go into public life, become a member of Parliament, and possibly a member of the Government, but the bankruptcy of his father rendering this impossible, he studied to be a minister of the Anglican Church, was ordained as such, and became a curate of the Rev. John Sargent, vicar of Grafiham and Lavington. Now Mr. Sargent had four daughters, and to one of these the young curate paid his addresses, and in a brief while became not only Mr. Sar-gent's curate but also the favored suitor for his daughter's hand. Mr. Wilber force writes: "When Mr. Sargent died [as he did before the marriage of his daughter to the young curate] the patroness of Lavington was glad enough to appoint Manning as rector, and thus at the age of twenty. better of it and remained silent.

"Say, Madge," said Nellie, "where is that box of candies? Oh! I just love candies. If any one comes accurring me he'll just have to bring me candies

THE CATHOLIC RECORD

cence being due, Mr Wilbertorce says the feeling of intense affection wit which he regarded his wife, and the deep sorrow which befell him in losing her. Mr. Wilberforce quotes Richmond the artist, a friend of Manning and his wife, as saying: 'His grief was great and abiding—too great for words; he never spoke of her. I was a frequent visitor at Lavington in these days of sorrow, and often found Manning seated by the grayeside of his wife manner in hich he regarded his wife, and the the graveside of his wife, composing s sermons." Of the state of Manning's eligious be ief at this perioa he himhe redemption by the Passion of our ord, and in the work of the Holy Spirit and the conversion of the soul. I be and the conversion of the soul. I be-lieve in baptismal regeneration, and in a spiritual, but real, receiving of our Lord in Holy Communion. As to the Church, I had no definite conception. I had rejected the whole idea of the Established Church. Royal Supremacy was, in my mind, an invasion of the headship of our Lord. In truth I had thought and read myself of contact wi h every system known e. Anglicanism was formal and Evangelicanism illogical, and at nee with the New Testament

of souls. In this state I began ching to the poor in church and in homes." But this state of things not satisfy the future Cardinal Catholic Church, and, as himself witness, these questions began to ris and trouble him: What right have you to be teaching, admonishing, reforming, rebuking others? By what authority do you lift the latch of a poor man door and enter and sit down and begin to instruct or to correct him? "This train of thought," he "forced me to see that no culture or knowledge of Greek or Latin would suffice for this. That if I was not a messenger sent from God, I was an intruder and impertinent.'

MANNING'S SACRIFICE. Mr. Wilberforce does not give all the processes whereby the mind of Manning arrived at the conviction that the Catholic Church was the true Church of Christ, outside of which it were perilous to remain, but what he does give is suggestive of what converts to the Church gestive of what converts to the Church must endu e when they finally elect to step over the threshold. "When the winter of 1850 came," he says, "many a elergyman has resigned his benefice and entered the Church, but Manning still sitated. Each convert, of course, has to go through his special and personal trial. With some it is loss of home and friends, with others it is poverty. To Manning, one of the sorrows, though not of course the greatest, was his turning his back on Lavington. It had been his home for many yea-s, the scene of his happy married life, the vineyard, as he loved to regard it, which God had given him to till and cultivate. . . To the last day of his long life, he never lost his affection for Lavington and its ... MR. PRIEUR'S REFLY. people. And now this, among many other things, had to be given up. But the call of God was urgent, and no con deration of earth could withstand it Never, I verily believe, did Manning do any act which he knew to be contrary to God's will. In the spring of 1851 it became clear to him that it was God's will that he should be received into the Catholic Church."

THE FINAL STEP. The Cardinal himself has left a record of the last occasion on which he wor-shipped in the church of England. There was at that time, says Mr. Wilberforce, close to the Buckingham Palace Road, a small chapel which was dear to the heart of the Tractarians. Here it was that Manning performed his last devotions as an Anglican. "I was kneeling by the side of Mr. Gladstone," he records. "Just before Communion Service commenced I said to him: 'I can no longer take the Communion in the Church of England.' I rose up—185 beni is etanglise by his side." nall chapel which was dear to the the Church of England.' I rose up—
'St. Paul is standing by his side'—and,
laying my hand on Mr. Gladstone's
shoulder said: 'Come.' It was the parting of the ways. Mr. Gladstone remained; and I went my way. Mr.
Glasstone still remains where I left
him." In March, 1851, Manning resigned his office before a notary, according to law. This was in the city. He
returned over Blackfriars Bridge, went returned over Blackfriars Bridge, wen to St. George's the Cathedral of South-wark, and knelt before the Blessed Sacrament. "It was then and there," he tel's us, "that I said my first Hail Mary." On the sixth of April following he was received into the Catholic Church. "So ended one life," he wrote " and I thought my life was over. I fully believed that I should never do more than become a priest, about which I never doubted or wavered. But I looked forward to live and die in a priest's life out of sight."

me; why should I fear? Delightful thought; summed up in these few words, so easy to repeat; "God knows it, and He loves me. "Oh, what strength, what joy what consolation they bring to my soul

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

Frank J. Cheney makes oath that he is senic partner of the firm of F. J. Cheney & Co., doin susiness in the City of Toledo, County and Statioresaid, and that said firm will pay the sum oNE HUNDRED DOLLARS for each and ever NE HUNDRED DOLLARS for each and ever see of Catarrh that can not be cured by the use c all's Catarrh Cure, FRANK J. CHENEY Sworn to before me and subscribed in my presence is 6th day of December, A. D. 1896. (SEAL) NOTARY PUBLI

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Does it not seem more effective to breathe in



#### HAD TO TAKE IT BACK.

BAPTIST PREACHER WHO MADE SLANDER-OUS STATEMENT OFFERS PUBLIC APOL

Although not the first incident of the ind, the insult offered the Catholics of Biloxi, Miss., deserves special interes on account of the particularly maliciou charges made by a man who calls him self a representative of Christ, and the

Last week the Catholics of Biloxi were aroused by a letter appearing in the Baptist Record, the official organ of the Baptists of Mississippi, over the signature of W. A. Roper, Baptist min-

ister at Biloxi.

After speaking of a revival recently held at the Baptist Church of the place Mr. Roper made the following state-

"Our growth is slow down here There are many things against us, chief among which is the predominating in-fluence of Catholicism, which has ruled \*Catholicism does not stand for the Bible nor for personal responsibility nor for moral living.

"Do as you please, only make your confession to the priests and look to them for salvation.
"It is but little removed from heathen-

against the light, "The standard of morals is very low

here, as is always the case with priest ridden districts. "A pure gospel and a high standard of moral living, therefore, have but little

welcome among such people.

"Let me say we have some of God's choicest spirits here; pray for us that the number may be greatly multiplied.

CATHOLICS ANSWER. When this vile communication came to the attention of Biloxi Catholics, a storm of indignation swept over the pretty town on the Gulf; and even their Protestant friends did not mince words

to express their indignation.

It was Mr. P. H. Prieur, Grand
Knight of Biloxi Council K. of C., who, like a true knight, took up the gauntlet and in words, ringing with manly indig-

MR. PRIEUR'S REPLY.
Catholic men of Biloxi, analyze thoroughly the above and judge for yourselves the exact and full meaning of this infamous, libelous and outrageous

article. article.

Inasmuch as the ade on the Catholic Church itself inch cerned it is unnecessary to answer by of the six preceding allegations put forth by one

neartily agree with him there.

What I do object to and what every Catholic man in this city and on this coast, who has a mother or sister, a wife or daughter, should object to, is this man's very broad and un-Christian assertions that the standard of morals of all Catholics is very low and the inference that so long as we Catholics confess to a priest we may indulge in all soit of licentiousness. Such remarks are no louger attacks on our Church alone but they reach even the very sanctity of our homes; they bear upo the fair names of our mothers; they are intended to injure the reputation of our wives, and they would blacken the immaculate purity of our sisters and daughters.

Are we men to suffer such calumnies to remain unchallenged, and not demand from this man a public retraction of wha he has written? It is true he did not attack us in our local paper, but in that he has but proven that he is a for much to be feared, for an open enemy is by far less dangerous than the Uriah Heep who is all humbleness and meekness and who is but looking for an opportunity to undermine righteousness and calumniate the high standard of morality by which he is surrounded.

I feel satisfied the unprejudiced and broadminded members of his own congregation cannot uphold him in his assertions, for I number among them some very dear friends for whom I have too much respect to entertain even for a moment the idea that they could coun-tenance such vile and malicious libels. P. H. PPIEUR.

FORCED TO RETRACT. Nor was this all. Mr. Prieur, accompanied by several other gentlemen, called upon Mr. Roper and caused him to sign the following public apology, which was duly sworn to before a notary public and published : To the People of Biloxi :

## Educational.

St. Jerome's College. 85

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

of Nov. 12, 1908, and do retract everything therein which reflects on the Catholic Church, the character and morality of the priests and congregation and on the community at large.

"Signed this 27th day of November, 1908.

W. A. ROPER.

W. A. ROPER, Witnesses: P. H. Prieur, A. L. Krebs, M. L. Michel."

#### AFRAID OF A SPOOK.

Many of our brethren outside the faith are engaged in the joyous occupa-tion of making straw men and then pounding them to pieces. For instance, here is The Advance, a Congregationalst paper, worrying about the following state of affairs:

One more significant feature of the one more significant reature of the congress remains to be mentioned. It is the most significant of all. The congress pledged its continued obedience to the Pope. The Pope is in Rome; these Catholics are in America. What will they do when the Pope wants one thing and the government of America. thing and the government of America and the welfare of the American people

require another thing?

The Advance imagines an impossible condition. The Pope will never ask anything of his American children that they cannot readily grant. The Ameri-can people will never require anything of their Catholic fellow-citizens antagonistic to any request the Holy Father may make. The solicitude of our Congregationalist confrere is irrelevant, ungregationalist confere is irrelevant, un-necessary and altogether inicalled for. The Pope is our spiritual director. He is not bothering himself about our material affairs, save that he is glad to

It is quite remarkable that these holier-than thou people cannot accept Pius X. for what he is. They evidently vily diplomat, who is everlastingly pullg wires so that the world may be ought under his thumb. What does he

are for principalities and powers? He s not especially interested in material chings. The souls of men are his chief To illustrate: only the other day the Holy Father gave audience to a number of pilgrims from France. His address to them was the outpouring of a tender heart filled not with adoration for the fleeting foibles of this world, but with

ove of God. Here are a few words: I said to my venerable brothers of rance: Leave your palaces, take away rom your seminaries the budding hopes of the Church; do not accept from them that would make a slave of the Church a single sou of what is offered you to save you from hunger; in your tribulations, in your sorrow look only to Jesus Christ despoiled of all, nailed on the cross-after a few days He triumphed, and

your triumph, too, will come. "There's an elephant on your head," said the prattler to his grandfather in an effort to April-fool him, which is about as sensible as the brainless twaddle indulged in concerning the Pope by sectarian editors.—Buffalo Catholic Union and Times.

## Blessed Are The Poor.

New York is great in her faith, in the ind that thrives in sacrifice and suffering before it grows and flowers into great works. A few weeks ago she gave magnificent testimony of it, and the Catholic hierarchy of America was there to hear it, to rejoice in it and then to do honor to it. But the great who only shows thereby his total ignorance in the beliefs and teachings of our Church, until such time, as he shall be able to prove each and every one of them.

I will say here that he need not overwork his person, mind in attempting to work his person, mind in attempting to work his narrow mind in attempting to prove his first assertion. That much I among the poor, while the leaves and prove his first assertion. That much I among the poor, while the leaves and readily grant him and furthermore I flowers were clustering about that magnificent pile of marble—New York's Cathedral. The roots of all religious work seem ever to be among the poor the glory of the celebration was theirs than do their clergy. Like the roots to great trees, they are always content to live for the very joy of helping. They envy none of the leaves and flowers though they glimpse them seldom.—Extension.

You cannot measure morality by mathematics. You cannot put up a chemically-prepared morality.—J. C. Monaghan

# To Digest the Food

Bile in the intestines is as important to digestion as are the gastric juices in the stomach and bile is only supplied when the liver is in active condition.

The serious and chronic forms of indi-

estion are cured by Dr A. W. Chase's Kidney-Liver Pills because of their influence on the liver, causing a good flow of bile to aid digestion and keep the bowels regular

aid digestion and keep the bowels regular thereby preventing fermentation of the food, the formation of gas and all the disagreeable symptoms of indigestion.

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Here's the proof—
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Mr Duncan Mc Pherson, Content, Alta,

One pill a dose. 25 cents. a box. At all dealers or Edmanson, Bates & Co., Toronto.

To the People of Biloxi:

"I, the undersigned, W. A. Roper, do hereby apologize to the Catholics in this community for the contents of my communication to the Baptist Record Kidney-Liver Pills

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# The Catholic Record

Price of Subscription-\$2.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher.

tisement for teachers, situations wanted, etc. d and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and is, N. V. and the clergy throughout the

and marriage notices cannot be inserted usual condensed form. Each insertion

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

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satis
faction that it is directed with intelligence and
ballity, and, above all, that it is imb, et with a stron,
Catholic spirit. It strennously idefends Catholic
proposes and rights, and stands firmly by the teach
fags and authority of the Church, at the same tim
promoting the best interests of the country. Follow
fag these lines it has done a great deal of good fo
the welfare of religion and country, and it will de
more and more, as its wholesome influence reache
mare Catholic homes. I therefore, earnestly recom
mand it to Catholic families. With my blessing o
more reacher, and best wishes for its continued success as Coffey Catholic families. With my blessing or and best wishes for its continued success (Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus,

Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

paper, the CATHOLIC RECORD, and congra-upon the manner in which it is published, and form are both good; and a truly inti pervades the whole. Therefore, with can recommend it to the faithful. Bless-id wishing you success, believe me to re-

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JANUARY 9, 1909

SOUL PARTICLES. Theories concerning the soul are

more numerous than true and more

curious than philosophical. The latest

comes from a Dublin physician. Ireland produced one philosopher, Berkeley, who was such an idealist that he framed a poetic and unreal system which was based upon sand and constructed without order. This time it is materialism - purporting to be a new theory of life after death. Psychical research is accountable for the claim that the soul "is an aggregation of soul particles inhabiting the individual cells of the human body." These particles may some day be made visible when they may be weighed and measured After death these soul particles unite to form the " soul body." This hypothetical being subsists upon a very light peculiar diet, viz., sun's rays. It therefore needs no digestive organs and has not to struggle as a material body does for food. We may as well candidly acknowledge that this is all. We have no other statement from this psychical laboratory nor any report from the many generations of by-gone soul-bodies new living upon the sun's rays in the upper regions of our atmosphere. The air may be full of them : we never hear Christ. We had better give the whole from them. It is all very well to talk extract: about psychical research. Interesting though the work may be and the facts which it connotes, it never gets beyond the physiological elements of sense perthe physiological elements of sense per-stone, while per same a firmly bedded eption. It never reaches to those un-seen depths whence springs real thought made quite plain in 1 Cor. 10: 4, where or where the mind holds in its judicial grasp two simultaneous ideas upon which to pass decision. Psychical research them: and the rock [petra] was Christ." the Church attracts the thought and can no more abstract than unite ideas. In Matthew the church is said to be criticism of men—never so clear and day that the Holy Father had set in There is a principle within us, the formal and primary principle of our being, which is as far beyond the reach of any material inspection as the spiritual heaven is beyoud the material earth. To speak of the soul as an aggregation is a contradiction. Sensation is one and indivisible. Its unity is not that of quantity made up of parts. Still more is thought -in the strict sense-one. The thought of a triangle 's as much one as is the thought of any of the three sides. We cannot measure this triangle—we never saw its sides nor imagined them. The triangle we see or which we imagined is by no means the triangle we think. This latter is the same for all, one for all time and for every place-from Euclid down to the last student of geometry. It is the only real triangle as it is the only universal triangle. It is the one we think about, reason about, and upon which so much mathematical science is built. When we come to abstract ideas such as virtue, equality, or to other acts of the soul, as judging and willing, we find the object as well as the act beyond material. The agent is greater than the act : the cause is more than the effect. The acts of the intelligence and the will are not material: therefore neither is the faculty nor the substance of the soul. Supposing the soul to be an aggregation of particles, then all the particles would have every sensation; or one particle would have the sensation of one part of a body and another another and so on. These distended points would have no union. In the former case we should apprehendas many objects as there would be particles in the soul: in the latter case we should never apprehend a single

There are thoughts too deep and too high for the reach of any material test. They show a power and therefore a sub stance which rises above the body, which in its simplicity, its immortality and spirituality is the image and likenes of God. The soul's hopes and capabilities, more especially when strengthened by grace, lie far beyond this world of sense or the sound of the angel's trumpet. No analyst's knife has touched the soul, no research ever caught a glimpse of its subtle yet most real being.

UNFAIR CRITICISM. The Educational Review of New Brunswick has been indulging a common passion of criticizing its French Canadian neighbors. Speaking of the Quebec Normal school, the Review said lately: "The French Catholics provide a course which is nominally three years in length, but the instruction provided is such that it is doubtful if the graduates of the schools would rank with the lowest grade of teachers in the other provinces. Religious instruction is made very prominent, and it is said these schools have not advanced any appreciable degree beyond mediaeval times," We are not sufficiently acquainted with the work and course of the Normal school in question. Our judgment is formed by a comparison of results. French education and English training meet on the floor of the House of Commons at Ottawa. We are confident that the French Canadian members are far above all others from the English speaking provinces. In eloquence, in grace of language, in force of argument, in urbanity, in engineering skill, in ability as artists, in literature and poetry, the province of Quebec is alone-keeping the good name of Canada It is a gratuitous statement to doubt the standing of the teachers of a whole province. If this critic's word is true ; if the Normal students of Quebec are lower than some of Ontario teachers, we fear things need inspection. But the tree is known best by its fruits. Quebec may not have so many fads in its educational system; but it is a sensible, practical programme. It has produced excellent scholars in Church and State. The sneer for religion and mediaeval times, which, like the sting of the bee, is in the tail of the criticism, we pass over. Well for the English speaking provinces they had some religious teaching in their illformed systems; and well for our critic he knew more about these mediaeval times at which he carps in malicious ignorance.

"THOU ART PETER."

A subscriber has sent us a clipping from a Campbellite paper giving an explanation of the well known text: "Thou art Peter and upon this rock I will build My Church." (St. Mat. xvi. 17.) The explanation states that the rock was

"The rock was Christ. Two different words are used here. The word for Peter is petros wern the word for rock is petra. Petroine in a small, movable ins a small, movable ng eans a firmly bedded Paul, speaking of the Israelites in the wilderness, says, "For they drank of a spiritual rock [petra] that followed the Church attracts the thought and upon a petra, and in the passage just cited the petra is declared to be Christ. Petra is never applied to Peter, nor is petros ever applied to Christ. This seems to make the matter very plain.

How any critic unprejudiced and well disposed can doubt that the text refers to Peter alone seems incomprehensible, No words could be clearer. St. Peter had acknowledged our Lord's divine Sonship: "Thou art Christ the Son of the living God." Then Jesus replied: "Ego dico tibi, quia tu es Petrus (Cephas), et super hanc petram (Cepham) aedificabo ecclesiam meam." "Thou art Peter (Petros) and upon this rock (petram) I will build My Church." Christ is addressing Peter, so that the words all pertain to Peter. This is still more evident in the succeeding verse when our Lord continuing says: "I will give to thee (Peter) the keys of the kingdom of heaven." There is the same subject in the three verses-God's revelation to Peter, the erection of the Church upon him, and the deliverance of the keys to him. When the 17th verse-"Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven," is so clear and the reference so direct, how can the next verse which follows without interruption or change refer to any other but Peter. words of Christ contain both an interpretation of the name of Peter and the reward of his signal faith. There is no transition from Peter to Christ, from the faithful disciple to the Master. There is one Speaker who felicitates the Apostle founds His Church upon him and gives him full power over his kingdom. The

which He founds upon "this rock," | they became the most docile and tractnamely, the one whom He is addressing, and whose name He has changed from Cephas to Petros, as significant of the primacy of jurisdiction which was so positively promised him in this passage. When in this sentence the Master speaks of the Church as " My . hurch " founded upon "this rock," He makes an antithesis between the possessive adjective and the demonstrative. The former is no clearer than the latter. It is "My Church"; but its foundation is "this rock whose profession of faith I admire." Furthermore, the extract from the Campbellite journal can gather poor comfort from the difference of the words Petros and petra. The use of two words instead of the same arises from the Greek translation of the gospel. Our Lord spoke Syriac. There was no difference of words as exists in the Greek between the Petros and petra. Our Saviour no doubt said : "Thou art Cephas and upon this Cepha-I will build my Church." The distinc. tion which the writer strives to make is not of scriptural authority. In the Armenian, the Coptic, the Chaldaic and other editions of the gospel only one word is employed for Peter and rock Nor is there any parallel between the passage of St. Matthew's gospel and St. Paul's epistle when he says to the Corinthians that "All drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ)" No one denies that Christ is the rock by excellence from whom are the running waters of eternal life. That by no means precludes Peter's rock and primacy. As Moses had to strike the rock in order that water might flow, so did Christ found His Church upon Peter. Let us turn the text so as to exclude Peter and see how the passage thus distorted would read: "Blessed art thou Simon Bar Jona, because thou hast confessed me to be the Son of God: thou art a rock ; but not upon thee, but upon the rock, which I am, I will build my Church." How does that interpretation tally with what follows? "I will give to thee the keys of the Kingdom of heaven." Thus : "You are not the rock upon which I will build my Church; but I will give to thee the keys." This is the foundation of a house of sand. It is a question of fact: Is Simon really the rock upon which the Church is built? Our analysis of the prophecy and promie of Christ clearly shows that he is. If we turn to tradition we find the same answer : "I know that on 'hat rock," said St. Jerome, "the Church is

BY PATH AND TRAIL.

built." St. Leo next : "As the Father

manifested to thee my divinity, so I make

known to thee thy Excellence, that

thou art Peter, i. e. since I am the corner

stone, since I make both one, I the

foundation outside of which no one

can build anything; nevertheless thou

art also a rock because thou art

strengthened by my virtue so that

the things which are proper to me

by my own power are common to you

by participation with me. And upon

this rock I will build my church and

upon this fortitude I will build my

eternal temple." Where Peter is there

against it. In Peter lies the sacra-

ment of unity-hidden as the divinity

unfailing as the centuries pass and

the Church attracts the thought and

universal as now when the nations

have bound themselves against the

Christ and His Church. Nothing is

more positively set forth about the

Church in the gospel than the rock

of primacy upon St. Peter.

We acknowledge with thanks a copy of a new work by our old and dear friend, Dean Harris. Its title suggests the pioneer. Its scenes are laid through unfrequented tracks: for few there are in this country who like the Dean have travelled from "Guaymas to Grau Barranca on the steep and narrow trails of the Sierras." Away to the south and west of North America in the Bacatete mountains living in caves like drooping dying trees are a race of Indian aborigines called the Yaquis - last of the fighting tribes-slowly contending with, yet surely yielding to, the army of civilization. For four hundred years the Spanish or Mexican troops have with occasional periods of truce been killing and capturing this solitary tribe. It is a case of the weak to the wall. Americans were no more merciful than Spaniards had been. "Fully one half of the Yaquis," said one of their missionaries to the author, " are as devout Catholics as any in Mexico. As early as 1539 Father Marcos of Nizza visited the Yaquis in the Sonora valley. Ten years two Jesuit missionaries took up their abode amongst them. Others followed until at the time of Otondo's expedition in 1683 to Lower California the (Yaquis with other tribes were converted." "Originally extremely warlike on being converted to Christianity, their savage

able of people. They are invariably honest, faithful and industrious. They are also the fishermen and pearl-divers of the Gulf of California." Amongst the remnant of this strange people amidst canvons wild and awesome r gions our author takes his readers with charming ease and pleasant style. Dean Harris is particularly fine in his descriptions of scenery. This volume, " By Path and Trail," maintains with force the same beauty of pen pictures sketched for us in his earlier books. Southern California and the adjoining districts afford a splendid theme for the historian or the traveller as they hold out temptations of wealth to the gold seeker and the promoter. Father Harris has brought the Yaquis farther north than they ever expected to come and introduced them to many who would otherwise scarcely have known their

SUNDAY THEATRES.

Whilst not pretending to be rigorists in the matter of Sunday observance we think public entertainments are out of place upon a day whose purposes are religious as well as restful. The term "public entertainments" is rather general, so that classes of entertainments could be found which in themselves would not be objectionable. Once the cleavage was made it would soon widen. A wedge is a dangerous thing to introdace into a block of wood. His Majesty King Edward has issued an edict forbidding them. These entertainments ha begun well enough when concerts of sacred music were the only ones given. Moving pictures of Biblical subjects followed. These have long given way to more frivolous and more worldly programmes. Theatres and music-halls which twenty-five or thirty years ago were all closed in Great Britian are nearly all now open with a rushing business. The King has put in exercise a prerogative which descends from mediaeval times. We are specially interest ed in this phase because so many, if not all, non-Catholics hold that the middle ages had scarcely a ray of light, so dark were they - and surely not a single redeeming feature. The New Brunswick article to which we refer in another column is evidence. This is a right which the Sovereign may exercise through the Lord Chamberlain. It was last invoked to prevent the performance of "The Mikado" during the state visit to England of several members of the Japanese imperial family. In Canada, Montreal is attempting the Sunday theatre. One may find a reason in the difference between French and English sentiment. But whatever explanations we can offer we find in the quiet Sunday not only more respect for the day itself but also more real needed rest. When we reflect upon many circumstances connected with theatres upon this continent, their sole commercial character, the monopoly under which they are managed, and the inane feature; of most of their plays, we may see a black hand raising the curtain on Sunday with the set purpose of degrading simple Christian folk and mocking the one day which is the Church. No error can prevail Christians are supposed to devote to

CANON LAW.

The newspapers announced the other motion "two of the greatest works which have been attempted in modern timesthe revision of the Vulgate and the codification of the canon law." As the latter of these has been in motion for three or four years it shows how associated press despatches sleep and move by turns. This codification has reached near its stage of completion. The only point to be admired in this Christmas card of the daily press is the apprecia tion it has of these two acts of Pius X. No doubt they are great works. Canon law goes back through even more cen turies than the Vulgate, and it will take us back to the fourth and fifth centuries In its source Canon Law finds its principles and guarantee in the New Testament. Another source of Canon law is divine tradition. Human traditions or the other hand regard but the discipline of the Church. In the strict sense of the term all canon law is based upon the legislative authority of the Roman Pontiffs, who by divine right have juridical power over the whole Church This right exercised, continually exer cised, was never called in question until the so-called reformation. This ecclesiastical law derives its name of Canon law because it is made up of canons or rules which the Church proposes and establishes in order to direct the faithful to eternal happiness. In its comprehension it embraces a wide field, for it concerns the laity, the clergy, creed, sacraments, sacrifice and public worship and many more matters belonging to religion. Whilst law remains fixed in principle its administration changes. So is it with Canon Law. By his supreme authority the Holy Father has codified it and rendered it more practi-

REV. FATHER MURPHY, O. M. I., rector of the Ottawa University, has returned to the capital, and will again take up his work as director of this great seat of learning. His many friends will give him a warm welcome home. Vast care and labor has been his portion in the re-construction of the buildings destroyed by fire a few years ago and it affords pleasure to note the splendid success which has attended his labors We trust the work of re building will go on uninterrupted. We have assurance that this will be the case because of the tireless energy of the distinguished priest in whose hands has been placed the direction of affairs. Ottawa University has done very much for Cat olic education. Its pupils come not only from the Ottawa Valley, but from almost every part of the Dominion as well as from the American Republic, and those great men who now hold high place in the activities of both countries give proof that the training imparted within ics walls has been thorough and admirable in every respect.

THEY HAVE A CIVIC reform association in the city of Pittsburg, Penn., called the Voters' League. It was or ganized for the purpose of bringing about a more honest administration of civic affairs. The Voters' League went about their work in earnest fashion and have already caused the arrest of seven nembers of the council and two former bank managers. They declared that they have only touched the fringe of the disease and greater revelations are promised. Dishonesty in the administration of public affairs has become ar epidemic, and it is to be hoped that the best minds amongst us will be employed in the work of such reforms as will bring about a more healthy condition of things in public life. Across the border there have been many scandals in civic life which have caused the honest citizen no little amazement. Are we any better in Canada? The work of reform should. we think, begin at the seat of the trouble The man who buys a vote and the man who sells a vote, and the man who does not care how he votes, will be found to be the prime cause of most of the crookedness that pertains to the administration of public affairs.

THE WORLD STANDS AGHAST at the awful calamity which has visited Italy, Two hundred thousand lives launched into eternity without a moment's warning is an occurrence the magnitude of which it were difficult to realize. A terrible earthquake followed by a tidal wave twenty five feet in height, brought this terrible affliction upon Sicily. As soon as the news reached Rome the tender-hearted and fatherly Pope Pius X. ordered 1,000,000 francs to be donated from his slender resources to aid those who had been spared. Furthermore, he expressed his determination to be among his children. "It is my place," he said to his physician, who, however, would not permit him to make the journey on account of his health. He has telegraphed the Archbishops of Palermo and Catana and the Bishops of Mileto and Catanzaro expressing his deepest affliction in the appalling calamity, and ording the saying of prayers.

ON THE 20TH OF DECEMBER there passed away at the Water St. Hospital, Ottawa, Rev. John Francis Breen. He had been curate in the parish of Egantownship of Bromley and was born on Dec. 24, 1879. His parents were Michael Breen and Margaret Murphy. He received his classical education at Ottawa University where he graduated with the title of B. A. In the Grand Seminary, Montreal, he made his theological course. His studies were marked with brilliant success and possessed that same zeal which he carried with him into the priesthood. All classes in the district of Eganville mourn the untimely death of a young man who had before him a most brilliant career. His goodness, his piety and his manly characteristics had endeared him to old and young, rich and poor.

A BRAND NEW escapade of the crimin ally inclined comes to us from the city of Woodstock. A young man claimed to have been maltreated and robbed on the public highway and forced to deliver a black-hand letter making a demand for a thousand dollars to one of Woodstock's citizens. The young man has confessed that he had tied himself up, made his nose bleed and then carried the note. It would be worth while to investigate what has caused this person to enter upon a carrier of crime. Possibly in the school-room he had never been taught that he was accountable to a Supreme Being. It is quite likely, too, that he has drank deeply of those emanations from the printing press which serve to promote criminal tendencies in the minds of the young. What between the abominable literature of the dime novel class and the horrible grist of criminal happenings dished up in sensational object. The soul cannot be material. Divine Speaker calls it "My Church" nature was completely subdued and cal and better suited to modern times. form in the daily papers, many a boy has

to run the gauntlet in pursuance of a noble purpose in life. We have upon our statute books laws to prevent cruelty to animals. What have we done to guard our children against the contagion of immoral literature?

A DESPATCH from England, dated 26th of December, states that it has been decided by the Government to remove from the coronation oath the words which are obnoxious to Catholics. Lord Braye, the head of a great Catholic family, claimed that they should be expunged, and pointed to the fact that the doctrines denounced as false were held by the majority of Christians to be most sacred. His Lordship truly stated that the offensive terms were put in the oath at "a savage period in English history." Lord Crewe and the Duke of Norfolk also spoke warmly along the same line, while Lord Kinnaird, a "Ballykilbeg Johnson" type of the Orange nobleman, assumed a role somewhat akin to that of the "devil's advocate." He declared that such a change would not be acquesced in quietly by the people of England, which reminds us that once upon a time three tailors of Tooley street also set themselves up as the spokesmen of the people of the United Kingdom.

ANOTHER DEPARTURE on the road to Paganism has been made by some of our neighbors in the great Republic. Not satisfied with the awful affliction of the Sunday morning papers Mr. Munsey has started a Sunday evening monstrosity in Washington, D. C., and alse proposes to get out a Sunday evening editor of the Baltimore News. Cardinal Gibbons and many other prominent men in the various walks of life strenuously object to such a publication as upnecessary, an unwarranted intrusion and a disturbance of the day. The most effectual protest that could be made, and the only one that will have a salutary effect with such men as Mr. Munsey is to educate the people not to buy his wares. Mr. Munsey appears to be one of those who is always willing to supply a market. He cares not what sort the market may be. Truly we are "advancing backwards" at a great speed.

REV. H. GAUDIBERT, director of the African Missions, Quebec, desires to thank most sincerely, through the columns of the CATHOLIC RECORD, the many subscribers to that paper who have sent him large quantities of stamps which can be utilized in aid of the good work in which he is engaged.

OLD CHARGE REVAMPED.

ATTACK UPON CATHOLIC LOYALTY WAS BY FAMOUS BISHOP ENGLAND

NEARLY A CENTURY AGO. An able Louisiana jurist, Hon. L. P. Carllouet, writing to The Morning Star, of New Orleans recalls the fact that in their attacks upon Catholics the Lutheran and other sectarian bodies have simply revamped an old charge which was met and refuted nearly a century ago by the Right Rev. John England. the versatile and brilliant Bishop of Charleston.

Then (in 1824) it was the Rev. William Hawley and his associates, clergy-men of the Protestant Episcopal Church of the United States, who asserted:

"1. A Roman Catholic can be in principle a faithful subject of a Protestant government only when an unfaithful

subject of the Pope. "2. A consistent Papist and a faithful subject of a Protestant administration must be incompatible so long as the Pope shall claim jurisdiction over all Christendom and

shall continue to maintain that faith is not necessary to be kept with heretics.
"3. The only reason why, among Papists, there are many good subjects Protestant government arises from the fact that there are so many in the Roman Church inconsistent with their profession, better than their profession having no idea of all the doctrines and

all the erroneous corruptions of the faith they acknowledge."

Note the left-handed compliment conveyed by paragraph 3. There are many good subjects of Protestant government among Catholics for the they are inconsistent with their profession and are so ignorant.

Compare this paragraph with the following extract Lutheran Synod, and note the similar ity in thought:
"We do not wish to be understood

as though we mean to accuse the bulk of Roman Catholics of being disloyal American citizens. We sincerely be lieve a great many do not fully realize the position the hierarchy of them Church maintains with reference to the principle in question, especially in view of the outgivings of their teachers le

this country. \* \* \*"

There it is again! Catholics are loyal American citizens because they do not fully realize the position

occupy; because "they are ignorant. Thanks for the acknowledgment that there are many good, loyal citizens among Roman Catholics, but really are they so ignorant of the doctrines of their Church? Might not the ignorance be found among their accusers? No would occur to an unprejudiced mind that the point is worthy of some inves tigation on the part of our Lutheran friends. We throw out the suggestion;

may they profit by it.

BISHOP ENGLAND'S REPLY. The following extract from the reply of Bishop England to Rev. William Hawley and his associates of little less than a century ago is applicable to the tlet in pursuance of a n life. We have upon oks laws to prevent ls. What have we done ildren against the con-Il literature?

m England, dated 26th of es that it has been deovernment to remove ation oath the words ious to Catholies. Lord ad of a great Catholie that they should be expinted to the fact that lenounced as false were ority of Christians to be lis Lordship truly stated ive terms were put in avage period in English Crewe and the Duke also spoke warmly me line, while Lord llykilbeg Johnson " type nobleman, assumed a role to that of the "devil's e declared that such a ot be acquesced in quietly f England, which reminds pon a time three tailors et also set themselves up men of the people of the

EPARTURE on the road to been made by some of our the great Republic. Not the awful affliction of the ing papers Mr. Munsey Sunday evening monstrosington, D. C., and alse et out a Sunday evening Baltimore News. Cardind many other prominent rious walks of life strenuo such a publication as ununwarranted intrusion and e of the day. The most est that could be made, and that will have a salutary ich men as Mr. Munsey, the people not to buy his dunsey appears to be one s always willing to supply le cares not what sort the e. Truly we are "advands" at a great speed.

AUDIBERT, director of the sions, Quebec, desires to sincerely, through the he CATHOLIC RECORD, the pers to that paper who have arge quantities of stamps utilized in aid of the good h he is engaged.

HARGE REVAMPED. N CATHOLIC LOYALTY WAS

FAMOUS BISHOP ENGLAND CENTURY AGO. ouisiana jurist, Hon. L. P. riting to The Morning or Orleans recalls the fact attacks upon Catholics the
dother sectarian bodies
revamped an old charge
met and refuted nearly a
by the Right Rev. John ne versati arleston. versatile and brilliant

824) it was the Rev. Witand his associates, clergy-rotestant Episcopal Church d States, who asserted:

man Catholic can be in prinful subject of a Protestant only when an unfaithful only whene Pope.

sistent Papist and a faithful Protestant administration compatible so long as the claim jurisdiction over all and the Roman Church ue to maintain that faith sary to be kept with heretics. only reason why, among re are many good subjects int government arises from t there are so many in the rch inconsistent with their petter than their profession, dea of all the doctrines and neous corruptions of the faith vieldge."

left handed compliment con ragraph 3. There are many ts of Protestant governments are inconsistent with their nd are so ignorant.

this paragraph with the Synod, and note the similar-

not wish to be understood we mean to accuse the bulk Catholics of being disloyal citizens. We sincerely beat many do not fully realize on the hierarchy of their ptains with reference to the question, especially in view ivings of their teachers lo

y, \* \* \*"
is again! Catholics are
rican citizens because they ly realize the position ecause "they are ignorant." or the acknowledgment that many good, loyal citizens an Catholics, but really are norant of the doctrines of h? Might not the ignorance among their accusers? It int is worthy of some investhe part of our Lutherand te throw out the suggestion;

rofit by it. wing extract from the reply England to Rev. William d his associates of little less tury ago is applicable to the

"All the carly n artyrs of the Church discheyed kings and emperors in the matters of religion: will you call them traitors and say they ought to have been put to death? Was Nero justified in beheading St. Paul? Did he only act as he ought in crucifying St. Peter? Was Pontius Pilate a meritorous governor, who conscientiously exercised his authority in putting Jesus Christ to death upon the charge of seducing the people irom their allegiance to Cæsar?

"The charge which you make upon the Papists is exactly the same charge which the Jews were in the habit of making against the apostles. From that day to the present we have met it as we meet it now. We have a kingdom, is true, in which we pay no obedience to Cæsar, but our kingdom is not of this world, and whilst we render unto God the things that are God's, we render unto Cæsar the things that are Cæsar's. not Crear the things that are Crear's.

To the successors of the apostles we mender that obedience which is due to the authority left by Jesus Christ, Who slene could bestow it. We do not give to the President; we do not give it to the Governor; we do not give it to the Congress; we do not give it to the Congress; we do not give it to the Legislature of the State—neither do you mor do they claim it; nor would we give it if they did, for the claim would be unfounded. We give to them everything which the Constitution requires:

Let the Pope and Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, we will protect it with our lives. Summon a general council. Let that council interfere in the mode of the council and a secretary but the sum of the council of the council interfere in the mode of the council o council interiers in the mode of our electing but an assistant to a turn-ney of a prison—we deny its right; we reject its usurpation. Yet we are most bedient Papists. We believe that the Pope is Christ's Vicar on earth, supreme visible head of the Church throughout the world, and lawful successor of St. Peter, Prince of the Apostles. We beeve all this power is in rope Leo XII. then reigning) and we believe that a feneral council is infallible in doctrinal Yet we deny to Pope and council united, any power to interfere with one tittle of our political rights as armly as we deny the power of inter-fering with one tittle of our spiritual mights to the President and Congress.

We will obey each in its proper place;
we will resist any encroachment by one
spon the rights of the other. Will you rmit Congress to do the duties of your

#### A REMARKABLE LETTER.

The Guardian (Anglican) published : letter from an Anglican minister, signed "Presbyter," in relation to the recent charistic Congress held by Catholics

in London. He says:

It has indeed been an edifying spectacle. The question which arises in the minds of many of us is, Has this Congress been a help or a hindrance towards the realization of reunion between our Roman Cathelia brothers and

to adoration, and entinsiastic devotion to the Pope as the infallible Vicar of Christ. In my humble opinion, our Roman Catholic brethren are as little likely to abandon the Papacy as they are likely to abandon belief in the Real Chiestive Presence. If we are constituted in the Real Chiestive Presence. Objective Presence. If we are going to stand out until our brethren admit that

Review. April, 1903.) So far as I can see. Rome will not change on this point, and has not changed. England has changed, and so it is possible that she

will change again. Will change again.

I am inclined to think that if all Cath-die-minded Anglicans could be polled, the number who would . . . express in some way their desire for a revision our usual attitude towards the Papacy would be a revelation to many.

The writer of this remarkable letter

otes Archbishop Heath's words in when he declared that by remust forsake and fly from the of Peter's ship. hazard ourselves to be overwhelmed and drowned in the waters of schism, sects and divisions,"-Sacred Heart Review.

#### HIGHER CRITICISM.

BISHOP MAPS ASSERTS IT IS UNSETTLING FAITH OF YOUNG MEN OUTSIDE THE

Taking up the discussion of the questaking up the discussion of the question propounded by many of the Protestant clergy: "Why is there a dearth of material for the making of new preachers?" Bishop Maes of Covington has made a vigorous groups in the production of has made a vigorous answer in an open letter to the Cincinnati Post.

Rev. Benjamin Winchester, in an art-Outlook recently said that in order to attract progressive young men to the ministry, theological institutions should be kept in touch with medical progress so as to estimate defects of character due to nervous organic disorders. The theological student should also be taught conditions in the lower strata of society so as more readily to understand his mission, according to

Bishop Maes answered in part as fol-

and situation and responsive to the heran's charge:

All the early nartyrs of the Church beyed kings and emperors in the ers of religion: will you call them faith in the Bible of Protestant students and men of intellectual attainment within their churches. They feel unable to reconcile its inspiration and doctrines with the so-called scientific progress of the modern world. Their biblical scholar have stripped the Word of God of all divine authority and are lost in contradicting contentions, following every wind of doctrine. The result is that they know not what to be result is that they know not what to be-lieve.

"The program of studies advocated by the Congregational minister, and which he borrows from the change in the medi cal curriculum, may do good, but his contention for a practical education by 'descending to the very strongholds of vice' would to my mind prove a very dangerous experiment to the young Protestant seminarians, whose number he wishes to increase.

"Are the Catholic schools suffering

from a dearth of students for the holy priesthood?

"I am happy to say that, generally speaking, I can answer in the negative. The dioceses of the East have many seminarians — more than enough for their own needs, and are in a position to give their surplus to the Southwest-ern and Southern dioceses, where vocathing which the Constitution requires; tions are less numerous, because the you give no more; you ought not to give Cotholic population is smaller or less educated.

#### GAMBLING.

THE FASCINATING BUT RUINOUS GAME A CURSE TO ALL WHO FOLLOW IN ITS WAKE. What a fascination gambling holds

out of a hundred. It is undoubtedly one of the great evils of our time, and holds almost as terrible a sway as the drink evil. In the majority of cases those two evils run hand in hand, and drink, if it coes not accompany gamb-ling in its beginning, will intallibly follow that deplorable passion sooner or later. The gambler having staked his all on the cards, dice or race course, and having lost the hard earnings of a lifetime, perhaps falls into that sad state of despair, that state in which he does not care a pin what happens to him. He takes to the bottle, he frequents the beer saloons, and there tries to drown the thought of his losses. It would not be so horrible, if the gambler brought only ruin to himself, but alas! there is in the ajority of cases a wife and little children, whose prospects in life are blasted, the peace and holy quietness of their home is destroyed, and social and moral ruin stares them in the face. Gambling is a terrible passion. It holds its victims with a much more firm hold than drink. Many men have been cured of the drink habit, there is some dope for them, but I have never heard the graphler who cone that resistance. towards the realization of reunion be-tween our Roman Catholic brethren and curselves? Personally I think it will all he holds dear to give it up, but the gambling devil is stronger than they, and that devil whispers so insidiously into his victim's ear. "My dear fellow, you lost last time, it was such a near you lost last time. It "as such a hear thing, try again, double your stakes: it's a dead certainty." The money is piled down and the dead certainty never comes off This passion of gambling ex-ists in a terrible degree among all children's in order that they may have money to bet. What is true of England is true of almost every other country. Take America, see the amount of dollars that is gambled gambled away. What a pile of dollars hangs upon the result of the election that took place recently, not to speak of the enormous amount of dol-lars that is gambled away over cards. dice and the race course. Look at France and Italy and the gambling bell of Monte Carlo. What a story could be written about the latter place. It would be one long sad tale of ruined lives, broken hearts and dishonored graves. In these magnificent halls, the ball goes whirling around and upon every whirl fortunes depend. Watch the set, earnest faces of the gamblers there, especially those magnificently dressed women. They sit there, their very souls consumed by that awful passion. They have no place in their hearts for him they call hus-band, or those little children that call them mother. No, all other love has departed from their hearts once the love of gambling entered there, and the shrill, sharp cry of the croupier, "Make your play, ladies," is the only thing that oves those hearts now. Ah! will men and women who visit there never learn a lesson from that silent graveyard perched above the blue Mediter-ranean? There sleep many a noble man and woman, who but for gambling would have a great future, men and women who would be an adorn-ment to society, but alas! there they sleep their last long sleep this November's day, with nothing to mark their last resting place, no epitaph above their remains, except the cold

words of the care taker, who points out to you with a shrug of his shoulders in a

matter of form voice, a suicide's grave. But men and women never learn the

spite the warning voice of experience which cries aloud from the housetop, "He who gambles is lost." The wise men, the successful men of the world, never gamble in any shape or form. They look upon gambling as the height of folly. Some of the wealthiest race owners of England never put one shilling on their horse even when the race seems a certainty for them. They will tell you it is sheer madness to do so. The greatest trainer of the present century, John Porter (the veteran trainer of Kings-clere he is named), never during his career put one single penny on a horse, and there is not a classic event in England but the horses trained by him have won. In his day he has seen the curse that gambling was to many a fine noble young fellow, and I have not the slight-est doubt but that he will tell you "That he who gambles will assuredly come to the ground. Take up the daily papers of the world. How many cases will you see there of the failure of big companies whom men thought so secure. What is the cause of their failure—gambling. How many cases of bank managers, clerks in every department, shopkeepers who when arraigned before the staked their all, the earnings of a life-time upon the throw of a dice or on the chance of a horse winning and lost. Drink followed and oh! sad end. Men and women of the world of every sect and class and especially you young boys and girls beginning life, let no one cajole you into thinking that you will make a over people nowadays, and what a ruination it is for them in ninety-nine cases fortune by gambling, you will lose one right enough if you cultivate a passion

right enough if you cultivate a passion for gambling, and that is as sure as the sun is above you. If anyone ever tells you with a friendly pat on the shoulder, "You can put your pile on such and such a horse or game, it's a dead, a castiron certainty," just say to him, "Get along, darn you. I want none of your certainties, the certainty that I have got my money safe is enough for me and by my money safe is enough for me, and by Jingo, I'm going to keep it." To bet is but the height of folly, and to plunge is rank madness and as straight a road to ruin as ever was fashioned.

The poet, speaking about the silence that reigns sometimes in the human heart, expresses it beautifully thus:

"Far away on the occan are billows

So deep down in the ruined gambler's heart is a misery and a sorrow that never can vent itself fully in words, and it is only the fringe of that misery and sorrow that is manifested to us, but the sight even of that fringe should be enough to keep us ever from that accursed evil.-Intermountain Catholic.

#### A POWER-A GEM.

People pray very little nowadays. Indeed it is sad to see how little faith men put in prayer. They think they are to do every thing by their own cleverness, or by bustle, fidget, and activity. Everything in these days goes by sight, not by faith. If Catholies undertake anything, and little seems to come of it, they are cast down, and think it has come to naught. If we cannot ists in a terrible degree among classes, especially the working classes, "They rust have their bit on every chance game that turns up." Look at as if we were so many members of a Bible society, who have sent out, say a million to China, and need not add the then remain will be deferred until the freek Kalends. Is it not possible for us to revise some of our notions about the Papary? Up to the Reformation, Braish Ch rethmen acknowledged that the had a very real inrisdiction over them in soirituals. "England produced a fair number of those critics (of the Onita and of individual Popes). but there is not one who ventured to deny that the Popes had claims upon the obedience of the English Church. They might allege that he had oversteepned the limits of the English Church. They might allege that he had oversteepned the limits of his just persognative itself was inst and of very considerable extent. (Church Quarterly Review, April, 1903). So far as 1 can see. Reme will not change on this point, sins. All of this is for the want of prayer, and for want of faith in the power of prayer. We may be sure that, in an unbelieving age and country, simple hearted prayer will have great power with God, and an especial reward. They who remembered Sion, when others were forgetting her, were wonderfully remembered by the Lord; so let us pray in a nation that is forgetting prayer, and is trusting in itself, and leaning on an arm of flesh, and God will be with us as He never has been before. Life is short, and we have much to do, but prayer is mighty, and love stronger than death, and so let us all set to work, with singing and with joy, angels and men, sinners and saints, with faith, strong faith in the power of prayer and

the wonders that can be accomplished. We shall never know till the last day now many answers there have been our prayers, nor how they have told on the Church for hundreds and hundreds of years. You say a prayer for some one that they may know their vocation; it is heard, he becomes a priest; he saves hundreds of souls; these souls save others, some by becoming priests themselves, some by becoming nuns, some by becoming holy fathers and mothers, others by living holy virginal lives in the world; and so prayer goes on spreading and spreading, and may very likely be found actually at work when all the earth will be awakened to see

the coming of the Lord. We must not look too much to visible fruits and to public results. What the world calls misfortune often turns out to be the good fortune of a man. For instance, a man is suffering a great misfortune because he happens to be a Catholic. You pray for him. The in justice goes on; outwardly those who presecute him have the best of it, and re as cruel and triumphant as ever. You fancy your prayer has not been answered. There could not be a greater

gambling hell, and every day around that table fortunes are lost, noble futures blasted and homes ruined beyond hope of redemption. Yes, to day gambling holds sway in the lordly halls, the merchant home and the humble cot determine the formula of you will see it and admire it in heaven and you will know it was your Pater and Ave that put it there. So it is with the Pope, and the Church, and religious orders, and everything. God does not follow the rules of the world but of grace. We must measure them by dif-ferent measures, and not use the meas-ures of the world. Our measures, weights and coinage are all of the sanc-tuary. It is of faith that God always answers right prayers, and in a way and a degree beyond our wildest enthusiastic expectations. He does not yet let us see how. But we are quite sure in the end we will never be disappointed. FATHER FABER.

#### THE PACIFIC CONQUEST OF NEW ENGLAND.

Talk about a "pacific conquest!" The old New Englanders have experienced it. Beston, opulent old Beston, for more than two centuries the stronghold of the true Yankee, well-to-do, cultured, notably public-spirited, and intellect-ually progressive, is te-day almost a foreign city. It is practically ruled by the descendants of those Irish immiaccounts will plead as an excuse—gambling ruined me. Prisons, poorhouses, are full of those unfortunate people who once allured by the devil of gambling staked their all, the earnings of a life. late years the Italian immigration has been large, and Boston now contains some sixty five thousand of that nationality, who form a little Italian city, within big Irish Boston, living mainly at the historic North End where, in the old days, dwelt Samuel Adams, Paul Revere and other worthies. It is calculated that by 1918 the Italian voters of the city will hold the balance of political power at the Hub. They have their newspapers in the Italian language, their clubs their theaters, their doctors, lawyers and priests, and an Italian

nappened in two of the strongholds of old-fashioned Congregational orthodoxy and of the Roger Williams Baptists! New England, the home of one of the finest forms of Protestantism, has practically become a Catholic community, and the prediction is made that the dominating religions in the north-east dominating religions in the north-east of the United States will be Catholicism and Christian Science. But, as things are going, the New England Protestants will be very soon in a distinct minority. The Irish have taken to New England their r ce-vigor and their big fami-lies, their genius for practical politics, and their bright and cordial manners; the French Canadians are a fertile stock and good citizens, while the Italians

bring their vivacity, instinct for art and a high civilization.

New England, now almost a "New Ireland," may in fifty years be more aptly designated as "New Italy."

So one important section of the United States has undergone a pacific conquest. -Mexican Herald.

## A CHRIST MADE TO ORDER, OR NONE.

their doors are reopened. But what are we to hink of the minister or Bishon who styles himself as of Christ proclaim ing that if the Saviour had chosen, or had been chosen by the Almighty Father, for some other walk of social life, he could not respect Him? It is a Devil), a popular that the Catholic Father, for some other walk of social life, he could not respect Him? It is a most outrageous proclamation—a sacrilegious bid for the support of a class, a mere "playing to the gallery." We be-lieve all intelligent and thoughtful working men who have a just idea of the Christian religion, and what it imposes on its ministers in the respect for their office, will feel disgusted at it rather than won over. The irreverent hypothesis was fol-

lowed by a bold, broad misstatement. The Bishop continued (according to the

reports):
The unemployed classes are always the dangerous classes, but Christ wa not one of these. He worked as a carpenter, and was a model workman. It is too often the case that He is not welcomed in churches, and this has given rise to a distrust of churches on the part of workingmen. We cannot blame them much, yet the fault is not of religion, but of individuals. Find fault with us, the ministers, if you like, but do not trace the trouble to Christ or to His

Protestant churches have not welcomed the laboring man, but the Church which was established by Christ Himself never distinguished between lord and laboring man, and was, until it was crippled by the Reformation, the friend, guide, help and solace of the laboring man. For him it fourded its splendid Trades Guilds, and always stood be-tween him and the oppression of greedy employers. It was, as Lytton says,

The power that in the age of iron'.
Burst forth to curb the great and raise the low

# AT DEATH'S DOOR

#### Doctors had to give her Morphine to ease the pain

Five boxes of "Fruit-a-tives" Cured Her

ENTERPRISE, ONT., Oct. 1, 1908. For seven years I suffered with what physicians called a "Water Tumor". I would get so bad at times that so bad at times that
I could hardly
endure the pain. I
could neither sit,
stand, nor lie
down. Hypodermics of Morphia
had to be given c
me or I could
never have borne never have borne the pain. Many physicians treat-ed me, but my cure seemed hopeless, and my friends hourly ex-pected my death. was during one of th was diffing one of these very bad spells that a family friend brought a box of "Fruit-a-tives" to the house. After much persuasion I commenced t nced to take

only when I had taken nearly two boxes that I commenced to experience relief. I kept up the treatment, however, and after taking five boxes

> the street my friends said, "The friends said, "The dead has come to life." And this seemed literally true because 1 certainly was at death's door. But now I can work almost a wall seemed life. almost as well as

I will be glad if you will publish this further the interests of "Fruit-a-tives." They should be in every household. Yours very truly

Through the whole country around Enterprise, Ont., people are Through the whole country around Enterprise, Ont., people are talking about this wonderful cure. By their marvellous action on the Kidneys, "Fruit-a-tives" cured Mrs. Fenwick when the doctors said she could not be operated on and was doomed to die.

"Fruit-a-tives" cured Mrs. Fenwick when all else failed. Try them for your trouble. 25c. and 5oc. a box, at dealers or sent postpaid on receipt of price. Fruit-a-tives Limited, Ottawa.

tyranny; the power that gave a refuge and happy asylum to thousands of the poor and the aged when harsh landlords tors, lawyers and priests, and an Italian convent.

And all over New England the influence of the increasing number of French Canadians and Italians is felt, not to speak of the ever-growing Irish. Little old Rhode Island now has a majority of Catholies in its population, and it is said that the majority of the people of Connecticut are of that faith. This has happened in two of the strongholds of old-fashioned Congregational orthodoxy and of the Roger Williams Baptists! of the command of the Christ Whom they profess to serve, "put asunder" although "joined by God." The force of hardihood surely can no farther go than such protestations and pretensions as those of Bishop Hendrix.- Philadelphia Catholic Standard and Times.

> What Being a Convert Meant Then. An article in the Catholic World for December says that Henry Williams, Wilberforce, one of those who came over to the Church with Newman and other participants in the Oxford movement, was once so staunch a member of the Church of England, that he was con-vinced that he had been able to talk for half an hour with a Catholic, he could, with the Bible in his hand, have converted him to Protestantism! Yet this man, once so firmly set as a Protestant, gave up a comfortable living as a minister of the Established Church, to follow in the way that conscience led him.

And this step, which means much to-day, meant a great deal more in those days. The writer of the Catholic World article

in the "society" of the rich, who some-times patronize a few of the churches when the summer season has ended and than strange that one of the Fathers of the Sacred Congregation of Rites should be popularly known an "Advocate of the Such, however, is the case, and the Catholic Encyclopedia accounts for

Advocatus Diaboli (Advocate of the

Devil), a popular title given to one of the most important officers of the Sacred Congregation of Rites, established in 1587, by Sixtus V., to deal juridically with processes of beatification and canonization. His official title is Promoter of Faith (Promotor Fideli.) duty requires him to prepare in writing all possible arguments, even at times seemingly slight, against the raising of any one to the honors of the altar. The interest and honor of the Church are concerned in preventing any one from receiving those honors whose death is not juridically proved to have been "precious in the sight of God." Prospero Lambertini, afterwards Pope Benedict XIV. (1740-58), was the Promoter of the Faith for twenty years, and had every opportunity to study the workings of the Church in this most important function; he was, therefore, peculiarly qualified to compose his monumental work, "On the Beatification and Canonization of Saints," which contains the complete vindication of the rites of the Church in this matter, and sets forth historically its extreme care of the use of this rite. No important act in the process of beatification or canonization ic lid unless performed in the preset of the Promoter of the Faith formal recognized. His duty is to protest against the omission of the forml laid down, and to insist upon the consideration of any objection. The first formal mention of such an officer is found in the canonization of St. Lawrence Justinian under Leo X. (1513-21). Urban VII., in 1631, lows:

"On general principles I would account for the diminishing number of Protestant preachers by the following preaches. Every day and every train considerations: The Holy Bible was read a suicide's grave.

"Swered. There could not be a greater mistake. It is better for him to be the lesson which that silent graveyard him a saint. Meanwhile, because of Protestant preachers by the following preaches. Every day and every train preachers by the following preaches. Every day and every train to the find and the low in the great read and raise the low. The power that in the age of room the great and raise the low. The power that in the age of room and the grave preacher but meters to current and the special room. The power that in the age of room and the low. The power that in the low. Th

Under the head "The Catholic Churen," the Enterprise, the organ of the colored people of Omaha, has this te-

say:
"For many years we have thought that the Negro would be wise to come more and more under the jurisdiction of the Catholic Church. We have thought this because that Church offers protection to the Negro which he are tion to the Negro which he seems not to

be able to get from other sources and organizations in this country.

"Throughout the Southland this Church has been a guide and a shield. In the capital of the nation, where the out a glorious exception. And what is more, the followers of the Church are true to their own. They have made at the special mission to minister to the result of expectation of the church are true to their own. weak and oppressed of mankind, to throw around the unfortunate the strength of their culture and experience and lift them to planes of higher usefulness. That Church has erected hospitals and nurseries for the care and maintenance of the poor, and when other such institu-

of the poor, and when other such insatu-tions have discriminated against people-of color the Catholic Sisters have ex-tended the hand of mercy.

"This beneficent practise has been most helpful to the Negro, because he has stood more in need of help than other races in our land.
"The doors of this Church are thrown

wide for us to-day: their hospitals are open to us, and their schools are open to us. And while we are thinking of one way out of the wilderness of prejudice and hate, let us not forget the Catholie Church.'

#### Temperance Cranks.

The editor recognizes the fact that there are "temperance cranks," to accept a designation, of the enemy applied to all total abstinence workers. The editor thinks, however, that the number of such workers who are really cranks is very small, and in his estimation, there are but two classes that are very dangerous. The first is the prohibition crank who opposes local option, high license or other restrictive measures, and will accept nothing if he came. not get prohibition. The second is the total abstainer who believes in moral snasion only and who never opposes the saloon in any manner, who acts as if he believed that the more temptations there are the better it is, and who rails at local option. The wise man takes all the reform he can get, and then hopes and works for more. — Catholic Ab-

Men will study the details of their business, they will familiarize themselves with the rules of their club, but they will not inquire into their religion to a simple question or difficulty proposed to them.—Denver Catholic Register.



as I am going to give away at least as I am going to give away at least one-hundred-thousand pairs of the Dr. Haux famous Perfect Vision Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on condition that they shall willingly show them and speak of their <u>high</u> merits to neighbors and

their high merits to heighted a verywhere.

Write today for my Free Home Eye Tester and full particulars how to obtain a pair of my handsome ten karat Rousell Spectacles without one cent of cost. Address:—DR. HAUN.
SPECTACLE CO. Clerk 193 St. Louis, Mo. NOTE: The above is the largest Mail Order Spectacle House in the world, and perfectly reliable.

Sunday within the Octave of Christ-

THE FEAST OF THE HOLY INNOCENTS. d sending killed all the mea children that thehem and in all the confines thereof us o'd and younger.

Who is not shocked by the recital of Herod's crueity? Carried away by pride and amoution, and the fear of losing what he had usurped, this tyrant tried to put to death the King of Kings by the murder of the holy innocents. Who in our day are like Herod? Those who murder innocent children. Fiendish mothers, desiring, perhaps, to cover their shame or to escape the labor of bearing and bringing up children, take appears and must appear, or thought bearing and bringing up children, take the lives of the unborn infants. Those, too, who knowingly sell or give or advise calculated to destroy the life of the unborn-all such comm Herod's crime. Yet how often this crime is nowadays committed !

Woe to these wretches! Woe to the

deers of little children except?

But I have another cruelty to cry out against. It is that of those who destroy the "little ones of Christ" by neglecting to instruct their little children in the way of salvation. The law of God requires that children as soon as they have the use of reason, which is about the age of seven years, should know the elements of the Ohristian doctrine, should know the necessity of avoiding sin, and should be taught the practice of virtue; also, that children, as soon as they are able to sufficiently profit by receiving Holy Communion, should do so. No child should ever be allowed to go beyond the age of twelve years without having made First Communion. Many can receive First Communion. Many can receive First Communion at nine or ten years of age, and perhaps younger. Confirmation should be received as soon as First Communion on Parents are guilty before God if they do not require their children to keep the commandments of God and His Caarch from their earliest years until they leave the parents' charge. How many parents do their little ones a deally injury by not sending them How many parents do their little ones a deadly injury by not sending them regularly to Sanday-school! What is it to being up children to burn in the flames of hell for ever, as some Christian parents do? It is simply soulor It is simply soulor, It deserves no better name,
you been guilty of soul-murder?
hasten to repair the evil as
as you can. You can never do

It is simply soulof the idea of being or istiveness unless
acted upon by some agent other than
itself.

It follows then that the mind cannot
one into possession. reverence His Blessed Mother saints, they, perhaps, learn to Gols holy name in vain. Your s such them to lie; your dis-teaches them to steal. Your ones of Christ about your necks.

are very great. See that you are fait ful to the obligations which beloag to your high and holy state.

#### INTERNAL TRUTH VERSUS EXTERNAL AUTHORITY.

Sir John Falstaff once said he was not only witty in himself but he was the oc-casion of wit in others. Dr. Crapsey is not only meditative in himself but he sets asking the whys and wherefores of things beneath that cammon surface which satisfies the great majority of skaters. Heavikers an enquiring mood and leads one to think what a vast amount of things in the domain of human knowledge is taken for granted on authority. This is a wise provision in the economy of the dynamics of thought and things. so abnormally inquisitive st stop at everything that restion, and dig down till h as last why? that satisfies the sllows it to rest, he would notish anything in the short nolest question that might There remains over a win that dam in is a wherefore, to which there t another why.

all the knowledge that has seen acquired from the authority of external agencies it would be like unto "a bandeserted." It might be claimed that at least the first principles of reason or the primary laws of thought would remain, since the mind can think hing external to it supplies

mint certainly can think if it have something to think about. And as it cannot think without these first principles or laws we must assume that it has them and and with them, plus things, it can initiate and conduct the plogic operation called think-This we grant, but it is not the question. The point in ques-How did the mind come into ion of those first principles? Did it draw them from its own internal consciousness, or were they given to it by some other, outside agent? The mind cannot deduce them from its con sciousness, for to deduce is and to think before having possession of those principles or laws without for to deduce is to think which thinking is impossible, is absurd. and must possess them in order to begin whink, and consequently it cannot acquire them by thinking. It

ciples from some agent other than

Take for instance the first of the principles, namely, "That which is, or is itself." Its formula is A is the first of those or is itself." Its formula is A is A. This seems at first sight a barren judgment. But a little reflection will show that the idea of being, isitiveness, the universal predicate, is involved in it

the idea expressed by the verb "is" appears and must appear. or thought must cease. It is involved in every other verb in all languages, and in close syllogistic thinking all must be reduced synogesiae timbing all must be reduced to it. Try to think without it, or the idea it stands for, and note carefully your mind's embarrassment and you will see the truth of what we say.

Herod like physicians who, for any reason whatsoever, directly prescribe or use means to prevent child birth!

Herod met his punishment in a bad death, and his soul went into a hell of death, and his soul went into a hell of the soul went into a he What must the murdren except?

out, or from internal evolution, or does the mind, spider-like, spin it by its own

much as you can. You can never do it wholly, but you must do what you can. There is yet another cruelty to write "the little ones" of Christ, it is to standilize them by your bad example. Instead of learning by your example to alore our Blessed Lord, to learn a discovering the Reason Matthew to the control of the first principles of reasoning of laws of thought without the outside agent, ever remain potential and would never realize that protein act in other words would potency in act; in other words, would never reason or think or know.

Some speculating philosophiser has suggested that the difference between the spirit of man and the spirit of the brute anger and quarreling teach them to consists in the fact that the spirit of be stubbers and disobedient. Ah! man's gifted with the idea of being—Christian parents, be careful how you which is the light of reason as the sun's tillstone of scandalizing the light is the light of vision-and which constitutes the human spirit a cogn little ones of Christ about your neeks.

Finally, you destroy your children
by not exceeding their faults. You
wink at the evil which they do. You
fail to purish them, regardless of God's
honor and their good. If you do punish them it is not "correction in the
Local," but you do it to gratify your
sature reg. So we fathers and methers
that if his horse could make known to
him in some way that he knew he was
tand was a horse, he would dismount and gethy the name. The dignity and was a horse, he would dismount and

Crapsey's seductiveness, we must con-clude that the way of external authority —communication from without—is not only the best way by which the mind can receive knowledge, ideas, but it is the only way. This principle Dr. Crapsey credits to the Church. We credited it to metaphysical necessity, and it is as true in theology as it is in publicatory.

sets philosophy.

In what we have said we have had no reference to the Church's infallible authority. We simply discussed the necessity of authority of some kind to the mind in order to supply it with data on which to work. Our purpose has been to show that Dr. Crapsey appeal from external authority to what he calls "internal truth" is an appeal

> A question occurs to us here and we will ask it. With "internal truth" as his sole standard, how is internal truth to be distinguished from internal error Between the claims of each who will de Neither can be the judge in own case, as against the other. Which own case, as against the other. Which is the truth and which the error? To Dr. Crapsey that is "internal truth" which to him seems to be so to-day to-morcow it may seem to be internal. error. His recent change of faith would indicate that such has been his internal experience, for what was true to him formerly is no longer true. What guarintee has he that what is internal truth to him to-day may not be internal error? What anchor has be to hold him steady to any conviction? and while in this state of uncertainty do's he not risk misleading others Is he not morally obliged to avoid such risk by silence? — N. Y. Freeman's Journal.

There are myriads of little men who do know and see all they long after, but that is because their longings are so shut in by valleys and their horizons so nar-row and materialistic; but the larger dreams, the greater aspirations, the more desirable ideals, are only seen as Moses saw them from Pisgah afar off

over in Canaan. - George W. Dame.

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#### SHORTAGE OF PRIESTS.

FIFTEEN HUNDRED COULD BE PUT TO WORK TOMORROW.

A Catholic Bishop is quoted as saying recently that "the Church in the United States could put to work iffteen hundred priests tomorrow if she had them." His words, echoed by the Very Rev. A. P. Doyle, are enforced by the statement that the Church finds itself in a condition "very much akin to the prevailing labor famine in the agriwithering in the field and no farm laborers to gather them in." This further statement implies a condition of growth in the Church. Converts are claimed in "extraordinary num-bers." Immigration has of late brought a higher percentage of Catholics. The subdivision of parishes and the creation of new ones-these are some of the causes that are alleged by the writer for the shortage of priests. In the Ecclesiastical Review (Philadelphia, November) Father Doyle gives some statements corroboratory of the Bishop's declaration. Thus: "It has fallen to my lot to be obliged

to present to the president some suitable candidates for the extra chaplain-

cies in the army that he assigned to the Catholic Church. He is persuaded of the efficiency of the Catholic priest among the enlisted men in the army and navy, and when the new coast artillery bill made a number of new vacancies, ne gave five to the Catholic Church. eircular letter was sent to all the Bis-hops, asking them to designate some suitable priests for the army chaplain-cies. The replies throw a flood of light on the existing state of affairs. Says one: 'I should be most happy, but I have actual need of twenty priests for diocesan work.' Says another: 'I could put forty priests to work immediately, if I had them.' A third writes: 'I have if I had them.' A third writes: 'I have lost many priests by death in the past year and am now short. Why not appeal to the New England dioceses?' The New England dioceses replied in a similar way to the appeal, though the evil does not appear to be so acute there as it is in other parts. Even in the allow dioceses, where there has been the elder dioceses, where there has been a perfected organization for many de-cades, where the parish school is well established, and sisters and brothers have been doing their good work for some generations of scholars, and where the growth is not so vigorous and consequently the demand for priests not se urgent, yet even in these well-estab-lished places the same complaint pre-vails—not enough priests to fill exist-ing vacancles. We need fifteen priests for diocesan work, and can not spare any for the army, writes an Archbishop. There are ninety dioceses in the country, and an average need of fifteen priests in each diocese will easily make up the fifteen hundred that are de-manded by the necessities of the entire country. country. Still other experiences along the same lines may s rve to persuade

"There was a demand for the Ameri can priests to go to the Philippines to take the place of the Spanish friars who were withdrawn. The Bishops made a quest everywhere, in the religious orders as well as among the diocesar priests, for some Americans to replace the S aniards. A few were found in Philadelphia to accompany Bishop Dougherty, and with these the list begins and ends. Recently the appeal was made to the English Josephites and to the German Redemptorists, and they sent a contingent to do the work that should have been done by Americans and would have been done if there were any priests to spare."

one that the Bishop who made the first

statement about the fifteen hundred was

not far astray.

The writer goes on to inquire what are the principal causes of this dearth those to whom is entrusted the care of the churches." There is instanced as Church." Then comes a failure in what this writer calls "efforts made to This with the cultivate vocations." Protestant as well as Catholic.

"Most Catholies think that vocations a divine franchise given to select souls. If one is so fortunate as to have it, it will assert itself, and in spite of difficulties or obstacles it will attain realizaordinarily will not urge their boys to study for the priesthood, lest perchance they may interfere with God's designs. Religious in the parish school will leave question of vocation settle itself. Priests may afford the boys opportunity for an education: but if for some minor cause the boy drops out before his course is finished, they attribute his allure to go through to a lack of vocareal cause is lack of stamina or of ambition to succeed. In the preparatory colleges there is very often a positive effort made to discourage boys, on the plea that it is necessary to weed out.' Instead of cherishing the holy desire in the boy's heart to devote his life to God the director seeks the chance to dismiss the lad if he be caught in the violation of a school regulation. The result of such a regime is that, if a boy does go treatsole
Sole
Sole
while dull mediocrity plods along and

"There are few vocations from fam ilies of wealth and culture. The oppor-tunities of the commercial life lure the boys away. They are brought up in luxury, and they have no heart for the sacrilices of a priest's life. Moreover, the strong old faith that esteems a vocation in a family as a divine blessing, and is infinitely grateful for such a family grace, seems no longer to exist in the heart of the mothers of wealth. was when every family paid its tribute of a boy and a girl to the inner courts of the Lord. Kings and queens were glad to step down from their thrones and follow the step of the Crucified One. We nowadays often hear from mothers the complaint that 'priests are such ordinary men: they have no culture.' Such mothers ordinarily stard in the way of their own children going to the priesthood."-Literary Digest.

Winnipeg, Man. Dept. N.

#### NOTABLE ADMISSIONS BY PROTEST-ANT WRITERS.

Rev. E. Cutte says:
"In the Middle Ages, the Church (Catholic) was a great popular institu-tion. . . In politics the Church was always on the side of the liberties of the people against the tyranny of the feudal lords. In the eye of the nobles the laboring population were beings of an inferior casta; in the eye of the law they were chattels; in the eye of the Church they were brethren in Christ, souls to be won and trained and fitted souls to be won and trained and fitted for Heaven. . . By means of its painting and sculpture in the churches, its mystery plays, its religious festivals, its catechism and its preaching, it is probable that the chief facts of the Gospel history and the doctrine of the creeds were more universally known and more vividly realized than among the masses of our present nonulation."

masses of our present population."

Rev. Canon Farrar, speaking of the Catholic Church, says:

"Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before.

The humanizing machinery of schools and universities, the civilized propaganda of missionary zeal, were they not due to her? And more than this her very existence was a living education.
. In dim but magnificent procession the giant forms of empires on their way to ruin had each ceded to their sceptre, bequeathed to her their gifts."

James Anthony Froude says: "Wisdom, justice, self-denial, noble ness, purity, high-mindednsss are the qualities before which the free born races of Europe have been contented to bow; and in no order of mer were such qualities to be found as they were found six hundred years ago in the clergy of the Catholic Church. They called themselves the successors of the Apostles: they claimed in their Master's name universal spiritual authority, but they made good their pretensions by the holiness of their lives. Over prince and subject, lives. . . Over prince and subject, chieftain and serf, a body of unarmed defenseless men reigned supreme by the magic of sanctity.

#### MORE AMAZING DIVORCE STATISTICS

FIGURES THAT STARTLE STATESMEN WHO BELIEVE IN THE NECESSITY OF PRE SERVING THE AMERICAN HOME.

Public attention has again been drawn to the social plague of divorce by official information supplied by the Federal Census Bureau. The statistics are eral Census Bureau. The statistics are unquestionably startling, and certainly welcome in that they furnish something tangible for discussion. With such a weapon in the hands of moral and patri- if any remarried they ceased to be Cath otic citizenship, there is at least the formulated toward staying the further

spread of the evil.

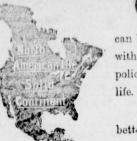
Some of the things shown by the figof priests and observes that "some may be told; others may not, because probably they would reflect too much on those to whom is entrusted the care of the churches". There is instanced of marriage, ending in divorce, is but too corrections. ten years; that divorces are increasing foremost "the wonderful growth of the three times as fast as the population Church." Then comes a failure in that in the forty years from 1860 to 1900 that in the forty years from 1860 to 1900 the proportion of children to each 1,000 women in the country decreased on an affect the whole body of the Church. that marriage has decreased among college graduates, as also that the highly educated cause a decrease of population; that the total marriages in twenty will grow of themselves. Their idea of a vocarion is that it is a sort of an divorces 945,625; that the state of Missouri is near the top of the list; that children were involved in 39.8 per cent

This brief summary is given merely as a basis for individual thought and conclusion. Reflecting as these figures do the present magnitude and the alarming growth of the social scourge, one cer tainly shudders for the future of the nation unless some check thereto be speedily applied. It is surely high time for thought, and serious thought, for the citizen in general and for the legislator in particular.

In this connection there are some facts worth remembering. Chief among them is the position of the Catholic Church on the subject: "What God hath joined together let no man put asunder." Secondly, that she has always been the implacable foe of the modern divorce and that she offers the best solution of the evil. Finally, that her children, of all Christian people, are the freest from the contamination.

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These facts give a new coloring to the above statistics. Namely, that the figures quoted represent, from a Christian classification viewpoint, wholly sectarian Christianity. Of course, it is not contended that there were no Cath-olics among the number. But we do mean that this number was so small as to be insignificant in the total. And we would have it unmistakably understood, olics in the proper sense of the term. hope that some positive action may be Hence the statistics may be regarded as the contribution of sectarianism to the undoing of society. These are facts worth remembering.

#### "HOW TO MAKE A HOODLUM,"

This is the rather startling title ofl'a short article in one of our contemporaries. Who, under the sun, may be asked, would want advice as to how to make a hoodlum? Well, nobody seeks directions on the subject, but the fact is that a great many fathers, mothers, uncles and aunts (to say nothing of grandmothers), are, through ignorance or carelessness, turning sundry little boys into hoodlums every day of their lives Without being aware of it, perhaps, these indulgent relatives are following out with great care the directions for making a hoodlum which our esteemed contemporary gives as follows:

Take a small infant, of the ordinary common variety. Dissolve whatever backbone it may have by steeping it in adulation, and coddling and petting.
This, if conscientiously done, will

make it soft and mushy that it will be ready to run into any sort of a mould. Drop in, one by one, the ideas that mother was made to wait on her darling boy; that teachers are tyrants, and that one should not go to school unless he felt like it; that it is outrageous for a poor boy to be expected to work; that a boy must have pocket money and be allowed to do as he pleases no matter what sacrifices the mother and the girls make, and that the boy who can not a job is always an unappreciated genius that the world is down on.

Flavor this mixture with eigarette Permit it to run with pool room habitues, amateur prize-fighters, and corner saloon loafers, and it will mould itself CRESOLENE ANTISEPTIC TABLETS into the desired shape of a tin horn

sport.

The usual accompaniment of this dish is tears and prayers of the mother—a somewhat bitter drink, but one that is seldom omitted.—Sacred Heart Review.

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#### Chais WITH YOUNG MEN.

Marriage as a Cure for Selfishness. Anything which will eradicate one of the worst elements in human nature—

selfishness—is a good thing and there is nothing which will accomplish this so effectually as a congenial, happy mar-Settishness is a marked fault of the single life. Not long ago a very brilliant young man asked me why he should

consider the question of marriage. He
was making money and could do as he
please. He could have anything he
wished; company when he wanted it,
or solitude when he preferred to be alone; there was no one to dictate to him what he should do, no one to criti-cize; and he did not like the slavery which comes from being bound for lite.

In other words, by remaining single he can live a life of ease and luxury

without working hard; whereas, if he had a family, he would have to work very much harder than he does and to deprive himself of many luxuries which he now enjoys, besides the taking upon himself of immense responsibilities. All these things he regards as sufficient excuses for not marrying.

This young man considers everything from his own personal standpoint, the standpoint of his comfort. He has developed colossal selfishness without knowing it: and selfishness never brings the best out of one. It has always failed as a character developer. Selfish people are never large, noble, magnanimous. They strangle their character in the bud before it blossoms out into the beauty and fragrance of manhood.

There is nothing which crushes development of the highest and noblest human

qualities like living wholly for oneself.

Now I do not critize people for not marrying, but I do insist that most marrying, but I do insist that most people are so constituted that they do not develop their highest, their noblest qualities when single. It does not matter how unselfish your ideas or how matter how unselfish your ideas or how generous and charitable you intend to be, if you are living alone you are likely to fall into the chronic habit of always be, if you are living alone you are likely to fall into the chronic habit of always thinking about yourself, your comfort, your likes or dislikes. You are not at all influenced by having to consider some one else in your plans, you do not have the advantages which come from giving up your own little petty preferences so that another may have more pleasure or comfort. It is always a question of your own conveniences, your own comfort.

There is nothing else which will call ent the divinest qualities of a man like unselfish service. The very consciousness that one has others depending upon him tends to call out the best below in the control of the control o

thing in him.
A happy marriage brings sunshine into the life and broadens, softens, and sweetens the character. It is a great educator, a perpetual influence for

I do not believe, however, that it is desirable that every man should marry or that they should necessarily be selfish if they do not marry. Some of the noblest men the world has ever seen, the most unselfish servants of humanity have been single. Natures differ very widely, and some propole. differ very widely, and some people would chafe under the restraints of marriage so that life would be almost unendurable. Marriage furnishes the tropical climate for the tropical plant, but this would not be congenial for plants whose natural habitat is in the colder regions. I believe there are thousands of people who find marriage slavery, who would be infinitely happier free; better off if they were single and vice

## A Means to Chastity.

Every Catholic young man, worthy of the faith, strives to be chaste. He guards his eyes. He controls his thoughts. He avoids the hearing of reports of outrageous crimes. He will not listen to smutty stories. He keeps away from the company of the deprayed. He wears out his superfluous energy by hard exercise. He does not eat heavy suppers nor stimulate his passion with fery liquors. He shortens his hours of hery liquors. He shortens his hours of sleep, lest he lie in bed wakeful, exposed to temptation. And he gets up promptly, for the same reason. He takes cold baths, and, if necessary, he fasts and uses a "discipline" to subdue his dea".

A missionary who has had wide ex-

perience, gave this advice:

"If you want to be pure, adopt every needed precaution and then invoke the aid of the most Blessed Virgin. I never knew any one who did so and who per-sisted in saying three Hail Mary's every day in h nor of her spotless innocence, who did not gain the victory. He may not have won out immediately. He may have fallen in one way on another. But, from the very start, he got up more quickly than before after every fall, he remained upright longer, he fell less and her conjugate. And eventually the and less seriously. And eventually the grace of God triumphed in him over nature Under Mary's protection he

overcame the devil of impurity." With this assurance, who that has the disposition to be chaste, will not say three Hail Mary's a day for that intention?

Success. "He has achieved success who has lived well, laughed often, and loved lived well, laughed often, and loved much; who has gained the respect of in-telligent men and the love of little children; who has filled his niche, has accomplished his task; who has left the world better than he found it; whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction." To this must be added, that the final test of success is a happy death, for what does it profit a man to gain the whole world

A true friend is a tressure. Cherish your friends; love them, cling to them. But be not too selfish. Expect not too much of them. Remember that they nave other friends also, and that those other friends have a claim upon their time and attention. Never be small-minded with your friends.

11 sne be no longer able to take her accustomed parts in the household duties never allow her to feel she is superfluous or has lost her importance as the central factor of the house

#### OUR BOYS AND GIRLS.

Kenneth's Success. "It's no much I can do," said Kenneth Grant to himself; "but I'll try my

best to help mother." And that was why he sat patiently hour after hour with his fishing rod in hand, hoping at last to get something towards the meal which "mother" hardly knew how to supply for her hungry, sturdy family of bys and girls in her Highland cottage.

There was no father to work; he was living, truly, but so ill and weak that ne was only a burden now upon the wife whose hands were already full; and so at last they had settled to leave their own land and go south to London, where friends had promised to help them, and to put the boys in the way of helping themselves as they grew older. That day, as Kenneth sat fishing, he

was thinking a great deal about the iourney, wondering what this city of London might be of which he heard so much talk, and how father and the rest would fare there, so very far away from home. But he did not speak his thoughts to Jamie and the younger ones. There heads were full of Kenneth's success, and when they trudged home with their fish to mother they were prouder than he was of the result of his patient wait-

A month later and the Scottish lad dies were away in the south, and al ready they had lost something from their sturdiness and health; or, perhaps, it was that they missed the bracing air of their own mountains. But this was nothing to the sad change in the father; he sank rapidly, and was soon at rest in a crowded cemetery in the strange

Bitter was the poor wife's grief that she should bury him there, away from his own "bonnie Scotland," as she said; out Poverty is a stern master, and she had no means to return to her own kindred, or to lay him to rest amongst those who had known and loved him.

which had taught him from his earliest childhood to "help mother" taught him now to shrink from no hardship or difficulty which lay before him. Her friends who had brought them to the outh, came forward now and put the oldest boy at a suitable school, where he might receive an education which would fit him to support himself in trade. Ah, how Kenneth worked! how he toiled by day and far into the night with that one aim—his mother—to keep her from wearying. Sneers, taunts, laughter surrounded him; his Scottish dialect, his look, his simple manners, all were made fun of by his companions; but he bore everything without murmur-

ing or complaint.

And then the tide turned, and every one began to find out that Kenneth Grant was more than painstaking: he was clever—brilliantly clever; and so as he grew older he was tried by praise, but even through that he remained unmoved. Simply and steadfastly he pursued his way, his one thought centered in mother and home.

All that is years ago. The little thoughtful laddie is a man now in a good way of business; he has helped himself and helped his brothers to make their way, in a strange land, and the their way in a strange land, and the their way in a strange land, and the people say that the Grants have been wonderfully fortunate. But the mother knows that under God the "fortune" has lain in the goodness and perseverance of her eldest boy, and she is a proud and happy woman as she looks round on her children, and thanks the Father in Heaven for His goodness to them all. One wish and only one is in them all. One wish, and only one is in her heart, and that is to see her "ain countrie" before she dies; and Kenneth neans to give it to her, too, and already they are planning a visit to the old place—the cottage, the glen, and the

little stream where was their happy
Highland home, long, long ago.
A very quiet little story! Not much
in it to cause wonder or amusement, but
it bears with it it's own lesson—that not by great deeds do we win the crown of success, but by faithful perseverance in common daily duty, by the steady aim at a noble purpose, we shall achieve all and more than all, for which we hope and strive.—Catholic Citizen.

#### For the Mother.

To manifest an interest in whatever

affects or amuses her.
To seek the mother's comfort and pleasure in all things before one's own, says the New York Sun. Not to forget, though she may be old

and wrinkled, she still loves pretty things. Frequently to make her simple gifts, and be sure that they are appropriate

and tasteful. To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

give her full confidence and avoid meriting her disapproval.

To lift the many burdens from shoulders that have grown stooped, perhaps, in waiting upon her girls and in working for them.

for them.

Never by word or deed to signify that the daughter's world and hers differ, or that one f-els the mother is out of date. To study her tastes and habits, her likes and dislikes, and cater to them in

an unobtrusive way.

To bear patiently with all her peculiarities and infamilies, which after all may be the result of a life of care and To defer to her opinions, even if they do seem antiquated, and not obtrusively

To do one's best in keeping the mother youthful in appearance as well as in spirit by overseeing her costume

ess the wisdom of one's college

and the little details of her toilet.

Not to shock her by turning into ridicule her religious prejudices, if they happen to be at variance with one's own

To remember her life is monotonous compared toone's own, and to take her to daces of amusement or ior an outing in he country as frequently as is conven-

The girl who endeavors to repay in a slight measure what she owes her mother will be most popular with those who are worth considering, and, ten to one, her life will be a successful one

A Lesson in Patience

When the eminent botanist, Professor when the eminent botanist. Processor Atman, of Glasgow, was a small boy, he had the present of a silver bit, where upon his mother was so worried with questions as to what he should do with it that she exclaimed. "Really, you had better go to Thomas Elliots (a well known pharmacist) and buy six-pence

worth of patience."

Down the street marched the lad and demanded of the chemist, "Mr. Elliot, please give me sixpence worth of pati-Mr. Elliot taking in the situation at a

glance, said: 'Certainly, my boy; there's a chair. Just sit down and wait till you get it." Professor Aitman's endeavor to purchase patience was a great success. It made a deep impression on the lad and was one of the factors of his success in

life.—Exchange.

#### ABOUT NEW YEAR RESOLUTIONS.

Common as is the tendency to make merry over the futility of New Year resolutions, of setting up on Jan. 1 a standard of conduct that is safe to be disregarded before Jan. 31, a good many people still choose the opening year as an appropriate epoch at which to turn over a new leaf. Even the professional humorist himself, who ridicules the short-lived virtue of the average New Year resolver, very likely does some Year resolver, very likely does some little resolving of his own—makes a private compact with himself that on this or that point, at least, his record for 1909 will be materially different from what has been his practice in 1908 and previous years. And in acting thus he is doing a distinctly good thing, all | anter, raillery and satire to the contrary notwithstanding.

If the possibility, or even the proba-

bility, of one's occasionally stumbling or falling were accounted a sufficient reason for not setting out at all to walk along the path of righteousness, then there would be an end of Christian endeavor and a cowardly subjection to the domination of the world, the flesh and the devil. While it is, of course. desirable that the man who "swears off" on Jan. 1 should keep his good resolutions, not merely for a week or a fort-night, but throughout the full cycle of 1909, still it is an excellent thing to take good resolution, even if it be kept for ny a brief period. It is immeasurably better to resolve and fail than never to resolve at all; and the man who turns aside from the broad road of drunkeness, licentiousness, profanity, dishon esty, religious indifference, or similar vicious highways, if only for a week or two at New Year's, has very surely gained something, even in the estimation of those who greet his relapse with a self-satisfied "I told you so."

The instability of purpose that occa ons such a man's all too speedy return to his old routine is no doubt lament-able; but it must be recognized that he has at least made an enort which will certainly facilitate his future permanent reformation; that there is within him the still living consciousness that his life needs reforming — a truth less generally recognized by in consistent Christians than is commonly believed to be the case. In the final analysis, a course of action that dimin-ishes the number of any one's mortal or venial sins is to be commended; and no genuine Christian moralist will decry the practice of turning over a new leaf at New Year's, even though that leaf may all too soon become as soiled as those that preceded it.

If the leaf is to remain unsullied, however, the fewer our resolves and the more mature the deliberation with which they have been taken, the better. Seri they have been taken, the better. Seriously to determine ourselves to give up an evil practice, or to acquire a virtuous one, is of itself a good thing; but permanent victory will be achieved only inasmuch as we are both "wise to re-For the Mother.
What does a girl "owe" her mother? solve and patient to reform." The experience of innumerable others, and very likely our personal experience as well, has made it clear that it is a good deal easier to destroy one bad habit or cultivate one good one at a time than to effect forthwith a complete transformation from comprehensive vice to supereminent virtue, from depravity to godliness, from utter laxity to utter fervor. Given that we have been wise in resolving, that the purposes we have formed, besides being restricted in number, have been the outcome, not of a transitory impulse, but of serious reflection, how shall we prove patient in per-forming? "Make vows to the Lord," says Holy Writ, "but accomplish them," how are we to keep our good resolutions? Assuredly not by frequenting occasions in which to break them. To renounce an evil practice, and yet continue to visit the places and associate with the persons that experience has taught us are direct and proximate occasions of our indulgence in the practice, is constructively to break our resolution at the outset, is to tempt Providence and

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SKATING RINK A LURE.

The roller skating rink as a lure for

zer of the young men were denounced from the pulpit at St. Malachy's Church, Chicago. Rev. J. F. Callaghan made

Parents who permit their boys and

investigating the environment, he de-clared to be traitorous to their country as is the man "who would tear the flag

amusement of the young rain asconded.

My friends, do you know why these men
attend the rinks? Do they go there to
skate? You know they don't and you
know as well as I do they go there be-

cause your daughters are there.

"And yet you will permit your children to attend these places of amusement night after night. And the boys and girls are lured by the thousands to the wight the transfer of the property of t

the nickel theatres, where certainly

they can learn nothing that would be beneficial to them. I cannot personally investigate these places. Priests are not policemen, but it is your duty—a duty you owe to God, to your how and

to your country—to bring your children up to be good citizens. And that you cannot do if you permit them to roam the streets at night."

DRUNKENNESS AMONG WOMEN.

May S. Maloney, in an article in the

May S. Maioney, in an arterie in the Philadelphia North-American on drink-ing and drunkenness among women, de-clares that 90 per cent. of the women arrested owe their trouble to drink, that the evil is upon the increase, that it is

girls to frequent these places with

the arraignment.

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It is superfluous to add that, just as sary negative preliminary to persever-ance in good resolves, so daily prayer is the surest positive means of guarantying our steadfastness. We need God's grace even to take a good resolution, and only a daily access of His divine assistance an enable us to keep one. Of the re-olutions now being taken, those most ikely to be kept throughout 1909 are neither the ones most easy to keep nor hose formulgated by the naturally trongest-willed men and women, but ather those taken by the humble of heart, who doubtful of their own trength, daily beseech their Heavenly ather to grant them His all-sufficing lp in doing the good or avoiding th vii that has been made the subject of heir New Year resolving.

#### KIND WORDS FROM A SECULAR PAPER.

Commenting on the Chicago Mission Congress, the Waterloo, Iowa,

The Catholic Church has done and is ll doing a great work among and for e Indians. It has not done as much, emparatively speaking, for the negro, at perhaps this was owing to the fact theretofore this mission field was erated from abroad. Now that it is be self-governed from its home we onfidentl expect that more attention ill be paid to work among the negroes. There is here a large field of usefulness pened for the Church not thus far occupied. There are many colored conregations but not many colored priests. With proper effort the number of colored churches can easily be in-

We hope that the Congress may see way clear to increased effort in this eld because the Catholic Church is eculiarly adapted to reach all kinds of eoples. Protestant churches have done on the compared with Catholic worship. We have eyes to see as well as ears to hear, which Protestantism seems to have forgotten, but Catholicism has not. ome churches exalt the intellectual at the expense of the devotional and acramental; Catholicism does not. The color, the vestures, the paintings and altars of the Catholic Church all appeal to the children of the sun. The imagination is fed through the eye as well as through the ear. For this reason the Catholic Church has a mission and a message to the American negro which no other church has or can give.

It has a social mission and a message for the negro which no other church has in an equal degree. Before its altars all ations and all races are alike and have een so adown all history from the time of the apostles to the present day. Its inistering priests know no difference between rich or poor, European or American, white or black or yellow or red, and the doors of its churches open o all. Caste, race and color leave their parments and prejudices in its lobbies pefore they enter its gates to become a part of its worshipping congregations Phese words of the Apostle Paul, "Goo nath made of one blood every nation man for to dwell on all the face of the earth," have their full meaning insid the walls of every Catholic church Therefore we believe that the American Catholic Church can do much good by ncreasing its work among the negroes

#### THE REMEDY ?

VHAT FATHER D--- LEARNED FROM FATHER Z-CAUSES OF MIXED MARRIAGES.

Old Father D--- was very much grieved over the number of mixed marriages in his parish. He was puzzled to account for it. There were plenty of eligible young Catholics of both sexes in his parish, and he was often a little dubious about the augustiae loci, one of the canonical reasons he always assigned in applying for dispensations. Yet Catholic marriages grew more rare and mixed marriages were on the increase. Father D—, was alarmed, and consulted his neighbor, Father Z—.

about it. Father Z——. in seeking for the causes of such a deplorable state of things, discovered that there was little or no Catholic social activity in Father or no Cathone seem activity in Tactary

——'s parish. The old pastor forbade
dancing as a grievous sin in itself.
Card playing was an abomination. His
people were not able to appreciate lectures on literary topics. So there were no meetings of Catholics except at Mass on Sundays. The people of his congregation enjoyed only a speaking acquaintance with each other. There was a "young ladies' sodality," but the mem-bers were growing old, and there were

few recruits. B

Father Z——.did some plain talking.
"No wonder there are no Catholic marriages in your parish," he said. "The only wonder is that you have any at all. Get your people acquainted with one another. If select Catholic parties are put under the ban by you, your young people will go elsewhere. Non-Cathopeople will go elsewhere. Non-Catho-lic associations are formed, and the re-sult is your large number of mixed marriages. Catholic social activity in your parish is the remedy."

Father D—, pondered long and deeply. Finally he said: "I half believe you are right. At least I'm going to make the experiment. I'll arrange for a party for the young people next

There are many other parishes where the same remedy might be tried. We have too little Catholic social activity in the majority of our parishes. Is Father Z.—.'s remedy the right one?—True Voice.

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# The Catholic Confessional

as is the man who would tear the hag from the staff and trample upon it."

"The roller skating rink may be all right," said Father Callaghan, 'but when I see bald-headed men going to these places designed ostensibly for amusement of the young I am astounded. By Rev. Albert McKeon, S. T. L. 15 cents post-paid

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as saying: "After all, the drink habit formed in respectable social life is probably no means confined to the so-called "lower classes," but numbers among its victims large numbers of "respectable" women, and that the saloon is the chief factor in the temptation of women. In the article Miss Mary Gallagher of the Eleventh-street Police Station is quoted

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THE REMARKABLE PASTOR OF A RE-MARKABLE PARISH — AN AMERICAN PASSION PLAY.

In the December Putnam's and the Breader, is an illustrated article by Hartan I. Smith on "An American Oberamoregau: The Passion Play by American Indians." Mr. Smith says: "Father J. M. Le Jeune is unquestionably one of the most remarkable missionaries in America. A marvel among Roman Cathelic priests, as well as a very bril-Cathelle priests, as well as a very briliant son of France, . . . he works smoon nine different Indian tribes comprising not only people of different dialects, but languages: the speech of one tribe being as different from that of another as Spanish is from from that of another as Spanish is from French. He has learned to speak with all these different people. He has superintended the building of a church in each village in a territory of over 10.000 square miles. He goes from one place of worship to another, obtaining his food at the home of his nearest parishioner at mealtime or having it prepared for him in the church itself, behind the altar, by some of the young Indian women of the con-gregation. His bed is wherever he is gregation. His bed is wherever he is when night overtakes him, in one vil lage or in another, in the mountains of its an isolated lodge. Everywhere he is welcome. He seems greatly to enjoy his work. His word is law among his findian people; yet he himself is modest, crnassum ng and quiet, always actively engaged in the business matters in which he takes great interest, or in the

religious services of His church.

"The Passion Play has been produce a number of times at the Shuswap vil-Jeune. The Indians seem to take an in-tense interest in the drama, and always speak of it with earnestness and reverence. This play of course is planned after the Passion Play of the Bavarian Highlands, at Oberammergau. The poor Indians of British Columbia enact the Divine Passion in what we might call an elaborate manner, if we take inte account their poverty, etc. In their acting they show great devotion . . . are simple and devout, having but little of the conventionality of civilization but acting out their true feelings

with the result that the acting is revelation of their innermost selves The Indians consider that the imperson ation of Christ is an act of devotion and the man who is allowed to take this part in the Passion Play is chosen from among those of them who lead the most upright and respected lives. Before well as to those who try to adopt spiritwell as to those who try to adopt spiritthe play, the actor so selected prays for
ability and the purity which he feels
must accompany the part. All of the
Endians who take part bathe, fast, meditate and pray, before the play takes
place. . When the play begins, the
single street or searce between the single street or space between the houses of the village and in front of the church. One curious thing about this march is that all the Indians who im personate the Roman soldiers and those who were opposed to Christ seem to feel degraded in the part which they are playing. . . The lack of accessories (theatrical supplies, etc.) is emphasized when Christ is represented as appearing in the Garden of Gethsemane. In this part of British Columbia, trees are scarce, and hence the grove of the gar den is represented by twigs set up in the ground. But there is nothing ridio-ulous in this, to the actors or to the audience. Indeed the settings of the English stage in the Elizabethan period were of as simple a character. White spectators who may at first be amused by the lack of dignity of the Roman sol

by respect for the earnes votion of the performers. "Father Le Jeune has a circuit to travel, along which are many churches which he must open, each in turn, that may hold the expected services fo the Indians of all these remote settle-ments. . . The Indian police of these reservations look to him largely

diers, and the grotesqueness of the cos

tumes, soon begin to be affected by the sincerity of these devoat Indians, and

earnestness and de

these reservations look to him largely for counsel in the execution of their duties among their own people.

Father Le Jeune's work among "How about the cultivated people." for counsel in the execution of that duties among their own people. . . . Play.

Father Le Jeune's work among them has not been confined to the well dressed, mostly women," he added, "who witness the working out of these them has not been confined to the ac-American continent, for he ac-companied Chief Louis, of the Shus-wars, and Chief Teitaxitea, of the Douglas Lake Indians, on a journey which they undertook to pay their varient they undercook to pay their respects to their king, Edward VII, at Buckingham Palace and to receive an audience at the Vatican by the Pope, Pius X. The three afterward traveled through Italy, Belgium, France and England before re-turning to their Western home. The Pope made the Rev. Father Le Jeune the bearer of his blessing to the Endians, and sent to them 2,000 medals as a gift from himself."

"OBSESSIONS"

THEY MAY GENERALLY BE EXPLAINED A BIABOURO POSSESSIONS, SAYS FATHER SEARLE.

Is it possible for us to be possessed? Are there evil intelligences—the inhabicants of some other world-who have the power to take such complete possession of the human organism that Their influence may become irresistible? This was a question asked by the New York Times of physicians, "psychies" and ciercymen. It was answered from the Catholic point of view by Rev. George M. Searle, D. D., superior of the

I know of no reason why we should tresitate to believe in 'obsessions,' or in 'passessions'," said Father Searle. "The Church teaches that there are spirits of two kinds, angelic and diabolic, and the fraud, lying and deception which run through the whole matter of spiritist communications, however free of human theickery, they may be, certainly suggests the probability of the demoniac mean that which regards the mass of apiritistic phenomena as the work of malevolent: unembodied—not disembod-fed—spirits, and in ascribing all these signs and wonders, mainly or entirely, their operation, we have the simplest

explanation of the many psychic mar-vels the reality of which cannot be de-nied, and this includes many well-at-tested cases of diabolical obsession and

possession.

"In spiritistic practices, especially when the habit of mental passivity—so generally recommended for success—has been assidiously cultivated, it is by no means uncommon for the experimenters to develop phenomena quiet undisting-uishable from the well-known ones of diabolical possession. It is true that they differ from the latter by the pre-tense by the invading spirits that they tense by the invading spirits that they are departed human souls, but in the phenomena themselves there is really no difference. In the ordinary cases of liabella expression as not activities are defined in the content of the conte diabolic possession no such claim is made, and the reason for this is plain; the controlling intelligences see no use in con-cealing their true character from those who are aware of the existence of the diabolic world. When they are dealing with people who are not so aware, but who do believe in the survival of the human soul after death, they naturally desire to avoid recognition, as it would put those whom they are trying to in-

jure on their guard.

"It is, or should be, plain enough to every one that in spiritism we are encountering an agency, and a very powerful one, exercised by beings outside of ourselves, and over whom we have no control. And it should also be plain enough to any one that the matter is a dangerous one to handle. In fact, the danger is one that applies both to regu-lar mediums and to those who privately and in an amateurish way surrender themselves to spirit influences. It is an extremely perilous thing to make one's self passive to an unknown influence of any kind, and the actual experience of those who have done so by experimenting in psychic matters is a pretty strong indication that the influence is —in most cases, at any rate—injurious and suggestive of demoniac origin, even when it does not go so far as to resemble

if not really to be, diabolical possession. "Even crysta; gazing and similar performances, when nothing but the present or the past is sought for, are practices fraught with so grave danger that no one can safely or lawfully indulge in them. That is to say, if the lessons of experience are worth anything to us we are compelled to admit that no person can go very far in a bold and unrestricted experimental examination into these matters without having his fingers burned; he will see, as so many spiritists

and extremely dangerous reality.

AMERICA THE MOST SENSUOUS NATION.

NEW YORK PRIEST DENOUNCES PLAGUE

OF BAD PLAYS AND BAD BOOKS. Rev. Dr. Joseph H. McMahon, rector of the Church of Our Lady of Lourdes. New York, in a lecture a few days ago on "A Plea for Decency in L-fe, Literature and Art" before the Catholic Library Association at Delmonico's, severely criticized one of the features of the opening of grand opera in that city and the writers of fiction in this

"America," said Rev. Dr. McMahon has become the most sensuous nation in the world, not in the moral sense, but the philosophical sense. How loud is the American life, to use an expression. The people live much in the streets : the privacy of no man's home is left safe from publicity. There are books read by people in New York with which no the inclination to ridicule is replaced privacy should soil his hands or flood his mind. Can it be said they are not harm

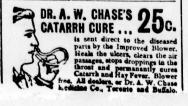
Referring to Ibsen and Shaw, he said he wondered why the police had stopped the play of one of the authors in a theatre when the book might be bought,

things in the theatre or novel: have they the training for such problems? If not, they are not decent. The only motive appealed to is evil. The sensual heresy of to-day is to know evil by experience and to contrast it with the and to contrast it with the good, and is without doubt what makes for ugliness in literature and art.

"The other night at an opera house in town there was a woman in pagan costume, with a brilliant audience there to look on. One paper in town had the courage to tell the truth about it. The andience was the usual glittering on but it was moved by the spectacle only as presented by that woman in pagan costume.'

SACERDOTAL PERVERTS.

There are nearly sixteen thousand priests in the United States, and if among the twelve apostles there was a Judas, we cannot be surprised that here and there a priest will prove a traitor to his noble calling. Duty compels us at times, regretfully, to refer to the weakness of an erring priest not because we love him less but because we love Truth more. When he blazons abroad his downfall we must defend the body of which he was once a faithful member. The sacrament of holy orders does not change the nature of the man. The priest is heir to all the failings of humanity and is additionally exposed, on account of his unique position, to greater dangers than the layman. True he receives proportionate grace to emerge unscathed from the conflict but this im-



A Dainty Meal

is always assured when the housewife

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She is happy in the knowledge that she has the nicest and most nourishing bread to offer her guests.



plies a never-ending watchfulness on his part and a complete surrender of himself to God. If he fails he falls and has himself to blame for it. We are glad to note that sacerdotal lapses and defections are very, very few and far between. Indeed numerically considered they are scarcely worth a pass-ing mention. If they were events that commonly or even frequently occurred they would not be so loudly heralded, and of one thing we may be certain in the lives of fallen priests, granting even ments are never put aside through purely intellectual conviction that the Catholic Church was wrong. When a Catholic priest abandons the Catholic Church or blatantly withdraws from it, it is because he cannot brook the moral bit. Who then are gainers we may as the Catholics or the Protestants? It is hard to be reduced to the pitiful neces sity of gathering to one's arms the dirty. noxious weeds our neighbor throws across the garden wall Compare the careers of those brilliant men who year after year throughout the world are leaving the religions of their fathers and are joining the ranks of the Catholic clergy entirely for conscience sake, with the histories of those degraded ministers whose loss the Catholic Church can easily sustain, and what do we discover? On the one side stern conviction that the claims of the Catholic Church are true, a spirit of sacrifice, sincerity, and purity of life and purpose; on the other, corruption, pride, duplicity or a motive of self interested and vindictive falsi-fying? Where is the small apostate who can stand beside a Newman, a Manning, a Faber, a Ward, a Brown-son, a Benson, or a Lloyd? To which side then does the balance favorably incline, the Catholic side or the Protestant side, especially when we consider that the solitary ex-priest who be-comes a Protestant is invariably in-fluenced by the love of filthy lucre or unbridled lust? A home and living al-ways await him if he will but reform and the most eloquent tribute that can be paid to the nobility of the Catholic

priesthood is the astounding fact that the number of ex-Catholic priests is relatively and absolutely in-significant. Of course there are many who call themselves "ex-priests," be cause they know it pays—men whose very souls are steeped in moral filth. Time and again those fiends incarnate have been ruthlessly exposed, yet just have been ruthlessly exposed, yet just as often are they hailed as the libera-tors of the world from Catholicism. Merciful God what a mockery of Pro-testant intelligence and honesty! We are sorry that we were forced to write we written but before Charity comes Justice, and we wrote that Justice might, partly at least, be vindicated.—Alabama Catholic.

NAPOLEON AND THE POPES.1

It is reported that Napoleon once nade these remarkable admissions:

To see me, people would come a league; to see the Pope they would come thirty.

though he had two hundred thousand bayonets at his disposal.

The Pope keeps for himself minds and hearts; he leaves us the bodies, that is

the corpses.

The Pope should not be either at Vienna or at Madrid or at Paris; he should be in Rome, free and independent of all sovereigns.

God and the ages have given the Pope his temporal power and they have

Evidently these words, if ever spoken by Napoleon, were spoken by him after he had tried his own hand at coercing and imprisoning the Pope and had found how worse than useless his endeavors and his seeming success had been. A modern writer however, Mr. Henry D Sedgwick in the Alantic Monthly, has

These lovers of Italy, however, who are most in sympathy with the national sentiment which most affected the unity of Italy, must remember that to the world the Roman Catholic Church is far more important than the Italian kingdom, and that if there were a doubt whether the Church or the kingdom would derive the greater advantage from the possession of Rome, that doubt should be resolved in favor of the Church . . . All things may come to the Church that waits. — Sacred Heart

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VIEW OF MISSIONARY CONGRESS. ROMAN

COMMENT FROM THE ETERNAL CITY ON GREAT CATHOLIC PROGRAM OUTLINED AT CHICAGO.

The way it strikes us is this: Until to-day the Church in America has been an adolescent, preparing for the great work entrusted to it in the hidden designs of Providence. To-day, just as Pius X. has released it from the tutelage of Propaganda, it has reached man's that their name be legion, and that one estate and has gone forth to do a man's certain thing is this—the sacred vest-| part in the vineyard; yesterday it was a missionary country—to-day it has be-come a country of missions: missions to the negro, missions to the Indian, missions to the millions of Americans who forefathers were Catholics and who have lost the faith through no fault of their own, missions to the abandoned multi-tudes of Catholics scattered here and there in small groups, without Catholic priests or schools or churches, throughout the length and breadth of the land : missions to the Catholics who have been drifting with the tide of indifferentism; missions to non-Catholics who only need to know the Church to love her; missions to every class of American citizens temporary missions conducted by detemporary missions conducted by devoted religious and zealous secular priests, but above all permanent missions involving the building of churches and chapels and the supplying of priests and all of these missionary works or-ganized and co-ordinated in such a way as to produce the best results that and foresight can assure for thought them. And then there is the wider missionary work of the Church Universal to be aided. Such is the magnificent Catholie program of the new movement inaugurated last week in Chicago.

MORE LIGHT ON ST. PETER IN ROME.

FRAGMENTS OF ANCIENT MARBLE JUST DISCOVERED BEAR INSCRIPTION THAT

MANY HOLD SIGNIFICANT. From the Eternal City comes a highclass Catholic weekly named Rome. It reache- our office regularly and is always interesting, but the current issue is more interesting than ever. In cold type it says: Will the reader cast an ye on this sign (In isto) and then on this (Se) and see what he can make out of them when he is told that they represent two marble fragments of an inscrip tion recently found outside the walls of Rome near the Via Salaria Vetus and on the site marked in the old texts as the "Clivus cocumeri." will be observed, are very slender, but that has not deterred some worthy archeologists from building up the rest of the inscription to form something like this

IN ISTO loco PEtrus fuit. . which as every schoolboy knows means : "In this place Peter was." Having arrived at this interesting conclusion they have proceeded to base on it the deduction that this same "Clivus cocumeri" was the place where St. Peter habitually taught, baptized and consoled the pusillus grex of the first Roman Christians.

We can all remember the time, and that time not so very long since, when one of the pet arguments of the Protestant scholars against the claims of the Catholic Church was that St. Peter had never been to Rome. But the progress of archeological and historical science has relegated to the dust-heap of contro versy that quaint theory which is re-futed by every Protestant writer of note from Lightfoot to Harnack. Still until from Lighttoot to Harnack. Still distributed in-recent years very little satisfactory in-formation had been forthcoming regarding the precise seat in Rome of the labors of the Prince of the Apostles, the Sedes ubi prius sedit S. Petrus. great De Rossi was of opinion that it was on the Via Nomentana at the catacombs of St. Agnes, and this opinion has been advocated constantly by Father Bonavenia, S. J. But Marucchi, De Rossi's greatest disciple, has latterly massed a very convincing number of arguments to show that the primitive seat of St. Peter in Rome was in the Catacombs of Priscilla, and his conclu-Catacombs of Priscilla, and his conclusions have been followed by the great majority of archeologists. The new inscription reproduced above will hardly be accepted by anybody as sufficient to upset Marucchi's reasoning. In any case the Cemetery of Priscilla and the "Clivus cocumeri" are quite close to each other, and afford ample evidence that St. Peter was in Rome—a fact never doubted by able historians of any faith or time. faith or time.

To forgive our enemies and to refrain from unkind judgments are obligations incumbent upon every Christian. It may not be natural to do so, but it is unquestionably Christian. He who obstir ately refuses to practice charity, to this extent, at least, forfeits his birthright in the kingdom of Christ. What more frethe kingdom of Unrist. What more frequent than the judgments of the motives of others, and yet we all know from bitter experience how unjust such shortsighted searchings generally are.—Rev.

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Was Milton a Catholic?

The Catholic press of England, and a few secular journals beside, are having much to say of a statement lately made that the great poet, John Milton, died a Catholic. The statement was lately found in the Egmont Papers, in which Rev. William Binckes is quoted as stating that he had heard Milton's younger brother, Sir Christopher Milton, declare that the poet "was a Papist some years before he died, and that he died so." Binckes was a Church of England min-ister. In the letters of Matthew Prior English Church laureate, there is a statement that Lord Dorset, Milton's friend, often told the Prior the same thing. The discussion is getting quite fascinating oversea.

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Very often have we been thinking of doing the same thing for our English-speaking friends of Canada and of the United States. But how could we reasonably be expected to add this new task to those numberless others with which we were already overburdened?

McDonalh.—On Dec. 2nd, 1998, at the residence of eter D. McDonald Bridge End. Ont., Miss Catherine McDonald, aged sixteen years. May be out rest in peace!

soul rest in peace!

Boulton.—At Mimico, on 16th Dec., 1908, in hi
eightieth year, Mr. William Boulton. Funeral wa
held from the Church of the Holy Family, Parkdale
on Saturday, Dec. 19. Interment was made at Si
Michael's cemetery, Toronto. May the Lord hav
more upon his small. cy upon his soul

McDonsell.—At his late residence, 779 Simcoe St. city, on Dec. 20, 1998, Mr. Wm. McDonnell. May his soul rest in peace! Ranal.—At McMillan's Corners, Ont., on the 27th ult, Mrs. Philip Rahal, aged sixty-five years, May her soul rest in peace!

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