LONDON, ONTARIO SATURDAY, NOVEMBER 23 1907

The Catholic Record London, SATURDAY, Nov. 23, 1907.

THE FAMILY BOOK-SHELF.

There are four books that should be in every household-The Bible, The Imitation of Christ, The Lives of the Saints and The Introduction to a Devout Life, by St. Francis de Sales. We take pleasure in stating there were over half a hundred editions of the Bible in different languages before Protestantism saw the light, but do we read it? We hear it read in our churches, but is it for us the greatest book in the world. Are we so acquainted with it as to understand an to the East, saw its beauty and ugliness, allusion to a Bible personage? If we read it with hamility, simplicity and faith, understanding that no prophecy of Scripture is made by private interpretation, we get the "consolation of Scripture." The Church exhorts us to read it, and time and again her representatives have told us that the most highly valued treasure of every family library and the most frequently and lovingly made use of should be the Holy Scriptures.

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THE TRUE HEROES.

The Lives of the Saints can be turned into a mighty engine for good. Many of us, we fear, are of the opinion that the saints were "queer." We ask their intercession, but we know little about them. The adult, whose heroes are the money-makers, may not be induced to obtain a knowledge of those who invested their energies in eternity. But the children can be taught to read the Lives of the Saints and to glean from them many a lesson that may serve them in good stead in the after years.

THE FOG DISPELLER.

An interesting and valuable apparatus is, we are informed, the invention of M. Dibos, a French engineer. Its aim is to disperse fog by artificial means. The early experiments were made with hot air, but later M. Dibos relied on

If we could have some means to fight mental fog, we might not have so many human craft running on the shoals of falsehood. If we could extricate some of our ministerial friends from the fog of prejudice we might put a stop to the perennial fairy imaginations blasted by the vapors of tales about the Church. To devise a auitable apparatus would entail an ex penditure of time and money, but the cost would be more than compensated by a knowledge of things as they are. For instance, if our separated brethren saw a French evangelizer in the throes of oratory they could send him a fogdispeller, to the lessening indeed of meaningless phrases, but to the increase of common sense. It would be valuable to the gallant colonel than his historic musket. Mr. Sproule might use it with profit on occasion. Our Ontario friends, who see yellow, would be obliged to have a machine of high power, but this, in view of the hot air" they have at their disposal, should not be difficult of attainment.

THE PROTESTANT FARMERS.

Some weeks ago we commented on a few statements in a pamphlet, "The Tragedy of Quebec," in which the author, Robert Sellar, speaks of the determined effort to crowd the Protest ant farmers out of the Eastern Town-

The Standard's reviewer says th farmers really have no grievance. " I am not going, " says Mr. Sellar, " to dwell on the methods of expulsion, or describe the ways and means used by the agents of Rome to effect their pur-

Why the author refuses to take the public into his confidence is best known to himself. We, however, hazard the assertion that a revelation of what he knows on this matter would not disturb the equanimity of Canadians. If the "Protestant farmers" cannot hold their own in this land of law it is due either to their lack of virility or to their desire to move out. If they must seek pastures new it is not the fault of Rome's agents, who are not, under Caradian law, duly qualified evictors of

form to the laws of nature. If the minority shirk the responsibility of the family they pay the penalty of feebleness and isolation. Hence the principal actors in "The Tragedy of Quebec" are not Rome's agents but the Protestant farmers.

ONCE UPON A TIME.

Once upon a time, when clubs were few and "moving picture shows" not at all, a good book was in honor at the fireside. Then we said, with Macaulay, that we would rather be a poor man in a garret with plenty of books than a king who did not love reading. When the day's work was over we took a trip wondered at the things we found in the bazaars, threaded the passages of the South Seas and came home with a sheaf of memcries. Or we harked back to the days when knights were bold and life a song of tournaments and splintering lances. Or we followed the careers of these whose eyes were ever fixed upon eternity-the stoutest fighters of them all, for they conquered themselves. But we fear that reading is not much in vogue. We have books, of coursecynical and trivial, depressing and vulgar - a torrent of them pouring from a million presses. The publishers thrust them into our faces at every turn ; the critics belaud them. We buy them, not to read, but to skim over, and mayhap, to glean a few "smart" sayings from authors who are sure that we derive much comfort from a mess made up of impurities. And this is life-not indeed the life of the average citizen, but the life of those who make love to other people's wives and regard a breach of the moral law as an ordinary and blameless episode.

THE WOMAN WRITERS.

Some of the woman-writers have very dirty minds. It may be a pose, as they may not be normal. In either case, self-respecting mortals should not brook contact with books, written to all intents, for those who can see neither beauty nor purity in the world. How hogs even when perfumed, wallow, should not give a fillip to the coriosity. But, nevertheless, many people pay to see pigs with their snouts in the mire, and descant upon it in terms that betoken there is something rotten in mind or heart. These books do not hold up the mirror to nature, but up to eroticism. It is literary hooliganism, and however the critics may praise, it is for the sane a thing abhorrent, a defiler of the imagination and an enemy to all wholesomeness. It is, also, very bad company for people who have immortal souls.

HELP OUR OWN.

We hear now and then that Cathofar inferior to their competitors. With out dwelling on the good taste born of magazine seeking and the latest novel, we are not so sure, as are our friends, of this point. It is a debatable ques tion at least. The non-Catholics who achieve distinction in literature do not amount to more than a half dozen. A guided by Catholic principles (which has not always been the case), seek to horde of scribblers minister to those who read "merely to escape from them. seives, with one eyes hut and the other not open." Now, without essaying to place any living Catholic writer among the giants, we do say that we have fiction that can satisfy the most exacting taste-novels that are correct in presentation and sound in sentiment. They are not messy; they have not corruption's phosphorescent gleam, which some mistake for the light of genius; but, sweet and healthy, they leave no stain on the mind. They are as cheap in price as the books of their rivals. And that they are not found, as a rule, in circulating libraries is due to either the ignorance or indifference of Catholics.

Home Lessons in the Catechism. Home Lessons in the Unicensism.

Here is a hint for parents from the Paulist Calendar. "Parents, how much do you co operate with those who teach Christian Doctrine to your children? How often do you inquire as to the catechism lesson which your child should study at home? Parents, nothing can exempt you from watching ov r the religious training of your children. The teachers can do but Protestant farmers.

According to the Standard, Hon. Mr.
Tarte said, some years ago, that in the course of the next fifty years the Prench Canadians would be a majority of the Dominion of Canada.

If the Raglish-speaking people insist upon the small family there can only be one result in the presence of a healthy and fecund people who con-

Translated for The Freeman's Journal. ENCYCLICAL ON "THE DOCTRINES down OF THE MODERNISTS"

BY HIS HOLINESS POPE PIUS X. PIUS X. POPE.

To all the Patriarchs. Primates, Arch-bishops, Bishops and other Ordin-aries who are at peace and in communion with the Apostolic See,

CONTINUED FROM LAST WEEK.

Our Predecessor Leo XIII., of happy memory, by word and by act strove strenuously sgainst the secret and advance of these errors; especiopen advance of these errors; especi-ally did he fight errors in regard to biblical matters. But opposition of this sort, as we have already seen, inspires the Modernists with but little the evil, with ever accelerated pace, has gone on from day to day. For this reason, Venerable Brothers, We determined that there shall be

we earnestly beg and entreat of you, that, in a matter of such transcendent importance, you will not be wanting, even in the slightest degree, in vigilance, zeal and firmness. What We ask and expect of you, We expect and ask of all other pastors of souls, of all educators, of all professors in seminaries; and, in a special manner, do we expect and ask it of superiors of religious orders and congregations SCHOLASTIC PHILOSOPHY THE BASIS OF

In the first place, with respect to studies, We wish and strictly enjoin that Scholastic Philosophy be made the basis of all sacred sciences. It is true that, in the words of Leo XIII., "it anything should be met with in the works of the Scholastic Doctors, which may be regarded as an excess of sub tlety, or which is not in accordance with later discoveries, or which is al-together destitute of possibility We have no desire whatever of proposing it to the present age as worthy of imit ation." (Leo XIII. Encyclical Aeterni

Above all things, let it be clearly understood that the scholastic philoso-phy We describe is that which the Angelic Doctor has bequeathed to us. We therefore, declare that all the ordinances of Our immediate Prede cessor on this subject continue fully in force, and so far as may be necessary, We do decree anew, and confirm, and ordain that they be strictly observed. Let the Bishops impose them and require their observance in seminaries in quire their observance in seminaries in which they may have been neglected. Let this apply also to the Superiors of religious orders and congregations. Farther let Professors remember that they cannot set St. Thomas aside, according to make physical constitution.

they cannot set St. Thomas aside, especially in metaphysical questions, without grave detriment.

On this philosophical foundation the theological edifice is to be solidly raised. Promote the study of theology, venerable Brothers, by all means in your power, so that your clerics on leaving the seminaries may admire and love it and always find their delight in it. "For in the vast and varied abundance of studies opening before the mind desirous of truth, everybody knows how the old maxim describes gy as so far in front of all other that every science and art should serve it and be to it as handmaidens." serve it and be to it as handmandens.
(Leo XIII. Allocution, March 7, 1880)
Let us here add that we deem those
deserving of all praise who with full
respect for tradition, the Holy Fathers,
the ecclesiastical magisterium, undertake, with well-balanced judgment and liuminate positive theology by throw-ing the light of true history upon it. In the future more attention must be

pa'd to positive theology than has been bestowed upon it in the past. This, however, should be done in a way which however, should be done in a wy which will not operate to the disadvantage of scholastic theology. Taose who extol positive theology in a manner which would imply that they hold scholastic theology in small esteem, should be re-prehended as persons having Modernst tendencies.

PROFANE STUDIES.

With regard to profane studies, suffice it to repeat what our immediate Prodecessor very wisely said:

"Apply yourselves energetically to the study of natural sciences; the brilliant discoveries and the bold and useful applications of them made in state which have wan such an our times, which have won such apour times, which have won such applicate from our contemporaries, will ever be for posterity an object of perpetual praise. '' (Leo XIII. Allocution March 7, 1880.) But do this without interfering with sacred studies, as Our Immediate Predecessor urged in these most grave words: "If you carefully search for the cause of these errors you will find that it lies in the fact that in these days, when the natural sciences absorb so much study, the more severe and lofty studies have

in conformity with the law here laid THE APPLICATION OF THESE REGULA-

These prescriptions and those of Our immediate Predecessor are to be borne in mind, whenever there is ques borne in mind, whenever there is question of appointing directors and professors for Catholic universities and seminaries. All who in any way are imbued with Modernism should be excluded rigorously from these positions. If any so imbued happen to occupy them they should be removed forthwith. The same policy should be adopted towards all who show a leaning towards Modernism, either by extolling the Modernism, either by extelling the Modernists, or by inventing excuses for their culpable conduct; or by criticising scholasticism and the Holy Ratherners by workning obedience to Fathers; or by refusing obedience to ecclesiastical authority, no matter who read their own meaning into ithe words of the Supreme Pontiff, and proclaimed that his acts were directed against others and not against them. And so the evil, with ever accelerated than they do the profane sciences. In this matter of studies, Venerable Brothers, you cannot display too much vigilance and firmness. This is especino further delay, and that the most ally true in respect to the selection of efficacious means shall be adopted forthwith. their masters. Strong in the con-sciousness of your duty display in all this great prudence and firmness. CANDIDATES FOR HOLY ORDERS.

Similar diligence and rigor should be employed in examining and selecting cand dates for Holy Orders. The love for novelty should never be allowed to creep in among the clergy, as God hates the proud and the obstinate. For the nuture the Doctorate of theology and of canon law must never be conferred on those who have not made the regular course of scholastic philosophy; if con ferred, it shall be held as null and void. The rules concerning attendance at universities laid down in 1896 by the Sacred Congregation of Bishop Regulars for the clerics of Italy, both secular and regular, We now decree to be extended to all countries. Clerical and priests who are enrolled as students in a Catholic University or educational institution must not for the future follow in lay universities courses of study for which Professorships have been established in the Catholic Universities or educational Institutions with which these priests or clerics are affiliated. these priests or clerics are affiliated. If this has been permitted in any place in the past, We ordain that it be not allowed in the future. Let the Bishops, who form the Governing Board of such Catholic Universities or Educational Institutions take the greatest care that these Our commands he unfallingly. Our commands be unfailingly

THE DUTY OF BISHOPS IN RESPECT TO BOOKS, PERIODICALS AND MEET-

It is likewise the duty of Bishops to prevent the reading, when published, of works which are infected with Modernism, or which are favorable to it; if in manuscript, their publication should be forbidde Seminarians and university students should never be allowed to read books, newspapers and periodicals of this character, which would prove as deleterious to them as would the reading of immoral books; nay, they would be more harmful, as they would poison Christian life at its very source. The same decision applies to the writings of some Catholic authors, who although not badly disauthors, who atthium hot bary the posed, are lacking in theological training; and who imbued with modern philosophy, endeavor to harmonize it with the faith, and as they express it, utilize it to the advantage of the faith. These writings are read unsuspectingly on account of the name and reputation of the authors, and consequently they are all the more dangerous in so far as they insensibly lead the way to Mod-

GENERAL DIRECTIONS.

Speaking in general terms, Venerable Brothers, of a matter of such vital importance, We enjoin upon you to drive out of your dioceses any pernicious books which may be in circuation therein, and do this even if it re necessary to have recourse to a solemn interdict. Although the Holy See has devoted all its energies to the suppression of this kind of books, the number of them has grown to such an extent that it is impossible to consure them all. Hence it happens that the remedy is applied too late, as the disease in the meantime has taken deep root. We, therefore, desire that deep root. We, therefore, desire that all Bishops, laying aside all fear and worldly consideration and despising the outcries of the wicked, shall do their share, each in his own way, of this work, always remembering these injunctions of Leo XIII. e nbod ied in his Apostolic Constitution Offi-ciorum: "Let the Ordinaries, acting in this also as Delegates of the Apos-tolic See, exert themselves to prescribe and put out of the reach of the faithful and put out of the reach of the arrival injurious books or other writings printed or circulated in their dioceses." This passage confers upon Bishops not only a right, but also imposes upon them a duty. Let no Bishops have been been a duty. hop entertain the thought that he has fulfilled his duty by denouncing to us one or two books, whilst a great many other books of a similar character are published and circulated in his

same food does not agree equally with should be admonished and be forbid-everybody, so it may happen that a den to write. We also admonish the book, which in one locality may be Superiors of Religious Orders to do harmless, may be hurtful in another locality owing to difference in circumstances. If a Bishop, therefore, after consulting with prudent persons, should deem it advisable to condemn any such books in his diocese, We do not only bestow upon him ample fac-ulty to do so, but We impose it upon him as a duty. Of course it is our wish that, in such cases, prudence be exercised. The prohibition should be confined to the clergy, if that will answer the purpose; but even then it will be obligatory upon Catholic book

will be obligatory upon Catania social sellers not to put on sale books condemned by the Bishop.

Whilst we are dealing with this matter We desire that Bishops shall see to it that Catholic publishers shall not offer for sale unsound books from mercenary motives. It is a well known fact that in the catalogues of some of them, books of the Modernists are lib erally and favorably advertised. If these publishers refuse obedience, let the Bishops, after warning them, have no hesitation in depriving them of the title of Catholic publishers; for still greater reason should they be deprived of their title of publisher to the Bishop; if they have that of publishers to the Holy See, let them be denounced to the Apostolic See. Finally We remind all of Article xxvi. of the above mentioned Constitution which mentioned Constitution which reads as follows: "All those who have obtained an Apostolic faculty to read and keep forbidden books are not there-by authorized to read books and periodicals forbidden by the Ordin-aries, unless in the Apostolic Indult they have been granted, in express terms, permission to read books, no matter by whom condemned."

DIOCESAN CENSORS. It is not enough, however, to pre-vent the reading and sale of bad books; it is, also, necessary to keep them from being published. Let the Bishops, therefore, exercise the greatest pos-sible strictness in granting permission to print. Under the rules of the Constitution Officiorum a great many publi attention or stream a great many passive cations require the authorization of the Ordinary. Now, as the Bishop by himself cannot revise all these publica cations, the custom has grown up in certain discesses of having a suitable number of official censors. We cannot too highly praise this institution of censors. We, therefore, not only exhort that it be extended to all dioceses, but We strictly order it to be done.

Let there be, therefore, official censors among the diocesan consultors of every diocese, whose duty it will be to examine all writings for publication. They should be chosen from both orders of the clergy, secular and religious, and should be men of mature age, knowledge and prudence, who in de livering their judgments, whether favorble or unfavorable, will know how to

adopt the golden mean.

To them shall be submitted all writ ings, which, according to Articles xli and xiii of the above mentioned Con stitution, require permission for publi-cation. The censor shall give his opinion in writing. If this opinion be favorable, the Bishop will grant permission for publication by the word Imprim atur, which must always be preceded by the formula Nihil Obstat, and by the n me of the Censor.

In the Roman Curia official censors

In the Roman Curia official censors shall be appointed, just as elsewhere. Their appointment shall appertain to the Master of the Sacred Palace, after they have been proposed by the Cardinal Vicar and accepted by the Soverign Pontiff. The selection of a censor for each writing shall also belong to the each writing shall also belong to the Master of the Sacred Palace. Per-mission for publication shall be grant ed by him as well as by the Cardinal vicar and his vicegerent. This permission must always be preceded, as above prescribed, by the Nihil Obstat and the name of the Censor. The name of the Censor shall never be disclosed until he has given a favorable decision, so that he may not have to suffer appropriate appropriate whilst be suffer appropriate. and his Vicegerent. This perto suffer annoyance, either is engaged in the examination of a writing, or in case he should refuse his approval. A Censor shall never be chosen from the religious orders be-fore the opinion of the Provincial, ore the opinion of the Provincial, or if it is in Rome, of the General, shall have been privately obtained. The Provincial or General must give a conscientious account of the character, knowledge and orthodoxy of the candidate. We admonish superiors of candidate. We admonish superiors of Religious Orders of their solemn duty never to allow any member of their never to allow any member of their Order to publish anything without previously obtaining their permission, and that of the Ordinary. Finally We affirm and declare that the title of affirm and declare that the title of Censor carries with it no authority and shall never be employed to strengthen the personal opinions of the person upon whom it has been be-

PRIESTS AS EDITORS AND CORRESPON-

Having said this much on the general subject, We now in a special man-ner order a more careful observance of Article xlii of the aforementioned Constitution Officiorum, which declares that "Secular priests are forbidden to undertake the management of news papers or periodicals, unless they have papers or periodicals, unless they have previously obtained the consent of the Ordinary." If after having been ad-monished, a priest continues to make a misuse of this permission, it shall be

den to write. We also admonish the Superiors of Religious Orders to do the same. If they should fall to perform their duty in this respect, let the Bishops, acting in the name and with the authority of the Supreme Partie of our the preserve means.

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Pontiff, adopt the necessary measures. Let there be, so far as it is possible a special Censor for newspapers and periodicals published by Catholics. It shall be his duty to read in due time each number after it has been published ; and if he find anything dangerous in it. let him order that it be corrected The Bishop shall have the same right even when the Censor has seen nothing objectionable in a publication.

ASSEMBLIES OF PRIESTS.
We have already mentioned gresses and public gatherings as among the means used by the Modernists to defend and propagate their opinions. In the future Bishops shall not permit Congresses made up of priests, on very rare occasions. When they do permit them, it shall be only on condition that matters coming within the purview of the Bishops and of the Apostolic See be not treated in them, and that no would imply usurpation of sacred authority, and than no mention be made in them of Modernism, or of the part priests and laymen should take in the government of the Church. In Congresses of this kind, which can only be held after permission in writing has been obtained in due time and for each case, it shall not be lawful for priests from other dioceses to take part without the written permission Ordinary. Further no priest must lose sight of the solemn recommenda-tion of Leo XIII. "Let priests hold as sacred the authority of their pastors, let them take it for certain that the sacredotal ministry, if not exercised under the guidance of the Bishops, can never be either holy, useful or praise-worthy." (Encyclical Noblissima Gallorum, Feb. 10, 1884.)

CATHOLIC NOTES.

In the will of Nelson Morris, the

Chicago packer, recently deceased, the sum of \$5,000 is bequeathed to the Little Sisters of the Poor of that Conversion among its Chinese citizens is progressing in Buffalo. Re-

zens is progressing in Buffalo. Re-cently in one church five were baptized and two more in and two were baptized and two more in another church. They are regular and devout attendants at the services of the church. Very Rev. M. J. Geraghty, D. D. O. S. A., of Philadelphia, has reached home from Rome, where he went to attend the General Chapter of the

Augustinians. Dr. Geraghty was elected assistant general of the Order, but resigned, as he had important work in the United States to complete. Father Quinterelli was elected to fill the Bellefontaine, Ohio, Nov. 4-While

searching a nong old papers in the attic, Mrs. M. K. Covington, of Huntsville, Mrs. M. K. Covington, of Huntsville, discovered what purports to be the last will and te-tament of John Bunyan, author of "Pilgrim's Progress." The document is of parchment, yellow with age, and is dated December 23, 1685. Mrs. Covington's ancestors came from England many years ago.

In Chicago the little wooden church of St. Mary's, which stood at the south-west corner of State and Lake streets, was the first Catholic church edifice as was the first Catholic cource calinds as well as first cathedral of this now stately city. The lumber for the building was brought in 1833 across the lake from St. Joseph. Mich., in a scow. The cost of the edifice was \$400 and Catholic Indians assisted at the first Mass celebrated therein. Mass celebrated therein.

Lord Beresford, the British admiral. o well known to Americans, has given his consent for his daughter's conversion to the Catholic faith. Miss Beres-ford, who is young, charming, beautiful, and very musical, is finishing her education at Rochampton convent, near London, and when she makes her debut in society it will be as a member of the Catholic Church.—The Mission-

Rev. William O'Brien Pardow has been appointed to succeed the late Rev. Neil Forbert McKinnon, S. J., as rector of the great Jesnit Church of St. Ignatius Lyyola, New York city. Fa-ther Pardow was one of the six Jesuits selected to represent the United States at the recent general assembly of the Jesuits in Rome. He is well known in Cleveland, where he has conducted missions and clerical retreats.

The Most Rev. Archbishop Quigley has given his 'pproval to the establishment in Chicago, of a branch of "The Christ Child Society," which originated in Washington, D. C., and is designed to become a national charitable organization. The only condition of membership is a willingness to clothe, each Christmas, one poor child in the name of the Babe of Bethlehem.

The Sisters in charge of St. Mary's Hospital, Wausau, were made happy last week by the generous act of one of Wausau's pro-inent citizens, who donated \$5,000 to the building fund of donated \$5,000 to the building into of the new hospital. This gentleman re-quested that no mention be made of the source from which the money came, and in deference to his wishes the Sisters are withholding his name from

LUKE DELMEGE.

MY NEW CURATE," "GEOFFREY
AUSTIN: STUDENT," "THE
TRIUMPH OF FAILURE,"
"GITHARA MEA," ETC.

CHAPTER XXXIV .- CONTINUED.

A LECTURE ON BIOLOGY.

He did; but it cost him a tremend-cus effort. He had trained himself so perfectly to self-restraint, particularly in his language, that his measured words fell, at first, on a cold and un-sympathetic audience. He introduced the subject in connection with the words fell, at first, on a cold and unsympathetic audience. He introduced the subject in connection with the great All Souls' Feast, which had just passed. He wished to prove that love for the dead was always a characteristic of the race, that soldiers prayed for dead comrades—ay, even for the enemy they had destroyed. Then he spoke of Cremora; of the two regiments, Dillon's (the old Mounteashel Brigade) and Burke's, that were quartered in the city. He drew a picture of the great French army, asleep in the famous Italian city—the stealthy approach of the enemy—their successful entry—their bivcuae on the square while the garrison slept. The congregation when the grant and the Crimean veteran rose in their seats. And as Luke went on to describe the reveiled. veteran rose in their seats. And as Luke went on to describe the reveile at midnight, the sleepers arouse from dreams to the terrible cry: "The enemy is upon us!" the sudden rush for arms, and then the mighty valor with which the two Irish regiments, in very pronounced undress, flung them selves unaided on the foe and drove wery promotes unaided on the foe, and drove them, beyond the walls, and then drew up at the bridge-gate that commanded the town entrances, and drove back charge after charge of the cuirassiers — and all this, while their currasters — and all this, while their marshal was in the hands of the enemy—he let himself go, the first time for many years, and painted with all the emphasis of Celtic imagination the valour of this remnant of the Irish Brigade. There was a broad smile on the aces of the people as he spoke of the deshabille and unfinished toilettes of these Irish exiles; but when he went on to describe how, after the battle, the victors went out to bury the dead, and found some hundreds of their fel low country men amongst the Austri-ans, who had fallen under their own and how they knelt and prayed the dead, and then built a mighty cross over their remains, Celtic fire yielded to Celtic sorrow; and for the arst time in his life, Luke saw tears on the faces of his audience. He went on to speak of the Calvaries that were everywhere erected in Catholic countries on the Continent—by the wayside, on mountain summits, at the corners of streets; and he expressed great surprise that in a Catholic country like Ireland, such manifestations of faith and piety were almost unknown. He closed his discourse by a homily on Death—his own recent bereavement adding pathos to his words—and turned to the altar, with a full heart. everywhere erected in Catholic coun

to the altar, with a full heart.

The first fruit of his sermon was visible in an excellent dinner. Mary's temper was variable; and her moods affected her cuisine. This day, she did not know whether to laugh or to cry. The picture of these Irish fellows rushing straight from their beds at the foe, and driving, half armed and marmonred. and driving, half armed and unarmoured four thousand Germans from the city, tickled her fancy. Then, the thought of Luke's mother ('o whose death he had delicately alluded) subdued her; but she walked on air all that day; and Luke saw delicacies whose very names were unknown to him. And Mary told John confidentially:

"I knew the ma ther was always

to the altar, with a full heart.

right; but priests can't talk out their minds, like common people."

There was a vast and sudden change,

respectful—men walked up to him with a certain gay freedom, and accosted him. Some ventured so far as to say, with a cheery smile, "A fine day, Father Luke!" And the women cour tesied, and whispered: "God bless tesied, and whispered: your reverence every day you live !" The village butcher, who held very strong National principles, and who was usually taciturn, if not surly, to-wards Luke, grew suddenly familiar. wards Luke, grew suddenly familiar. And sweetbreads, and liver, and kid neys began to pour into Luke's larder. And from afar, poor women brought in their early turkeys, for which they could get ten shillings a pair, and the yard became melodious with the cackling. And now when he passed the young men on their Sunday walks, or going to work her suddenly and sweet her suddenly and set the suddenly suddenly and set the suddenly sudden going to work, instead of the silent, cold reverence of old with which they their hats as they passed by, doffed their hats as they passed by, there was assumed a certain junity air of familiarity; and with it, a sort of confidential smile, as if they would say: "Well, your reverence, it was a good joke—that of those Irish sans-culottes,

out a fortnight after, as Luke was going out to say last Mass, he thought he saw something unusual in the land-scape. He rubbed his eyes, and scrutinized carefully every minute feature, now so well known to him. At last he discovered the novelty. Beyond the red tiles of the village roofs stretched the precipitous slope of woodland and forest in which the Lodge nestled. The Lodge was hardly visible in summer, so thick was the foliage of beeches, and thick was the foliage of beeces, and oaks, and elms. But there was always visible a white pencil of a flagstaf, crossed by a yardarm, and netted with white ropes. The gilt ball on its sumwhite ropes. The gilt ball on its sum mit glittered whenever the sun shone when the General was at home the red flag of England gleamed like flame of fire against the black foliage. Sometimes it was the Union Jack, some-times the flyg of an admiral of the high

red, against the deep umbers and cohres of the autumn woods; and right behind it, and cresting the summit of the hill, and clearly outlined against the gray sky, was an immense black cross. Luke rubbed his eyes again, and called

rubbed his eyes again, and called Mary.

"Do you see anything strange there right over the Lodge?" he asked.

"Where, your reverence?" said Mary, smiling, and looking everywhere but in the right direction. She had been in the secret for the last fort-

been in the secret for the last fornight.

"There," said Luke, pointing.

"There seems to be something unusual
against the horizon line."

"On! so there is," said Mary,
slowly making the discovery. "There's
something like a cross."

Then Luke saw that Mary was smiling.

After Mass, Luke strolled around After Mass, Luke strolled around the road that swept through the village and ran behind the General's demeane even to the summit. On the highest point of the hill the road cut off the demeane from the farms that were in the vicinity. And inside a hawthern hedge and beyond the General's juris diction was a mighty cairn of stones, moss grown, and lichen-covered, and dating from Druid times. It was visible for miles around, and was still known as Knockane-na Coppuleen, the Little Hill of the Little Horses. No one dared touch it, though it was o one dared touch it, though it was weil known that gold was piled be-neath; for didn't Farmer Mahony, a hard unbeliever, once remove a few stones from the cairn to repair a ditch, and wasn't he struck dead on the spot? and weren't the stones brought back to the cairn by invisible hands? Yet it the cairn by invisible hands? Yet it could hurt no one to place the all-conquering Sign there—and there it was, cresting the cairn, an immense cross, with the spear and sponge, and a crown of real thorns hanging in the centre. Luke gazed long at the mighty symbol; then, turning round, he noticed that the turf or grass surface had been removed in regular natches on the face of moved in regular patches on the face of the high slope. He moved down, far down, and then looked upward. Yes I nnmistakably, in clear cut letters on unmistakably, in clear cut letters on the grassy swards, and so large that they might be read from the far hills of Clare, that to day looked near and threatening, were cut the words—

PRAISED BE JESUS CHRIST, FOREVER It was fortunate for Luke Delmege that this momentary contact with the best side of human nature had softened his feelings towards men. Because was just now face to face with that most deadly temptation—to despise and snrink from his kind, and to live in such solitariness of thought as would barely allow a margin of time for the discharge of sacred duties. The mighty abstraction, Humanity, which be had worshipped in the high which he had worshipped in the high atmosphere of thought, had been rudely dispelled, and had left only the sordid precipitate of a few wrecked fragments of bones and dust. And in the awful revelations of the grave he read the utter insignificance of human life. He began to perceive, too, in his close observation of nature, that nis close observation of nature, that the same law was everywhere—life springing from the bosom of death, and then chased back into death again by the operations of some inexorable law. It was with infinite pity he saw how, in the springtime of the year, buds had scarcely unfolded themselves in tender, silky leaves, when frost, or canker, or blight withered and dried up their infantine beauty; and, on the other hand, the leaves were hardly other hard, the leaves were changed in color under Octobe were hardly when tiny buds shot forth only to be paralyzed and shrunk under the icy paratyzed and shrunk under the ley breath of winter. So, too, in the fairest child, death and decay made themselves manifest. Scarcely had life begun, when death stood by the cradle, his thousand-winged messenger of disease hovering around that infant form to arrest its growth and decrees too, in the attitude of the great bulk of the parishioners. Instead of the shy, furtive looks — half-frightened, half-respectful—men walked up to him with the strangely. A chemist's shop, with all its sights and smells—its iodo-form and creosote, and carbolic, the ill smelling wardens against decomposition and dissolution—made him sick. Death and decay haunted all Nature like a hideous spectre. So, too, in his reading, Luke gave up everything that was merely ephemeral. History he was merely ephemeral. History he could not bear. What was it but the record of human passion and folly— the amateur theatricals of a race that must cheat time and ennui with its and diplomacy, and whose nimicry would be a tragedy, if stage mimicry would its unimportance did not make it lu crous? No. There was nothing last-ing but the Idea and the Soul; and Luke turned away with loathing from his race and sought earth's only bles-sing of peace in solitude and thought. was driven further inward on him self by the attitude of his brethren towards him. They were kind, but critical. Their swift, impetuous ways, always seeking action, action—their emphatic principles, their intelerance of abstractions, and their insistence on tearing like mad through the streets and squares of Cremona." of abstractions, and their insistence on facts; and all this coupled with an idealism that seemed to him utterly visionary and impractical, alienated his sympathies from them. He was always unhappy in society, except, in deed, the society of his beloved pastor

streams and the pine-woods, and came home happy from his association with

and the fresh clean at warping has around like a cool garment on a fever patient, and the long lone vistas stretching away to the hazy hills that crowned the pathway of the lordly Shannon, was an unspeakable pleasure.

of his people's affections always pro-tected him from the temptation of con-

tested him from the temptation of contempt.

Immediately after 'he events narrated in the last chaptar, he made two gallant attempts to get into touch with the outer world. He was stung into making the attempts by some unkind things he had heard. They were but two simple phrases and they meant so much. "Sub nube!" He only heard in a whisper; but oh! how much it signified! And that crue! and unjust saying of Lactanius: "Literati non habent fidem!" so untrue, yet so easily applicable on the lips of the uncharitable, out him to the quick, as it magnified the episcopal warning into a grave censure, which might be removed by Mother Church but never by the grave censure, which might be removed by Mother Church but never by the world. He determined to assert him-self—to come out into the arena, as he had so often stepped into the palse strum of his college, and show him-self for all he was worth. There were two ways open to him, literature and the pullit; two weapons, the voice and the nem. and the pen.

He took down his books-some, alas ! mildewed and damp from want of use
—and set to work steadily. He gave
himself full time for careful elabora tion; and in six weeks he had a paper ready for the press. They were the happlest six weeks he had spent since his return to Ireland. Blessed is work! Blessed, the sentence: "In the sweat Blessed, the sentence: "In the sweat of thy brow shalt thou labor all the days of thy life!" He got his essay carefully typewritten, though typing was a costly novelty at the time, and sent it to the editor of the great Quarterly that was just then setting out boldly on its career as the organ of Science, Literature, Polemics and Art, for all that was cultured in the country. In a few weeks, alas! the little roll was returned, with this letter: "Office of The Indicator, April 6, 188—"My Dear Luke—In compliance

"My Dear Luke-In compliance with your modest request, and the dic with your modest request, and the dictates of the editorial conscience, I read your paper from Alpha to Omega. Like the famous critic, who opened 'The Ring and the Bock' for the first time, the dreadful suspicion crossed my mind: Have I become suddenly demented? On the anggastion of mented the conscience of my mind: Have I become suddenly de-mented? On the suggestion of my sub, we read the paper backwards; and then a great light dawned. No-thing could give me greater pleasure than to oblige an old schoolmate; but if I published your paper, there would be an immediate demand for auxiliary asylums all over the country; and th asylums all over the country; and the doctors would at last have a tangible cause for the increase in insanity, instead of tracing it to that harmless drug, called tea. Accepting your theory, however, about the Identity of Contradictories, I accept your paper: and in the same sense, you will hereby find enclosed a check for £20.

"I am, dear Luke, yours etc.,
The EDITOR.

"P. S .- You will pardon an editor a joke, for auld lang syne's sake. But, my dear Luke, you are a hundred years behind or a hundred years in ad vance of your age. "Don't you know we are just now passing through the bread and butter cycle? that we have how my my firm or Branch; and are we are just now passing through the 'bread and butter' cycle? that we have hung up Erin go Bragh; and are taking Sidney Smith's advice about Erin-go bread and butter — Erin go-boots-without holes in-them, etc. etc. 1 boots-without noise in-them, etc. etc. write me something practical, thou agricultural curate—the quantity of nitrogen in a cubic foot of solid guano, how to get sulphur out of turnips, and sugar of phosophorus out of apples, or anything that will help on the material propagative of the country; but abanprosperity of the country: but aban-don your idealism, and not only for a time, but forever. How I envy you! O, fortunatos nimium, sua si bona norint!

My only chance of exercise is on d, which is my triped; an on which I make conscientiously thousand gyrations every day. you, on your gallant steed, sporning the earth, and climbing the heavens! Ah me !!!'

times. He was disappointed; but he could not be angry. The good humour of his old classmate disarmed him. And certainly t was a good joke, that Luke Delmege, the methodical, the practical, the realist, should be warned off from the dangers of a too exuberant

"There is no end to the human
"There is no end to the human
anisma." he said, as he tied the roll and flung it into the recesses of his

bookcase. Some months after, he was invited to lecture at a great literary club in the city. The letter of invitation implied city. that Luke's estrangement from the active life of the Church around him was extremely unlike all that they had read about his career in England, and gently hint d that a persistence in these solitary habits would infallibly lead to his being considered peculiar and strange. The subject of the lecture was left to his own-selection,

with one proviso-it should be up-to With all his morbid shrinking from publicity, partly the result of the secret contempt of men of which we have spoken, and partly arising from a dread of being misunderstood, Lake would have declined the invitation; but that word "peculiar" stung him; and he determined to go, and show the whose suave gentleness subdued all riotous questioning on his part. And he haunted the mountains and the world what he was; and what he might world what he was; and what he might have been. He ransacked his brains and his library for an up-to date sub-ject; and, at last, decided that bio-logy—the latest of the sciences — was the peace of Nature. A day on the lonely mountains, sitting over the rough bridge which spanned the yellow exactly suitable to his own tastes and the capacities of his audience. He wrought laboriously at his lecture, de-termined it should be his last cast of orrent, with the furze and the bracken torrent, with the furze and the bracken waving around him, and a hare leap-ing out to wonder at him, and the whir of the partridge over his head, and the fresh clean air wrapping him

There was a full house; and a brilliant gathering of priests and laymen on the platform. The president happily and generously spoke of Luke's splendid career in college, and his after-successes on the mission; and he times the flyg of an admiral of the high seas, sometimes one symbol, sometimes another; but always the flag of England. And some of the villagers passed it by unnoticed, and some stared at it curiously; and some, especially on days when the staff was garlanded by all the flag signals in the British Navy, cursed low and deep at the symbol of their subjection. This day, it was a gleam of

Luke rebuked himself. "It is self-knowledge," he said, "that has made me uncharitable." Surely the heart en hrines mysteries and secrets beyond the power of its own divination!

His young spirits bounded back at this generous introduction; and he spoke under the intoxication of atimulated genius. His reception by the audience, too, was cordial, almost enthusiastic. His fine figure, a face animated with the glow of talent and the excitement of a novel experiment, his clear, well-modulated, ringing voice, that sounded quite musical even after the splendid chorus of the Orchestr: Union of the society, seemed to awaken all present to the fact that his lecture was to be something quite unique in their experiences. that his lecture was to be something quite unique in their experiences. Nor were they disappointed. It was a clear, well-knit lecture, full of facts, as well as arguments; and when Luke completed a peroration in which he welcomed every fact, and scorned every conclusion of modern science, and declared that the cry of the Church in every age most of all in our own, is for "Light! more light! that all knowledge may flually expand and be lost in the Light Supernal," — the audience, mostly young men, arose, and gave him an ovation that seemed to console him for all his years of enforced sectuation. One member after another stood up to express his grati stood up to express his grati another stood up to express his gratification; and then—well, then—there was the "little rift within the lute," that was tingling so musically in his cars. For one member made a comic speech about the "blastoderms" and "gemmules" and "amce as" which Luke had introduced into his lecture; and another blatted the apprision that it another hinted the suspicion that it was fine, but was it sound? It was eloquent; but was it sound? It was eloquent; but was it orthodox? Luke fushed angrily. The president intervened. He took Luke's part nobly; and, being a man of vast eradition and property and the property of the statement of th and, being a man of vast equition and unimpeachable honour, his words were regarded as final. But the sting remained. And for many months did Luke puzzle himself with the enigma that the more closely he studied, and the more accurately he expressed himself, the more was he minunderstood.

He spoke angrily on the subject once to a lively confere. "I'd advise you, Luke," said the latter, "to keep to Grattan and O'Connell, or that venerable subject —
The relative merits of a monarchy and a republic, or—Was Napoleon a greater warrior than Wellington? You can't

But I didn't trip," protested poor

Luke.
"Of course not! of course not!" said the confrere.

But there was one member of the audi ence that (amous evening who was utterly disgusted and disedified. Matthew O Shaughnessy was a retired merchant, who had accumulated merchant, who had accumulated a pretty fortune in the bacon and butter line; and, having provided well for his family, he wisely determined to retire from business, and, with his excellent wife, to spend the twilight of their lives in peace. He was a very pious man; kind, and good, and charitable, almost to a fault. But he had one imperfection—only one; and that, very venial. He was critical, especially about matters affecting religion or the Church. He always raised his siik hat—for he was a dreadful formalist and belonged to the old school—when passbelonged to the old school—when passing a priest in the street: kindly, if he met an acquaintance: ostentatiousnet an acquaintance : ostentatiou ly, if he met a stranger. But he would not salute a priest who was cycling. He thought it undignified and unbe-

eoming. He sat, on Sandays, a little distance He sat, on Sundays, a little distance from the pulpit; so near, that, being somewhat deaf, especially in the left ear, he might hear the preacher; so far, that he might see him, and watch his expression and gestures. When the gospel of the day had been read, which Matthew followed word by word from his prayer book to see was it correctly rendered, he sat with the audience, but slightly turned towards the wall, and with his right hand folded over and pressing down his ear. folded over and pressing down his ear. If the remarks of the preacher pleased him, he punctuated them with several nods of the head and half-audible re marks: "That's good!" "Brave!"

him, he punctual nods of the head and hair auditions of the head and hair auditions of the head and hair audition marks: "That's good!" "Bravo!" If the preacher was weak or irrelevant, Matthew turned around, wiped his spectacles, and read his prayer-book. He chiected strenuously to "priests in the priest of t

tacles, and read his prayer-book. He cobjected strenuously to "priests in politics"; and often asked: "What in the world are the Bishops doing?"

On the evening of Luke's lecture, Matthew, as an honorary member of the committee, should have been on the platform with the priests and distinguished laymen, and grievous was the disappointment of many who had been anticipating a great treat from Matthew's remarks on biology. But he came in late—they said, purposely so came in late—they said purposely so and was accommodated with a seat at the furthest end of the hall. He took it graciously, bowed all around to the young men, took out his red silk hand-kerchief and folded it on his knee, leated slightly forward, folding his right hand over his ear, and listened right hand over his ear, and listened. Luke was just saying that scientists had not yet fully determined whether man was a regenerate and fully-evolved anthropoid ape, or whether the anthropoid ape was a degenerate man; and he instanced experiments that had lately been made in London on a certain simian, called Sally, who was made to come numerals up to ten by placing tain simian, called Sally, who was made to coun numerals up to ten by placing straws in her mouth. Matthew's face lengthened, as he listened with open mouth. He couldn't believe his ears. He looked around cautiously to see what effect these extraordinary statements. what effect these extraordinary state-ments were producing on the faces of the young men around him. They were preternaturally solemn. He listened again. This time Luke was using managain. This time Luke was using maniestly profane language. Matthew looked areund. The boys shook their heads mournfully and nudged each other. They then looked to Matthew for a clew. "I thought so," he said, drawing in his breath sharply. "I knew my sinses didn't deceive me. Did are my sinses didn't deceive me. Did any mortal man ever hear the like from a priest before?" But, then, he e was a chorus of congratulation from presid-ent, vice president, and committee. "I wouldn't stand it, if I was you,"

whispered a young man, who read Mat-thew's mind as it were a book. "'Tis a burning shame, and you're one of the

But just then the one critic wa pening his batteries on the lecture and expressing grave doubts about the lecturer's orthodoxy. Matthew was delighted.

"Good man!" he whispered. "Go on! Pitch into him! Right you are!

Sand it home !"

He then folded his silk handkerchief with a sigh, took up his silk hat, and turned round. He saw the expectant

turned round. He saw the expectant faces.

"Well," said he, "if that doesn't bang Banagher, I'm—a—I'm—a—street-preacher. What the——is comin' over the counthry at all, at all?"

He went out into the night. It was a moonlit night, very bright, and soft and balmy. The streets were deserted. The audience had remained for the final chorus. Matthew was puzzled, angry, shocked. He had to relieve his feelings. He addressed Diana, as there was no one else around.

"Egor! 'tis a quare business altogether! We don't know whether 'tis on our heads or heels we're standin' with these young men! Did anny wan ever hear the like before from the lips of a Roman Catholic clergyman? Egor!

of a Roman Catholic clergyman? Egor Jim the mule, and Mike the rogue, an Sally the ape! Wasn't the poor 'uman as good as God made her? An' if He didn't make her as handsome as me young backo, wasn't that His business? An' why should any poor 'uman be

called an ape?"

Diana looked solemnly down, consci ous of her own beauty, on these mic robes of earth, but did not reply. Matthew went further towards home. Then his feelings overpowered his again, and striking the reverberating flags with his heavy stick, he again ad-

dressed Diana.
"That was bad enough; but whin he comminced cursin' and blasphemin, I thought he'd rise the roof ag. 'Blast ho! Jane Ettick,' he says; 'blast ho! Jer Minshal!' Egor! the ind of the world is comin'! What will Mary say, wondher !"

Mary had been taking a gentle snooze over the parlour fire, while the cat slept at her feet and the kettle sang on the hob. She woke up on Matthew's entrance, rubbed her eyes, and said

dreamily:
"'Pon my word, Matcha, I believe I
was akchally asleep. How did ye like

the leckshure?"

Mary looked well in her black silk dress, and the thin gold chain around her neck; but Matthew was too indig nant to heed such things just then. "Lave me alone, 'uman,' he said.
"Where are the matayriels?"

"Where are the matayriels?"
Mary said nothing, but touched the
bell. She was accustomed to these
moods. The "matayriels" were
brought in, and Matthew, with sundry
grunting soliloquies, brewed his tumbler. He then bent forward, and placing
the tips of his fingers together between
his knees, he aid:

nis knees, he aid:
"Mary O'Shaughnessy, you and me are a long time in this wurruld, and maybe we'll be longer, place God; but of all the demonsthrations and exhibitions you ever hard of, to night bate

He moistened his lips. Mary woke

" If it was a Methody, or a Prosbyterian, or wan of these new acrostics, that I hear'em talk of sometimes below there, I wouldn't be surprised. But a R man Catholic clergyman, an ordained minister of God, who'll be standing at the althar to-morrow mornin'

Here Matthew's feelings overpowered him. He threw out his hands in an attitude of horror and unspeakable disgust, and then moistened his lips.

"What was it about, at all?" said Mary, to help out her husband's inabil-

ity to explain.

"About? I'll tell you thin. It appears that this young gentleman was in England; and there, like here, the blagards will call names. But what was the manin' of telling a respectable congregation about Jim the mule, and Mike the rogue? But that wasn't all. There was a poor half demunted crach ure over there, called Sally, and what did they do wid her, d'ye think? Brought the poor 'uman up upon a stage, and asked her to count tin. stage, and asked her to count tin. And whin she couldn't, they put sthraws in her mout' and then made her take 'em out, wan by wan, to count 'em. But,' continued Matthew, as he laid down his wine glass, "that waan't the worst of the business. Mary O Shaughnessy, did you ever hear a priest curse?"

"Yerra what's comin' (year year)

Yerra, what's comin' over you, cha?' said Mary, reering at her cand intently. "Curse? a priest Matcha ?' husband intently. "Curse? a priest curse? Niver, nor you syther!" "Did't!?" said Matthew. "Faix, an' I did. Not wance or twice nay-

ther; but every second word from his "If I didn't know you, Matcha

"If I didn't know you, Matcha O'Shaughnessy," said Mary, with some anger, "I'd say you wor dhramin." "Faix, I wasn't, nor more nor you this minit," said Matthew. "Egor, I thought he'rlse the roof av me head. 'Blast yah, Jane Ettick,' he says; not 'you,' at all, but 'yah,' wid his grand English accent: 'Blast yah, Jer Minahal! Blast yah, Dermody."

Mrs. O'Shaughnessy was tapping the Mrs. O'Shaughnessy was tapping the brass fender with her slipper in an ominous manner; and her eyes were glinting, like the sparks in the grate; but Matthew, with all the unconsciousness of a fated mortal, went on, twisting poor Luke's scientific terminology into horrible profanity. Then the storm broke suddenly.

"D'ye know what I'm after thinkin', Mr. O Shaughnessy?" she said, in an accent of forced calmness.

accent of forced calmness.
"Somethin' good, Mary, I'm sure,"
said Matthew, a little frightened and

surprised.
"I'm thinkin', Matcha O'Shaughnes "I'm thinkin', Matcha O'Shaughnes sy," said Mary, beating time with her slipper, "that you litted yer little finger wance too otten since yer dinner."
"If you mane, Mary," said Matthew, apologetically, yet sure of his defence, "that I took dhrink, ye were never more mistaken in yer lite. Since the day I took the teetotal pledge for life from Father Matcha, me friend, down there in the bowlin' green, exactly "Fine? Fine is no name for him. He's wan of the grandest min ye ever saw in a day's walk."

"I'm suppose he li be coming to see me," said Mary, "if only on account of his poor mother."
"D ye think will he come to-night?" said Matthew, in alarm.
"Faix, he might. He might dhrop over ather his supper."
"I'm better be puttin' these things

forty-five years ago come this Christ-mas, on two dhrinks a day, and what-ever the doctor would ordher as medicine, I never tasted a dhrop since." "Thin can't you let yer priests lone?" cried Mary, angirly turning around.

around.

"Yerra, is't me 'uman? cried Matthew. "Yerra, I'd die for me priests!"

"Thin why are you always nagging at 'em and placin' 'em and faultfindin' with 'em? Begor, the poor gintlemin can't please ye, at all, at all. If they were a high bayver, they're too grand; an' if they wear a Jurry hat, they're demanin' thimselves. If they're goin' about their juty in the sthreets, they onght to be at home; and if they stay at home, why aren't they walking the sthreets? If they go to Kilkee or Lisdoonvarna for a bret' of fresh air, they're spendin' the money of the poor; an' if they stop at home, they're savin' and miserly. If they take their masheens an' go out for a whist of fresh air, afther bein' cooped up all day in their boxes, plous craw-thumpers an' althar-scrapers won't take as their hat to God's ministers—"

"Yerra, 'umsn take yer tongue as "Yerra, is't me 'uman? cried Mat-hew. "Yerra, I'd die for me priests!"

"Yerra, 'uman take yer tongue all me," cried Matthew, in agony. "Sure, I'd lie down in the mud of the sthreets, and lave me priests walk over

me body—
"Begor," continued Mary,
"Begor," continued vere Pa "Begor," continued Mary, now thoroughly roused, "wid yere Parnellites, an' yere Independints, an' yere Faynians, there's no respect for God ror man. Ye'll be soon tellin' the Pope of Rome what he ought to do. But 'tis only sarvin' 'em right. Manny and manny's the time I tould 'em'. Do and manny's the time I tould 'em: 'Do as the ould priests did—give 'em the stick acrass the small of their back an' they'll respect ye.' But, begor now, the priests of the Church must take aff their Caroline hats to ivery little whipster of a girl that comes home from her convent school wid her row of music under her arrum-'

"Go on !" said Matthew, resignedly, "Go on I said matthew, resigneday, turning round to his only consolation. "What the Scripture says is true: There's no stoppin' a burnin' house, nor a scouldin' 'uman."

"An' what'd ye be, without yere priests?" continued Mary unheeding.
"Who looks after the poor and the sick? Who goes out into the house where there's sickness and faver, and browncheeties, and mazles? Who gets up yers Young Min's Societies for ye? An' yere concerts? Who's at the top, bottom, and middle of iverything that's good or gracious-in the counthry-"Yerra, 'uman, shure I'm not deny-ing that our priests are good!" pleaded

Matthew, in despair.
"An' there ye are, like a parcel of unwaned childre wid yere mouths open unwaned childre wid yere mouths open to be fed. 'Tis the priest here; an' the priest there! An' very little thanks they get for their throuble afther all. But, believe you me, Matcha O'Shaughnessy," continued Mary, in a tone of great solemnity, "an' believe you me agin, there's a day of reck'nin' comin'; and manny a poor crachure, who hasn't as long a bade as you or your aiquals, may inter the Kingdom of Heaven afore ye. But take me of Heaven afore ye. But take me advice—let the priests alone! They belong to God; an' if they go astray let Him dale wid them!"

There was a deep, solemn hush of ten minutes' duration after this tornado. Matthew was struck dumb. What can Matthew was struck dumb. What can a poor fellow do but bite the dust after a cyclone? "Tic-tac," solemnly went the clock on the mantle-

cyclone? "Tic-tac," solemnly at the clock on the mantle-ce. "Tick, tick, tick, tick, tick," piece. "Tick, tick, tick, tick, tick," went Mary's gold watch in her belt. At last Matthew raised himself with a deep sigh, and commenced to compose an Eirenicon. When this was ready, he said, in a gentle and deferential whisper:

There was no reply.
"Mary!" he said, more loudly.
"Well?" said Mary, without looking round.

"Mary, I'm makin a little sup for you.

"You won't," said Mary crossly. "But I say I will," said Matthew.
"Mary, I've been noticin' for a long time that you're not lookin' quite yerself. You're only pickin' and pickin' at your males like a young chicken. Why, you ate no more for your brekfus thin a child of four. You thin' every day for nourishment. Here, nust see the docthor, and take

"'Tis too sthrong," said Mary, making a grimace over the steaming wine-"'Tis not too sthrong," said Matt-hew, in a tone of righteous indignation.

'Twill rouse you up." " Put a little hot water in it," said

Mary, pleadingly.
"I will not put hot wather in it,"
"I will not put hot wather you said Matthew. "Is it to make you sick, I'd be?"
"Well, I'll lave it up there to cool,"

said Mary, placing the wine-glass on the mantelpiece.

After a long pause, during which the emperature settled down to normal,

Mary said:
"That young priest is a cousin of mine !"

mine!"
"What young priest?" said Matthew, with affected indignation.
"The young pracher," said Mary.
"Is't Father Delmege you mane?"

said Matthew. "Yis," answered Mary. "He's me second and third cousin be me mother's

second and third cousin be me mother saide."

"An' why didn't ye tell me that before?" said Matthew, "Did I iver see such people as women are? They draw you out, an' out, an out, like a talliscope, until you make a fool of yerself, and thin they shut you up with a sna. But fair an' 'tisn't because a snap. But, faix, an' 'tisn't because
I'm sayin' it to yer face, ye have raison to be proud of him."

"I'm tould he's a fine-lookin' man,"

said Mary.
"Fine? Fine is no name for him.

out of the way," said M removing the glasses. 'hates this, as the div Just then, a tremend

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heard at the hall door.

"Here he is!" said hening herself up, and toilette. "Do I look a

cha?"
"Never better in y
Matthew. "He'll be
whin he sees you."
There was a collequy then a heavy foot on the swer to a rather timid k shouted "Come in!" T just a little, the serva her tousled head, and sa "The milkman, ma'ar that tuppence for the m "Bad luck to you ar together," said Mary, pockets. "Here!" But Luke did call the

and he was very grand and even affectionate. learning that in this amongst its simple, there were mighty tream and love, for which to polish of other lands was polish of other lands wa change. And Matthew on the honor for days cut out the paragrap about "The Lecture o Matthew went around, one, "Did they ever fore?" and "Why the the Bishop bring that g into the city?" And her mantelpiece, side i portrait of the Bishop photograph, gorgeously answer to all inquiries,

Me cousin, Father TO BE CONTI

MAY AND DE A STOR

"I was an old fool old fool; that's all the ought to have known not to blame, poor this child yet, and these her ambitious mother's the old man, but his m might have known December—pshaw! he have believed that M love an old fellow like Ware surveyed hims parlor mirror.
"See! It reflects a

fifty eight, with rudd

hair, and eyes from w youth has long since o yet there is fire in the

too, as now he strided pet ejaculating, with 'Yes, I was an old to Bat I will be kind to man to tyrannize ov er mother to nursery to make her now it is not in rea thing like her to ste home with my frosty feet. Poor little Ma punish her because shahe shall cave wha go where she likes. too proud to trot her rich Mark Ware. I them roth happy, let and Mark Ware paus she has seen what the the world—is made back and love the o maybe-who knows? who is believed in makes a bad wife. bad wife yet but the band first. That's go pel, anyhow, and Ma to act upon it. Man ball to night with will stay at home patience and my go no evil in her—she's and if she wants to shall see it; and t dancing round with dim her bright eyes;

realized the import had been made to ut us part," she looked ing dread to the weary years before seemed a prison as keeper. Its very and she chafed gilded fetters, while cried out, "Anywhe she sit there in the day, listening only her own troubled he and the butterfly or in the bright sunshi her beauty to fade i the complaints of Every pulse of her could her mother to marry him? Ho have so unmagnani compulsory sacrific shown her the work shown her for herself? Oh, s from such a home There were no

Mark Ware had r

She was guileless at

said, but when the

fashionable horizo comet, eclipsing all ties. No ball, no thought a success after night found h gay assemblage. I ment, and her fool her husband never the contrary, she c dressing table som ment which he has occasion, and Marin her hair or he bitterly. "He is the other appendament, should reflect less taste." Mistaken Mary

Time passes of His evenings were for his little babe the reprieved nu escape to her pink with John at the pretty sight, Mari out of the way," said Matthew, hastily a smile or a cloud passed over that removing the glasses. "I'm tould he hates this, as the divil hates holy father in Mark Ware's heart; and he

Just then, a tremendous knock was heard at the hall door.

"Here he is!" said Mary, straight ening herself up, and arranging her toilette. "Do I look all right, Mat-

cha?"
"Never better in yer life," said
Matthew. "He'll be the proud man
whin he sees you."
There was a colloquy in the hall;

then a heavy foot on the stairs. In answer to a rather timid knock, Mathew shouted "Come in!" The door opened

shouted "Come in!" The door opened inst a little, the servant-maid put in her tousled head, and said:

"The milkman, ma'am, sez he wants that tuppence for the mornin's milk!"

"Bad luck to you and the milkman together," said Mary, fumbling in her pockets. "Here!"

But Luke did call the following day; and he was very grand, but gracious, and even affectionate. He had been learning that in this old land, and learning that in this old land, and amongst its simple, faithful people, there were mighty treasures of warmth and love, for which the cold, steely polish of other lands was but a poor exchange. And Matthew and Mary lived on the honor for days afterwards, and cut out the paragraph in the paper about "The Lecture on Biology," and Matthew went around, and asked every one, "Did they ever hear the like be fore?" and "Why the mischief doesn't the Bishop bring that grand young man into the city?" And Mary placed on her mantelpiece, side by side with the portrait of the Bishop himself, Luke's photograph, gorgeously framed; and in answer to all inquiries, she said modest-

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ng to see o-night?" ght dhrop ese things

" Me cousin, Father Luke!" TO BE CONTINUED.

MAY AND DECEMBER.

A STORY. "I was an old fool! Yes, I was an old fool; that's all there is about it. I ought to have known better. She was not to blame, poor thirg. She is but a child yet, and these banbles pleased her ambitious mother's eye. It was not the old man, but his money—his money.

I might have known it. May and Docember—pshaw! how could I ever have believed that Mary Terry could love an old fellow like me?" And Mark Ware surveyed himself in the large

Seel It reflects an elderly man of hity eight, with ruddy face, iron gray hair, and eyes from which the light of youth has long since departed." And yet there is fire in the old man's viens, too, as now he strides across the carpet ejaculating, with fresh emphasis,
"Yes, I was an old fool, an old fool!
But I will be kind to her. I'm not the man to tyrannize over a young girl because her mother took her cut of the because her mother took her cut of the nursery to make her my wife. I see now it is not in reason for a young thing like her to stay contentedly at home with my frosty head and gouty feet. Poor little Mary! No, I'll not punish her because she cannot love me; she shall rave what she wants and go where she likes. Her mother is only too proud to trot her out as the wife of rich Mark Ware. If that will make them roth happy, let them do it. Maybe (and Mark Ware paused), maybe, after she has seen what the Dead Sea apple—the world—is made of, she will come back and love the old man a little; back and love the old man a little; maybe—who knows? No good woman who is believed in and well treated makes a bad wife. There never was a bad wife yet but there was a bad husband first. That's gospel—Mark's gospel, anyhow, and Mark Ware is going to act upon it. Mary shall go to the ball to-night with her mother, and I will stay at home and nurse my patience and my gouty leg. There is no evil in her—she's as pure as a lily—

ball to night with her mother, and I will stay at home and nurse mad nurse my mill stay at home and nurse mother, and though I can't goath legs. There is no evil in her—she's as pure as a lilly of all the wants to see the world, she shall see it; and though I can't go dancing round with her, I never will dim her bright eyes; no, no."

**
I Mark Ware had rightly road Mary, She was guileless and pure as he had said, but when the young bride first realized the import of those words also had been made to utter, "till death do na part," she looked the import of those words also had been made to utter, "till death do na part," she looked the more to those words also had been made to utter, "till death do na part," she looked the results and pure as feeling dread to the long, monotonous, weary years before her. Her home seemed a prison and Mark Ware the keeper. Its very splendor oppressed her, and she cansed and fretted in her gilded fetter, while he house, day after day, listening only to the replaings of her own troubled heart Must the best and the butterfly only be free to revel in the bright sunshine? Had Good made her beauty to fade in the stifling atmosphere of darkened parlors, listening to the compliants of querulous old age? Every pulse of her heart rebelled. How could her world and let her choose for herself? Oh, anywhere—anywhere from such a home!

There were no lack of invitations abroad for Mary had fashed across the fashionable horizon like some bright comet, eclipsing all the reigning beauties. No balt, no party, no dinne was thought a success. The sealth proved that he was right.

The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that he was right. The result proved that

There were no lack of invitations abroad for Mary had flashed across the fashionable horizon like some bright comet, eclipsing all the reigning beau ties. No ball, no party, no dinner was thought a success without her. Night the property to some

paced the room with it or rocked it to sleep on his breast, talking to it as if it could understand the strong, deep love of which it was the unconscious

object. "I am so tired of all this," said Mark's young wife as she stepped into her carriage at the close of a brilliant ball. "I am so tired of seeing the same ball. "I am so tired of seeing the same aces and hearing the same atupid non sense night after night. I wonder shall I ever love anything or anybody? Mamma is proud of me, but she does not love me. Mark is proud of me," and Mary's pretty lip curled scornfully. "Life is so empty, and I am only twenty!" and Mary sighed heartily.

On whirled the carriage through the

On whirled the carriage through the deserted streets, deserted save by some inveterate pleasure seeker like herself. Obcasionally a lamp twinkled from some upper window, where a half starved seamstress sat stitching her life away, or an anxious mother bent over her sick child. Overhead the sentinel stars kept their tireless watch, and Mary's heart grew soft under their gentle influence, and tears stole from under her lashes and fell and lay like pearls on ber bosom.

So noiseless was the fall of her light foot upon the carpet that Mark did not know she had entered. He sat with his back to the door, bending over the cradle of his child till his gray locks rested on its rosy cheeks, talking to it as was his wont, to beguile his loneli

ness.
"Mary's forehead, Mary's eyes "Mary's forehead, Mary's eyes, Mary's mouth; no more like your old father than a rosebud is like a chestnut burr. You will love the lonely old man little one, and perhaps she will, too, by and by. Who knows?" and Mark's voice trembled.

"She will, she does," said Mary, dropping on her knees at the cradle of her child and burying her face in Mark's hands. "My noble, unselfish husband!"

"You don't mean that?" said Mark.

"You don't mean that?" said Mark, holding her off at arm's length and looking at her through a mist of tears. "You don't mean that you will love an old fellow like me? God bless you, Mary. I have been very, very lonely,"

old fellow like me? God bless you, Mary. I have been very, very lonely," and the tears rolled down his cheeks.

The gaping world, the far-sighted world, the charitable world shook its wise head when the star of fashion became a fixed star beside her home Some said "her health must be failing," others that "her husband had become jealous at last." But no one thought of the truth, the simple truth, that the the truth, the simple truth, that the restlessness that had driven her out on the world was satisfied now in the companionship of her husband and child, and that Mary and Mark were o longer so far apart since May had developed into summer and December had turned a page back into the ripe autumn of life.

PROTESTANT IN NAME, CATHO-LIC AT HEART.

It has often been said that there are men and women Protestant in name who are Catholic in heart. We meet such people occasionally. They seem to have all instincts and sentiments of Catholics without being at all aware of it. Mr. Randall, writing in the Cath olic Columbian, mentions as an illustration of this a certain Captain Owens, who during the war was a Confederate who during the war was a Confederate officer. He was a non Catholic, but was remarkably solicitous that no mortally wounded soldier of the Catho lie faith within his reach should die without the last sacraments. On one occasion, just after a battle, though severely wounded himself, he hunted up Father Smoulders and carried him to a Catholic soldier who had but a to a Catholic soldier who had but a few consequences. The consequence of Saint and Scholars," Armagh Clonmacnoise, Bangor, Lismona, Clonard warmach and saint and Scholars, "Armagh Clonmacnoise, Bangor, Lismona, Clonard warmach and saint and Scholars," Armagh Clonard warmach and saint and Scholars, "Armagh Clonard warmach and saint and Scholars," Armagh Clonard warmach and saint and Scholars, "Armagh Clonard warmach and saint and Scholars," Armagh Clonard warmach and saint and Scholars, "Armagh Clonard warmach and saint and saint

Catholic one it is a ways most success thought a success without her. Night after night found her on route to some gay assemblage. To her own astonishment, and her foolish mother's delieved to make the members of the parish were issued, the husband never remonstrated. On the contrary, et of often found upon her deressing table some choice little ornament which he had provided for the dist the occasion, and Mary, as she fastened is in her hair or her bodice, would say het the church was packed, over three hundred non -Catholics being the other appendages of his establishment, shoult reflect credit on his fault-less taste."

Mistaken Mary!

Mistaken Mary!

Mistaken Mary as he first was a first the passes on. Mark Ware was "rateelf" as he promised himself to be. His evenings were not so lonely now, for his little back kept him company; the reprisered nurse only to giad to escape to her pink ribbons and a "chat of the olight, however, you have given men yista John at the back gate." It was a pretty sight, Mark and the back gate." It was a pretty sight, Mark and the back gate." It was a pretty sight, Mark and the back gate." It was a pretty sight, Mark and the back gate." As the mission was considered and the monetors of the parish were issued. Three thousand invitations were issued. There the death of the parish were saked to mail them to non-Catholics where saked to mail them to non-Catholics was select, over the distance when the members of the parish were saked to mail them to non-Catholics, the call schools, the rural schools, the rural schools, the called an universities of the field colleges, the early seminary, the schools and the universities of the Middle Again intellectual convulsion took plant the colleges, the early seminary, the colleges, the cally schools, the call

progressed a class of fervent converts was formed. These are now under in-struction. Moreover the serious and religious character of the queries put

in the question box gives promise of additional fruit in the future.

The results of this mission should encourage all zealous Catholics to put their hand to the plough and to help along in the good work where the har-vest is indeed great, but the laborers few. Three hundred copies of "Clear-ing the Way" were distributed. Father Xavier Sutton returned on Monday to his home—the monastery on Mount Adams, Cinncinnati, Ohio.— K. C. in Catholic Standard and Times.

EDUCATIONAL MISSION OF THE CHURCH.

DOWN THROUGH THE AGES SHE HAS TAUGHT AND WILL CONTINUE TO THE END OF TIME.

At the educational convention recently held at Milwaukee, the following comprehensive paper was read by Rev. Walter J. Shanley of Hartford,

The history of Christian education is the history of the Catholic Church. Commissioned to teach all nations, she has nobly fulfilled her mission. She has instructed all the races of the Christian centuries in the principles of the Gospel. She has, moreover, taught all science. Never before the religious revolution

of the sixteenth century, was intellect nal history divorced from ecclesiastical nal history divorced from ecclesiastical history, affording a strong proof of the educational mission of the Church. The Church is the patroness of learning, the mistress of the sciences and arts, the mother of invention.

Christian schools arose in the very fact certain. Let be very 60 St. Mark

first century. In the year 60 St. Mark the Evangelist landed at Alexandria and there established a catechetical school which became the nursery of the schools of Europe. At the end of the second century Clement, Hippolytus

senoois of Europe. At the end of the second century Clement, Hippolytus and Origen rendered the school of Alexandria famous. From Alexandria we can date the beginnings of our new system of learning.

Episcopal schools sprang up in the households of Bishops during the first four centuries. In these the younger aspirants to the ecclesiastical state were trained. All the early annals of the Roman Catholic Church represent her clergy as educated for the most part in this manner, under the direct supervision of the Bishop.

The parentage of the Christian schools is to be traced not only to the catechetical and episcopal schools but also to the monastic schools. As Christianity spread during the early Middle Ages, monastic centers were multiplied. The monasteries were so entirely the sole

rains, the monks were laying the found.

ations of modern civilization.

From the sixth to the thirteenth century the education of Europe was Benedictine. It was the golden age of mon-asticism. Among the Saxons, Teutons, Franks and Celts there were champions of monasticism, pioneers of learning who moulded the raw material of Europe into heroic form. Natural science was from the beginning a distinctly monas tic study. Bede, Albertus Magnus, Gerbert and Roger Bacon shone bright-ly in the intellectual firmament. The principal manual labor in many of the monasteries was the transcription of books. There was a scriptorium or

were in line with the spirit of the Cath-olic Church, which, after the third century, ordained that wherever a a church was established a school for the education of children should be founded. Olden France had sixty thousand free schools.

In the thirteenth century, out of a population of 90,000 in Florence, there were 12,000 children attending these schools. There is no period of the Church's history in which such schools did not exist. did not exist.

enty-five universities before 1482. Some of them, like Paris and Prague, had forty thousand students. Oxford and Cambridge in their palmy days had thirty thousand. Each university had its distinctive characteristic. Paris was renowned for theology, Pavia for the arts, Bologna, Orleans and Bourges for law, Montpelier and Salerno for medicine. After the religious revolu tion of the sixteenth century the Cath-olic Church continued her educational mission, disproved the heretical doctrines of Luther and gave a stronger impulse to education through the Dominican, Franciscan and Jesuit orders, who consolidated anew the system of Ciristian education.

The Church has been eminently suc-

The Church has been eminently successful in the administration of principles and methods which they instituciples and methods which they institu-tuted many centuries ago. The methods of education used in the Middle Ages may need modification in our age, and such adaptation to pres-ent conditions has been effected, but the principles are the same, founded on the eternal varities.

As in the early ages, the benign in-fluence of the Church and its educa tional power wrought a marvelous change in the barbarian hordes that devastated Europe, as the Popes rescued society and preserved civilization. As in the crucial period of the Middle Ages, when the old order was going out in the wildest confusion, the Church inaugurated and directed a new order in the way of Christian enthrough lightenment. So down es which are to come, the Catholic Church will ever be faithful to her mission of teaching, will reveal to inture generations the newer and higher life, the end of all true education, by directing them to seek first the kingdom of God and His justice.

MARRIAGE IN THE CATHOLIC CHURCH.

Christian marriage is not a man work but a God work. It is not merely a covenant of two between a man and a woman who take each other, but a covenant of three—the man and the woman and God, who joins both, and accepts into His immutable hand the consent of both, and seals it by an in-fusion of the Holy Spirit into their souls. Christ has thus exalted the contract of matrimony into a Sacrament or Christ act, one in which He Himself is the uniter, binding together two souls in a bond which is a type of the union between Himself and His Church. Hence the unity and indissolubility and sanctify of Christian marriage, in which God Himself joins together what man may never dare to put asunder. As God's work it is God monastic centers were naturally the sole centers of civilization that many cities owe their origin to them. Whilst the barbarians were laying all things in fix the conditions of validity under fix the conditions of validity under the conditions of validity under the conditions of validity of the condition which that work shall be effected. work is a sacramental union of souls, and by its very nature a matter of morality and of spiritual relation of souls to God and to each other.

In the creation of such a bond the State, whose province is purely in things temporal, can have no possible competence. The State may indeed by its legislation declare what are the conditions under which it will accord to marriages civil recognition and civil effects as to civil status and inherit ance and other temporal consequences but over the making or unmaking of the marriage bond itself it has no control. It cannot make two persons man and wife before God; neither can it namake them. The State, of its own authority, can no more make a marriage valid or invalid in the eyes of Christ than it can forgive sins or offer sacrifice of the Mass.—The Tablet.

METHODISTS AND PRAYER FOR THE DEAD. Mathodists pray

dead?" is the somewhat surprising title of a brief article in the Literary Digest. It appears that a Methodist editor has recently published a book, "The Hereafter and Heaven," in which the plea is advanced that prayers for the dead should be introduced into Methodism; and that a brother editor, also a Methodist, thinks such action would be "repugnant historically to

would be "repugnant historically to the entire Protestant world." As to the logical limits of such an innovation the latter journalist inquires:

"May we be permitted to ask by whom and with what intentions we may expect prayers for the dead ultimately to be offered? And from whom as well as for whom we may ultimately be expected to draw the suffrage of those prayers? We do not argue now; we ask definitions and limits. For we must remember that not even Rome allows us to pray for the damned. Her system of purga-

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tory is only a system of purification, of discipline, and heavenly leading. Would our prayers mean less? Would we adopt the word "purgatory?" To be sure there is the understanding in Rome that this purification is pur chased by the Sacrifice of the Mass and by the superabundance of good works * on the part of those now alive and dead. We would not expect to cross that chasm-though many might.

The mere fact of the question being discussed at all in Methodist journals is corroborative of the old-time statement that the doctrine of purgatory is thoroughly consonant to right reason, and immeasurably grateful to loving hearts bereft of friends or kin-dred.—Ave Maria.

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LETTERS OF RECOMMENDATION. Coffey :

Mr. Thomas Coffey:

My Dear Sir,—Since coming to Canada I have hoteless a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imposed with a strong Catholic spirit. It strenusially defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for its welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I havefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

DONATUS, Archbishop of Rphesus,

Apostolic Delegabs.

UNIVERSITY OF OTTAWA.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
Four estimable paper. The Catholic Record,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
govades the whole. Therefore, with pleasgree, I can recommend it to the faithful.

Esseing you and wishing you success believe
me to remain.

ain,
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larisea,
Acost. Deleg. LONDON, SATURDAY, NOV. 23, 1907.

BOYS' TIME. One of the gravest, and at the same time one of the most practical problems, has been sent to us with the request that we would offer a solution. We wish most sincerely we could. The problem is where and how should young fellows spend their leisure hours. " No matter," says our correspondent, "how attached a boy may be to his home, he must necessarily find some companion besides those at home with whom he may associate in life's career. " This is the question concerning which we may make suggestions, though we acknowledge our inability to do more. Boys are an intricate problem in themselves. Their time is about their richest natural inheritance. And so much of this lies before them, bright with hope and golden with health, that its proper employment hardly costs them a thought. Yet in the improper use of time lies the double danger of the wasting of one of God's great gifts, and secondly, the formation of bad and slothful habits. The industrious boy who has to toll hard for what he gets from his books or from his work will accomplish more when the day of life is done than the more talented youth, who, clever though he may have been, and really because he was clever, is a sluggard. There is no wish, in saying this, to wipe out all leisure hours. All work and no play makes a lad dull. Leisure time is heavy on a boy's hands. Then his friends-his best friendsfather, mother and sisters first-not the sisters first, but the father first-are to himself, he knows the pulsations of a boy's heart better, in a way, than the mother; he knows what will interest a boy and amuse him. Too often the father is away at his shop or his office all day earning money. He comes home tired with work and weary with business. But the most important work of the day is before him on his return home. He should then make home a real home-all business to be left down at the office. He must, without lowering his paternal dignity, strive to be a companion to his boys - win and hold their confidence-interest them with social enjoyments, which, while they admit strangers as companions occa sionally, nevertheless make home the dearest, brightest spot on earth. And should it not be so? How is it that so many of our youths seek amusement only where it can be obtained with money? It is frequently because the fathers, and mothers too, got rid of their trouble more easily by giving them a ticket to the baseball match or the vaudeville. If fathers would start earlier with their children, insist always upon knowing where the evenings are spent, and see that by far the greater number of evenings are spent at home, and if they would make home the most comfortable place of moderate enjoyment, then there would not be so many heart burnings. Children are ingenious in the matter of amusing themselves. Let them feel that they are free to go where they like and do as they like : they will go. Let them, however, understand that they cannot: they must stay at home and amuse each other: they will find a way. Give them a lead and they will quickly follow. They should be thrown upon themselves; it will be better for them as part of their education. It makes them value home, it makes them more self-reliant, more contented, simple and attached to one another. Amusements are pientiful, dear Old Land.

which may have a beneficial influence upon the self control and refinement of boys whose character and habits parents ought to try and form with the utmost care, deeming no sacrifice too great for the carrying out of the most important trust of life's stewardship. The best lessons of life may be imparted in the relaxing hours of evening play-s prudent word or a kind reproof gently administered will do more good than formal correction. We must pause. What we wish to make clear is our own view, maintaining as we do that home itself is the best recreation-house the children can have, with more real enjoyment, more moral influence, and less danger than any other. There are opportunities of practising hospitality and cultivating friendships with neighbors which will prove mutually beneficial when home is but a memory and the amusements of leisure have given way to grave responsibilities. They are none the less cherished, and become useful material for the proper formation of the next generation. Thus is tradition made. But all this places the burthen upon father and mother. They must take the responsibility: it is theirs and cannot be alienated. If it seems hard or mean too much there is consolation and Goi's blessing upon all for the devotion it demands. We acknowledge that we have by no means covered the whole ground or solved all the difficulties, still we are confident that of all the recreation halls and club-rooms we ever had experience ef, none safer, none more enjoyable, none filled with sweeter recollections than the narrower rooms of home with their simple amusements and the truest friends of life.

SINN FEIN. This movement, novel in name and rather radical in character, is by no means an unmixed evil. The only objectionable feature we find is the idea it has that the Irish Party ought to drop out of the British Parliament. All the commercial and social endeavors of this agitation commend themselves to Irish people all over the world. Help may very easily be extended to the manufacture of Irish goods now that the Trade Mark law secures the Irish in the work of their hands. Hitherto no one could be sure that he was getting Irish goods. As a consequence the demand was worth little. But we must bear in mind that if Sinn Fein is to have a meaning, then Irish people must be united, and be proud to use Irish made goods. The law of supply and demand will do the whole thing. If there is no demand there will be no supply; and if the supply is inferior the demand will drop. It will be of no avail to imagine that love of the old land and an earnest desire to see it prosper will permit any article, whatever may be its quality, to succeed against all comers simply because it is of Irish make. Competition in business is very keen. If, therefore, the Irish wish their factories to succeed and must carry on the work upon thorough business principles. They have the sympathy of their kins men to start with ; they have a reputation for good work in several departments-all they want now is their own business ability put into exercise—a fair field and no favor : they will succeed. Another point in the Sinn Fein movement we admire is the stopping of the young men from entering the different forces-constabulary, army and navy. It is high time that our young men at home found something better to | an intermediate state, "the final house do than fighting England's battles. No commerce, no work, no field for the arm of the strong and the brain of the c'ever, except to march through the desert or shoot the Boers, who, like the Irish themselves, were making for home rule-that has been the whole programme. It was not without a purpose, selfish as well as patriotic, that the wheels of Irish industry were stopped. An idle population would afford good recruiting ground, and would not interfere with Birmingham, Leeds or Manchester. The only point in the Sinn Fein movement we do not like is the proposal for the Irish party to withdraw from the British House of Commons. We are pleased to note that the proposal does not meet with favor. No matter how long the battle drags on, the floor of that House remains the field, and the English constituencies the recruiting officers. To withdraw is to put back all amelioration nearly one hundred years. The gains which have been made are better in advance of local government than otherwise. Education is the next question we wish to see the Irish united upon, and university education at that. Let the Sinn Fein movement develop along the high ground of university education. It will there find

ANSWERS.

I. Our first correspondent desires to know what are the requirements for a boy to make a good priest and how he can tell whether he should be one or not. The first requirement, vis., a vecation to the priesthood, bears upon the second question. Vocations manifeet themselves in many ways; but the usual way of finding whether a lad has a priestly vocation is through the conlessor or spiritual director. A parent is not a good judge. Whilst a mother may wish to see her boy a pricet her most prudent way is to pray that God may give her boy a vocation, and light to know God's will and strength to follow it. The other requirements are natural and supernatural—natural qualities of intellect, sufficient ability to perform the duties of a priest with edification; strength of will manifested by a constancy of purpose and a readi ness to obey and practise those virtues which are the ornament and strength of the priesthood; disposition of heart manifested by a willingness to do some thing more than merely obey the Te Commandments, more eager to study and devote himself to learning than to worldly pleasure. The supernatural qualities are piety-well-grounded, constant and earnest; a spirit of zeal and a love of our Blessed Lord. These are some of the requirements. One remains to be mentioned which will contribute much to throw light upon doubt and bestow the aid which every young fellow needs in this grave quesion. We mean a Catholic education Let a boy be sent to a good Catholic college where vocations are fostered, then all else being granted, the founda tions of a useful priest will be there laid with the care of the teachers, and the light which God will bestow.

II.

Another correspondent writes that there are two doctrines which he would like explained to him by a theologian or a learned priest The best plan, therefore, is to go to such a friend, and have a talk with him, or several talks. According as the difficulties modify themselves new questions will suggest them selves. And, although we can lay no claim to being theologian or learned priest, we approach with delicacy the doctrines in question, viz., Masses for the dead and prayers to the Mother of God. Our delicacy does not arise from the feeling of our inability to try, but from an entirely different source. We love our mysteries because they are mysteries, because we do not understand them, because we never expect to understand them until the eil is drawn aside, because we do not wish our reason to be sitting in judgment upon dogma, and not to continue our argument because we wish to live by faith. But all this does not outweigh the consideration which our friend shall, as far as possible, receive from us. He states his first difficulty thus : " since we are rewarded or punished for our works during this life only, how one individual person can benefit by what his friends on earth do for him after neir goods to have preference they he has surrendered up his stewardship warded or punished only for the deeds of this life. It is only whilst we are sojourners in this world that we can merit for the next world. The prem ises are all right, but we cannot con clude from that fact either that the last farthing of our debt is forthcoming at the time of our final trial or that by intercessory power our friends cannot help us. Since after death we can no more gain merit, and since nothing defiled can enter heaven there must be of toll" where we shall pay our full debt. Those who are fit to enter heaven immediately after death are exceedingly few : whilst those who die in God's friendship are much more numerous. Now the economy of grace is simple, so far as the persons to whom it may be applied are concerned. These merits of our Blessed Lord and of His Mother and the saints may be applied to those who need them; and none who need them desire them more than the souls in Purgatory. It is one of the most consoling doctrines of our faith that our love, which when our friends were living, was always active, kind and zealous in their behalf, can still send

help to them of a higher order. Concerning our correspondent's second question, as to whether there are not more prayers addressed to God through the Blessed Virgin than direct to God, we think our friend has made it without much reflection. He has hardly glanced over the vast field of devotion. He has limited himself to the beads, and judged that, as the rosary consists largely of the angelical salutation, all Catholic prayers tend to Our Dear Lady. So far as the prayers themselves are concerned we maintain the opposite opinion. Take devotion to the Blessed Sacramuch to occupy its attention and a ment with the beautiful acts before Visits to the Blessed Eucharist, pray- stormy sea, tossed about hither and entirety. And no matter how the every part of the world as she did in

ers at Holy Mass, devotions to Our thither by every temptation, by every Lord's Passion, or His Infancy or His wind of doctrine. Where is the man other mysteries. He has forgotten all in his right senses who would for one the devotion to the Sacred Heart-its moment entertain the idea of going on litany, its acts of reparation and con- a long and dangerous voyage on a secration. Nor has our friend considered the ejaculatory acts of praise and prayer to the Eternal Trinity. We do not mention special devotions or devotions to the angels and saints. So far as the people who recite prayers are conserned it may be that in some cases the heads are the most common prayer recited. With many others, too, it is a laudable custom that all their prayers shall pass through our Lady's hands, confident that they will be rendered more precious in God's sight by her pure touch than if they were offered direct from earth.

CHURCH UNION. It is useless to discourage a plan

whose failure was from the beginning a

foregone conclusion. However desirable the union of the Churches may be that union must be founded upon solid basis and attained in reality in order that the reunited Churches may belong to the One Church. When, therefore, certain sects held meetings, and formed joint committees; and these committees met and drafted schemes and plans for union, and then reported to the main bodies for further discussion. all went smoothly enough. The fact is-they went all round the question without touching it. It looked like a quilting bee. They selected a few patches—laid them aside; and then ried to get others to match, but could not find them. There was no Papal white: they never thought of looking for that. It was not in the basket Besides, they did not want it in their quilt anyway. There were other colors missing. The Methodists had some few patches of their own, but nothing that would suit the Presbyterians. Then there was nothing at all that would suit the poor Baptists. They were entirely out of it; so they gathered their own few patches together, and left the party. Thus closed Church Union in a fiasco, as might have been expected. Still the Methodists were nothing daunted. They had come for the purpose of uniting. The message had gone forth in Britain and across the seas. If they could not unite with Presbyterians they would first try union amongst themselves and thus set their own house in order. A good deal of drum beating is going on because on Sept. 17 last three divisions of Methodism closed their ranks and merged their separate life in one organism. It is all patchwork. Why did they separate? One division went off because it maintained that the people had the right to make and administer the laws of Methodism. That right remains the same. Why do they unite? Not for the interests of religione truth but for worldly purposes. such as an increase of numbers will give by the influence they will have and their numerical superiority over other sects. The only union possible for Christianity is the grafting upon tutions; that never before did so many one vine . I is the only font from whose pure waters all Christ's sheep may drink and live.

THE POSITION OF THE CHURCH IN THE MODERN WORLD.

BY REV. P. J. HENDRICK. When the Prophet of old said: "With desolation is all the land made desolate, for there is none that thinketh in his heart," he not only had in his mind those who wantonly, though thoughtlessly, transgress the divine commands, but those, also, who through lack of con fidence in God grow weary and faint in

His service. In this our day the evil is not so much the lack of thought as the great want of confidence and faith in Jesus Christ, in His teachings, and in His promises. The world outside the Catholic Church is indeed in a sad condi tion. It is so divided on the doctrines of Christ that it is scarcely possible for it to acknowledge that even Christ is God. Indeed it cannot do so logically if it desires to be consistent. Sects may be called after Him, temples may be erected in His honor, but both are a mockery of the man-God.

He has told us that He is the Way, the Truth, and the Life. And since truth cannot contradict truth neither can Christ contradict Himself. But this He would be doing if all sects were true, if all were equally built on Him. He is the Way, and there is only one way to heaven, and that is the way of divine truth. And He is the Life, that is the supernatural life of all of us, but we participate of this supernatural life only when we believe and practice the truths that Christ has taught us. He is the Light of the world, the only light that lights up our pathway to eternity. And unless we follow that light we shall be forever groping in darkness. We shall be like a boat with- of love to man, and the Church fear-

ship without anyone to guide it? Yet that is what that man does who sails in the rickety boat of Protestantism. In stay the trouble. Surely such a boat sannot sail over the stormy billows, and it must necessarily end in destruction. Now, look at the Catholic Church. Behold the Roman Pontiff, the grand old pilot, who has steered the bark of Peter for over nineteen hundred years through the most terrible storms of persecution. Often it was thought that it was submerged, but when the dark, lowering clouds had passed away, it was seen that she was still breasting the waves and sail-

ing most gallantly onward. For three centuries she was hunte from the face of the earth, and forced to dwell in the catacombs. And when that awful night of persecution had passed, she appeared again in the world, not indeed in a state of decrepitude or even weakness, but as fair as the summer lily, or as a young bride at the altar. And many a time since, and in every country, she has been persecuted, but all to no purpose, for to-day she is as young, as beautiful, and as strong as when Saint Peter preached in Jerusalem, when Saint Paul confronted the Athenian philosophers on the hill of Mars. Terrible times may yet come upon her, but she fears not, she has no reason to fear, for she has the strength of an Almighty God behind her. The conddence of Catholics in the perpetuity and indestructibility of their Church, is not based on worldly greatness, grandeur or power, but on the promises of Christ, on the teachings of words that "the servant is not above his master." "If they have persecuted Me," He says, "they will also persecute you. In the world you shall have distress, but have confidence, I have overcome the world." And wishing to assure us that His Church shall never be vanquished, He says: "Behold, I am with you all days even to the consummation of the world; the gates of

hell shall not prevail." Who of us after reading the history of the Church, after reading the history of those herce persecutions through which she has passed, will not be amazed to see that she outlived them all? If she were a mere human institution nothing could save her from destruction. But her enemies looked upon her weakness, and did not consider the strength of the Invisible God Who had pledged His assistance to her, and thus she baffled the foul machinations of man.

And after all these years, after all the indignities and persecutions that she suffered at the hands of men, what is her position in the world to-day?

When we consider that never before were her Bishops and clergy so numer ous : that never before had she so many schools of learning and religious instireligious garb and dedicate themselves to the service of religion, we are forced Church is most favorable from an educational and religious standpoint. But more than that, we are living in an age of critical, solvent criticism before which we see Protestantism melting away, like snow before the noonday sun, while Catholicism withstands the attacks of infidel philoso. phers, agnostics and atheists, for she alone can explain and defend the supernatural of which Christ made her the teacher and custodian. Outside the Catholic Church many there are who deny the Supernatural altogether, while many others are asking themselves the reason for their faith in it. And the answer to their question will either make them infidels or Catholics according to the authority on which they found their belief. If they believe it on divine authority, they will, by corresponding with that grace, for to believe on divine authority is a grace, ultimately embrace the teachings of the Catholic Church. If they found their belief in the supernatural on human authority they must neces sarily end in materialism. It is not thus with the Catholic, he knows what time, while the Church reigns more he believes, for he rests secure in the possession of that faith that satisfies mind and heart since he belongs to that Church which is built upon the rock divine to be a citizen of Rome. St. of Peter; which is God's accredited teacher to man, and which holds in its hands the motives of credibility which win for it the homage of the mind and the affection of the heart.

The Catholic does not retain this and reject that other part of Revelation, no, but he holds the entire body of revealed truth, knowing that it has God for its author. It is God's epistle noble opportunity of benefitting the and after Holy Communion, in books of out a rudder or pilot on a dark and lessly proclaims it to the world in its hope, still sending her missionaries to

scientific or unscientific world may criticise, mutilate, or condemn that epistle, either in whole or in part, the faith of Catholics will ever remain the same. The world to day is looking for a scientific faith, but such it can never get, for a scientific faith is a contradiction in terms. This search after scienthat boat the crew are always in a tific religion is the great source of state of mutiny without any one to the religious scepticism and materialism of the age.

Science, if we understand the word aright, has reference to that knowledge which is contrived in the natural order only. And since outside the Catholic Church no other order of knowledge is admitted, it must necessarily follow that he who would roam over the domain of religion with this conviction in his mind must necessarily end in materialism. And is not this the trend of all modern thought, education and science outside the Catholic Church to day? Is not this the reason why the Catholic Church cannot conscientiously allow her youth to be trained in such schools, colleges and universities as are not Catholic? Hence we see that science when it is removed from the influence of the Catholic Church sinks into unbelief and becomes thoroughly atheistic. We make no apology for asserting that it is only in the Catholic Church the two orders of truth, natural and supernatural, meet in loving embrace. And such being the case it is only in the Catholic Church that a man can have supernatural faith, and can unite that supernatural faith with a full and free study of the sciences. The Catholic knows that the same God is the author of both Revelation and Science, that there cannot be any contradiction between them, and that hence under the guidance of the Infallible Church of Christ he may securely read the pages of both. Hence it is that the most faith. Christ tells us to remember His exacting, the most ambitious Catholic has no reason to be discouraged or oppressed by the place the Church

holds in the domain of modern thought. The Church was not instituted for any one age or country, but for all ages and places. And since her divine Founder commissioned her to go and teach the nations, and promised at the same time that He would be with her all days till the end of time, guiding her, teaching with her, and defending her from all enemies, both within and without, we cannot, without becoming blasphemous, assert that the Church is not abreast of our age or of any age. To lay such an accusation at her door is to accuse Christ of being unfaithful to His promises; it is to un God Him; it is to fall into a degrading atheism. To accuse the Church, which is the divinely instituted teacher of mankind, of being behind the times, is to accuse Christ of the very same fault. To undertake to modernize the Church, is to undertake to modernize Christ, and to modernize Christ is to drag from His brow the crown of thorns, to tear from His body the purple garment and place in their stead the ermine and crown of gold. It is to take Him down from the cross and place Him in the royal chair of earthly honor; it is to again bring Him up with satan on the the kingdoms of the earth, and promise them to Him if He will only accommodate to admit that the position of the Himself to the unstable thoughts, to the whims and fancies of men. We cannot conceive how much further the insane ravings of the human mind can

"He that will not hear the Church," said Christ, "let him him be as the heathen and the publican." The Church's mission as teacher is for all time, hence for all time, in every age, no matter how modern it may be, we are bound by the divine command to hear the Church, to submit ourselves to her teaching under pain of being cast out of her bosom as heathens and publicans, that is, as idolators and sinners of the lowest type. The difficulty between the Church and Modernism reduces itself to this; which will prevail, Christianity or infidelity, the teachings of Christ or the ravings of the human mind? We will let the history of two thousand years answer. During these years the Church encountered much more formidable enemies than the Modernists, and to-day there is not a vestige of them left; their very names have succumbed to the obliterating power of

gloriously than ever. Centuries ago men considered it a glorious honor, a something almost Paul gloried in it, and was glad to be able to proclaim himself a Roman citizen. But Roman citizenship was nothing but an empty honor when compared to the citizenship of the kingdom of God on earth, to the dignity of being a child of the Catholic Church. Now, Roman citizenship like Rome herself, lies buried beneath the ruins of ages, while the Catholic Church is young and vigorous, full of life and the days of Patrick ar And Pius X. is battli enemies and defending to-day with the same fer fortitude that animated l the great Saint Leo, in tury, when he confronte gates of Rome. Incomplete, indeed, thi the Church would be did also, be it ever so brie tion of her inner life. I

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becomes, the more suc mission be. It must ha ing like this that led S ssert that the Church sisted in "a people m priest : a flock closely shepherd." Now if we world to day, and the pages of history we wi unity between priests never so complete or s at present, that never general body of the cle united with the episco all, that never before w more closely united w the Church. We are there are disconten among the clergy as w laity, but their mur more destroy the unity speaking, than a canin stroy the harmony of what is the cause of unity of more than two of human beings, differ try, language and inte in Saint John, chap 17 mediately before His prayed for unity amo said: "Because the (Father) gavest Me, then : and they hav and have known in I came out of Thee believed that Thou I pray for chem. . . keep them in Thy hast given Me that th We also are . . . only do I pray but f through their word sh that they all may be o in Me, and I in The may be one in Us; th believe that Thou From this we see the Christ, in His teac promises is the found the wonderful unity Catholic Church. I frequent and worthy sacraments that strangthens that u Apostle says "They that partake of on Catholic laymen are union among themse not say of their un who administer the and stand, as it were them and God? from the cradle to them, consoling t wounds that sin has And when they are sorrows of death, bedside and pour i of encouragement pray the Holy Vin sinners, to interc throne of her div wonder, then, tha and reverences his be said to the ever clergy that never been more worthy than to-day. It i sublime, and wone priests and peop tained the Church and tribulations. try to rend it in t it exert its every What is true of

is for far great the clergy among day they ascend to immolate the offer again, thou manner, the Sacrif the Father in pro of men. Everyd very flesh and bl mystery of love, most special man divine nature. with the samene and the uniform duties, creates of affection as str and Christian. saying of the pe good and how ple ren to dwell toge ified in them me body of men. N united among th also united with they promised,

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of life and ionaries to she did in the days of Patrick and Augustine. And Pius X. is battling with his enemies and defending the Church to-day with the same fearlessness and fortitude that animated his predecessor the great Saint Leo, in the fifth century, when he confronted Attila at the

Incomplete, indeed, this description of the Church would be did we not consider also, be it ever so briefly, the condition of her inner life. It is philosophically true that all action flows from being. And the higher the being is in the scale of existence, the nobler will his action be. The physical existence of the Church in this world none will deny, however her action is eminently in the moral order, for her dealings are principally with the mind and the soul of man. The greater her influence over these, the closer her union with them es, the more successful will her ission be. It must have been reasoning like this that led Saint Cyprian to rt that the Church's vitality consisted in "a people made one with its priest : a flock closely clinging to its shepherd." Now if we look over the world to day, and then turn over the nnity between priests and people was never so complete or so strong as it is at present, that never before was the general body of the clergy more closely addressing the Church, he said : united with the episcopate, and above all, that never before was the episcopate more closely united with the Head of the Church. We are well aware that there are discontented individuals among the clergy as well as among the loves his Church, and is justly jealous laity, but their murmurings can no of her honor. Her afflictions and more destroy the unity of which we are triumphs he makes his own; and while speaking, than a canine's bark can destroy the harmony of the skies. And what is the cause of this marvellous unity of more than two hundred millions of human beings, differing in age, country, language and interests? We read in Saint John, chap 17, that Christ, immediately before His passion, as He and never did the world honor her so prayed for unity among His disciples, said: "Because the words which Thou (Father) gavest Me, I have given to then: and they have received them, and have known in very deed that there shall be but one fold and one I came out of Thee, and they have believed that Thou didst send Me. I pray for them. . . . Holy Father keep them in Thy name whom Thou hast given Me that they may be one as We also are . . . And not for them only do I pray but for them also who through their word shall believe in Me, that they all may be one as Thou Father in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. From this we see that faith in Jesus Christ, in His teachings and in His promises is the foundation and cause of the wonderful unity that exists in the Catholic Church. However, it is the strengthens that unity; for as the Apostle says "They are one body all He tells of the busy rills that that partake of one bread." And if Catholic laymen are knit in such close

ge. To door is thful to lim ; it theism. is the ankind. o accuse lt. To urch, is rist, and ag from , to tear nent and nine and union among themselves, what must we n in the not say of their union with the clergy who administer the sacraments to them and stand, as it were, mediators between them and God? They are with them promise from the cradle to the grave, teaching mmodate them, consoling them, healing the aghts, to wounds that sin has made in their souls. And when they are encompassed by the ther the sorrows of death, they stand by their mind can bedside and pour into their ears words of encouragement and consolation, and ear the pray the Holy Virgin, that refuge of let him sinners, to intercede for them at the he publithrone of her divine Son. Is it any s teacher wonder, then, that the Catholic loves time, in and reverences his priest? And let it nodern it be said to the everlasting honor of the ne divine clergy that never before have they h, to subbeen more worthy of their people's love ng under than to-day. It is this spiritual, this bosom as sublime, and wonderful unity between at is, as priests and people that has ever suse lowest tained the Church in all her silictions he Church and tribulations. Often did the world If to this; try to rend it in twain, but in vain did ity or init exert its every power. ist or the What is true of the laity and clergy We will and years years the

is for far greater reasons true of the clergy among themselves. Every day they ascend the altar of God to immolate the same holy Victim, to offer again, though in an unbloody manner, the Sacrifice of Calvary to God the Father in propitiation for the sins of men. Everyday they consume the very fiesh and blood of Christ in that most special manner partakers of His divine nature. All this, together with the sameness of their education, and the uniform similarity of their duties, creates between them a bond of affection as strong as it is admirable and Christian. Hence it is that the saying of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity," is verified in them more than in any other body of men. Not only are the priests united among themselves, but they are also united with the Bishops to whom they promised, on the day of their ormystery of love, thus becoming in a

dination, obedience and reverence. And from the thousand episcopal thrones that girdle the earth, not one dissentient voice can be heard against the mandates and policy of Pius X. This may be seen from the way the universal episcopate received his latest encyclical against the Modernists. And the same may be said of the policy he pur sued in his efforts to adjust the religious difficulties in France. Thus we see that laity, priests and Bishops are perfectly united among themselves and with Pius X., who is the centre and leader of the grand, universal brotherhood of Catholicism. We do not hesitate to say that outside the choirs of heaven no such unity can be found. And it could not be otherwise, for Christ's prayer to His Eternal Father, that all His followers should be one as He and the Father are one, could not be ineffectual. How sublime and beautiful is this unity of the Catholic Church in a world of dissension and strife! Is it any wonder that it arrests the greatest minds of every age, and forces them to admire it, and to offer it the homage of the mind, if not the affection of the heart. Now pages of history we will find that this we can understand why Catholics are ever ready to suffer persecution and death rather than give up their faith. Now we can understand the meaning of the persecuted Irish peasant, when

> "Cold in the earth at thy feet I would rather be Than wed one I love not, or turn one thought from thee."

To-day more than ever the Catholic the thought of past persecutions congeals the blood in his veins, yet the knowledge of her glorious triumphs fills his heart with holy joy.

Never since the ages of faith did the world recognize her influence or admire her power as much as it does to-day; much. Let us hope that this recognition and admiration on the part of the world is the harbinger of good tidings; that the day is not far distant when shepherd.

THE TOILER AND OTHER POEMS,

BY WILLIAM J. FISCHER. We congratulate Dr. Fischer on this contribution to Canadian literature. He deals with the simple things of life and sees them by the light of a kindly heart. The soft gray mists, the woods flecked with gold and purple, and the trembling grass: the laugh of the chil dren and the love of the mother : the patient throngs who walk hand in hand with Deity, the cry of the poor -inspire his nuse. There is no straining after effect : no artificiality, and no sign of the decadence that sits by cesspools. frequent and worthy reception of the It is as pure as the rain-washed winds, sacraments that keeps alive and and illumined by the light of the faith which has inspired the world poets.

Sing the Asperges to June's opening Mass While sun-priest and his sunbeam servers pass Through rosy assless and all the young day thrills,

circles, colleges and convents.

BIBLE AND SOME OF ITS PROBLEMS.

FATHER ROCHE'S DELINEATION OF

THE BOOK. Very Rev. Father Roche, of St. Michael's College, Toronto, preached an interesting sermon on the Bible and some of its problems at the Church of the some of its problems at the Citate of the Immaculate Conception, Stratford, Sunday Nov. 3. In opening he stated that the Bible was a marvellous book, because outside of the battle which had cause outside of the battle which had been waged around the Church of God there never had been anything which aroused the same strife among men. Although we had the Bibleand we reverence it as the word of God, He had writen none if it, and even Jesus Christ, though He thought and talked with man on religious subjects, there was no proof that He ever said or gave permission to write what is included in it.

As far as known Jesus wrote nothing except on one occasion, said Father Roche, when the poor sinful woman came to Him, and He dispersed the came to Him, and he dispersed the crowd of Pharisees by writing a few words in the sand. Jesus had written none of the Ne^{*} Testament, he said, and the apostles had no Bible to give their converts on Pentecost Day. The Bible was a series of books, written at various times and by men of various nationalities. Moses wrote his ous nationalities. Moses wrote his portion of the Scripture one thousand six hundred years before the birth of Christ, and St. John delivered his work in the year 97 of the Christian

authors, for as far as transmission went we had to depend upon man. It might have been copied by scribes who were careful and accurate, but the reverse was also possible and there was plenty of room for errors to green in.

to creep in.

Biblical critics have declared, said Biblical critics have declared, said Father Roche, that there were 100,000 diversities in the various copies of the Bible abroad to-day. This might not be true, but it was plausible that such a statement was correct as there were hundreds of ways in which inaccuracies could be introduced.

It was no problem for the Catholic Church, he said, whether the Bible was intact in its entirety or not, but

was intact in its entirety or not, but for the world. The Catholic Church had not built entirely upon it, but it was a problem to those who had laid the foundation of their church upon

the Scripture.
The Catholic Church had been acthe Catholic Church had been ascused of denying the right of reading
the Bible to her people, said Father
Roche. The statement was not accurate, in so far as reading the Bible prescribed by the Church was concerned,
but she had forbidden her people from reading any or all translations of the Scripture. The Church had no venera-tion or love for a book which contained only a part of God's word, as in relig on she had no respect for things made

Why was the Bible more valuable than other books to the religious world? he asked. The reason was because God was its author and he had influenced the men who wrote it and influenced the men who wrote it and prevented things from entering there in which were not His words and ideas One of the chief difficulties of the day, continued Father Roche, was the interpretation of the Bible. Illiterate, incompetent men might interpret the document so that it would not be objective but subjective to themselves. A writer had

jective to themselves. A writer had once said "There was nothing so pernicious that could not be sanctioned by a quotation from Scripture." If men were allowed to think and interpret the Scriptures as they pleased, disaster was sure to follow, said Father Roche, and this had frequ ntly be the case. Men had expounded the Bible in many different ways, each placing his own interpretation upon

the words.

By the lack of unity among religious men, we must conclude that something has gone wrong. There are good God-fearing men in the present day who are striving to bring about unity of religi-ous belief and devoting their best talents to this end. It is doubtful whether unity will ever be accomplished, and if it is it will not last more than a year. The only way in which union could be reached was by restricting private interpretation. It is not historical to say that religion was founded on the

The apostles preached at Pente and converted many who lived and died without a Bible. History told of the birth of a Child in Judea under marvel. ons circumstances which proclaimed His divinity. He took twelve apostles and diwinity. He took twelve apostles and sent them out in His name, told of His crucifixion and resurrection. From history pure and simple it was possible to conclude that He was God. History states said the speaker, that the apostles were sent out to preach with the promise that the Holy Ghost would be with them always. It was not reasonable to suppose that they would teach error and it was they would teach the Church in the beginning. The Church was the only witness of the Bible's authenticity, as the Scriptures were handed to her as each succeeding were handed to her as each succeeding were nanded to her as each succeeding gospel or epistle was added to it. The Church did not guarantee there were no errors but it contained enough truth and wisdom to govern human lives. In conclusion Father Roche said, let we commend this book to our read-ers. It ought to make its way, because it is good work, with blood and soul in it. We recommend it to our reading

LETTER FROM ROME.

POPE PIUS X. TO THE ITALIAN LEAGUE OF FATHERS OF FAMILIES. Roman Correspondence of The Catholic Stan-dard and Times.

Amid all the sorrows of the Holy Father many consolations have been sent to him within the last fe * days. From the Bishops of Italy addresses of thanks for his recent encyclical on Modernism have poured in, accompanied by promises of putting his commands into execution at once. The French hierarchy to a man have received it fervently. American Bishops, notably of the United States, rejoice over its

appearance.
Another source of joy to Pius X. was the audience accorded by him to the committee at the head of the National League of Fathers of Families in Italy, for the suppression of immorality, on Monday. In the course of a long ad-dress read to the Sovereign Pontiff by Comm. Pacelli, president general of the society, the blessing of the Pope was invoked on their efforts. They recalled the efforts of enemies to prevent the realization of the motto with which he realization of the motto with which he began his reign, Insturare omnia in Christo. They dwelt on the spiritual miseries born of and bred by those wicked men; they ardently desired to shield the rising generation from such teachings, such slavery. With God's help and the Pope's blessing, they would never cease their battle, never rest easy until success crowned their efforts.

With much emotion Pius X. arose to

you may see your old age surrounded by sons and nephews who will manifest to you their sentiments of gratitude for the service you have done them; that you, after having led them on in the paths of virtue, may at length raise your hands in blessing and say, 'We part for a little to meet again in heaven.' May the blessing of the Lord be with you."

CONTINUED DISTRESS IN CALABRIA.

The thousands of homeless in Cala bria stand in daily terror since the last earthquake on Thursday. Occa ally they are inclined to break into disorder, as was evidenced on Sun-day last, when they openly cried out against the minister, Signor Giolotti, and vehemently expressed their grati

and vehemently expressed their gratitude to the king.

The clergy have responded nobly to
the Pope's telegram, and the work of
removing the dead, succoring and visiting the wounded, feeding the hungry
goes on indefatigably. Companies of
soldiers and sappers have been daily
drafted to Calabria since the earthquake occurred. With permission of
ecclesiastical authorities, collections
are to be made in all the churches of
Rome on Sanday next. The result
shall be forwarded directly to Cardinal
Portanova for the immediate wants of Portanova for the immediate wants of the distressed.

It is worth recalling here that on the occasion of the last earthquake, in 1905, Pius X., after despatching to the clergy all the available vestments, sacred ves sels and church accessories (for the churches were in ruins,) forwarded it is estimated, a half million francs in

ANTI-SLAVERY SOCIETY IN ROME. Doubtless it will seem strange to many Americans that an anti-slavery association should be found necessary in Rome. It exists, however, for the redemption of less fortunate brothers in Africa, who, though of another color,

are precious in the eyes of Providence.

In the early days of December the second general congress will gather in Rome from all parts of Italy to deliberate on the future programme of the society. Several Cardinals and Bishops take an active part in promoting the cause of the poor African slave, while the laymen, under the guidance of the Frinitarian Order, give a good deal of support. Only last month a rescued slave was baptized in Rome whither he had been led for instruction after being taken from his captor.

It is interesting to note that one of

It is interesting to note that one of the vows taken by Trinitarian priests is to voluntarily replace a slave if no other means can be had for his rescue. And these are the men one sees in-sulted in the streets by miserable Italian Socialists!

ATTACK ON IRISH STUDENTS.

The English Ambassador in Rome is diligently investigating the attack made upon the Irish students in Tivoli nade upon the Irish students in Tivoil, near which their summer house is sit-uated. Knives were drawn by the Italians, but the Irishmen who always carry walking sticks when out of doors, for purposes of the property of th for purposes often unconnected with walking, beat their insulters off. This is the second occasion on which the Irish students have been assailed, simply on account of their colors. It was believed that after the lesson taugh believed that after the lesson bagging by them to the Tivoli Socialists a couple of months ago, "medding with Irish being very different to meddling with Italians or French," no trouble would be given them again.

Moral Flesh-Eating.

From time to time the correspondence which reaches us, and that which sometimes appears in current papers, seems to show that among certain sections, even of Christians, the practice of cannibalism is not yet extinct. Canibalism of course means the eating of nibalism, of course, means the eating of human flesh; and as that custom, in its literal or physical sense, was never in vogue in India, whether pagan or Chris-tian, it will be manifest that we are referring to cannibalism in the metaphorical sense. In English it is usually called " backbiting. apparently an Oriental origin; for in Holy Scripture every kind of slander r unfair and malicious aggressivene s described under the metaphor of eating flesh."—The Ezaminer, Bom-

The forgetfulness of the divine origin of society and of government leaves no choice for the state between anarchy and despotism.

WOMAN RESCUED.

Ottawa, Ont.-Slavery is not dead. Daily, the traffic in human souls goes on. Only a short time ago, a number of Chinese were arrested as they attempted to smuggle young girls from Canada into the United States. In Eastern countries, the slave trader plies his vocation in the market place. Some go into another kind of slavery -unknowingly-yet make a valiant effort to escape. Ottawa is all agog over the wonderful escape of one of her charming matrons from that physical slavery, Rheumatism. Mrs. R. C. Small says, "I was a constant sufferer from rheumatism for over seven years. I used many treatments—consulted doctors—tried hot baths used almost every known mineral water-but nothing did me any real good. The pains were in my joints and back, and I had frequent headaches and bad indigestion. About a year ago, I saw 'Fruit-a-tives' advertised and decided to try them. After I had taken two boxes, I was much better. Altogether I took seven boxes. I have had no rheumatism for over six months now and feel that I am quite cured. I have gained over ten

"Fruit-a-tives" cure because the intensified fruit juices and tonics strengthen the kidneys-regulate the bowels-and invigorate the skin. This means pure blood, free of uric acid.

Cure yourself. Take "Fruit-a-tives" now and be free of Rheumatism all winter. 50c a box; 6 for \$2.50. At druggists, or from Fruit-a-tives Lim-



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November Sale of USED PIANOS

SPLENDID BARGAINS EVERY ONE

Handsome Upright Pianos that are in perfect order and guaranteed for five years the same as a new piano. The prices speak for themselves — in many instances the reduction is nearly half the original price. We offer to ship any piano on approval and will pay the return freight if you do not find the instrument entirely satisfactory.

TERMS OF SALE.

Pianos under \$250, \$10 cash and \$6 per month. Pianos over 250, 15 cash and 7 per month.

A discount of 10 per cent for cash. A new stool supplied with each piano. BELL—7 1-3 octave Upright Piano by W. Bell & Co., Guelph; medium sized case, dark rosewood finish with solid engraved panels, trichord overstrung scale, ivory and ebony keys, harp attachment. Original price, \$325. Sale price. \$189.

NORDHEIMER -- Small Upright Piano by the Nordheimer Co., Toronto; in resewood case with solid pol'shed panels, trichord overstrung scale. Original price, \$325. Sale price, \$190.

MENDELSSOHN—An attractive Upright Plano in walnut case, plain design, full length panels, 3 pedals with muffler attachment, trichord overstrung scale. Cottage size upright that has been used less than a year. Original price, \$275. Sale price, \$198.

DOMINION—Cottage Upright Plano in handsome manogany case by the Dominion Co.. Bowmanville. Has full length plain panels, double folding fall board, 3 pedals, harp attachment, full fron frame, every and ebony keys. Used less than a year. Regular price, \$275. Sale price, \$205.

Used less than a year. Regular price, \$275. Sale price, \$205.

BACON—A handsome walnut Upright Piano of Cabinet Grand size, by Francis Bacon, New York, in plain case with solid polished panels, large overstrung scale, ivory and ebony keys, etc. Original price, \$375. Sale price, \$210.

KARN—A very handsome Circassian walnut Upright Piano by D. W. Karn, Woodstock. Full length music desk, plain polished panels, double folding fall board. Wessell, Nickel & Cross action, ivory and ebony keys. Original price, \$375. Sale price, \$228.

MENDELSSOHN—7 1-3 octave Upright Plano by the Mendelssohn Co.: in rich mahogany case with full length music desk and carved panels. Has 3 pedals with muffler attachment, double repeating action, ivory and ebony keys, etc. Original price, \$340. Sale price, \$243.

WINTER—Cabinet Grand Upright Piano in walnut case with full length panels, and music desk, Boston fall board, 3 pedas, muffler attachment, double repeating action, full iron frame. A splendid piano to stand in tune and one that has been used less than two years. Original price, \$425. Sale price. \$248.

GERHARD HEINTZMAN—Handsome upright Gerhard Heintzman in mahogany case with full length panels and music desk, attractive mouldings, Boston fall board. 3 pedals, ivory and ebony keys, etc. Cannot be told from new. Manu'acturers' price, \$450 Sale price, \$278,

HARDMAN—Calinet Grand Upright Plano by Hardman, New York. A splendid plano by this celebrated maker, in dark rosewood case with plain polished panels. Has muffler rail, ivory and ebony keys, etc. A choice instrument in perfect order. Original cost, \$500. Sale price, \$285.

GOURLAY—Cabinet Grand Upright Piano of our own make in rich burl walnut ca e with full length music desk, Boston fall board, 3 pedals with muffler rail, elliptic acoustic rims. A piano of exceptional quality both in material and workmanship and well worth the full price of \$425, but now, because of 15 months' use, offered for \$305.

CHICKERING—A rosewood Upright Piano by Chickering & Sons., Boston, in handsome case, full length panels and music desk. Boston fall board, ivory and ebony keys, etc. A choice, musical instrument. Originally worth \$600. Sale price, \$315.

worth \$600. Sale price, \$315.

GOURLAY—A handsome Piano of the new Grand Scale in orna'e Colonial design, rich burl walnut case. Boston fall board, 3 pedals, etc. The largest and most expensive piano musically that it is possible to be produced. Any more costly piano would simply be in a more expensive case. Has been used for less than 18 months. Sale price, \$328. Any more costly piano would simple been used for less than 18 months.

Gourlay, Winter & Leeming

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A SANITOL BARGAIN.

The majority of people in Canada are with-out doubt familiar with the well-known stand-ard "Sanitol" tooth and tollet preparations that are so popular and largely used all over the United States.

the United States.

While these preparations have a wide spread distribution throughout Canada, and are strongly recommended by Canadian dentists and druggists, the Sanitol Company in order to give every one interested an opportunity of testing the quality of the goods, are advertising (on another page) a special offer of their various preparations. This shows the great confidence the Sanitol beople have in their goods, knowing that over one who once tries them will appreciate that over one who once tries them will appreciate that we have in their special continues to use them.

If By cutting out the coupon in the advertisement in this issue every reader can obtain \$2.70! worth of the "Sanitol" products for \$1.0%.

As this is the last advertisement that will appear readers should send their coupon now.

THE ETERNAL PRIESTHOOD By Most Rev. Dr. O'Donneil, Bishop Raphoe, Ireland.

Raphos, Ireland.

"We have an anchor of the soul, sure and firm, which entereth in even within the veil; where the forrunner Josus is entered for us, made a high priest for ever, according to the order of Melchisdech." (Heb. xi., 1920)

The Second Person of the Adorable

Trinity was not always a priest except in the divine foreknowledge and de-crees. At the moment of the Incarnation He became a priest to redeem and save us by the sacaifice of His Body

save us by the sacaines of this Body and Blood.

He was made a priest when He was made Man, the Father fitting a Body for His Son that it might be broken for us, and the Son accepting it that He might offer it.

Then, for the first time, in face of a universe that ought to be astounded at a marvel so unspeakable, the great God, Who from eternity addressed His Son "Thou art My Son, to-day have I begotten Thee," accomodating Himself to the ways of men, and doubly undoing all chance of alteration, might proclaim and swear, "Thou art a priest for ever according to the order of Melchisdech." Throughout the long ages of eternity God, supremely happy ages of eternity God, supremely happy in Himself, lived in Himself without praise or homage from any creature; even when He made the angels their adoration, praise and thanksgiving were not the homages of sacrince; the burning love of the Cherubim was not the sacrificial tribute, not the immola-

the sacrificial tribute, not the immora-tion of a priest.

The angels were made in sanctity by God for His glory and for their happiness; they were aided and pre-served by Him; put on their trial by Him, and confirmed, as a reward of fidelity, in grace and glory by Him; but their failen ones were never re-deemed by Him. od by Him.

of any angel to make atonement to the Most High for the pride that refused eternal service and eternal love.

"For," as the Apostle says, "nowhere doth He take hold of the angel, but of the seed of Abraham He taketh hold." He took not upon Himself the nature

Each disobedient spirit disobeyed actually for himself; and the glorious Archangel St. Michael, powerful as he was at the head of the faithful host was at the nead of the father than to cast the rebel angels out of heaven, could not do anything to satisfy the justice of God for the offence of the least of them, nor procure that least one another chacee to serve and to love.

one another chance to serve and to love.

No creature could atome for an offence against God; and no fallen being could have any claim for atone ment, but the great God, Whose ways are mercy and truth, Whose power is unbounded, and Whose wisdom is fathomiess; when He resolved to make man, a creature less than the angels, half spirit, half clay, and foresaw that man also would disobey, in His unspeakable mercy, devised the divine atonement, by which the Second Person, in human nature, as the Mediator son, in human nature, as the Mediator between God and man, on behalf of the human race, would make superabundant reparation for man's sins from the first to the last and procure the means of sanct fication and salvation through the merits of His sacrifice for all who were willing to know, love, and serve their God. The Second Person, entering the world in the Incar-nation, assuming a body and soul like ours, becomes the great High Priest

Christ in His human nature, through the grace of its union with the world, was annointed our Priest, our Prophet, and our King.

and our King.

As Priest and Victim, as Teacher and Prince, the Old Testament had been a preparation for Him; and when the God Man appeared He gave His whole life in these sacred offices to the preparation man with his work of reconciling man with his

A victim of humiliation unto death A victim of humiliation unto death was He of Whom, as God, it was written "Thou, in the beginning, O Lord didst found the earth; and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue; and they shall grow old as a garment, and as a vesture Thou shalt change them, and they shall be changed; but Thou art the selfsame, and Thy glory shall not fail."

It was not enough that He should obliterate Himself in His own creation, casting aside among His creatures the casting aside among His creatures the glory of the Eternal Son, and taking upon Him instead the form of the lowly creature, though being a Divine Person, Whose least humiliation is of infinite value, the faintest sigh from His Sacred Heart in the manger at Bethlehem would have sufficed to re-deem a million wicked worlds, had God so ordained.

TO CONVERT THE HARD HEART OF MAN. Bat for God's great glory, and to convert the hard heart of man, our convert the hard heart of man, our redemption was copious even to the last drop of the Precious Blood; and ours, became the great High Priest of the Redeemer drew from the chalice of His Passion a divine plan for renewing the unspeakable honor given to God by his awful sacrifice and supported the transfer processingly to the its fruits unceasingly to the

souls of men.

What would the redemption profit were not taught and directed, brought to repentance, and born again, and the fruits of Redemption conferred

If the Redeemer left us the example of a life of humiliation and suffering; if he bequeathed to us His Gospel; if He left us His Church to aid us with His Sacraments, sacrifice, and doc-trine, all that was done to convert the hearts of men to the Lora their God, and sanctify and sav ethem through

the merits of His redemption.

By one oblition on the Cross He consummated for ever the redemption of mankind. By it He redeemed all and satisfied for all and for each one, and through its efficacy we have actual grac and external helps, sacraments and secrifices, interlor sanctification and salva ion itself.

The merits, the satisfaction, the Re-The marits, the satisfaction, the Redemption of the Cross, were indeed
complete for Jew and Geutile, even
for the poor blacks in densest Africa,
who, still sitting in the shadow of

leath, have not yet received the glad

death, have not yet received the giantidings of salvation.

But the Lord gave the whole of His life before and after His crucifixion to apply the merits of His Passion to sanctify and save the souls He redeemed by His precious blood, on conditions which He specified, and through channels which He named.

That was the purpose for which the Church received her mission. That is the end for which to day a new Bishop is consecrated in the Church of

We rejoice in the services rendered by the Church to civilization and pro-

by the Church to civilization and progress, to Letters and to Art.

They are priceless favors to mankind, flowing free'y from her hallowed influence on human events, and they contribute many ways to advance the cause of man's salvation, just as the many good works in the temporal order which the new Bish-p's spiritual position will enable him to help forward, and in which as a citizen, he should in any case have a right to take part, may have important influence on spiritual issues.

But these were not the purposes for which the Church was established and if by any process of abstraction they could be weighed in the balance against a single soul, then they all should be accounted as fleeting shadows, as worthless dross, compared with a soul on which the image of the great God is stamped.

The Church is for the soul, and the soul is for God. In the economy of soul is for God. In the economy of Christ, not temporal prosperity, but the vision of God is the prize; the way of the Commandments and the counsels is the course to run, and a holy death is the beginning of life. In Heaven is fixed his hope, in Heaven is his apploar cast.

his anchor cast.

As the apostle so beautifully declares, we have an anchor sure and firm, set within the veil, where Christ has en tered for us, made a high priest for ever according to the order of Melchisedech. Our life is on the face of a great ocean reaching to eternity, over a path where smooth sailing is not the rule. The storm may rage, and the sleet come down, and the billows roll.

come down, and the billows roll.

The mists may fall, and the rocks show their heads, and false lights appear, and a pirate dart from his lurking place. Night and day we need a sharp look out and a firm hand on the helm, and, most of all, when the waves threaten to apply me way to call. threaten to engulf us, we must call upon the Savior as he appears to sleep, saying, "Lord, save us, we perish!" in full confidence that he will calm the fury of the winds and waters and roll away the mists, and protect us from every danger. We hear now and then e who snap the golden chain, re of some who snap the golden chain, rejecting faith and hope; and many, alas,
retaining hops, but, yielding to the
seductions of the voyage, choose to
drown at anchor, though they well
know that the mercy of the Lord, if
earnestly invoked, would make the an
chorage secure and provide a refuge in

chorage secure and provide a retuge in every peril of the journey.

Divine hope must ever remain the anchor of the soul on its way to Heaven, however long or difficult the course; and to make our hope sure and firm and easy of attainment, without any lack of fcod or shelter, Christ has entered Heaven before us as our forenuncer, and continues for ever a priest. runner, and continues for ever a priest according to the order of Melchisedech.

What need have we to lay up a store where rust and moth consume? cause have we to be remiss in steering for the heavenly port when in the clean oblation under the form of bread and wine the death of the Lord is ever commemorated, infinite adoration praise, and thanksgiving rendered to the Most High from the rising of the sun even to the going down thereof, the merits and satisfactions of Christ's Passion poured out upon mankind, and, gift of gifts, daily bread provided for our daily use in a sacrament containing the Body and Blood, Soul and Divinity of Our Lord Jesus Christ?

Of all the figures of the Saviour in the Old Testament none is more re-markable than Melchisedech, by name King of Justice, and by city King of

He brought forth bread and wine, for he was a priest of the Most High God, and blessed Abraham returning from the slaughter of the kings Neither his genealogy nor his length of days or end of life is mentioned in Genesis. but, as the Apostle tells us, "likened to the Son of God, he con tinues a priest forever."

The psalmist, as he proclaims the future exaltation and the everlasting priesthood of Christ, cries out: "With thee is the principality in the day of thy strength, in the brightness of thy saints; from the womb before the day star begot thee. The Lord has sworn, and He will not repent; thou art a priest for ever according to the order of Melchisedech."

The oath of the Lord has its parallel in the asseveration of the R deemer. When He promised His flesh as the Bread of Life He did not hesitate to confirm the doctrine with "Amen amen, I say unto you, except you eat the flesh of the Son of Man and drink the fiesh of the Son of Man and drink His blood you shall not have life in you," though the Jews murmured around Him, and many of His dis-ciples, thinking the saying harsh, turned away and walked with Him no more. The Lord had in His mind to disclose in due season a Divine plan for leaving to men to the end of time His own Body and Blood as the susten ance of their souls; and accordingly on the night before He died, celebrating at the Last Supper as a priest according to the order of Melchisedech, He changed bread into His Body, broken for men, and wine into His Blood, shed for men and gave nower Blood, shed for men, and gave power and command to His apostles to do likewise ever after in commemoration

At the Incarnation the Word be came flesh in the womb of the Blessed Virgin, and He remains the God Man

for ever.
On the Cross He perfected our redemption, and He remains the Lamb that was slain for ever.
In the commemorative sacrifice of

those of the Cross, but the mode of offering is different; and the great High Priest, being no longer on earth, uses the ministry of His consecrated servants to offer up at the altar under the form of bread and wine His Body and Blood as a sacrifice of adoration, of the serventiation and extinctation and extinct and

propitation and satisfaction.

In the Eucharistic sacrifice God is paid influite homage, and man is left God Himself for a gift under the form

The Bread of Life that gives us to The Bread of Life that gives us to abide in Christ and rise glorious on the last day and live for ever with God comes to us as a mortal priest, encompassed with human infirmity though he be, speaks in the person of Christ the words of consecration at the altar, and Christ the immortal priest stands before His Father in Heaven pleading for us even by the very wounds which the Lamb of God bears upon Him wherever He goeth. Truly nothing of earth is the anchor of the soul.

But we have an anchor sure and firm where Christ has entered in made for ever a priest according to the order of Melchisedech.

Christ has entered into His glory, showing us the way we are to follow, and through His priesthood providing in ample store all the requisites of

To co-operate with Christ in the Sacrifice of the Altar, to be His minister and His instrument in consecrating the Body and Blood of Our Lord is the most august prerogative of a priest

among men.

By the ordinance of Christ the priest also forgives sins, and teaches the truths of heaven and directs men in

spiritual things.

Needing to offer up sacrifice for his own sins, liable to err, requiring direction himself, he is all the same endowed with power from the Redeemer as physician of souls, and he is associated with the teaching and ruling offices of Christ.

Redemption once accomplished, priest is set apart to do the work of Christ among men, in the spirit of His meekness, in the practice of His conmeeness, in the practice of this con-stancy; and no more solemn duty de-volves upon a Bishop than the selec-tion, preparation and ordination of candidates for a commission so exact-

ing.
It is peculiar to the Bishop's order that he can confer Holy Orders upor others and thus perpetuate the priest-hood. In that, no matter how unworthy, he is specially assimilated to the great Eternal Priest, and possesses the pleu-titude of the priesthood conferred by

Christ upon men.

The Bishop has also through the episcopate a higher participation in the doctrinal and ruling offices of Christ than have his priests.

ST. PAUL TO THE EARLY BISHOPS. Authority is given to him because of Authority is given to him because of his heavy charge. It was in respect chiefly of himself St. Paul wrote to Timothy: "Thou, O man of God, pursue justice, Godliness, faith, charity, patience, mildness; fight the good fight of faith; lay hold of eternal life;" but in respect of the flock he cried 'I charge thee before God and Jesus Christ, who shall judge the living and the dead by His com ng and by His Kingdom; preach the word; be instant in season, out of season; reprove, exhort, rebuke in all patience and doc-

But the Lord's strength never fails one whom He has called to be His min-ister and the dispenser of His mysteries; and the Lord's strength will i the support of the Bishop who this day is annointed to do the work of the

Blessed is the day in human life when Blessed is the day in human life when the newly ordained priest, a little of the child, something of the boy, a good deal of the man, and much of the hero and the angel, realizes for the first time in the fulness of grace and in all sense of his unworthiness that he is a priest forever according to the order of Mel-

Before that happy day for him, a quarter of a century ago, the new Bishop had given ample evidence of the gifts of God to him, natural and supernatural, and of the good use to which he turned them. Since he was ordained he has filled and adorned every class of appointment open to a priest

of his native diocese.

He has been curate and parish priest,
Professor and President, Domestic Prelate and Vicar-General.

The varied experience he has had in missionary work and diocesan administration and college occupations, will be of the greatest advantage to him in his

While at Strabane, none in the flock. not even the unwary servant just arrived from her innocent home and about to settle down in dubious surroundings, escaped his pastoral vigil

That vigilance will now have a wide domain for its exercise, extending from

domain for its exercise, extending from the Swilly to Lough Derg, and from the Foyle almost to Lough Neagh.

On the new Bishop devolves the inheritance of Eugene and Columba, of O Gallagher and Maginn. That inheritance in his own day he has seen lovingly cared at the hands of Dr. Kelly and Dr. O'Doherty. It will not suffer, but grow rich. God willing, in his own.

Appointe by the Vicar of Christ, to the great joy of priests and people, he has a claim, which will be gladly allowed, on all his flock for cordial co operation in discharge of the onerous

eration in discharge of the onerous duties that devolve upon a Bishop of this important diocese in this historic

Alike for the clergy and the people, the consecration here of a dispenser of the mysteries of God, as a steward of his manifold graces, is an event of great joy; and that it may be the beginning or an episcopate rich is the choicest blessings of heaven. "Walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, one body and one spirit, as you are called in one hope of your calling.—N. Y. Freeman's Journal.



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FIVE-MINUTE SERMON.

INTERCESSORY PRAYER. "Brethren, we cease not to pray for you that you may walk worthy of God."

These are St. Paul's words. It is just what every devoted priest might truly say to the people over whom he is appointed the pastor. Among the many things, common enough among Catholics, but which strike the unbeliever with wonder and admiration, perhaps that which impresses such persons the most deeply in our constant use of and confident reliance

stant use of and confident reliance upon intercessory prayer; priests and people each asking the other's prayers, each promising the other to remember them before God, and both undoubtedly doing so with love and devotion.

If it is surprising to non-Catholics it ought not to be so, for the Christian religion is evidently a system of intercessory prayer. As it was the sublime divine office of our Lord to intercede for all mankind, so it is also the duty for all mankind, so it is also the duty of every Christian to intercede for the brethren, a loving duty which keeps Catholics firmly and closely united in the bonds of divine charity.

That both doctrine and practice

That both doctrine and practice were given up by that unlovely and unloving make believe Christianity called Protestantism, as that heresy was obliged to do in denying the merit of good works, is one of the chief reasons for its disunion and division into clashing and envious sects.

This intercessory prayer for others is a spiritual, supersubstantial bread is a spiritual, supersubstantial bread given and taken by loving, charitable hearts. In this practice is to be found one of the secrets of that strong, mutual love between Catholic priests and their devoted people, which outsiders see but cannot explain. To have connectly for the printing leads pray earnestly for the spiritual needs of another, to intercede with the divine justice for the forgiveness of another; this is the highest and purest act of Christian love. And this is what Catholics are all the time doing for one another. "Pray for me" is as for one another. "Pray for me" is as natural and ordinary a salutation as "Good morning" or "Good night." The priests like to be asked for the.r prayers, and they, in turn, count upon the people's prayers that they may have the grace and strength to worthi-ly fulfil their high and difficult voca-

What, indeed, would become of the people, exposed to all the strong temp-tations of the world, the flesh, and the devil, if the priests were not all the time lifting up their hands in supplica-tion at the altar, lifting up the Divine Victim, imploring forgiveness for sinners, pity and mercy for the erring and the lost, grace for the hardened heart, comfort for those who suffer and mourn, help for the tempted and de-

mourn, help for the tempted and de-spairing, restraints for those who are rushing blindly to their own destruction. And be assured, dear brethren, that your priests need and count upon your prayers. Their life, at best, is a hard one, full of trial and hardship; but the knowledge that those for whom they labor are interceding for them gives them courage and most sweet consola-tion.

them courage and most sweet consolarition.

None know better than they how precious your loving prayers are held to be in the sight of our all-mereiful and compassionate God.

If they were deprived of the help of your prayers they would have good reason, indeed, to fear. It is so easy to fall short of the high vocation to which they are called. Their duties are so onerous, and their responsibilities are so great! But it is by your prayers that their sins are forgiven, their graces increased, their temptations overcome, their spiritual enemies driven off, their hours of sadness comdriven off, their hours of sadness com-forted, and their bed of death

smoothed.

See, too, what heavenly comfort we have in the constant intercession we make for our beloved departed ones.

Death separates us in body, but not in spirit. We reach them by the power of intercessory prayer, their souls are still near to us, they are still numbered among the great assembly who worship the Lumb of God who taketh away the sins of the world, for ever interceding

Learn, dear brethren, to esteem this truly divine privilege, by virtue of which we become powerful advocates in union with our Lord for the salvation of our brethren. Intercede for the living; intercede for the dead. the living; intercede for the dead. Pray for yourselves, but pray much for others, for so will you show that you are filled with that charity of Christ, who prayed and died not for his own sake, but for the sake of these who, whether friends or enemies, would never otherwise have been saved.



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is looked forward to with a great deal of anticipation, for then it is that the rewards of the season's toil are made apparent.

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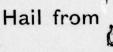
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Men who Forge to the It is the men who do one

CHATS WITH YOU

NOVEMBER 23, 19

world who come to the store man who never steps on specialty or dissipates his i It is an Edison, a Mori Howe, a Stephenson, a Adam Smith, spending ten " Wealth of Nations." I lighter twenty years to k giving twenty years to he and Fall of the Roman En and Fall of the Roman En a Hame, writing thirteen on his "History of Engla Webster, spending thirty-his dictionary. It is a Ba ing twenty six years on h of the United States." crossing the ocean fifty cable, while the world rid a Newton, writing his "
Ancient Nations" sixteen a Grant, who proposes to on this line if it takes It is a St. Ignatius Loyols religious like soldiers an religious like soluters airing his powers to do online "for the greater g. These are the men who their names prominently

of the world.

A one talent man who a definite object according than the ten talent man his energies and never what he will do. The what he will do. The creature, by concentrat upon one thing, can act thing; the strongest, by over many, may fail to a thing. Drop after dro falling, wears a passag hardest rock. The ir rushes over it with hide leaves no trace behind. A great purpose is cu like a great magnet, it a is kindred along the stre

is kindred along the stream of the stream of tense purpose, the man of tense purpose, the man who turns neither to the leit, though a parawho cuts his way throughorges to the front. The forever when a Bacon of the purpose of the stream of t sal knowledge; or whe the knowledge of the can sustain argumen's disputants in the Uni and conquer in them man can succ dozen callings abreast past. Concentration is the century. Trying Something "

A young man writes he has been thinking se ing law, but that he has to try something else This has ruined the s young man. One may circumstances to work to his taste, or which h occupation to another, occupation to another, pation a while, and the the precious years who been devoted to disci-tion and special train

young men do not value of momentum, the tiplying power and from pegging away in and training oneself fething. This moments snowball adds to its significant of the great object. One of the great obj One of the great only be to preserve every and training we can I line; for, with inc value rapidly multi-doing a thing over again which gives fact to touch which, to seems as easy as brea No young man, if y No, young man, if y a successful lawyer,

something else "for after your general pleted, strike for the might and main, with you can muster, and firmly that you wil about law that it is know. Resolve to know. Resolve to bar. Don't be satis John'' lawyer. If that you are cut out good will it do yo about farming, a little and only a little about and only a little about have made up your then make up your complete lawyer, as a lawyer who will community, and no tintype of a lawyer.

Wants Events of the cold bit of poedeclares that "make here below, nor wants here below, nor wah
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It is not unnatu want all he can ge he should want it There are lots of things in life, and us all with an a generally a pretidigesting them. ve not come ou in hope that there tide of our affair to them.
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quick ten pered, tion. This comp with high morel strangest and ethics.— Henry I

CHATS WITH YOUNG MEN.

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time

upor

It is the men who do one thing in this world who come to the front. It is the man who never steps outside of his specialty or dissipates his individuality. specialty or dissipates his individuality. It is an Edison, a Morse, a Bell, a Howe, a Stephenson, a Watt. It is Adam Smith, spending ten years on the "Wealth of Nations." It is Gibbon, giving twenty years to his "Decline and Fall of the Roman Empire." It is a Hume, writing thirteen hours a day on his "History of England." It is a Webster, spending thirty-six years on his dictionary. It is a Bancroft, working twenty six years on his "History of the United States." It is a Field, crossing the ocean fifty times to lay a of the United States." It is a field, crossing the ocean fitty times to lay a cable, while the world ridioules. It is a Newton, writing his "Chronology of Ancient Nations" sixteen times. It is a Grant, who proposes to "fight to out on this line if it takes all summer." on this line if it takes all summer."
It is a St. Ignatius Loyols, training his religious like soldiers and concentrating his powers to do only what would be "for the greater glory of God."
These are the men who have written their names prominently in the history of the world.

A one talent man who decides more

A one talent man who decides upon a definite object accomplishes more than the ten talent man who scatters his energies and never knows exactly what he will do. The weakest living what he will do. The weakest living creature, by concentrating his powers upon one thing, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything. Drop after drop, continually falling, wears a passage through the hardest rock. The hasty tempest rushes over it with hideous uproar and leaves no trace behind.

rushes over it with indeous aproal and leaves no trace behind.

A great purpose is cumulative; and, like a great magnet, it attracts all that is kindred along the stream of life.

It is the one sided man, the sharpedged man, the man of single and in tense purpose, the man of one idea, who turns neither to the right nor to who turns neither to the right nor to the left, though a paradise tempt him, who cuts his way through obstacles and forges to the front. The time has gone forever when a Bacon can span univer-sal knowledge; or when, absorbing all the knowledge of the times, a Dante can sustain argumen's against fourteen disputants in the University of Paris, and conquer in them all. The day and conquer in them all. The di when a man can successfully drive when a man can successfully drive a dozen callings abreast is a thing of the past. Concentration is the keynote of the century.

Trying Something " for a While." A young man writes to Success that he has been thinking seriously of study ing law, but that he has about decided to try something else "for a while." This has ruined the success of many a young man. One may be compelled by circumstances to work at something not to his taste, or which he very much dislikes, but to shift deliberately from one occupation to another, trying this occulikes, but to shift deliberately from one occupation to another, trying this occupation a while, and that a while, until the precious years which should have been devoted to discipline and education and special training are gone, is saicidal.

suicidal.
Young men do not appreciate the value of momentum, the wonderful multiplying power and force which come from pegging away in some special line, and training oneself for years to do one thing. This momentum increases as a snowball adds to its size in rolling.

snowball adds to its size in rolling.

One of the great objects of life should be to preserve every bit of experience and training we can possibly get in one line; for, with increased efficiency, value rapidly multiplies. It is the doing a thing over and over again which gives facility, and the artistic touch which, to the uninitiated, seems as easy as breathing.

No, young man, if you expect to make a successful lawyer, don't try to do something else "for a while;" but, after your general education is com-

something else "for a while;" but, after your general education is completed, strike for the law with all your might and main, with all the enthusiasm might and main, with all the enthusiasm you can muster, and make up your mind you can muster while the make a way and make up your mind you can muster while the make a way and make up your mind you can muster while the make a way and make up your mind you can m was asked to address a school on the general abject of success in life.

Resolve to be a leader at the bar. Don't be satisfied to be a "cheap John" lawyer. If you are continued that you are cut out for a lawyer, what good will it do you to know a little about farming, a little about carpentering, and only a little about law? If you have made up your mind also to be a complete lawyer, an undivided lawyer, a lawyer who will carry weight in the community, and not a mere copy or tintype of a lawyer.—Success.

The old bit of poetic phitosophy which declares that "man wants but little long" has no vogue in the present, if we translate "want" as "desire," and probably never had much practical popularity in the past. At all events, at this stage of the world's progress it is decidedly a back number. Nearly every-more decided and propensity, intellectual about law it is decidedly a back number. Nearly every-more decided and shormalities are dot and ributable as guilt to their victims, as fributable as g

tintype of a lawyer.—Success.

Wants Everything.

The old bit of poetic philosophy which declares that "man wants but little here below, nor wants that little long" has no vogue in the present, if we translate "want" as "desire," and probably never had much practical popularity in the past. At all events, at this stage of the world's progress it is decidedly a back number. Nearly everybody wants the earth and all that there in is, and nearly everybody would like in is, and nearly everybody would like to live about five hundred years to en-

It is not unnatural that man should It is not unnatural that man should want all he can get here below and that he should want it as long as possible. There are lots of good and pleasant things in life, and nature has created us all with an appetite for them and generally a pretty fair capacity for digesting them. Even if many of them have not come our way, we always live in hope that there will be a turn in the tide of our affairs that will lead us on to them.

OUR BOYS AND GIRLS.

Does God Exist.

"Made itself?" repeated the child, looking at his master with a smile. "Yes, entirely alone. A traveler found it in some desert, and it is quite certain that it made itself."

"That is impossible," young Louis answered. "Monseigner is laughing at me."

" No, my child, I am not laughing at you. What is there impossible in what I have said?"

But, Monseigneur, a watch could never make itself!

" And why?" "Because so much precision is needed in the arrangement in the thousand little wheels which cause its motion and make the hands keep time,

motion and make the hands keep time, that it requires great intelligence to organize it, and even then very few men really succeed in spite of all their pains. That such a thing could make itself is absolutely impossible. I shall never believe it." You have been deceived, Monseigneur.

Fenelon embraced the child and pointing out to him the starlit heavens above their heads, he asked: "What will you say then, my dear Louis, of those who pretend that all the wondrous heavens have not only made themselves, but preserve themselves in an unbroken order, and that there is no unbroken order, and that there is no

"Are there truly men so foolish and so wicked as to say that?" asked

"Yes, dear child, there are those who say it; few in number, thank God." " But are there any who believe it?"

"I can scarcely credit there are, considering how entirely they must do violence to their reason, their hearts, their instinct and their good sense before they can maintain such an opinion. If it be evident that a watch can not make iten it not far more evident. make itself, is it not far more evident of a man himself, by whom watches are of a man himself, by whom watches are made? There was a first man, for all things have their beginning, and this beginning is universally attested by the history of the human race. It is beginning is universally accessed by the history of the human race. It is certain that some one made the first man. This some one is that Being that made all things, who has Himself been made by no one, and whom we call God. He is infinite, for there is no limit to His being; He is eternal, that is to say, infinite in duration, without beginning and without end; almighty, just, good, holy, perfect and infinite in all His perfections. He is everywhere and in visible, and no one can fathom His marvels. It is in Him we live and move and have our being. He is our first principle and our last end; and true happiness, both in this world and the next, is to know Him, to love Him

the next, is to know Him, to love Him the next, is to know Him, to love Him and to serve Him."

Such was the beautiful leason that the illustrious Archbishop of Cambray gave to his little companion. He gives it to us also, and we may profit by it to remark once again on the foolishness of those miserable men who dare to doubt the existence of a God.

His Mother Made Him.

cated yourself——"
"Oh, no, not at all. My mother heard my lessons every night, and made me spell long words while she did her work. I remember one night I got so discouraged that I dashed my writingbook, ugly with pot hooks and hangers, into the fire, and she burned her hands in pulling it out."
"Well, it was certainly true, wasn't it, that as soon as you had saved a little money you bought some fruit, and began to sell it at the railways station?"
The rich man's eyes twinkled and

fruit, but in the twinkling of an eye
she had seen and was upon me.
"' Ned.' she said in her clear voice,
to in, kindly and sympathetic on every

fruit, but in the twinkling of an eye she had seen and was upon me.

"'Ned,' she said in her clear voice, 'what are you going to do with those speckled apples?"

"Se—sell them,' answered I, ashamed to advance.

"'Then you'll be a cheat, and I shall be ashamed to call you my son,' she said promptly. On, to dream you could think of such a sneaking thing as that.' Then she cried, and I cried, and I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles, but I wish you'd remind your boys and girls that their mothers are doing far more for them than they do for them Fenelon, the great and the good Archbishop of Cambray, whose name is shonored even by the irreligious, was walking one evening with a child confided to his fatherly care.

The heavens glittered with a thousand stars. The horizon was still glided by the last rays of the setting sun. All nature was at rest, beautiful and sublime. The child asking what hour it was, he drew out his watch.

"What a beautiful watch, Monseigner!" said his youn, pupil; will you allow me to look at it?"

The Archbishop gave it to him, and as the child examined it closely, "It is a very singular thing, my dear Louis," said Fenelon calmly, "that that watch made itself?" repeated the child, "Made itself?" repeated the child,

PAPAMANIACS.

A reader of the Freeman has sent us a newspaper clipping giving an account of the death of Dr. James M. King of of the death of Dr. James M. King of Philadelphia author of a very bitter anti-Catholic book published a few years ago. The sender of the clipping suggests that the author of such a book ought to get a "roasting" at our hands.

We have thought a good deal about

we have thought a good deal about the class of men to which Dr. King beionged, and the result of our meditations is a theory that makes us slow to judge men of that kind after they have been called before the judgment seat of God. He alone, because in initely wise, knows all the data necessary for a just judgment. He alone knows the strength and weakness of the individual, the light he possesses and which is the measure of his responsibility, his irresponsible ignorance, his environments; and the preand post-natal influences that form character, impart propensities and give direction to imfluences that form character, impart propensities and give direction to im-pulses. It is because man is ignorant of most of these data, and ignorant of their united influence on the individual, that God has reserved judgment to Himself and said "judge not."

What we have said above refers to judging the dead. There is a sense in which the old maxim "de mortuis ril which the old maxim "de moreus fil misi bonum," is correct, in the light of Christian charity. But of the living it is different. Self protection, self defence makes it necessary to judge our neighbors and to act according as their life, conduct and works are good or evil. Where their influence is evil it is a duty to counteract it vigorously, and if necessary with severity.

The same is o be said of the works of
the dead, if they continue to have an
evil influence. But in militating evil influence. But in militating against the evil influence of the living or the dead it is not necessary, nor is it possible, to enter into the mystery of their self-consciousness—an arcanum known to self and God alone—and judge of their rectitude of intention and of their responsibility. The theory we have referred to as the result of our meditations, will illustrate the truth of this.

It is a principle of ethics that a man is not guilty for doing an act that it is impossible for him to avoid; nor is he or the dead it is not necessary, nor i

is not guilty for doing an act that it is impossible for him to avoid; nor is he guilty of not doing an act that is impossible for him to do. The reason of this principle is that, in the cases given, a man is not a free agent, and lacking free agency he ceases to be responsible, becomes incapable of guilt.

The lame man is not guilty of limping when he walks, nor is the blind man guilty when he stumbles. These miterial defects have their analogues in the minds of some men. They are intellectually lame or blind, just as some men are physically lame or blind. As the latter are not guilty of limping

As the latter are not guilty of limping or stumbling or going astray, neither are the former.

Now to our theory. It is that some men are the victims of prenabal events and influences that leave defects, ab

nate victims of this transmission of impulse and propensity, intellectual abnormals, are to be pittied rather than condemned. They stumble and stagger along through the world under a great advantage, seeing everything through the spectacles of their mania or hobby.

There was a member of this abnormal class some years ago in New England.

he should want it as long as possible. There are lots of good and pleasant things in life, and nature has created us all with an appetite for them and generally a pretty fair capacity for digesting them. Even it many of them have not come our way, we always live in hope that there will be a turn in the tide of our affairs that will lead us on to them.

Happy is he who makes a good use of the things he has and who, in seeking the things he has not, regulates and limits his wishes so as to say: "I'd like to have them, if it be the will of God."

The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an other wise noble character. You know men who are all but perfect but for an easily ruffled, quick tempered, or "toundy" disposition. This compatibility of ill-temper with high more! character is one of the strangest and saddest problems of ethics.—Henry Drumsond.

subject other than religion. But the moment religion was introduced the man s whole countenance underwent a

change. We would account for this change by the supposition that the prenatal impressed mania was awakened, and took control of him. Was he respon sible for what he said and did under its influence? It is a complex prob-lem and we will not risk an answer.

In our opinion Dr. King belonged to the same class, and our correspondent will understand why we are slow to judge him. We would rather include judge him. We would rather include him among those crucifiers for whom Oar Lord prayed: "Father forgive them, they know not what they do."—
N. Y. Freeman's Journal.

CHARITY AND JUSTICE.

Charity is never so well adorned as when its trophies are immortal souls, and the charity of Jesus Christ present us onward into the innumerable masses of our separated brethren, to give them the true faith, to call them into the Good Shepherd's one fold. How can any man love Christ and live his life through wholly unconcerned his life through wholly unconcerned for Christ's straying sheep? Zeal for souls is love of Christ in its most attractive form, armed with its most ag-

We are accustomed to attribute to charity alone the creative force, the ardent endeavor known as zeal for souls, but is this right? Shall we stop at charity as an apostolic motive? Is there no obligation of justice binding Catholics to embark in the American

apostolate? apostolate?

We meet with not a few Bishops whose very souls are in pledge for their non Catholic people, and who say with the Apostle, wee is me it preach not the Gospel to them. There is many a parish priest who says in his inmost heart, that to Catholics and non-Catholics, to Jews and Infidels, to all human beings in his parish limits he is a debtor to impart to them the only is a debtor to impart to them the only way of salvation, that is to say, the Catholic religion, whose exponent he is

appointed by God to be.

Hence it has come to pass, that
Bishops have not besitated to deprieve
their Catholic people of some of the
services of the clergy — almost the essential ones — that their non Catholic people might have the Bread of Life people might have the Bread of Life broken to them by a diocesan apostol-ate. This is the chief reason why there are now a large number of dio-cesan bands in America devoted to making converts as their primary voca-tion. We are perfectly familiar with the origin and history of each of them. In not one single case was the band

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formed by the Ordinary out of a surplus of priests. In every case it cost the Bishop hard thinking and close manag Bishop hard thinking and close managing to, as it were, rob the Catholics of priests they could barely spare, in order that the non-Catholics might have at least a few apostolic men to care for them. Not a single Apostolate in America but was formed with the same conscience that inspires, nay compels, a Bishop to weaken the clerical equipment of already established parishes in order to form a new one. The apostolates have been formed universally, because the chief pastor of the diocese was entirely con vinced that his non Catholic people were entitled to it on the score of vinced that his non Catholic peopies were entitled to it on the score of right and justice. And it is thus that both charity and justice mutually borrow and lend from each other, that both guts may be granted and debts paid to our separated brethren in Christ.

REV. WALTER ELLIOT.

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The Editor The CATHOLIC RECORD.

Sir—I was much interested in an ex ceedingly able editorial in your issue of November 2nd, respecting mathema-tical science and the nature of mathe-

tical science and the nature of mathematical reasoning. The article shows a fine appreciation of the processes of thought in this purest of sciences.

It should be remembered that all that branch of mathematics which we call analysis, and of which ordinary algebra is an illustration, is a mere instrument of research. Of itself it can prove nothing respecting the universe. prove nothing respecting the universe.
We make an assumption respecting
some natural phenomena—for example
that the law of gravitation is that the law of gravitation is true and we set our analysis at work on this assumption, and reach very re-markable conclusions. But the truth or falsity of these conclusions depends or falsity of these conclusions depends on the truth or falsity of the assumption on which the analysis worked. If there be uncertainty respecting the as sumption, the uncertainty runs through the mathematical processes, and taints the conclusions. Now with respect to even the law of gravitation we have not absolute certainty, but only a high degree of moral probability. The same can be said of all our natural laws, which in truth are merely scientific

inductive method.

Some one may ask—have we not ab-Some one may are—nave whether solute certainty in ordinary geometry?

The reply is that even in elementary geometry we are forced to begin with an assumption which our experience an assumption which our experience seems to suggest as true, namely, the so-called axiom respecting parallel lines. It is curious that a complete and consistent system of geometry can be built up in which it is assumed that an infinite number of lines can be drawn through a given point parallel to a given line; and another complete and consistent system in which it is assumed. onsistent system in which it is assumed that no line can be drawn through a given point parallel to a given line. The universe in which only one line can be drawn through a given point parallel to a given line is Euclid's universe. Which however, is the universe?

which in truth are merely scientific

guesses—generalizations, based on a number of observed facts. This is the

Yours truly,
ALFRED BAKER. University of Toronto Nov. 7, 1907.

IS MAN A SELFISH BRUTE.

AND DO THE WOMEN HAVE THE WORST OF IT?

Many a woman thinks so in her heart though she may never give it expres-sion. Most men who live in the coun try, though they work hard during the day, have a little time to themselves at soon time and in the evening, when they can sit down and read, smoke a pipe or play with the children, but women's work is never done and many of them go on month in and month out with scarcely a thing to cheer them up and bring change and enjoyment into their lonely lives.

Yet the man plods along with mulish indifference never realizing that the wife really has less in the way of enjoyment than the hired servants.

Now just think what it would mean to bring into a home like that, at a very small expense, the very best music that the great singers and great players of the world inve produced. What a joy it would be for the wife and daughters at their work in the long evenings to listen to music such as the people in large cities like New York have to pay \$5.00 and even \$10.00 a ticket to hear just for one evening only-music which people in cities like Toronto, Montreal or Wignipeg cannot hear, any more than the farmer can, without going to New York for the purpose.

Even people in other large cities of the States almost never have the privilege of hearing the wonderful singers like Caruso, Eames, Melba, etc., or the great Violinists or Cello players or the Great Bands of the world un-

ess they go to New York. Yet this wonderful music can now be brought right out into the country, to your own home, by the Great Berliner Victor Gramphone, so that you can hear it, not as a mechanical production, but with all the life, power and wonderful ringing tones of the singers, just as though they were right there in the room with you.

Why, you can hear them breathe, and almost have to pinch yourself to realize that you are not looking right at them. This is almost beyond belief, yet it is an absolute fact.

Just think of it for a moment and the tracking what it realize means to

Just think of it for a moment and try to realize what it really means to have these wonderful singers and players right there in your home to sing the songs you like best and play your favorite airs. Then think of the magnificent sacred music you might have on Sundays, and on week-day evenings, the funny stories, comic songs and recitations, the best in the world. Why I If we could place the Berliner Victor Gramophone in your world. Why I It we could place the Berliner Victor Gramophone in your home for one evening—for one hour even, we would not need to talk to you any more about it. It would sing and play its own story right into your heart, and you would part with almost anything else before you would let it be taken way. Wouldn't you like to have one of these instruments in your home for Ohristmas?

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for a Catalogue of the 3,000 pieces it will reproduce, then that you go to the nearest dealer and ask to have some of these pieces played for you. We send the Catalogue free of charge if you just send your name and address and ask for catalogue C. R.—The Ber-liner Gramophone Company, Montreal.

The Church Does Not Lose.

The history of most contests with that strange priest empire (the Papacy) seems to point the moral that ultimate-victory rests with the side whose real weapons are not gross guns and bayo-nets, though it has often availed itself of such we ridly advantages. Its strength lies otherwhere; and be it Enperor or statesman or individual that finds some thing to challenge and attack in many sided Rome, the end is ever the same— the world seems to win, but the Church does not lose; and the worldly com-

batant goes, after all, to Canossa.— Mr. George Samrson in the London Daily Chronicle.

SELECTING A FARM POWER.

Farmers are now pretty well assured of the great advantages of an engine on the farm, but are eften at sea as to what particular make they should buy. Without attempting to settle the question, it may be suggested that they cannot go wrong in making a selection from the admirable line of gasoline engines manufactured by the International Harvester Company.

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well as the excellence of materials and work manship.

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the fuel the minimum is constant to the power delivered.

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ional Harvester Company of America should not be everlooked. Buying one of these engines is buying depends bility, and that is the first on sideration. And you have the highest assurance that every other gasoline engine requisite is included. There are quite a number of siyles and sizes, so that every possible requirement is met. Another advantage is the opportunity of dealing with the responsible, well known iccal agents of this company. You know to begin with that if anything should not be right it will be made right. It is to the dealer's interest to do this and the International Harvester Company of America cannot afford to do otherwise, Read the International advertisement elsewhere if farm power interests you.



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McHenry —At Kingsford, on 1st, Nov. 1907, Mrs. McHenry, sister of John Sexsmith, aged eighty seven years. Sincerely and de-servedly regretted.

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