like it; but their resentment was not

active enough to start a protest, though

restraint of religion have been reduced

indation of natural and indestructible

right. It will not do for the liberties of

Englishmen to be at the mercy of Sir Robert Perks.

GOD'S WISDOM AND KNOWLEDGE.

THE INSIGNIFICANCE OF MAN'S LEARNING.

The Right Rev. Monsignor Canon

Vaughan, preaching in Westminster Cathedral before a large congregation

Cathedral before a large congregation recently, said the object of the sermons he was delivering during the month of October was to deepen and strengthen reverence and awe of God and to help those who heard him to

That morning he desired to invite

ments, and to think ourselves clever and

learned, but the angels must smile at

our conceit. We prate and prattle of historians and geologists, our bio-

ogists and our men of science, who were

What did all their boasted knowledge

come to? For generations they have

lishing libraries-and all about what? All about the one insignificant and tiny grain of dust called the earth. Of the

vast continents in being all around they

knew nothing, and even of the earth it

public library. Let him stand, for instance, in the midst of the British

Museum. Around him were gathered

the wisdom of all ages of all climes of

all countries. The walls were covered with the works of all the great writers.

There were treatises on history, science

medicine, mathematics, and every other

accumulation of wisdom locked up in a great library would feel obliged t

past. He (the right reverend preacher

knowledge, all this mass of wisdom, and

pour it into the brains of this one man

whole British Museum in his head and

know all which this great library con-

tained. What then? What would it

these books had to do only with the

earth and what had taken place upon it.

so that all it would mean was that this so that all it would mean and had come to know something—
man had come to know something—
one little

planet among the myriads that filled all space. But the difference between the knowledge of God and of man was not

merely the extent of the one and the

but half known. There was nothing,

absolutely nothing, that we knew thor-oughly and through and through. Even

the commonest phenomena of earth, even

understand. But God knew all, nor was

it possible that anything could escap His observations or hide itself from Hi

What would it mean?

represent?

such wise that he could hold the

make a wild supposition. He would suppose, by some miraculous means, one could boil down all this

literature, philosophy, travels

eally possible.

what did they know?

SERMON BY MGR. JOHN VAUGHAN.

LONDON, ONTARIO, SATURDAY, NOVEMBER 14, 1908

An' O such a volley o' fun they were The wan at the other, as good as a play, Wid their ready replies an' their inno-cent jokin,' When Father O'Shea met Father Mc

Now, upon a March Sunday it came to

Good Father McCrea Preached a very fine sermon, an' then after Mass, Met Father O'Shea; Twas a very appropriate sermon for

Ye delivered this minute. For the season o'fastin' 'twas very well meant— I could find no meat in it,"

Then quick as the laughter that gleamed in his eye, Good Father McCrea Raised a finger o' protest an' made his

reply
To Father O'Shea;
"Faith, I'll have to be workin' a miracle

To comply wid your wishes, Dare you ask me for meat, my dear sir, when the text
Was 'the loaves an' the fishes?'" Said Father McCrea.

Very caustic in wit But as droll every bit Was Father O'Shea, Though ye'd search the world's ends Ye would find no such friends As Father O'Shea an' Father McCrea -Thomas Augustine Daly.

AS STRAWS IN THE WIND.

GROWING ROLL OF CONVERTS SHOWS INTELLECTUAL MOVEMENT TOWARD THE CHURCH.

Oatholic Converts' League of New York, anorganization whose remarkable growth is in itself an interesting index of the spread of Catholic faith in this country, as held last week at the Catholic Club. Among the prominent converts who addressed the meeting was A. W. Ewen, one of the numerous Episcopal clergymen who have lately come into the

SIGNIFICANT STRAWS.

Week after week the newspapers contain items which suggest very strikingly the present notable trend of the intel-lectual world toward Catholicism. Here

are a few from a week's grist:
The Pope's appointment of Lord Denhigh as representative in England of the Order of the Holy Sepulchre, is an evidence of the high favor in which this important peer is held in Rome. The late Earl Denbigh was converted to the Church, and the present earl married into the Catholic family of Clifford of Churleigh, which has given several nuns -sisters of Lady Denbigh-to the

Prince Constantine Beloselsky, who has been attached to the Russian court for twenty-five years, has become a con-vert to the Church. He is sixty-five years old, and is married to the daugh-ter of General Skobeleff, the hero of the any other head? We doubt it. The pro-Russo-Turkish war.

ARTEMUS WARD A CATHOLIC. Few people are aware that Artemus Few people are aware that Artemus
Ward, the noted humorist, than whom
there was no more genial wit in American letters, became a Catholic shortly

But the intended procession of the
Blessed Sacrament was denounced as ilthere was no more genial wit in American letters, became a Catholic shortly before his death. The Catholic Encyclopedia notes this fact, and accords him a brief but comprehensive biography.

Rev. Henry Nears, C. S. P., who died Rev. Henry Nears, C. S. P., who died recently at the summer house, of the Paulist Fathers, at Lake George, New York, was born in Calcutta, India, 1859, of Protestant parents and educated in a large of Prote Protestant college. He aspired to the ministry and was made a deacon of the Anglican Church. His ministry he exercised in Canada, but he became a convert and entered the Paulist community and was ordained in 1886, twenty-two years ago. He was a de-voted zealous priest, dearly loved by

all with whom he came in contact.
So great was the crowd in St. Joseph's church, Newark, N. J., at the close of the mission to non-Catholics two weeks it was necessary to allow people within the sanctuary rail. It was esti-mated that more than two thousand persons were in the edifice. There were a ty-two converts, one of them a man of eighty years old, as the result of the mission. The sixty-two who accepted the Catholic faith after listening to the lectures delivered by the Rev. John Wickman and the Rev. William A. Courtney, of the Apostolate Fathers, of New York, during the week were confirmed by Bishop O'Connor.

CONVERTED BY CATHOLIC DEATH-BEDS Mrs. Carrie Shean, of Los Angeles, , who died last week, was a convert from Methodism. A nurse by profession lics. Administering to the sick an I dying, day and night, she learned to under stand the happiness, contentment and peace exhibited by the Catholics in and then the uncertainty, alarm and fear of those who faced death without any

were the principal cause of her conver-Miss Cicely de Houghton, younger daughter of Sir James de Houghton, Bart., has been received into the Catholic Church in the Notre Dame Con-

vent chapel, Blackburn, England, by

Very Rev. Joseph Browne, S. J., late rector of Stonyhurst, and now rector of of St. Francis Xavier College, Liver-

GIVING MISSIONS TO JEWS.

Rabbi Dr. Solomon, a convert, is giv-ing missions to Jews in Pittsburg, with the approval of Bishop Canevin. Rabbi Solomon, who has become a member of the Pittsburg Apostolate, conducts his meetings in the open air, when the

meetings in the open air, when the weather permits. In the course of three years, Rev. Walter Brown, pastor of SS. Peter and Paul's church, Boston, has received thirty-nine Chinese converts into the

Miss Emily Hickey, the Irish Catholic poet, has been awarded a grant from the British Royal Bounty Fund, in recognition of her services to literature. Miss Hickey is a convert, and is the author also of several prose works, and is one of the founders of the Browning

THE CHURCH TIMES (ANGLICAN) ON

THE PROHIBITED PROCESSION. It remains to appraise the situation thus created. There has been a genuine tempest; of that there can be no ques-tion. The Protestantism of England has expressed itself in unmistakeable terms, and it is fundamentally the same as ever. It is that which made a hero of Titus Oates, and drove a King into exile: it is that which the elder Pitt could skilfully use for the promotion of an alliance with the evangelical Frederick the Great; it is that which the crazy Lord George Gordon could stir up to fill London with riot and bloodshed on occasion of the first relaxation of the penal laws; it is that which poured itself out in fury and lamentation when Peel and Wellington forced through the Emancipation Act of 1829. It is milder in expression than formerly, because all the national habits are softer, but it is the same. It is not religious, though it may be found in men of genuine religion. It is a violent prejudice, a compound of hatred and dread. The main charge brought against the procession was that of illegality. At the very outset there was something dishonest in this, for the cry was taken up by none more loudly than by Dissenters, who pride themselves on their "Nonconformity." themselves on their "Nonconformity."
But "Nonconformity," in its origin, was precisely illegality. It was open, deliberate defiance of the Act of Uniformity. We do not hide our opinions about laws in restraint of religion; just in so far as Dissenters are "Nonconformist," they have our hearty sympathy. But what shall we say of men who, priding them-selves on their own Nonconformity and their father resistance to laws in re-straint of religion, raise the hue and cry against others who act in the very san way? Nor is it only here that the falseness of the cry is revealed. Inextricably mingled with the charge of illegality was the complaint that the procession was "idolatrous." It is needless to enlarge on the absurdity of talk-ing about "idolatry" in connection with the Eucharist. Perhaps no category of theological hatred has ever been more recklessly misapplied, and men of part in the abuse. But this not the present point. The point is that their is nothing illegal in idolatry. If some Hindu students were to organise a "puja" in Cromwellroad, carrying about an im age of Kali or Krishna, they would violate no law. Would they be denounced on

tion superadded. The procession was attacked, not because it was illegal, but because it was a procession of the Sacred ly a convenient weapon of attack. We do not argue from the vapourings of do not argue from the vapourings of mere nobodies. Sir R. Perks is a mem-ber of Parliament, a noted financier, a prominent Methodist; and what did he say? He declared that nothing short of any army could protect the procession from the wrath of Protestant England. His own denomination would applied His own denomination would suffice 'The Methodist people," he said, " do not forget Wesley's injunction to be the friends of all and the enemies of none, but they do not intend to have the Host carried through the streets of their cities." That is the whole cry. The speaker forgot, in his indigna-tion, that papists have equal rights in the streets with Methodists. But no, he did not forget; for that is not the case. Methodists are allowed by law to pacise their religion in the streets; papists are not. And Sir R. Perks is evidently content. We are not surprised. Toleration is a high virtue, to which few men attain. There is, indeed, a spurious kind of toleration which is easy. It consists in allowing a minorit jus, so much liberty as seems convenient to the majority. Of this kind of toleration Sir R. Perks has a glowing consciousness. In the speech from which we have quoted, he proudly called we have quoted, he proudly called attention to the fact that "Catholics enjoyed in England rights of worship and free speech, which were not conceded to Protestants in any Catholic State in the Of the higher toleration which world." recognises a natural and equal right in all men to exercise their religion, he has no conception. papist has no such right in Eng-land. He has a "right" to worship within doors, because that has been

"conceded" to him, but he has no right

cession would be described as a pictur

esque spectacle, and we should be told

to show our Indian fellow-citizens the

law was shown by the irrelevant accusa-

we learn from the uproar of the last fortthought. If this were true of the visible BEFORE CATHOLIC EMANCIPATION. night, and from the cowardly surrender of the Government. The procession was illegal, expressly forbidden by the Act of George IV. But the intention of the universe, of the infinite creation that surrounded us, how far more did it apply a more wonderful and richer creation to the universe of spirit? Did not all this prove conclusively how great, how Government was to treat the law as a dead letter; the Home secretary instruc-ted the Commissioner of Police in that sense, and constables were told off exglorious, how unutterably exalted was the Heavenly Father? Who shall or Him as He deserves; who shall pressly to aid in this infraction of the law. praise Him as He merits? To Him, in-It was a persecuting law, out of keeping with the liberalism of modern thought. Good; but Mr. Asquith and his colleagues of the control of th deed, be all praise, honor, worship and adoration for ever.—Catholic News. ues had failed to reckon with the possibilities of Protestantism. There was no real zeal for the actual law. It is

STANDING ARMIES OF THE CHURCH.

fair to assume that some people felt they were being "bluffed," and did not "Peace hath her victories no less renowned than war," and so has she her organized forces, the value of whose chievements far surpass the triumphs of war.

they may have swelled the chorus of disapproval when it was raised. The Some of the greatest forces of the outery began from the merest hatred o. Church which are frequently ignored and always underestimated are the soa particular form of worship; and that hatred, invoking the law, carried the ieties which draw their membership from the regular communicants of the Church. These organizations may be divided into three classes, first, the purely church organizations, such as the odalities, altar societies, etc.; second, day. English Protestantism has not even began to be tolerant. It has little wer to interfere, because the laws in to a mere shadow of their former selves; but when there is any weapon avail-able, it will fight against toleration. If he voluntary associations for mutual help, which pay no death benefits, such able, it will fight against toleration. If Englishmen are to live up to their pro-fession, they must strike every weapon out of its hand. They must remove from the Statute Book every appearas, in most localities, the Ancient Order of Hibernians, the Young Men's Insti-tute, the Irish Catholic Benevolent nion, etc.; third, the Catholic fraternal beneficiary societies.

It is intended in this article to deal ance of "concession," and base the equal rights of positive law on the only sure

ore especially with the latter class of societies and our present purpose is limited to directing attention to the magnitude and utility of these great enterprises. Our Catholic fraternal societies are to-day vying with a large number of non-sectarian institutions of the same character and to their credit, it must be said, compare most favorably with the best of the great fraternal orders. Some of our societies have been in operation for more than thirty years and most of them are admirably conducted. More than one million men and women have enrolled themselves as members of these Catholic orders and about 10,000 local branches are organized and conducting their affairs throughout the length and breadth of the land.

realise somewhat more perfectly the infinite distance that separated the They have paid to the families of their members at death \$88,532,150 to Redeemer from every other the first of January, 1908. They had being; in a word, to show that He was so exalted beyond all creatures that no outstanding insurance at the same date of \$515,089,780. In some measure this recital gives the financial history of these orders. It leaves to be told, howomparison between Him and them was ever, the story of a greater interest to the individuals concerned, the church and the public. Concerning the Church it may safely be asserted that no one of the societies included within this dethe congregation to contemplate His wisdom and knowledge. If all power when compared with God's omnipotence was but weakness, so all knowledge when compared with God's omnipotence was absolute ignorance. We were often inclined to boast of our attainsignation has ever been the cause of a serious loss or disadvantage to the Church, but on the other hand the proof is abundant that all of them have numerous cases been a benefit to the

Church. Primarily, practical Catholicity is a so ready to teach the Church and to correct the inspired word of God, but pre-requisite to membership in all of them, nor are their requirements satis-fied by such a state at the inception of nembership, but their rules require that unless they continue practical Catholics, they forfeit membership in the society. been studying and investigating and puzzling ever the little earth on which they lived, and giving lectures and composing treatises and publishing books and forming learned societies and established. For the purpose of maintaining the membership in a state of Catholicity, cerargued, on the theory that you can com-pel people to be good, but on the theory self they knew precious little. Take the most learned man that the world had ever produced. Place him in some

of a church or school. Our religious, branch of learning. Even the most learned scholar standing amid such an of the value and efficiency of the Catholic societies, as shown forth in memorial windows, mural decorations, grand confess his own ignorance. All he could even do was just to nibble at a few of the crumbs of this rich intellectual reorgans, statues, etc., donated in the thousands of instances, to say nothing of the substantial sums of money that have

been given outright by them.

The public is made the debtor of these beneficent institutions, in the through them. In the distinct services which they have given on numerous public occasions and especially in the marked assistance they have rendered in the making widows and orphans of members independent of public aid, and enabling them to be maintained, sustained and educated.

In view of such distinguished serv-

ices to the Church and to the public it will be agreed that the societies are entitled in a measure to serve themselves, at least to serve those depend-ent upon them to the extent that they do: to hear one another's burdens, to visit the sick and afflicted, to bury the dead, to shelter the homeless, to care limited nature of the other, but also in the completeness and exhaustiveness of for the widow and orphaned, are activities calculated to inspire the admira-tion of Christian men. These are the God's knowledge and the imperfection

life works of the fraternities.

These suggestions are made that readers who are not in full sympathy with the fraternities may reflect upon their past activity, present value and such things as could be handled and touched and examined we could not fully future capacity, and possibly, upon such consideration, modify their views.—Joseph J. Thompson.

clearly, and without confusion, and at one and the same time, and by one and the same act all that there was to be known. We were poor finite creatures, and our capacities were limited so that But the kindness must be true kindness. it was impossible for us to carry on But the kindness mesimultaneously many different trains of .—Bishop Hedley.

At the recent celebration in conne tion with the centenary of the Catholic Mission of Somers Town, London, Abbot Gasquet made an eloquent address in the course of which he gave an interesting and striking description of the condition of Catholicity and Catholics in England and Ireland a hundred years ago—almost down to the time of the Act commonly known as "Catholic Emancipation." At the present day, he gaid tion." At the present day, he said, when for more than two generations we Catholics have been accustomed to enjoy religious liberty—in view of late events in regard to the Eucharistic Con-gress he could not say full religious liberty-it is difficult to realise what is meant by "Catholic Emancipation." meant by "Catholic Emancipation." Many hardly understand the actual position of English and Irish Catholics in regard to the State, say, at the dawn of the nineteenth century—hardly more than a hundred years ago. Some will hardly believe that at that time our Datholic forefathers were still suffering under remnants of the penal code which had, in the course of the previous two centuries and a half, pressed heavi-ly upon them, and which, but for God's manifest Providence, would have crushed out the last flickering flame of Catho-lic life, as these cruel disabilities and penal enactments had been designed to do, and as had actually been done

From the First Act of Uniformity, passed in the early years of the reign of Elizabeth, to the last decades of the eight-earth century—that is for two hundred and twenty or thirty years—every effort was made to stamp out the every effort was made to stamp out the Catholic religion in England. By the beginning of the eighteenth century active persecution, exclusion from every form of civil life, and perpetual fines for not attending the Protestant service in parish churches, had done their work; and the remnant of those who had never bowed their knees to Baal were few and insignificant in numbers and influence and were rigidly ostracised by the Protestant majority amongst whom they lived. Hope seemed to be departing, even if it had not already gone; and in the darkest hour which preceded better times, the thoughts and feelings of many a Catholic heart were but little removed except by resignation to God's will, from blank despair.

It is impossible in this to exaggerate ingenious, repressive measures had taken the place of active persecution, but even so at best the Catholic found himself an alien in his own country. The Statute Book still recorded laws against his property, his liberty and his life, and though these were seldom called into action against him, they were always held in terror over him and at times, up to the close of the eighteenth century, were through spite or religious bigotry sometimes invoked to crush individuals. Mr. Lecky, the Protestant historian of the eighteenth century, characterises the laws—the penal laws to which Catholics were still subject— as "atrocious," and it was not till 1778 that the first measure of relief was a corded to the Catholic body.

This Act for the removal of the gro bership in a state of Catholicity, certain dates are appointed during each year at or during which members are urged or obliged to approach the sacraments of the Church—not, as sometimes argued, on the theory that you can complete one good, but on the theory that you can complete one good, but on the theory that you can complete one good, but on the theory that you can complete the good, but on the theory that you can complete the good, but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on the theory that you can complete the good but on t most striking manner the pitiable state to which long endured persecution had that example is powerful and that the setting of a time is a stimulus to those who are prone to postponement.

Again, the pastor of every church finds the Catholic societies of his parish conganized forces, ready to his hoad for besought the bolder spirits amongst sion, the celebration of a feast day, the conduct of a non-Catholic mission, the endowment of a window or the erection.

They even endeavored to promote a petition to the Crown praying for the abolition of the small measure of relief all over the land bear distinct evidences of the value and efficiency of the Catho-George Savile's Act of 1778.

Such was the abject condition from which the Catholics of England as well as of Ireland were rescued by the great Irish Catholic tribune and fearless chamoion of the cause of religious freedom. Daniel O'Connell. - New York Freeman's

HAVE WE HELPED OUR DEAD?

It is written in Holy Scripture that "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." Our Lord de-clared that nothing impure can enter into the Kingdom of Heaven, and taught also that those who enter hell must suffer eternal punishment.

But there are thousands of souls who, during life, tried hard to keep God's commandments yet often failed through human weakness. They meant to do right, they truggled against temptation but sometimes, perhaps, the tempter was too strong and they yielded. Then conscience smote them and they confessed their frailty; nevertheless, during life, perhaps, they did not succeed in fully purifying, in erasing the stain made by sin. On entering into the next life, therefore, they find venial sin to be accounted for, the temporal punishment due to unerased mortal sin to be underdue to unerased mortal sin to be under-due to unerased mortal sin to be under-gone. Their guilt is not so great as to deserve eternal punishment. Their souls are not sufficiently pure to the under-sufficiently pure to the under-sufficiently pure to the principal tableaux showed a place of purification, until they are fit to stand among the Pure and the Purified. Scripture teaches that some shall be saved, "yet so as by fire."

Issuing the Children, Nicholas V. (who was founder of the Vatican Library as well

It is while in this state of purification

called Holy souls because they are certain of Heaven—because they are waiting in the vestibule of God, certain waiting in the vestibile of God, certain of reception when they have cleansed themselves after their long journey through the world's impurity—yet they cannot help themselves save by long-suffering. Their opportunity of saving themselves is gone by Vet it is gonetal. suffering. Their opportunity of saving themselves is gone by. Yet it is certain that their entrance into the abode of the Pure can be hastened by the prayers and alms of those on earth. The last farthing of debt due to sin remains to be paid; yet this farthing may be paid by those who loved them while living, and whom they loved while they lived.

1569

During this month of the Holy Souls During this month of the Holy Souls have we striven as we ought to assist them? Have we remembered to pray for our dead? Have we given to the poor in their behalf? Have we done good works with the intention of having the merit applied to the debt they owe? The Holy Sacrifice of the Mass in their hebalf is the met officient below we behalf is the most efficacious help we can give them; have we had a Mass offered in their interest? These are onered in their interest? These are queries each must answer for himself, only let it be remembered that prayer for the Holy souls is the purest form of charity, and that it is the married charity, and that it is the merciful who shall obtain mercy. This week we have spent our Thanksgiving here on earth; have we assisted our loved, our dead, to spend their Thanksgiving in Heaven?

CATHOLIC NOTES.

Another significant incident in the religious transformation of New England was the recent purchase of the First Universalist Church at Malden Center, Mass., for a parochial school.

The Brooklyn Catholic Federation has arranged a series of free lectures from the Catholic stand-point and under Catholic support to all classes, colors and creeds.

There died recently in the great Benedictine Abbey of Fort Augustus, a scion of a well-known Catholic family, Father Basil Weld, O. S. B. The deceased was possessed of vast learning, and his writings on various theological subjects are widely known.

Father Alfani, the director of the Meteorological Observatory of Flor-ence, has constructed the largest barmeter in the world. The instrument is nearly fifteen meters high and its glass tube has a diameter of over twenty centimeters.

The friends of Bishop Spalding had hoped that his recovery from the long illness was complete enough to enable him to resume full management of the diocese of Peoria. But the contrary is the case-he has resigned his See, and Rome is deliberating about his success

St. Benedict's Industrial and Missionary Association has been organized in New York with the object of educating negro priests for work among the color-ed people of this country. Plans are under way to perfect organizations in Philadelphia, New York, New Orleans and other cities where negro Catholics are numerous.

The Catholic Fortnightly Review is printing a series of articles by Rev. Ludwig Bonvin, S. J., of Canisus College, Buffalo, N. Y., in which the learned writer treats of the "Women Question in Church Music," and states that "it is simply erroneous to maintain that the Holy Father wished to exclude women from singing in church."

The Right Rev. Dr. O'Dwyer, Bishop organized forces, ready to his hand, for any movement that may be set on foot their holes and hiding places, and they his condemnation of boxing. He ho'ds that when two men strip and batter each other about the face and body, covering one another with blood till one of them is "knocked out" or beaten into ful to principals and spectators.

The last reports from Rochester, says the Western Watchman, represent Bishop McQuaid at the point of death with absolutely no hope of recovery. His death may be expected any day. He never completely rallied from the the never completely rallied from the attack of last summer and his age was in the way of convalescence. Archbishop Farley left this city on Tuesday intend-ing to pay the suffering prelate a visit on his way home.

The plans for the monument to be rected on Grosse Isle, near Quebec, by the Ancient Order of Hibernians, have been submitted to the National Commit-tee of the Order for approval. It is expected that the monument, which will be in commemoration of the twelve hundred Irish emigrants who are buried there, will be formally dedicated during next July. On that occasion efforts will be made to make the event the greatest ever held by Irish-Canadians.

St. Louis is rapidly gaining the distinction of being the city of churches. In two years the Catholics of St. Louis have completed or have started construction on twelve new churches. At the present time they have four large churches under construction - Visitation, Holy Ghost, St. Henry and St. Bernard. But the crowning piece of architecture is the new Cathedral. It will be the St. Peter's of the West.

the reception of the Papal Bull estab-lishing the University, while another as of Glasgow University) borne on his that the dead should be prayed for by the living. The souls in Purgatory are and receiving the Scots Ambassador.

Toronto. REET

Manager

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to worship in the street which belong to
—Methodists. That is the lesson which

CHILDREN OF DESTINY.

A Novel by William J. Fischer. other Stories," "The Toiler," "The Years' Between," etc. etc.

CHAPTER XXVIII.

A RIFT OF SUNSHINE. A week later Jerome reached Kempton. The journey home had been a long and wearisome trip. Yet as he stepped off the train at the depot and caught the twinkle of Gracia's eyes in the crowd his heart gave a thrill of delight.

"I am so glad Jerome to see you back," Gracia said gladly, her cheeks coloring slightly. "It did seem so very lonely since you went. Often I thought that you would never return to me. I fancied myself all alone, dear, but that was foolish."

'I, too, have missed you sweet,' Jerome said, looking into her joyful eyes. "I do not know what I would do eyes. "I do not know what I would do without you. Your strong unselfish love seems to fill a void in life that is vast and cheerless. Without you I would miss all the gladness and brightness and

"But where is Dick?" asked the girl. mewhat surprised. "Did he not come with you?'

Yes, part of the way. He remained over at Trantor to see an aged uncle of his. He will reach home the day after

"How did you enjoy yourself, dear? Did the Place O'Pines surpass your ex-

pectations?"

Jerome could not help thinking of his meeting with Mad Nance, but brushed the thought aside, and replied: "Yes, I was more than pleased with the place. It is a beautiful country — charming climate, delightful scenery and pleasant company all the time. People are coming and going continually. Whom do you think I had the pleasure of meeting there, Gracia?'

I hardly know. I suppose rich duke or duchess."

"Ah no, come down a little lower on the social scale, please. You surely could not picture me associating with the nobility Why not? My Jerome, I think, is

qualified to dine with kings and "But all jokes aside, I did meet the But all jokes aside, I did meet the Duke of Kenyon. He startled all Europe some months ago by openly denouncing and exposing the follies of the smart set. Yes, and a rather fine fellow he is too. Sings avecationally well, is smart set. Tes, and a rather me to he is too. Sings exceptionally well, is an expert at the rifle and can say his ha-penny-damn' as well as any one. The Duke of Kenyon, however, is not the

"Well, whom else did you meet Some one great in politics?"

"In music?"

person I had in mind."

"In art ?"

"I might have guessed it."
"Listen, I had the pleasure of evening with the great Lachance."

"Really? An evening with the illustrious Frenchman? Why, all Paris nay Europe, is wild over his canvasses saw a reproduction of one of his latest pictures in one of the art journals. I think it is called "Shadowland"—a wonderful forest scene of trees and moon-

Ah, yes, I remember it. Do you An, yes, I remember it. Do you know that very picture was executed at the Place O'Pines. I saw the original. Lachance painted it in one of the pinewoods. He has been staying at the island for several months. His physician recommended a rest, and yet the noted artist is "killing time" by paint-ing beautiful and wonderful pictures. Before leaving he presented me with a Before leaving he presented he will little landscape in oil—a very pretty bit of work. I know you will like it. By the way there is another surprise in

Oh, do tell me, please Jerome, since this is the hour of surprises."
"Lachance will be passing through

Kempton in a month or so before leaving for Paris and he has kindly promised spend a few days with us.

With us? You mean with your

"No, I mean us. Surely you are not forgetting Gracia that the Cardinal is going to figure conspicuously in a very important ceremony next week."

Gracia lowered her eyes for a moment and answered with a smile: "Indeed I am not forgetting, dear, but really this " Indeed I us" is very confusing to say the least.

Yes, a week from to-day-"You shall become my wife," he in-terrupted. "Thank God for the gift of so sweet a guiding star!"

"All the arrangements for the cere mony have been made. The night before the wedding I shall have a birthday of my own. I shall be twenty then.
Sister Benita is coming home for the
two days. It will be glorious. We can
hardly wait to see her in the old place. hardly wait to see her in the old place. Aunt Hawkins, too, is beside herself for very joy. She has been anxious, planning for weeks. I hardly know what I would do without her. Even poor Matt Pensy has been busy and exceedingly kind. He vows that not a single outside flower shall be used. single outside flower shall be used in decorating the house and the cathedral. All the floral tributes are destined to come from the conservatory. Oh, my dear, I have a thousand and one things to tell you. This morning Madame Landers called and fitted my trousseau. It is just a perfect gem—a lovely creation of white silk with yards and yards

"Come, dear," Jerome interrupted somewhat abruptly, "there's a car. It is to far to walk to Bleur House. Be sides I am very tired. Come, let's harry! You can finish the description of that dress, sweet, when we are seated.

I am sure it must be exquisite. she cried gaily with a certain air of pride. "Why a queen has seldom worn a prettier or a costlier one."

CHAPTER XXIX.

THE UNRAVELLING OF THE TANGLE. Jerome did not sleep much that even There was so much for him to think and in his heart he wished that he had never seen the Place O'Pines.

The confession of Mad Nance kept him awake nearly all night. He tried to awake nearly all night. He tried to shut out the sound of her haunting voice, but he could not. It haunted him as some horrible crime, awful and soul-crushing. What was he to do? He felt that he must tell the truth to some one, but Gracia was not to know. At day-break he rose from his bed and walked over to the open window. He was very tired. The morning air seemed to re-vive him. The birds were beginning to stir in the trees and the streets were already beginning to echo the song of

Presently the bells of St. Agatha' sounded the morning hour. They brought soothing music to his heart and carried his thoughts to that trusted friend of the cloister—Sister Benita. And while they ran over the roofs of the city a thought came to him, a bright helpful thought.

"I have it at last," he muttered, " shall go to Sister Benita and tell her the story of Mad Nance's death and show her the document. She was at the Place O'Pines with her brother at the time the Lescot child was stolen. Surely she would remember some of the circum-stances. Perhaps Arthur told her all about it. In any case I shall go to her She seems to be the only person to whom I could relate my experie

That morning at 10 Jerome Chelsea stood at the door of St. Agatha's.

"Sister Benita is now at class," the portress answered him, "but she will be

"Yes, I am in no hurry."
"Very well then. I shall tell Sister. Ten minutes later Sister Benita en ered the room.

"So you have come back to us again,

Jerome," she remarked. "I am sure o heart is glad in Kempton to-day." "You mean Gracia?"
"Yes. The poor girl felt very lonely

during your absence. She is so affec-tionate. Her whole life is wrapped up in the forthcoming ceremony. She is in the forthcoming ceremony.
as happy as a child." "I do hope she may ever remain so, bright singing bird that she is. I saw

her last evening and her happiness seemed complete. Aunt Hawkins to can hardly wait for your home-coming Sister. Remember, you are expected to taste some of Gracia's wedding cake." "I shall be there. Reverend Mothe

s very good to grant such an extraordin ary request. It will do my heart good to see the old home again and wander through the well-remembered rooms which are peopled with pleasant memory which are peopled with pleasant lines ies. It seems a lifetime since the doors of Bleur House closed behind me. But tell me, how did you like the Place O'Pines? Is it not a rare and delight-"It is the most beautiful place I hav

ever seen. Yet I wish that my foot had never stepped upon its ground." "What do you mean?" Sister Benita

"What do you mean?" Sister Benita asked, somewhat surprised. "What has happened? You speak strangely, Mr. Chelsea. I felt that your trip had been a delightful one. Pray, do not tell me that it was not." that it was not Jerome shifted about uneasily in his

chair. Then he looked at Sister Benita strangely.
"Can I trust you, Sister?" he asked

doubtfully.
"Trust me, Mr. Chelsea?" questioned

the nun, her face whitening. "Certainly. But what does all this mean?"
"I would like to tell you something. must tell it to someone

A strange feeling crept into Sister Benita's heart. She waited for his words with bated breath like one standing on the brink of a precipice. His sentences had brought a new terror to her soul. She could tell from his looks that there was trouble brewing.

"Speak, Mr. Chelsea," she said unable

to wait any longer, "and tell me all! Trust me. What you are about to say Trust me. What you are about to say
will remain a secret forever. Surely
you bring no bad news of the good child
Gracia?" she asked frightened.

"Not exactly," she repeated. "Tell me Mr. Chelsea—tell me all!"
"I wish I had never seen the Plac

O'Pines," the artist muttered.
"Come, come Mr. Chelsea unburden the thoughts that seem to weigh you down. You will feel better afterwards. I know it all concerns Gracia and you." Jerome regained his courage, and the words came fast. He described the visit to the pine-woods, the discovery of

the blood trickling down the rocks, the following of the stream to its destina-tion and the finding of Mad Nance in a dying condition.
"But what has Mad Nance to do with

either Gracia or yourself?"

un.
" More than you dream. I feel very sorry to have to say it."
"Continue, Mr. Chelsea," the num pleaded.

Thereupon in words charged with in-tense feeling Jerome referred to the dying woman's confession. " My dead brother's name was men-tioned by this woman as that of her tempter?" shrieked Sister Benita, over-

come with emotion.

"Yes, she spoke clearly, and there was no mistaking it."

"How long since the crime was con mitted?' " Seventeen years ago."

"What was the nature of the crime?"
"A three-year-old child was stolen by this woman and your brother paid er well for it.' The nun's hands stole to her throbbing temples.

"Seventeen years ago—seventeen years ago," she repeated. "The very year Arthur and I visited the Place

Did she give the child's name?" 'Yes—Lescot. The child's mother's me was Mazie."

"Mazie Lescot?" groaned Sister Benita. "Is it possible! And was she at the Place O'Pines?" Yes, she was a widow. Her husband

" Mazie Lescot, the widow of Lawrence Lescot," repeated Sister Benita thoughtfully. "And she was the Rose-Queen! I knew her well at one time. She lived at Kempton. Her name then

was Mazie Rawlins. Oh God! I see

through it all. I am afraid the story is only too true."
"But what motive could your brother have child?"

" Arthur was once madly in love with Mazie, but she spurned his advances and married Lawrence Lescot, a poor mill-hand. The blow was too much for him. His mind became affected and he never recovered. The Lescots left Kempton after their marriage. Pro-vidence, however, seemed to have directed that Arthur was to meet Mazie again at the Place O'Pines. They must have met, yet my poor brother breathed not a word

The tears came to Sister Benita's eyes and she wept bitterly. "Gracia then, is Mazie Lescot's child," she murmured. "I feel sure of it now."

She paused for a few moments while her thoughts wandered back over the past to that last day which she and her brother had spent together at the Place O'Pines. How that day loomed up before her now?
"I am afraid it is all too true, Mr.

elsea," she repeated sadly.
Before Mad Nance died, Jerome r marked, "she confessed the crime t Dick and myself and bade me take down

her sentences word for word. Here i

document. She signed her name before she died. Read it aloud Sister.' Jerome handed her the strange does

"I cannot read it Mr. Chelsea," she said in tears. "Please read it for me." Slowly and distinctly Jerome read every every sentence. "This strange man came to me at the cottage one night wearing a red wig," he continued ner-"Ously.
"A red wig?" interrupted Siste

Benita. Benita. "I can now recall this very article. I remember finding it on his table next morning. He told me it beonged to one of the actors at

Olympic."
He then read of Mad Nance's en trance into the Lescot cottage, he stealing the child and carrying it to the bend of the river, where Mr. Grave or met her and administered chloroform.
Sister Benita raised her eyes and

said: "I remember distinctly Arthur's entrance into the boat the evening we left the island. He carried the little child in his arms. He told me he had adopted it and was going to take it back to Kempton with him. I thought hothing of the matter at the time as brother was a man of moods, and fel that it was best to satisfy his whi weeks. I remember distinctly smelling chloroform on the little one the night he brought it to us on the steamer. drew his attention to the fact, but h eplied that the child had had and a strong smelling liniment had been rubbed on its chest. God forgive him Arthur could not have known what h

was doing."
When Jerome finished reading the document he asked: "Then, Sister, do you really think that this stolen child

is no other than Gracia?"
"I am sure of it. It cannot be other vise. I carried her all the way from th Place O'Pines seventeen years ago, and have watched her grow into womanhood. Gracia! Gracia!" she wept sadly. "At last the shadows brighten. We always last the shadows brighten. We away called you nobody's child but now called you mother's heart we know that some mother's hear was broken when you were taken away. "But listen," interposed Jerome. Mad Nance in her confession calls the child Constance and you call the sam child Gracia. This seems very strange

Not at all. I am sure Arthur changed the child's name purposely."

"So Mazie Lescot, the child's mothe is dead," murmured the grief-stricken nun. Poor thing! her end was tragic. I wonder what has become of

the other child?" "I did not hear." Instantly Sister Benita's thoughts stole to the mysterious letter which her brother had entrusted to her on his

deathbed. " Do you know, Mr. Chelsea, now that you have exchanged confidences with I shall confide in you. I have in my session a letter addressed to Gracia. possession a reter and to to me on his deathbed and begged me to read it to her on her twentieth birthday. I have often wondered what the contents are, but only a few more days and then we shall know all. On the evening of Gracie's birthday, the night previous to the wedding, I shall have the letter

opened and read.' Does Gracia know anything of this?"
"Not a word. Have you told her of

Mad Nance's confession?"
"I did not, Sister. I thought it best not to tell her. It would only help to sadden her life."

"I am going to ask a favor of you, Mr

Tam going to ask a favor of you, Mr Chelsea. Will you let me take charge of this document for the present? The Cardinal will be here this afternoon and I would like to tell him all about these sudden, startling developments. He has always been the intimate friend of the

"Certainly, Sister. You are quite welcome to it."

When Jerome rose to go Sister Benita

said: "Now do not worry Mr. Chelsea.
Brighter days are yet in store for you."
"I shall not worry. I am easier now
that I have told you all. It feels good
to know that Gracia lives in total ince to know that Gracia lives in total ignor-ance of the terrible truth."

That afternoon Sister Benita and the Cardinal had a quiet chat lasting an hour. The nun had felt terribly ups The news of her brother's implication in the crime bruised her sensitive con

"You must not worry, child, over Arthur's misdeeds," the Cardinal spoke kindly. "You know as well as I that in his state of mind he was hardly responsible. Besides he has atoned for it. Look what a fine girl Gracia is today, full of hope and ambition and all was drowned at sea. She sold roses for a living and they called her the Roseand care. So dry your tears, child! I shall call at Bleur House and relieve you of the trying ordeal of reading your

"Thanks, Your Eminence, you are ex-ceedingly kind," Sister Benita said drying her tears.

CHAPTER XXX.

OLD LETTERS. The night of Gracia's birthday arrived. All day lo g preparations had been in progress for the wedding on the morrow. Gracia was the embodiment of loveliness and happiness as she went flitting from room to room in her plain white gown, on some errand of useful-ness. A large red rose glowed in her hair and another on her breast. Matt Pensy, decked in his Sunday

best, was a very about Bleur House. very conspicuous figure

about Bleur House.

"I am sorry to see Gracia go," he said to Sister Benita as the latter was admiring the floral decorations in the dining room. "The place will be empty without her. She was life itself—music an' song all the blessed day. Jerome Chelsea has much to be grateful for. Gracia is not one o' them wall-flowers that a breath of wind will blow away. And she's no' mad with the society craze either an' the pink-tea notions an' such like. Thank heaven for that! paint an' sing an' play an' work with the best of them. But Aunt Hawkins an' I will be very lonely in this large house when she is gone."

A tear trickled down the old man's cheek and a look of sadness came into

"Ah no," answered Sister Benita "You shall not be left alone here. Listen! Gracia is not going to leave Bleur House. This will be her home. Besides, another member will be added to your household to-morrow.'

"Oh, I am so glad the young people are not goin' to leave us. With Jerome here it will be livelier than ever. He's a fine man, Jerome is—a regular, all-aroun' gentleman. He brought me this vest all the way from the Place O' Pines, an' I think it was kind o' decent o' him. "By the way, Matt, do you know," the

"what time of day it is?"

Matt's fingers stole to his watch. "It's exactly eight," he replied. Just then the door bell sounded. "I am sure it is the Cardinal."

nun asked, drifting unto another theme

"The Cardinal?" said Matt doubtfully "Well, well! I think I had better go "You must not be afraid of His Emin-

He is only a plain, humble old Presently Aunt Hawkins came over n her crutches-rheumatism had almost

But it was madness and jealousy that drove me to it. In a far from sane state made her a cripple—and whispered to Sister Benita: "The Cardinal is waiting in the drawing-room, dear."

"Pardon me, Matt. His Eminence is

raiting."
The Cardinal greeted Sister Benita warmly.
"Have you brought the little box containing the letter?" he asked of he

kindly.
"Yes, Your Eminence. Here it is," she said, "just as my brother gave it me, and here is the key."
"I suppose it will fit the lock."

"I hope so. I have never tried it."
"Then this letter has never left the

easket since your brother placed i there."
"No, Your Eminence."

In a moment the key turned in the lock and the lid flew open.

"Ah, here is the precious envelope. exclaimed the Cardinal. "It does seem strange, Sister, that Arthur should have addressed it to Gracia and command you to read it to her on her twentieth birthday. When had I best read the letter?

'After a little while, Your Eminence. I think dinner will be ready shortly Ah yes, there is the bell."

The two left the room, Sister Benita eading the way. In the hall the Cardinal met Gracia and Jerome.

At dinner a feeling of rare good cheer prevailed. The Cardinal was in his eleprevailed. ment and his fine, witty sayings kept everyone in good humor. Poor Matt Pensy laughed so heartily that he could scarcely perform his duties at the table.

Aunt Hawkins confessed that she had not heard such genuine laughter for many a day. Sister Benita tried hard to throw a cloak over her feelings and succeeded. She could not help think-ing of her dead brother. How she life and explain in person all the strange mystery. Her thoughts stole to Mad Nance and her startling confession and she grew faint. Jerome, with Gracia at his side, felt that he was the richest man in all the world. He chatted brisk ly and his face beamed with smiles. To-morrow was to bring him the realization of all his fondest hopes; to-morrow he was to take Gracia to himself as wife. How his heart longed for hour in which he could call her his forever! For weeks he had waited for the day. He had something to live for after all, something beautiful and precious that no one would ever dare to take

from him.

After dinner all withdrew to the drawing room. When all were comfortably seated the Cardinal rose from his chair somewhat nervously and motioned Sister Benita to his side. The nu obeyed. His Eminence whispered something and she hurriedly left the room. Gracia wondered what all the strange proceedings could mean. She leaned over to Jerome and remarked, somewhat inquisitively: "I wonder somewhat inquisitively: "I wonder what the Cardinal is going to do? He seems very nervous—poor, old man! See how his fingers tremble. He will never adjust his glasses. What do you think he is going to do, Jerome?'

"Probably speak a few words of advice and encouragement to us," Jerome replied, purposely concealing the real

motive of the Cardina's visit.
"But why did Sister Benita leave the room so hurriedly? Besides, she looked dreadfully pale. Oh, there she comes

carrying something in her hands." Sister Benita entered the room, the she placed it on the table and resumed her seat directly opposite Gracia. The Cardinal's eyes surveyed the room. They rested pitifully for a moment on Gracia. Then he began, notwithstand-Then he began, notwithstanding his years, in a firm, clear voice-

My dear children, on the eve of your intended marriage, let me speak a few words to you. I am glad to be with you this evening and I congratulate most heartily the young lady whose birthday is being so fittingly celebrat-

man to whom she has given her love will honor it as the most sacred gift that life can give him, that he will remain true to his promises and that remain true to his promises and that God will bless both with an abundance of graces which make for perfection in this life and in the next. I have another matter to refer to and no tim

seems more opportune than the present. Sister Benita has handed me this casket which I hold in my hands. It was entrusted to her by her brother on his deathbed. When Arthur Gravenor was dying he commissioned her to open the casket and read the enclosed letter to you, Gracia, on your twentieth birthday. That day has now arrived and to-night your benefactor's desire shall be fulfilled, here in the presence of your friends. May God grant that it will bring into your lives added happiness!"

Gracia stirred in her chair like a frightened being. Her cheeks were Poor thing!" thought Jerome, notice ing her evident uneasiness. "Is have told her boforehand of this."

The Cardinal unlocked the casket and took therefrom the mysterious letter.
"See," His Eminence exclaimed, "the letter is addressed thus :

'To Miss Gracia Gravenor To be opened on her twentieth birthday.' Gracia's heart throbbed visibly, her eyes fastened on the Cardinal's wrinkled,

Slowly the Cardinal opened the envel-

pe and read in trembling voice : "Dear Gracia,-On this your twentieth bir hday Arthur Gravenor's voice speaks to you from the grave. It has a crime to confess. Undoubtedly, dear child, you have been wondering who your parents were, what became of them and how you ever drifted into the Gravenor household. I knew your parents well. They both lived in Kempton at one time. Your mother, Mazie Rawlins, was the only girl I ever oved and when she married Lawrence Lescot—your father—my heart was torn in two. My soul ached for revenge and, when five years later in company with my sister, Muriel, I visited the Place O' Pines, I again met your mother. She was a widow then, your father having een drowned at sea. Again I asked her to marry me. She refused, and again I swore that I would make her suffer.

of mind I visited a low character, Mad Nance by name—"
Sister Benita lowered her eyes. Her face grew ashen white. By this time Gracia had risen to her feet looking into the Cardinal's kindly face and ing breathlessly for every word. Jerome stood at her side manfully, his face

filled with an expression of pity that was touching.

"I visited a low character, Mad Nance, by name," the Cardinal repeated, "paid her a large sum of money and ordered her to go to Mazie Lescot's who

paid her a large sum of money and ordered her to go to Mazie Lescot's house and steal her little daughter who was about three years old. That very night Heft the Place O'Pines and carried the stolen child to Kempton with me. Gracia—forgive me! That child was Gracia—forgive me! That child was you. Your real name was Constance. For various reasons I thought it best to

change it."
Gracia's head dropped into Jerome's strong arms. The surprise had been too much for her and her heart was heavy with anguish. The Cardinal paused thoughtfully a few moments and, noticing that Gracia had recovered, he coninued reading-

"When I returned to Kempton I re "When I returned to Kempton I recognized the gravity of the crime I had committed. My remorse of conscience was great. I sought you to restore you to your mother, but it was too late. You were supposed to have been the victim of foul play. Your mother worried so that she died a day or two after the crime was committed.'

As the story proceeded there was not dry eye in the room. Gracia wept tterly. It was the first time her heart bitterly. had ever felt the pang of real suffering. Even the old Cardinal brushed aside a

few sudden tears.
"I am sorry mv dear children," he said "that the letter so far has not contained a cheery word, but it has to be read."

Then straightening himself he continued reading; "You had an only brother, Gracia. His name was Jeromo You had an only After your mother's death 1 enquired about him. 1 thought of bringing him to Kempton to spend his days with you, out learned from a friend in England that he had been adopted by a certain wealthy Sidney Chelsea, a retired wid-ower, living at 15 Mariton House

Terrace, London. "15 Marlton House Terrace?" shrieked Jerome, his face reddening with sur-prise," the very place where I spent my boyhood days. Sidney Chelsea was my adopted father. Great heavens!

A thousand thoughts pierced Jerome mind. The room swam before his eyes. Then Gracia's voice roused him from his sudden stupor.
"Finish the letter, Your Eminence,

please," gasped Jerome almost wildly. The Cardinal continued. The letter was unearthing strange developments and, loud and clear, came the old man's touching voice: "Upon receiving the news of Jerome's adoption I wired Sir Sidney Chelsea and in time received a reply that the report was true. He had adopted Jerome Lescot, changing his name to Chelsea."

"Great God!" Jerome sobbed. "Then we are sister and brother!"

The news was too much for Gracia. She reeled and staggered and would fallen to the ground but Jerome held her fast.

"Poor children!" the Cardinal whispered to himself, his voice overcome with emotion. consciousness. "Have I been dreaming?" she moaned, looking into Jerome's honest face. "Is it true that we are

sister and brother?'

"Yes, dear," he replied in trembling voice. "It is only too true."
"But what a blessing my dear children," cheeringly spoke the Cardinal, "that you should have discovered the

truth in time." "It is better so," said Jerome. "I am glad this evening has brought an unex-pected treasure into my life. If Love

ed. I hope and trust that the young has not found a wife for me thank God Turning he embraced Gracia and kissed her. For some minutes the two

wept tears of gladness.
Sister Benita came across the reand tearfully whispered something into their ears. "I am glad for both of you," was all she could say. Then she left the room. Aunt Hawkins followed her. In the mind of the latter a new light had

suddenly dawned.
Gracia and Jerome had accepted the strange decree of fate with strong and ourageous hearts.

Matt Pensy, overcome with emotion could not help shaking hands with them saying: "It does my old heart good to know that you ha' found each other afte

havin' been parted these many years.

Presently the Cardinal rose.

"I believe, my dear children," he said smillingly "that I did not finish the reading of the letter which has brought suc a sudden change into your hopeful, young lives. I might therefore add that the deceased Arthur Gravenor has proven himself a noble benefactor to you both by willing each one hundred thousand dollars. So you see Mr. Gravenor has made amends and I hope dear children, you will not withheld your forgivenes

Sister Benita sat in the library, so ing as if her heart would break.

"You must not weep so, dear," At Hawkins said, entering the room. Or few days ago the latter had for sealed envelope in the vault, bearing the Place O' Pines post mark. The date showed that it must have lair there for years. The strange happenings of but a few moments ago had at nce drawn her thoughts to the lette "Sister, look at this letter please," she said nervously. "I found it in the vault yesterday. Matt and I were doing some

eleaning."
Sister Benita raised her eyes excited-Sister Benita raised her eyes excitedly. "Let me see, Auntie. It bears the Place O' Pines post-mark. I must examine it closely. It was posted the year after Arthur and I visited the island. I cannot think. My senses reel. I believe, Auntie," she said some minutes later, "that I had this very letter in my hands years ago. It arrived after Arthur's death I remember. I had not the heart to open it then said. had not the heart to open it then an

read it. Where did you find it?"
"In Arthur's old letter box." "Just where I placed it years ago. I wonder whose letter it was?" "Read it dear! It seems providential

that I should have thought of it now,

Sister Benita opened the envelope. Her eyes took on a joyful look as sh read the contents.
"The wedding-bells shall ring Auntie he cried with joy. "Come, let us hurry

to the drawing-room!"
"Please, Your Eminence—read this letter," Sister Benita spoke excitedly as she approached the Cardinal, "Aunt wkins has unearthed a golden jewel There was consternation written or Gracia and Jerome's faces. It had been busy time of surprises and they hardly knew what to expect now. Sister Benita was experiencing one of the

greatest joys in life.

The Cardinal's eyes scanned the strange letter. A smile stole to his face and he read, in tones of gladness:

"The Place O' Pines, August 13, 18-Dear Mr. Gravenor, - Months have passed since the arrival of your letter of inquiry concerning Mrs. Lescot's other

Jerome. A very severe siege of illness has prevented my writing you until now. It would have been very good of you to have taken charge of Constance's brother, but I am afrais plan is not practicable. Immediately after Mrs. Lescot's death the boy was taken to England by one Sidney Chel-sea, who was holidaying at the Place O' Pines at the time of the tragedy. Since then I have never seen or heard of the boy.

You will no doubt be surprised to

earn that Jerome is only a brother by adoption to Constance. When Lawr-ence Lescot commanded the El Dorado. a woman, who was a stranger to every one on board, died rather suddenly. On her death-bed she begged the captain to The child, Jerome, lived with the Lescots two years before Constance was born.

Very few about the Place O' Pines ever heard the story. I happened to be a passenger on the steamer when the passenger on the woman died. I sometimes feel sorry for the part I

took in the crime. Then my conscience grows hard and it is easy to forget. NANCE DROWLER "This letter explains itself," the Cardinal continued. "To-morrow's wedding

bells will be merry ones indeed.' Jerome drew Gracia to his breast and implanted upon her lips a tender kiss the sweeter now," he said gladly, his eyes gazing into the golden heart of the

THE END.

MARRIAGE.

"Marry in haste and repent at leisure" is a proverb that is founded or long experience. It is the common sense of the ages crowded into one sentence. Hasty, ill-considered marriages are rarely happy. Young men and young women should give considerable thought to the serious question of marriage. In the Catholic Church marriage is a lasting contract. It can not be broken. It endures till death. How very necessary then that young people should be careful in a matter that may nake or mar their future. And the way to be careful in this matter is to be prayerful—to beg of God the grace to e guided aright in their choice. Catholies should put their future in the ands of God, and pray to him for en-Any consideration of ch leaves God out of the lightenment. marriage which eckoning is likely to prove disastrous. But there are some people who on this question act like the girl who thought he gave marriage careful consideration because she "went to two fortune telers, and a clairvoyant, and looked in "went to two fortune tellsign-book, and dreamed on a lock of his hair, and went to an astrologer and to a medium, and they all told her to go ahead."—Sacred Heart Review.

singly over beds of geranium that relieved the green sward here and there and blew in at the windows of the study nall, where already the ranks were

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formed for the entrance march.

A band of handsome lads indeed. Any college might be proud to call itself th alma mater of the most ordinary in its ranks, and the picturesque caps gowns of the graduates served to render these all the more attraction ese all the more attractive.

"Now, Frank, are you quite sure of your lines?" queried Brother Ambrose, as he paused in his survey of the well-formed rows and addressed the first graduate, a slender, dark-haired youth. "Yes. That's good! All ready now:

There was a burst of applause from the breathless, audience as the young men stepped upon the stage, and fond mothers and proud fathers craned their ecks to secure a better view of some beloved hopeful. In the front seat Ruth Ransom sat with her father and mother, and in all that assemblage there was no bappier heart than hers. And why not? Was it not Frank Ransom's graduation days? Was not Frank her only brother, her idol, the object of her worshiping devotion? Was not Frank the valedictorian of the occasion, and was not this the glorious climax of all his years of study and achievement? Ruth, who was three years Frank's junior, could scarcely contain herself, but kept nudging her mother every few minutes as some evolution in the march brought him inte better view. But her rapture knew no bounds when Frank, without note of ; kind, stood erect and calm, ready to de-liver the valedictory. The handsome lad, with his earnest, thoughtful face, now becoming flushed, his gentle, manly bearing, charmed the audience at once and as the well-delivered oration ended he sat down amid rounds of applause Prouder than ever though was the moment when the Brother Director, during the award of diplomas, made the acement that for studiousness and general excellence in conduct a special gold medal was bestowed upon Mr Frank Ransom. The picture of the young man kneeling to receive the handsome badge from the hand of his late instructor was one that Ruth Ran-som treasured in her memory through

all the after years.

Well, it was all over, and the boys stood clasping the hands of doting parents and admiring friends, and receiving with becoming modesty their

congratulations.
"So this is our little Ruth," cried Frank, as he gave the girl a brotherly caress. "How you have grown since last September! If you keep on, you'll be taller than your big brother, sis."

"Oh, Frank, I'm so glad you are co ing home for good," the girl cried. have missed you so much. Still, you must be sorry to leave this lovely place where the Brothers are so kind."

"Oh, I don't know," replied the youth, with the lofty air of eighteen. "It is rather poky at times, you know. A fellow longs to cut loose. Of course, the Brothers are all right, though." There was a suspicious break in the lad's voice

as he uttered the last words. As the party made their adieus at the door, Brother Ambrose drew Mr. Ransom, unobserved, aside and said: som, unosserved, aside and said: "You have a good son, Mr. Ransom. Frank is a studious, elever boy, but he is apt to be a trifle willful, and may require a strict hand. But you will have no trouble with him' I am sure. Frank has been excellent in conduct as was shown by his winning the medal, but I, who have been so close to him, understand better perhaps than any other the un-dercurrent of his nature."

How often did this warning recur to the mind of Mr. Ransom in after days! Very gradually, indeed, but none the less surely, the realization of his son's imperfections came home to him with a bitter pang. At first Frank was a model, the leader in all the societies his parish had set on foot for the advancement of The cleverest in debate, the its youth. most skillful in athletics, he promptly became the centre of an admiring group who were ever ready to do his bidding A stronger character might have riser by the very spur of this adulation to better and higher things, but Frank be-longed, alas! to that too large body of young men which present-day society embraces. His head was turned by flattery; his willful spirit soon learned to chafe against the wholesome restraints of home and church, and the call of pleasure did not pass unheeded. Very quickly he tired of his parish compan-They were too ignorant, too he would assert, with a lofty narrow," he So it was that presently he made friends among more worldly, even dissolute men, an association his family

viewed with grief and disfavor. Had Mr. Ransom been spared to his family, this budding propensity might have been checked at the first sign, but, unfortunately, he succumbed to a mal ady of which he had long been a victim, and to the mother was left the responsibility of governing the proud spirit of

For a while all went well. Frank had secured an excellent position with a large manufacturing firm in the little town where they resided. The situation was a clerical one, and there was a clerical one, and there was town where they resided. opportunity for advancement. dued by the loss of his father, Frank settled down to business for some months.

The three lived very comfortably in the neat home which Mr. Ransom's thrift had acquired for his family. Their in-the general support. Ruth had turned her attention to vocal music, and, having

justly proud, she was now devoting her ustly proud, she was now devoting her time as much as possible to the cultivation of a rare contralto voice that promised great nown.

Voice, It was good of you to favor us. I expected to find it somewhere along especially when your beautiful singing is in such demand."

"Mugg River, sir," said the man in the low representation of the low control to low and the low cont

promised great power.
One night, a glorious June night it
was, Ruth had returned from choir was, Ruth had returned from chor-practice, and now hurried up the garden walk to the porch, where she had left her mother sitting. "Well, mother, her mother sitting. "Well, mother, here I am. I was not gone so long, was I? Why, Frank—why, mother, what's the matter?" she cried.

Without answering, Mrs. Ranson broke into silent tears. Frank, with his arm caressingly about his mother's shoulders, replied: "Now, nothing to worry over, little woman. You see, worry over, little woman. You see, Ruth, old Davis and I had a dispute to-day, and I simply quit, that's all. There's no other position in this dull town for a fellow, so to-morrow I'm going to New York to try my luck." "Oh, Frank, I'm so distressed!" mur-

mured Ruth, dolefully, as she sank down on the low porch step and looked first at Frank and then at her mother's face. "I do wish you were not so proud and hasty I dread to see you step into the maels trom of a great and wicked city." "Fudge, kid! You talk as if you

were forty. I can take care of myself, rest assured. Now cheer up, both of you. I have the best of references, and know I'll find something worth having."

York at the end of a few days that he had been engaged by a large and wealthy firm, and that he should enter

looked promising.

For a short time letters came frequently. Visits were necessarily scarce but he made flying trips whenever possible to do so. After a while these also grew few aud far between. Mrs. Ranom's health had become so delicate that Ruth could never leave home for long at the time or she would have taken occasional journey's to the great city in order to keep Frank under sisterly surveillance. The advisability sisterly surveillance. The advisabilit of leaving their native home and remove ng to New York in order to be near was more than once considered, but the ncome that warranted a comfortable maintenance in a village would, they all knew, barely furnish the necessities of life in the vast metropolis. As they had, however, almost resolved to risk all and for the sake of their loved one break old ties, a letter came from Frank stating that he had been ordered West on business of importance for his firm and, being compelled to go immediately, the opportunity of making them a long anticipated visit was denied him.

A chill went to the heart of each patient, waiting woman as they read this letter. Something was wrong, they felt. That instinct which is said t guide woman aright, without direct knowledge, served now to raise a door, as to the plausibility of this story. However, the plausibility of this story. When, therefore, Ruth said: "Mother, I prize this next to the pictures of my mother and sister that I wear with it mother and sister that I wear with it nowledge, served now to raise a doubt could you spare me for a day while I go to New York?" Mrs. Ransom answered promptly: "Go, Ruth; I cannot wait. You must find out what Frank has been

"Ransom—Miss Ransom? No, I do not recall the name. But be seated, Miss Ransom. What can I do for you?" It was the private office of Newcome & Co., and a gray-haired, kindly gentleman spoke the words, as with old-time courtesy he placed a chair for her be side his desk.

"I have called," murmured the girl, her embarrassment overcome by the encouraging gentleness of the other's eyes, "to inquire about my brother, Frank Ransom, who is in your employ, and whom you have ordered West on

"Frank Ransom? Why, Miss Ransom, we have no such young man wit' us; never had. But wait. I remember now we once did have a clerk by that name, but he remained with us only a few months. Are you his sister?"

Mr. Newcome hemmed and hawed. It was a severe trial to look into the depths of those tender, pleading blue later."

bear good fruit, Frank was discharged, of the multitude is not so dear as the after which nothing had been seen or welcome tribute of the returned prodiheard of him. Ruth never forgot the gal whose restoration was brought fatherly kindness with which Mr. New-come admitted these unpleasant facts, but it could not lessen the pain that the recital caused in her loving heart. With whirling brain Ruth left the office. proceeding with all possible speed to the address of Mrs. Ferry, the old lady with whom her brother had boarded. Here she learned other unpleasant details— how Frank had drifted from one position to another, each one less remunerative than the last, and that just a few days previous to his sister's coming he had informed Mrs. Ferry of his intention of "I am going leaving the city for good. West, he said, miss. 'Perhaps in that far-away country I can begin life all over and lift my head again.' Ah miss, it was a sad sight to see how such a fine young man had come down in the world, e was and he told me it was never out of his Sub-keeping. It was a beauty, with the

her attention to vocal music, and, having been graduated at the convent academy, of which the prosperous town was our poor little church hears such a lost his way, "where is Mugg River?

"Mugg River, sir," said the man in the doorway of the log cabin, pointing to a dry gully a short distance ahead, "has been postponed this year on account of the weather." account of the weather. Tould the choir at home in the East. Since I took up concert work I have been a veritable tramp, but now that methods in some professor of meditary account of the weather. Tould the concert work I have been a veritable tramp, but now that methods account of the weather." I took up concert work I have been a veritable tramp, but now that mother and I have settled for a while in this pretty Western town you must let me sing often in your dear little church. And now, father, I am told you have some rare vestments and altar vessels that you occasionally show to visitors. Will you let me look at them when you are at leisure?" are at leisure?"

"Delighted, Miss Ransom. No better time than the present," cried the priest, whose great hobby was the collecting of elegant altar furnishings. Father O'Neill alegant altar lurnishings, rather of hemon on account of ill health, had been com-pelled to reign the charge of a wealthy church in the East, and in a picturesque church in the East, and in a picturesque hamlet among the Western hills had built a neat chapel, to which his rich friends made frequent and valuable donations. With the eagerness of a schoolboy he promptly led the way to the sacristy, where he unlocked a closet and a heavy iron safe. Seen Buth with ou. I have the best of references, and now I'll find something worth having."

And Frank did. He wrote from New things, was examining vestments of embroidered silk and satin and altar cloths of daintiest lace and linen.

wealthy firm, and that he should enter at once upon his duties. He had secured board with a respectable old lady in a fair neighborhood, and everything looked promising.

For a short time letters came freby my parishioners and friends. To-day I used it for the first time. See we have placed the gems just as they came have placed the gems just as they came from their original settings. Here is a diamond from a birthday ring. This ruby was in a bracelet given by our organist. But I like this little crown of pearls, and the story connected with it s interesting. Some time ago I was called to attend a young man at the Blue Crest Hospital Blue Crest Hospital here. Grace, apparently long dead, had been awakened in his heart. For many a day he had ot received the sacraments, and he led wild, reckless life for years. But beieving death to be approaching, he sent for me. Well, I frequently visited him, and was glad to discover that a real change of heart had taken place. His sorrow for the past was most edifying. The upshot was that when the doctors and nurses had pulled him through all right I interested myself in securing a position for him at Creston, near here, and o-morrow, with health restored, he goes to fill it. One day hearing of my projected chalice, he drew from his breast pocket a large gold medal set with pearls. 'Father,' he said, 'this medal vas won by me at dear old St. Edward's when life held out glad promise to my youth—a promise, alas! that, through fault of my own, has never been realized. nuch for me that you must take it for When its gold touches your chalice. the precious blood of our Lord it will speak my gratitude to Him for calling a poor lost sheep back to the fold.'

"Father, you know all," gasped his carer. "You have guessed the truth, rather, you know an, gasped his hearer. "You have guessed the truth, that this is my brother, my poor, erring brother that mother and I have sought for years in vain! Oh, he told you of us, did he not? But where is he? Tell me at once, that I may go to him, that I may take him to my mother's arms that have waited for him so long!

Tears made even more benignant the gentle smile with which the priest reyou sing this morning, and was told your name, I was struck with the coincidence, and resolved to investigate. That was Ruth detected a note of sympathy in the last words, and her face blanched. Why I sent you a message requesting you to call on me this afternoon. Now be calm. I have sent for Frank, too, and he Ruth detected a note of sympathy in the last words, and her face blanched.
"Why, why, he told me—there must be waits for you in my study there. You will find him changed, no doubt, but a will find him changed, no doubt, but a woman's love makes every allowance. There, do not stop to thank me. That is the door; go in. I will come to you

s it were, from the heart of a chalice.-

WIT AND HUMOR.

"I say, do you think that Wiggins man to be trusted?" "Trusted? Yes, rather. Why, I'd trust him with my life!"

"Yes: but with anything of value, I

"What business is papa in, mamma?" "Why, he is a tea sampler; he samples the different kinds of teas."

" Mamma." "Yes, my boy." "Do you know what I want to be when

I grow up?"
"No. What, my boy?" " A pie sampler !

The late Protestant Bishop Potter used to tell the following story upon nimself: "I was the speaker at a meeting in the interest of an organization of which a woman is the president. I inquired of Mrs. N., with the idea of being facetious, 'How many long - winded speakers will there be at this meeting, madam?' 'You are the only one,' she * replied charmingly."

Dr. William Osier, tornierly of Johns Hopkins, now Regius professor of medicine at Oxford, was talking, during his Canadian tour, about the importance of precision in the writing of prescriptions.

"Wherever a sentence may have two meanings," said Dr. Osler, "rest as-surred that the wrong meaning will be taken. Hence it is important in pre-scription writing and in directions to patients that the greatest clarity and

precision be obtained.

"A young foreigner, one day, visited physician and described a common halady that had befallen him.

"'The thing for you to do,' the physician said, 'is to drink hot water an hour before breakfast every morning,'
"'Write it down, doctor, so I won't forget it,' said the patient.

Accordingly the physician wrote the directions down — namely, that the young man was to drink hot water an our before breakfast every morning.

The patient took his leave, and in

returned. Well how are you feeling?' th physician asked.
"Worse, doctor, worse, if anything,"

was the reply.

"Ahem! Did you follow my advice,
hour before and drink hot water an hour before breakfast?"

"'I did my best, sir,' said the young man, 'but I couldn't keep it up more than ten minutes at a stretch.'"

BRUCE'S MOTHER

The inspector was examining Standard I, and all the class had been specially told beforehand by their master. "Don't answer unless you are almost certain your answer is correct." History was the subject.

"Now, tell me," said the Inspector, who was the mother of our great cottish hero, Robert Bruce ?

He pointed to the top boy, then round he class. There was no answer. Then the class. There was no answer. Then at last the heart of the teacher of that class leapt with joy. The boy who was anding at the very foot had held up

"Well, my boy," said the inspector, "Please, sir, Mrs. Bruce." who was she?

Shortly after Mr. Gladstone's death. a local politician delivered an address upon the life of the statesman before hool. When he had finished, he said Now, can any of you tell me what statesman is?"

A little hand went up, and a little girl " A statesman is a man who "Hardly that," answered the politician, who loved to tell this story.

instance, I sometimes make speeches and yet I am not a statesman. The little hand again went up: "I know," and the answer came trium-phantly, "a statesman is a man who

THE DIVINE HARVESTING.

makes good speeches!"

CONTINUED.

As long as we are in life we shall always be subject to change. The flower that is blooming to-day will be dving to-morrow, and so our souls, which to-day may be pleasing to God, full of life and beauty, may, unless we watch plied: "Yes, I do know all. True, I and pray, fall into sin and their life and never expected to meet the beloved sisbeauty vanish. It is God's grace alone ter of whom poor Frank Ransom spoke to me so often, but Providence has surely sent you to this place. When I heard that can keep our immortal souls constantly pleasing to Him. His grace is the life of the soul and as long as we are faithful to its influence so long will virtue flourish in our hearts; but once w yield ourselves to sin, then our souls are dead, because the spark of life (God's nerciful and to the sinner dead in sir He would breathe anew the breath of restore the life which sin has killed. Flowers and all the fair things of nature are but for a day. They gladden the eye and refresh the senses and then fade depths of those tender, pleading blue eyes and admit that it was the questionable habits of her brother which had caused his speedy discharge. The facts did not come out all at once, but after a while Rath, by dint of persistent questioning, realized the sad truth. Her brother had for many months pursued a course of deception. He had been in the employ of Newcome & Co. but a brief time when it was discovered that his habits and associates were such as to make him unworthy of confidence. When repeated persuasions and reprimand from Mr. Newcome failed to bear good fruit, Frank was discharged, just as the wheat must be protected from the cockle, lest it choke and die, so must His grace in us be kept free from the

blight of sin.

Let us, then, co-operate with our merciful God in His efforts to save us. A little effort on our part is all He asks of us. Some few commandments must be kept, some little self-denial, and then perseverance in them for a few years at most, is all He asks that we may merit eternal life. "for the just shall shine as the sun in the kingdom of the Father."

Up to His passion and death our di vine Lord was sowing good seed; sow ing divine truth; sowing the saving words of truth and salvation; sowing the knowledge of God and His infinite love for men, and many were led to believe and foliow Him.

In His death He prepared this world

to receive the seed as it would still be given by Him through those He would send in His name, namely, the apostles and their successors, for He bedewed this world with His blood, pouring out the last drop from His sacred heart. After His resurrection His first recorded appearance was to Magdalen

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coming to her in the guise of gardener, showing thus that He was now ready to go out to the world at large and sow the seeds of salvation among men through the sowing of the divine word.

The seed is the word of God. It has received the adhesion of the wise of every age; it has been preferred to life tself by the million martyrs to the faith. Of it an Augustine wrote and a Chrysosom spoke, and down through the tom spoke, and down through the ages it has been on the lips and in the hearts of the learned and good of every age, race and clime. And how could it be otherwise, since it is the word of God? For what can be more sublime than that which proceeds from sublimity itself, as is the wisdom of the Father, or more is the wisdom of the Father, or more comforting than the promises of His Word, who is eternal truth. "Man liveth not by bread alone," says our Lord, "but by every word that cometh out of the mouth of God." His word, then, is the stay and support of the soul. His wisdom is the light of our understanding, as His goodness is the consolation of our hearts. With tender, fillal care and picty, therefore, has holy Church. and piety, therefore, has holy Church handed down to this our time the sacred words of holy writ, and the unwritter word, which together make up the prec-ous deposit of faith, and from its stores of divine wisdom she enriches the minds and the hearts of all who give her their respectful hearing, for faith, as St. Paul

says, cometh by hearing, and our divine Lord has commanded His Church to go forth and teach, saying that "He that believeth shall be saved, but he that be lieveth not shall be condemned." Accordingly the Church continually preaches the word of God, sows the seed of Christian truth in fulfillment of her mission and if it does not take root and fructify it is our own fault. The word is efficacious in itself. It needs not the eloquence of a Bossuet or the suavity of a Fenelon, but of itself is sufficient to lead to penitence and reform the most sinful heart. Once having heard it we can have no excuse from practising its teachings. It is suited to the understanding of all. In the main so simple as to be intelligible to the most illiter ate, and yet so sublime as to command the admiration of the greatest minds. How often have we acknowledged eauty of its teachings as we heard it for the thousandth time put forward by the Church for our pious consideration and vet how little have we practised it! We have been taught from childhood our duties as Christians, and we are accountable to God for the lights He has given us. But do we burn with Christian charity, and are we ardent for the ncrease of the glory of God? We show no proper appreciation of our faith if we do not practise its teachings, and are, moreover, robbing God of the glory we owe Him in return. How many men, who are yet in the darkness of infidelity, would gladly take our places and fulfill the duties of the Christian state were they to be shown the faith as we see and know it!

This is the seed, this is the divine ord that has made innumerable saints. This is the doctrine which underlies very principle of justice and order ex-sting among men. It is wisdom to the earned, light to the ignorant; it is a check on the prosperous; a consolation to the struggling; it is, finally, the esence of all that is good for time and sternity.—Bishop Colton in Buffalo eternity.—Bishop Colton Catholic Union and Times. -Bishop

SELF-CONCEIT.

This is one of the vices to which the human race is most commonly addicted. It is a vice with which, young and old, learned and unlearned, poor and rich, are more or less affected. It is found even in those who, otherwise, would ap-

pear to us as almost perfect.

What is self-conceit? It is a secret over-estimation of one's own ability or talents. It does not show itself openly and directly, for then it becomes pride a vice which is abhorrent to all. But self-conceit manifests itself in many and devious ways. Thus one who, by elecnevious ways. Thus one who, by elec-tion or appointment, is suddenly raised from a lowly position to a place of dig-nity and grave responsibility is apt to imagine that, by the very fact of his departion by her all the services. elevation, he has all the qualities requisite for the due fulfilment of his obligations. He spurns the advice and counsel of those who, by maturer experience, might rightly guide him in this dis-charge of his duties, foolishly fancying that by consulting others, he might

lower his dignity.

Again there are those who imagine that they are superior to others; that, by education, they are fitted for better positions than those they occupy, and hence are dissatisfied with their lot. They will not express themselves freely and openly on this subject, but their conversation leads to nothing else. They are constantly talking of what they have done and of what they are doing. They

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D. McLACHLAN & CO., CHATHAM. are incessantly leading the topic of conversation on to their own concerns. What interests others does not interest them at all. They are apparently honest and sincere. They will ask the opinion and advice of others, but they invariably

sand and one excuses to put aside the pinion of others. To all of those addicted to self-conceit. our Lord says: "Learn of Me, be-cause I am meek and humble of heart."

follow their own counsel, and find a thou-

Catholie Rhode Island.

The Lutheran Witness (Pittsburg)

According to a religious census, taken in 1905 in Rhode Island, the results of which are now made public, it appears that there are now more Catho-lics in the commonwealth founded by Roger Williams than all other religious denominations combined. The exact figures, as officially compiled by the state commissioner of statistics are: Roman Catholics, 243,936; all others, 236,146. The most Catholic city in the State appears to be Woonsocket. where the population drawn from the province of Quebec is exceedingly large. There the Catholics number 25,-900 and the Protestants only 5,700.

To Awaken the Liver

Coated Tongue, aching head biliousness, digestion, constipation alternating with oseness of the bowels, feelings of depresion and ill-temper.

These arise from sluggish, torpid action of the liver,
Relief comes after the use of one of Dr.

A. W. Chase's Kidney-Liver Pills and cure with a few weeks after the use of this great regulator of the liver. With the liver right there is usually no

with the liver right there is usually no disurbance of the digestive system or bowels, therefore get at the cause of trouble by awakening the liver to action by use of Dr. A. W. Chase's Kidney-Liver Pills, Mrs. L. Phillips, Virgil, Ont, writes:—"I have used a number of b xes of Dr. Chase's Kidney Liver Pills and consider them excellent for torpid liver." them excellent for torpid liver.'

dealers or Edmanson, Bates & Co., Toronto.

Dr. A. W. Chase's Kidney-Liver Pills

One pill a dose, 25 cents, a box.

own name of bland to it. "Jesus would

have loved Darwin, whose mild forgiving

spirit was most beautiful." Methodism

will show itself. Certainly our Lord

would have loved Darwin. He would

have hated Darwinism-so unspiritual,

so contradictory to the high origin of

man and derogatory to our Lord as

Creator. Then he condones error be-

cause Darwin was not, as he says, "sym-

metrical." Could any undergraduate

listening to this preacher understand

this statement? Where is the symmetry

in any material system? What is there

theory and eternal life? Hold up the

light of Christian faith to an evolved

monkey, a biological Christian, a speci-

men of Dr. Bland's new order: is it for

this polished orang-outang that the

Eternal Son of God came upon earth,

that He died for him, rose again and

scended to the right hand of God's un-

created Majesty? Such talk is blas-

phemy. A union between Christianity

and science must be based upon other

grounds. It is a high level bridge, so

What we blame him most for is that he

thought and his language are confusing

science he degrades religion-and in-

LEAD KINDLY LIGHT.

Kindly Light,' has been forbidden to be

sung in the Catholic Church. This

according to him, took place within the

last year. I am a reader of THE RE-

CORD but never noticed any account of

ts condemnation. Please let me know.'

We cannot take to ourselves the

redit of announcing all decrees, either

pontifical or episcopal, so that the fact

that our friend did not see any refer-

ence to the hymn in question is not an

assurance that nothing was said on

either side. As a matter of fact this

hymn was forbidden by an American

Bishop last year. This means that it

was not allowed to be sung in the public

services of the Church within this par-

ticular diocese. We are not aware of

any further formal condemnation of it.

There is no doubt that it has fallen into

disfavor, and that it is very seldom

heard in Catholic churches. It appears

in some of our best hymn-books, books

approved by prelates and religious com-

munities. Why this beautiful hymn

should be coldly received, and, we may

say, discouraged, is not at all because

it was composed by its eminent author,

Cardinal Newman, when a Protestant,

or at least before his conversion. It

will be remembered that it was written

during the author's return to England

from the continent. It was just before

he landed at Marseilles when his vessel

was becalmed in the Straits of Bonifacio

He reached England in time to be at

Oxford for Mr. Keble's Assize Sermon

in the University Pulpit entitled

"National Apostasy." "I have ever,"

says the Cardinal, "considered the day

as the start of the religious movement

of 1833." This sermon was delivered

on July 14, 1833, so that the verses,

"Lead Kindly Light," were written

about a month before, and are dated

closely to the reason why the hymn, in

many respects so touching, so full of

earnest thought and elegant diction

ition is before us for admir-

are they present an unCatholic attitude

of soul. The Catholic Church, claiming

rightly the abiding Presence of God's

Holy Paraclete, cannot logically encour-

If the Church be a meaning to us at

in the dark or encircled by gloom or far

away from home. Unfailing truth and

undimmed light surround us. In a very

different sense there may be light with-

" Lead kindly light, amid the encircling gloom Lead Thou me on! The night is dark, and I am far from home Lead Thou me on!"

age her children to sing:

June 16, 1833. Approaching

breach between them.

common between the Darwinian

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THOS. COFFEY, L.L.D., Editor and Publisher.

ers changing residence will please give old

San Luke King, P. J. Neven, E. J. Broderick and Sara Hanley are fully authorized to receive pitions and transact all other business for the LLC RECORD. Agent for Newfoundland, Mr. Power of St. John. Agent for district of Nip-Mrs. M. Reynolds, New Liskeard.

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

romoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will demore can more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing or your work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successified the work of the wo

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. B. Thomas Contey:

1 Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,

LONDON, SATURDAY, NOVEMBER 14, 1908.

THE KIND-HEARTED POPE.

All who have had the good fortune to visit the Holy Father bear away with them evidences of his large paternal heart and tokens of his condescending amiability. We read the other day of a little Irish child who had been brought by his mother to Rome that he might visit the Pope and receive his blessing. The boy was carefully trained for the part he was to take: he was to make three genuflexions and then remain upon his knees. The day and hour came : and the last practice took place as they were all waiting their turn, Upon being summoned they entered the Pope's Library where the reception took place. The little chap made his first genuflection with becoming seriousness; then forgetting the rest, and seeing a beaming face smiling upon him he ran and threw his arms around the Holy Father, who stooped, took him on his knee, and kissed him. At the close of the audience the Pope gave the child a gold medal as a souvenir.

Another day there was a pilgrimage of 2,000 Venetians, the Pope's brother amongst them. The Holy Father could not control his emotions. He thanked his dear children of Venice for their handsome jubilee gift of a gold throne which, he said, will show to future generations the love the Venetians bore their spiritual Father. Tears streamed down his cheeks, as continuing, he spoke lovingly of Venice, the happy days he had passed there and the affection of its people. The recollection of these things were a consolation to him in his sorrows. His Holiness warned the Venetians against Modernism, which is founded upon disobedience. Modernists know no authority. " Without obedience," added the venerable Pontiff, "there can be no charity, because obedience generates disorder. Keep always before you the orders of your Bishops. Try to fulfil the obligations of your calling : then modernism will not enter among you."

CONDITIONS IN IRELAND.

Under the head of "Crimeless Ireland" the Dublin Weekly Freeman gives interesting statistics to show that of really serious crime, such as iss common in Great Britain, "there is really none at all in Ireland." In the aggregate number and in each and every species of crime the record is greatly to Ireland's credit. In 1906 in England and Wales there were 91,665 indictable offences committed: in Ireland 9,465, which number fell last year to 9,418. If the ratio of population were taken into account, and crime was the same in Ireland as in England, there ought to have been 11.643 indictable offences. The proportion shows 25 per cent, less crime in Ireland. Not bad for Catholic Ireland. The pleasant feature of it is the decrease in drunkenness. The number of coveries are in the natural order; the them patient and humble. To them the Spanish army, attempted to blow up the cases last year was less than those of 1906 by 402; and if the figures for 1907 plane. It is not at all a question of circling gloom. They are not far hundred and two years afterwards, Mr. are compared with the average number of cases in the 10 years before, 1897-1906, a decrease of 11,985 is recorded, or over an average decrease of 1,100 each year. This is most gratifying, proving beyond doubt the progress of temperance amongst the people.

THE MARQUIS OF RIPON.

Not long after the Eucharistic Congress in London news arrived that the Marquis of Ripon had resigned as a member of the English Government. The Marquis had been the messenger from the Government to the Archbishop of Westminster upon the question of the procession. Naturally many felt that his resignation was a consequence of the stand taken by his colleagues. Not so, it seems-but the weight of age. A the Marquis himself explains it, he has eight-one good reasons for giving up politics. Surely any man who has passed his four-score years may retire without being asked the reason. Age comes upon us all. We regret the more that it ever could approach some men. And the Marquis of Ripon is one of these. Lord Ripon had once been head of the Freemasons of England—then he became Catholic. Not long afterwards Lord Ripon was made Vicerov of India -whose rule was declared by Gen. Gordon to be to the! Mohammedan and Hindu as the rule of God. His conversion to the faith gave The Times occasion to preach a funeral oration over th departed nobleman, one too which has proved as false as it was previous. The Marquis had gone to Rome, said the Times, and that meant he had left White hall for ever. He had become a Catholic and that was the end of him as an Englishman. It was a death sentence. Not so. To quote the Tablet : "In local councils, as in the nation's, he has played his conspicuous part; a part which will be conspicuous still-long after he himself has left the arena. He and his career remain as enduring refutations of the thousand falsities still put forward in and out of Parliament to discredit the Catholic Church.

We have received the following letter A non-Catholic friend of the writer persists in saying that the hymn 'Lead

[CONTINUED.] Now for our case. A Methodist Pro

essor, the Rev. Mr. Bland, delivered a

lecture to the students of the Univer-

sity of Toronto, upon Science and Relig-

ion, in which he manifests this unfortun-

ate habit of using scientific terms in an

UNIVERSITY SUNDAY DISCOURSE

inscientific way. He makes the statenent: "Science and religion are both agreed in the reconstruction of a new order-and they are both agreed that the new order is a Divine order." There are here two points, upon neither of which religion and science are agreed. Let us premise that by religion w mean Christianity-no broken fragment, no lopped fruitless branch—we mean a living Church with a fulness of truth and authority. In this sense religion knows no "new order" than that established by Christ. What rehabilitation can there be in that mystical Body which St. Paul even in its inception so loves to contemplate? What reconstruction can self-appointed science bring to that Kingdom against which all the powers of darkness would avail nothing? The other point is the agreement that the new order is a Divine Order. If this is not a total abandonment by religion of all supernatural claims-a yielding up of the inheritance of grace and sanctity, it means nothing-mere clap-trap-the hollow ound of nature with empty hand. All order is divine. The order of grace is one Divine Order; the order of nature is another. Both are excellent and vonderful; both contain mysteries. Yet the Order of Religion, that which Christ came to establish, was the higher Order-Science has never yet accepted the Incarnation as the plenitude of truth and the fulfilment of law and prophecy. Flesh and blood hath not revealed this to the analyst; but our heavenly Father hath revealed it to the little ones of earth. The Cross remains a folly to the should not be a favorite, we find a deliworldly wise Greek, whilst it is the cacy in analyzing it-for we have held power of God to them that believe the author in such esteem, amounting Faith is ever the condition under which | night to reverence, that his composthe keys of the kingdom will work. There is a radical difference in the ation and not for criticism. Howkingdoms of nature and grace, however ever chaste and prayerful these verses divine they are in their Author. Their arrangement and purpose are absolutely distinct. Again, this Professor is reported to have said that: "Science through her discoveries in the natural order was constructing a biological Christianity which went back to the original words of Christ and found its illustration in vital processes." That is nice hash to serve up to a lot of students on a Sunday afternoon. We freely confess we have not the remotest idea what it means. We doubt whether the gentleman knows himself. What is "biological Christianty?" To what words of drawn. The individual may be hesit- such men, but, so long as they present us politically." The mystery Christ do all these discoveries or inventions lead back? As far as our horizon reaches the preacher is excluding from desert through which God allows him to of happiness. Three hundred and two his whole discourse any supernatural element in his Christianity. The disvital processes are also in the same pillar of fire shines amidst the en- British House of Commons. Three being born of water and the Holy Ghost, from home. They feel more keenly than Hocken, editor of the Orange Sentinel, nor the unutterable gift of God. Talk the less fervent the Presence of their seems to have a mission to put into the about union between science and relig- Divine Guide. How different was the minds of his Orange brethren the imion and the divine order and biological mind of the great leader when writing pression that, "if they don't watch out,"

Bland, "essentially Christian" in four | with what speed I may, but I am slow of Catholic Church had about as much to respects. "Both required the mind of a little child"—he might have added his Mother!"

ARCHBISHOP IRELAND AND

CATHOLIC CANDIDATES. Archbishop Ireland is not only a great churchman ; he is an enthusiastic Amercan. Whatever cause he advocates he does it with his whole heart, which is large heart. Strong in his faith, strong in his patriotism, he brings to many interests in Church and State force of character and breadth of view far above the average and beyond the times. No institu tions appeal to the Archbishop in the same way as those of the United States. He seems to find in them the solution of every possible problem to be presented within the circle of all time. It must be observed, however, that the zeal manifested by the venerable Archbishop of St. Paul is particularly conspicuous in periods of election campaigns. He is an ardent republican-for which no one can blame him. Yet it is just as well that his fervor is not widely communi cated. Politicians seem very chary about ecclesiastics entering the booths high that science cannot reach it. Dr. They may vote: they had better keep Bland is standing upon too low ground. quiet even about that. If they enter the campaign they may expect to receive drags religion down with him. His what they give. Already, through the Presidential election, severe things are and misleading. Instead of elevating said anent Archbishop Ireland and vested rights and property. It came from stead of uniting the two he widens the socialistic sources. We are aware that His Grace is fully able to defend himself, that he needs no apologist, and that his principles are too thoroughly Catholic to be mistaken. Still we think that this really great Archbishop is never so great when descending to campaigning and the support of one of the political parties of the United States. The Church of which he is so strong a pillar

and so bright an ornament does not deeply concern herself about the defeat of one or the triumph of the other party. Church work will go on after elections as before. Archbishop Ireland's influence and most lasting monument will be his Diocese and his Church. One of his latest political utterances is out and out dealism. At a banquet in St. Louis His Grace ridiculed the idea which some entertained that no Catholic could ever be President of the United States. He said that if "ever again" a political party rejected a candidate for President because his wife was a Catholic the nomince of that party would be defeated Again we take the liberty of thinking for ourselves. We doubt it. In the United States there is no Catholic public opinion. On the other hand, there is a strong, inherited prejudice against Catholics-so far at least as public positions are concerned. The army, the navy, the civil service all bear evidence to the anti-Catholic spirit of Uncle Sam. Many presidents will have come and gone before a Catholic will sit in the White House. Even His Grace complains in the same speech that our people are not represented as they should be, "Wherever you go," he says, "you will not find Catholics well represented in offices. What is the cause? Timidity and a foolish fancy that the country holds them down." We

should like to know who has taught them

this lesson of timidity and foolish fancy?

So far as history goes and so far as a few

bold attempts show-it is the red school

house master with his birch-rod of big-

otry ever ready. Republicanism has

yet to say an encouraging word to the

few amongst Catholics who seek public

position. Timidity and fancy have been

forgotten or even satisfactorily ex-

MR. HOCKEN, editor of the Orange Sentinel, paid a visit to London on the 5th of Nov., for the purpose of refurbishing the old exploded nursery tales connected with the gun-powder plot. No doubt it is of prime importance in the mind of Mr. Hocken to keep the Boyne water at the boiling point. Mr. Hocken does not seem to realize that he is engaged in an execrable business He loves the limelight—when it is yellow. Said Mr. Hocken at the Gunpowder Plot dinner: "Our order is a political but not a party organization," a statement which would lead one to all we cannot think that we are groping

would cherish. It is a pity we have ating about God's will or harassed with obey the law, they are of course his own spiritual difficulties-a kind of entitled to life, liberty and the pursuit wander. This darkness will gather years ago Mr. Guy Fawkes, a Yorkshire around the most chosen souls—to keep man born, but a soldier of fortune in the Christianity. That is university preach- those words from his other prayer: "O the Pope and the Papists will place ing with a vengeance. The scientific mighty Mother! I come; but I am far several barrels of high explosives under

do with the Gunpowder Plot as Mr. Hocken had with the placing of the man in the moon. But it would not do to tell this to the lodge people. It would be the ruin of a pet superstition. They do not stop to think that it would be just as sensible to blame the Catholie Church for the assassination of Garfield by Guiteau, or the assassination of McKinley by that Pole with the unpronounceable name.

IT Is, as we have said, to be regretted that lwe have in our Dominion such men as Mr. Hocken and such associations as the Orange Order. They do not make for the peace and happiness of the community. They are the apostles of strife, the breeders of bad blood, the enemies of that Canadian fellowship and friendship which we would all like to see grow strong and vigorous in the upbuilding of our nation. When the history of our times is written the name of Mr. Hocken, editor of the Orange Sentinel, and the name of Dr Sproule, Grand Sovereign of the Orange order and President of the Orange Sentinel Printing and Publishing Co. will not appear amongst those to whom Canada is indebted for anything worthy of remembrance. They will be merely referred to as men who in their day were the champions of an association whose history both at home and abroad has been written in blood.

BUT WHAT shall we say of men parading as ministers of the gospel of peace consorting with these misguided people, and, by encouraging the spread of Orangeism, disseminating hatred between neighbor and neighbor. We have good grounds for belief that the vast majority of the Protestant clergy look askance at these men of small minds and small and badly assorted libraries, the latter most likely consisting in large part of "Fox's Book of Martyrs," "The Life of Chiniquy," "The Lectures of Margaret L. Shephard" and the 12th of July orations of N. Clarke Wallace, Dr. Sproule and Col. Hughes, together with an assortment of 12th of July music arranged for the fife and drum.

THE SUFFRAGETTE QUESTION is begin. ning to assume bulky proportions in some places in the Great Republic This is a movement to give women privileges for which they have not been equipped by nature, or, in other words, it would have the effect of increasing the number of mannish women, a class altogether too large at present. It is to our mind rather unbecoming to see ladies leaving their homes, taking long trips on the railroads and orating on matters which might well be left to the sterner sex. On this question the irrepressible interviewer lately asked that most distinguished churchman, Archbishop Falconio, Apostolic Delegate to the United States, if he thought the modern woman would be happier were she to become more of a factor politically and publicly in order that she may rear better statesmen and men of affairs. The Delegate's answer was brieft and terse:

"I think she should attend to her husband's home and take care of her children and see that their dinner is well cooked. If she will see to her own business and be busy in her house she will be happy.'

The reporter did not possess a fair share of what the Americans call "horse gate. How can a woman who spends such a large portion of her time away from her home rear better statesmen and men of affairs?

OUR ESTEEMED CONTEMPORARY, the

Sacred Heart Review, rightly says "it would be a mistake to suppose that Catholics who obtain political office are unworthy of our respect." The tainted ones are in the limelight, but we hear little of the vast majority who give conscientious work to their country and whose rectitude of character reflects honor upon their church. It would be well were those few who are oftentimes seen at the gaming table and in the bar rooms, and who are dubbed "good felbelieve that a brick house is not built of lows" by their boon companions, given the cold shoulder when the balloting time comes. "Here in Boston," says MR. HOCKEN'S visit to London will the Review, "Catholics have had much leave no memories which a good citizen to blush for during the past few years in the actions of some who assume to reis that self-respecting Catholics only too often give these undesirables their votes Sometimes these last named will launch upon an unsuspecting Catholic community a so-called "Catholic" paper, but which in reality is but a boodling organ. Not the good of the Church, but the acquistion of graft, is the reason of its existence. We hope our contemporary will keep up the good fight. Men of the stamp of the late Patrick Collins of Boston should be elected to public positions. The other kind, if we may use a common tempera and, is, according to Professor from home. Spare me a little, I come their civil and religious liberties. The when the polling day comes. expression, should be "snowed under

Now that the Base Ball season is ver, we would ask our Catholic young men to figure upon the amount of thought and time bestowed upon the game during the past season. We raise no objection to the game itself. It is a good, manly exercise. Every youth should have a fair share of experience on the athletic field. What we think harm ful, however, is over-indulgence in sports while the time which should be devoted to the serious phase of life is encroached upon altogether too much. We ask our young readers to ponder upon the following extract taken from a New Jersey paper:

"A priest met a group of young men of his parish, and stopping to join them, found them engaged in a conversation on the national game. They knew the name of almost every player in the prominent leagues; they were conversant with the percentage of the clubs and the records of the different players. The good father listened awhile, almost as tonished at the catalogue of names they so glibly ran through, and then with winkle in his eye, he said to the group Boys, I'll give a dollar to you who can name off the twelv apostles." There was an awkward sil nce, a more awkward attempt at explanation or rather confession, and the oguish priest chuckled as he went on his way. The boys have resolved to greet the father with the names of the twelve apostles the next time they meet, and some have threatened to surprise him by reciting the line of the P

RELIGIOUS TOLERANCE seems to be

the order of the day in many centres of population in the great American Republic. The Governor of the State of Maryland, the Mayor of the City of Baltimore and scores of others comprising the highest officials in the city and State, all non-Catholics, joined with their Catholic fellow-citizens in paying honor to the great Cardinal of Balti more upon his return from a trip to Rome. The non-Catholic orators were especially warm in their praise of the virtues of their distinguished fellowcitizen. We might likewise mention that Protestant ministers and Jewis rabbis were among those who honored Cardinal Gibbons on this occasion This is pleasant reading, giving proof as it does of increasing friendliness be tween citizen and citizen. Oftentimes w notice a like occurrence in our ow Dominion. Of course we have some noted bigots who would see danger to our civil and religious liberties were one of our distinguished public men to pay a visit to the Holy Father. But this class is growing smaller and smaller every year, dying out because of the administration of goodly doses of contempt at the hands of all honest-minded Cana-

THE CATHOLIC TRANSCRIPT state: hat the growth of the fraternal orders should not be effected at the expense of Catholic loyalty. " Sterling Catholics, it continues, "never hesitate about rejecting the ritual provided by such organizations. The prose-poetry and sometimes diluted paganism that filter into fraternal rituals are altogether apart from the Catholic spirit." The editor advises Catholics to keep them out of Catholic cemeteries and out of Catholic homes. He has, of course, reference to those rituals employed in non-Catholic associations. Why Catholics should become identified with these bodies is something which we could never understand. It may be that some may want to get into touch with what they consider the "select set." In all sense," otherwise he would not have put that goes to make admirable Christian olic with the true ring in his composition will find worthy associates in the Catholic societies. In joining others, particularly those formally condemned by the Church, the motives are unwor-

> ONE OF OUR subscribers draws attention to an article which recently appeared in the CATHOLIC RECORD making comparison of the school systems of the United States and Canada, in which it was stated that in the last named country Catholics were permitted to give their school taxes to the support of their own schools. To be strictly correct we should have made exception of the Province of Manitoba. The reign of the bigot continues in that part of the Dominion. The Government compels the Catholics to pay a double school tax. Shame on Manitoba!

REV. FATHER BERNARD VAUGHAN recently made a deliverance at the Oxford Town Hall which is well worthy the consideration of our moralists, and, indeed, of all who have at heart the welfare of the coming generation. He spoke of that class of novelists whose works do not edify their readers. He calls these books "the putrid stream of foul fiction, which was actually doing more to undermine the moral health of the rising generation than ever the rottenest slum did to destroy the physical well being of a generation gone by, and suggested that, as there is a rigid inspection system for food, so there should be a strict censorship of articles intended for mental conerty of the between 1 book-stall ing matter the moral sooner we Charles itus at Ha

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sumption." Sooner or later, sooner we hope, there will be established in our Dominion a censorship along the line referred to. We trust no one will be guilty of such criminal haste as to accuse us of a desire to curtail the liberty of the press. There is a long span between liberty and license. Many a book-stall in the country contains reading matter which is playing havoe with the morals of our boys and girls. The sooner we put on the brakes the better.

CHARLES ELIOT NORTON'S APPRECI-ATION OF THE CATHOLIC

Sacred Heart Review

Charles Eliot Norton, professor emer itus at Harvard College, who died at his lifelong home, "Shady Hill," in Cam-bridge, Mass., Oct. 21, 1908, was widely bridge, Mass., Oct. 21, 1996, was water known for his eminent culture, profound learning and kindly spirit. He was born in Cambridge, Nov. 16, 1827; graduated from Harvard in 1846, and was for some little time engaged in mercan-tile pursuits; but these he soon re-nounced for a literary career and became instructor and then lecturer at the university of which he was a graduate.

There, in 1875, he was chosen professor of the History of Art, and this posion he held until 1898 when he became professor emeritus. A number of books came from his scholarly pen; among them a prose translation, in 1867, of te's "Vita Nuova," and, in 1891, of "Divina Commedia. He was also literary editor of Thomas Carlyle, George William Curtis, and Ralph Waldo Emerson; and he was literary executor of his dear friend, John Ruskin, and still dearer friend, James Rus-

Professor Norton was one of the founders of the Archeological Institute of America in 1879; editor of the papers ssued by the Loyal Publication Society during the Civil War: co-editor with James Russell Lowell of the North American Review, and one of the chief founders of the Nation. He succeeded the poet Lowell in the presidency of the the Dante Club which he helped to found in Cambridge, and of which Henry Wads worth Longfellow may be called in some

respects the central figure.

Mr. Norton took part in the campaign against license in Cambridge, and he was pronounced in his condemnation of our recent war with Spain. He was of Unitarian parentage and of non-Cath-Unitarian parentage and of non-Catholic training; but he had a warm and genial heart, and his personal interest in the Grey Nuns' Holy Ghost Hospital for Incurables is well known.

The following extract from Mr. Norton's works is good evidence of the supernatural power with which the Church met and controlled the sent

hurch met and controlled the semibarbarians who overran Europe during the times to which he refers. Mr. Norton himself is not aware of the nature of the power required to produce the re-sults he describes. No merely human agency could unite into one body ele ments so discordant and antagonistic.
Witness the fruitless efforts that are discordant and antagonistic. now being made by non-Catholics to secure Christian unity.

Mr. Norton, speaking of conditions in Europe during the tenth century, says: "While the various nations were thus drawing apart within local boundaries of which the precise limits were, indeed, in many cases but imperfectly determined, certain general influences were operating incessantly and irresistibly to unite them as they had never before been united as members of a vast and however vague, moral common

"Chief among these uniting influences was Christianity. For it not only sub jected all believers, whatever their dif-ference of race and custom, to a common rule of interior life, bringing all under one universally acknowledged, supreme authority, but it also filled their imaginations with common hopes and fears, and supplied their understandings with common conceptions of the universe, of the origin and order of the world, and of

The Church, in which the authority of Christianity was organized and em-bodied as the divine instrument for the government of the world, claimed universal obedience. Within her pale there was no distinction of race or of person. Her discipline exacted of all men equal submission. Her ceremonial observances were celebrated everywhere with a uniform and impressive ritual. Her sacraments were essential to salvation. By the vast mass of ecclesiastical tradition and legend she afforded the material of thought, fancy and feeling to the whole body of Chris-

tian people. INFLUENCE OF THE CHURCH ON ARCHI-

Among the Arts, the one that has alike the closest and widest relations to the life of a people-to its wants, habits, and culture -and which gives the fullest and most exact expression to its moral disposition, its imagination, and its in telligence, is that of architecture. Its history during the Dark Ages had been analogous to that of language. The requirements it had had to meet were in great part confined to those of immediate necessity. There was little thought of building for posterity. But as the condition of society slowly changed for the better, the improvement found manifestation in architec ture even earlier than in literature The growing sense of perpetuity in the life of the community promoted the revival of permanent and monumental

CHURCH BUILDINGS AS MONUMENTS TO THE RELIGIOUS ZEAL AND FAITH OF

THE PEOPLE. It was especially in the building of churches that the impulse for expression in architecture displayed itself, for it was in the church that the faith of the community took visible form. The two motives which have been most effective in the production of noble uman works-religion and local affection and pride—united to stimulate energies that had long been suppressed. Either alone or in combination, these two most powerful principles of action existent in their highest force. The nature of medieval society

can not be understood, the meaning of a medieval cathedral will not be compre-hended, and the devotion of builders of churches in city and village, in desert places and on the mountain tops, will not be appreciated, unless the imagination represent the force and constancy of religious motives in a rude society [Mr. Norton, like most Protestants, did

not understand the chief motive of the medieval church builders. They be lieved as we do that the Church is in reality the House of God in which the reality the House of God in which the Sacrifice of Calvary is repeated every day in the Mass.—Ed. Review] and the commanding position which the Church then occupied towards the world as the recognized representative of the Divine Government, and the authoritative ex-pounder of the Divine will. The lawthe Dark Ages, the oppression of the weak the misery of the poor, the unweak the insery of the poor, the un-certainty of life and possession among all classes, the contrast between the actual state of society and the concep-tions of the kingdom of Engven, of which

"In the midst of darkness and confi sion and dread, the ideal Church. . presented herself as a harbor of refug from the storms of the world, as the image of the city of God, whose walls were a sure defense. While all else was unstable and changeful, she, with her unbroken tradition and her un-interrupted services, vindicated the principle of order and the moral contin-

uity of the race.

"A deep wide-spread conviction of human sinfulness was one of the characteristic traits of these times. The Church alone could lift from the world the burden of its sins; and though her ministers might fall short of fulfilling their high calling, though Pope, prelate, and priest might be partaker in sin, yet the Church remained pure steadfastly upholding the power of righteousness, preaching the coming of the Lord to judge the earth, asserting her claim to loose and to bind, and vindicating it with the blood of confe and martyrs.

THE GREAT POPULAR INSTITUTION.

" But, besides all this, the Church was the great popular institution of the Middle Ages, cheering and protecting the poor and friendless; the teacher, the nealer, the feeder of the 'little people of God.' The services of monastic and secular clergy alike, their offices of faith, charity, and labor in the field and the swell as in the Church, were for centuries the chief witnesses of the spirit of human brotherhood. . . . In times when lord and serf were farthest apart, when the villain had no rights but those of the beasts which perish, the Church read the parable of Dives and Lazarus and declared the equality of man in the presence of God.

POWER OF A UNITED PRIESTHOOD.

"Her priesthood, spread abroad over the world, formed a yast corporation, inspired by similar motives, linked by ommon interests, and supplying to distracted society the priceless example of strength that had its source in unity. For every member of this vast body of the priesthood was strong, not only i the sanctity of his office, but in the nux bers and in the sympathy of his breth ren, and in the authority of the Church herself. The clergy formed the first herself. general society in Europe, and was through their intercourse that some semblance of interchange of thought vas maintained among widely separated

"Is it not strange, then, that when towards the close of the tenth century in various parts of Europe, the sense of increasing civil order and security was distinctly felt, one of the first signs o this improvement was a general zeal for the building of churches—a work of piety to which all, poor and rich, weak and strong, alike could contribute, and in the merits of which all could have a share. It was a work for the glory of God and of His Mother, for the honor of the saints, for the credit of the com munity, for the eternal benefit of every individual. The hearts and imagin tions of all men were engaged in it: the dispersed resources of the people were brought together to achieve it; capac-ities that had long been unused were and earnest faith found its just and characteristic expression.

SERVICES OF THE RELIGIOUS ORDERS. "Of these new churches, a great number were those of abbeys and monasteries. The inestimable services which during the most troubled times, the religious orders had rendered to society by maintaining the standard of self-dis cipline, of obedience, of humility and charity; by cherishing the faint and al-most expiring coals of letters and learning and the arts; by the shelter and immunity which they afforded not only to their own brethren but to the poor people settled on their lands; by their well-directed labor on the soil and in the mechanic arts, as well as by the the mechanic arts, as well as by the powerful influence of their example as centers of orderly life — all these services had been rewarded by the increase of their possessions and their power. Exemptions and privileges, the donations and bequests of the pious and penitent had enriched the abbeys and monaster ies in all parts of Europe, and had ex tended their domains till they included

a vast portion of the land.

"The education of the cloister had prepared artists competent for the work which was required, while others sprang from among the laity, trained by the discipline of familiar industries.

THE CHURCH EDIFICE ITSELF A TEACHER OF DIVINE FAITH.

"But it was in the great church ediice that many arts were united, as in no other work, in a single joint and indivis ible product of their highest energies. From the pavement rich with mosaic of tile or marble; or inlaid with the sepul chral slabs of those who in life had knelt upon it, up to the cross that gleamed or the airy summit of the central spire, each separate feature, instinct with the life of art, contributed to the organic unity of the consummate masterpiece o creative imagination. Religious enthusiasm, patriotic pride, the strongest sentiments of the community, the deep-

be teelings of each individual, found here their most poetic expression.

"The church was not merely picturesque, but pictorial. The system of mosaic decoration, with which arches, vaults and domes were covered, was intended not merely for ornament, but as a series of pictures of religious instruction. The Scriptures were here displayed in se who could not read the written word. The church became thus not only a sanctuary wherein to pray, to confess, be absolved, but also a school-house

for the teaching of the faithful.

"The scheme of its pictorial decoration includes the story of the race of man, his fall and redemption; the life and passion of the Saviour, and the works of His apostles and saints

ENLISTING PROTESTANT SCHOLARS TO DISPEL ANTI-CATHOLIC PRE-

Sacred Heart Revie

Under the above heading the following article in the Catholic Fortnightly Review, St. Louis, Oct. 15, written by the able and versatile pen of Mr. Arthur Preuss, publisher and editor of that learned and influential periodical, furnishes new and convincing evidence of the value of Mr. Starbuck's work in the Sacred Heart Review:

"We learn from the Souvenir recently published in honor of the triple anniver-sary of the Rev. John O'Brien of East Cambridge, Mass., founder and managing director of the Sacred Heart Rew, that the much discussed collaboration of the Protestant minister Mr. Starbuck of Andover on that admirable Catholic weekly did not come about accidentally but grew out of a systematic plan of the owners of the Review to reach honest Protestants.

"'The new owners (after the incorthere, pp. 79 sq., 'inaugurated in short time what was the most surpr most surprisng, and the most important, as well as a unique departure in Catholic journalism. They determined to secure the assistance of Protestant scholars to correct Protestant blunders and to instruct honest Protestants in the doctrine, hisory and practises of the Church. Some Catholics and even Catholic papers do not appear to understand the great advantage to the Church of having Protestant, as well as Catholic, scholars correct Protestant errors. But it But it should be clear to all that a Protestar cholar will get a hearing where a Catholic could not. Assuming the correctness of the gospel principle: "You shall know the truth and the truth shall make you free,"—free from error, free from passion and prejudice — Father O'Brien made strenuous efforts to find some Protestant scholar, who, for the sake of truth, of patriotism, and of love for his fellow-citizens, would be willing to work with them to remove from the Protestant mind the blight of religious error, and to neutralize as much as pos-sible, by the presentation of the truth, the poison of misinformation or ignorance. Finally, the Rev. Mr. Starbuck of Andover, Mass., easily the foremost Protestant scholar in America so far as knowledge of the doctrine and his erned, was induced to undertake this work: and as a consequence, as our readers know, the Review has had that series of irenical and conciliatory papers which has been and continues to be the surprise of the country, any one of which is worth many times over the

annual subscription price of the paper.

The Sacred Heart Review goes into the editorial offices of the principal Protestant papers of the country, and in order to the country. in order to realize somewhat its influence for good, one has but to consider the tremendous effect on intelligent Protestant minds of such articles as the Rev. Mr. Starbuck furnishes every week in refutation of Protestant misconcep tion or misrepresentation of Catholic doctrine or history.' (I bid. p. 81). "Mr. T. P. Morand, in a letter to the

Sacred Heart Review from Richmo Va., in 1904, (reproduced on p. 85 of the O'Brien Souvenir), cites one example of the direct good effected by this policy. 'Some years ago,' he writes, 'living

in a western city, the name of the prin -. Arkansas, appeared in the local per. A subscription for six months the Sacred Heart Review in the name of the lady, was paid for. Some time after, a Catholic friend wrote how pleased Mrs. —— was with how pleased Mrs. —— was with the Review sent for. After (my) moving to the present address the same friend sent the pleasing intelligence that Mrs. B and her sister were under instruction by the resident priest preparatory to becoming members of the Church.

" Five or six years ago, in Germany

when the apostate Hoansbroech and others violently attacked the Jesuits, and the Catholic Church in general, the Augsbuager Postzeitung engaged Dr. Viktor Naumann, also an eminent Protestant scholar, who at first wrote under the pseudonym of 'Pilatus,' but soon came out with his real name, to set forth the truth-la verite waie as the French would say. Dr. Naumann's contributions were later on published in the form of a book, which, it is no exagger-ation to say, has done more to dispel prejudice than the writings of a score of Catholic apologists. Of late Dr. Naumann, through the medium of a Munich newspaper, has taken a hand in the notorious Wahrmund case, with the result that the eyes of many non-Catholies who would not listen to Catholie cholars of the high standing of Father Fonck, have been opened to the incompetence and dishonesty of the notorious Innsbruck Jew professor of canon law.

"We think there is to-day no longer any doubt among Catholic editors, whatever their first impressions or earlier opinions may have been on the matter, that the policy of the Sacred Heart Review in enlisting Protestant scholarship for the removal of Protestant errors is most commendable and effective. The disadvantage under which the rest of us labor is that there are not enough Starbucks to go round.

"We were about to conclude this article by expressing the hope that like Dr. Naumann, Mr. Starbuck would pub-

est feelings of each individual, found | lish in a more permanent and accessible | faculty of getting immediately to the form his scholarly Considerations on the Catholic Church by a Protestant Theologian, when, on reading farther in the O'Brien Souvenir, we came upon a notice (page 122) to the effect that 'at Father O'Brien's suggestion, he (Dr. Starbuck) is now devoting most of his time to the special control of the present of the special control of the special c time to the preparation of his many papers for future publication in book form. . . and it is hoped the volume will soon be ready for sale.' We are sure it will have a wide circulation and do much additional good."

It appears now that Mr. Starbuck's papers will make two volumes. The intention is to get out a paper covered edition as well as an edition bound in cloth. As soon as final arrangements with the publisher will have been made, and a price fixed, subscriptions will be invited, the money to be paid on delivery of the books.]—Ed Review.

THE OLDEST POSTMASTER IN CAN-ADA.

The Globe of 12th inst. contains an interesting account of the starting of the Rural Mail Delivery between Ham-ilton and Ancaster, by Mr. Geo. Ross, Chief Superintendent of Post Offices for the Dominion. Many persons were present and speeches were made Mr. Ross and others. the proceedings Mr. Geo. Ross called upon Mr. Adam Brown, "as the oldest postmaster in Canada, to say a few

master in Canada than Mr. Brown which we prove by the following records Mr. Adam Brown was born on the 3rd of April, 1826, came to Canada 1833, and was appointed postmaster o Hamilton in 1896

"'The new owners (after the incorporation of the paper by a number of clerical friends of the founder)' we read Little York," Upper Canada, in 1824, was appointed postmaster of Richmond Hill, in 1850; therefore it appears that our postmaster is the oldest postm

age and official appointment. The ambitious city, at an early date, was known by the euphonical name of 'Coot's Paradise," as we find in Bou chette's early description of Upper Canada, where he says: "From York to the westward there is another good road, called Dundas street, leading to cot's Paradise, at the extremity of Lake Ontario.

In 1823, Dundas was the nearest post office on the list of post offices now be-fore us. W. H. Coulson was postmaster. "Hamilton" is not mentioned in the list.—Richmond Hill Liberal.

ALEXANDER ROBERTSON. By the death of Mr. Alexander

Robertson of the Ontario Colonization

Office, on the 7th instant, there passed from this changing scene one of the last survivors of the little group of journalists who gave to the pre-Confederation press of Canada that note of distinction which has ever been regarded as its chief characteristic. The great fact of Confederation is probably as much due to these men as to the statesmen whose names are identified with it, yet they have not to any appreciable degree participated in the fame which has fallen to the lot of "The Fathers." Alexander Robertson, though little know to the present generation of journalists or public men, was a well known figure forty years ago, and bore a cospicuous part in the newspaper life anada in those strenuous and epoch making days. To a high degree also he enjoyed the confidence and respect of the governing forces of the time. Born in the parish of Maryculter, Kincardin-shire, Scotland, in 1833, and completing his education at Blair's College. Aber deenshire, he came to Canada in 1851, and settled in Hamilton where, after five years apprenticeship on the Specta-tor, he in 1856, became editor and joint proprieter of that well-known paper, the firm of Gillespie and Robertson, suc-ceeding the Smillies, who up to that time had conducted it. Here he developed that pointed and vigorous style as writer which brought him into promin ence and stamped him as one of the nection with the Spectator lasted until 1873 when he removed to Mount Forest and took charge of the Examiner, which in 1868 he relinquished to become editor of the Ottawa Times. The succeediten years was perhaps the period The succeeding his greatest activity, marking his connection with the Times and his editorship, for the Desberats, of the Canadian Illustrated New., the first ambitious venture in this country of a week y illust a ed paper. Dur ing this time he was on terms of close intimacy with Sir John Macdonald, Sir George Cartier, Hon. D'Arcy McGee and other members of the Government whose policy he championed with great ability in the columns of the Times

minutes before he was struck do by the assassin's hand. by the assassin's hand.

In 1878 Mr. Robertson came to Toronto as editor of the Tribune, a Catholic paper, which later, on receiving from the Ontario Government an appointment in the Immigration office, he relinquished into the hands of the late Hon. T. W. Anglin. His entrance to the Civil Service of course terminated his active career as a journa occasionally to the columns of the Cath olic Weekly Review and the Cause, one Weekly Review and the Cause, a religious weekly published by his son in Los Angeles, California. In addition to his duties in the Immigration office Mr. Robertson was for some years in charge of the staff of sessional writers of the Legislative Assembly, where he came into touch with the younger school of newspapermen. In this capacity he enjoyed a high degree of popularity. He was also for several years one of the high degree of popula

With D'Arcy McGee in particular he was especially intimate, and was in the

company of that ill-fated statesman

nformation, the Dominion Annua

editors of that useful compendium of

heart of the question and of discerning its ultimate drift to a degree that few men possess. Joined to this was a gentle and most winning personality and gentee and most winning personality and a thoughtful consideration for younger men that never failed to enlist their en-thusiastic admiration. He was equally at home in a gathering of young men or in a group of "old stagers" and his reminiscences of Confederation and the men who laid the foundation Canada as a nation possessed a rare charm. He was always a devout and loyal Catholic and an amateur theolog

ian of no mean capacity.

Mr. Robertson was married in 1856 to
Miss Catherine Dunn, a well-known
vocalist of Hamilton. She died two
years ago. One son and one daughter
survive, Edward J., of Salt Lake City,
and Miss Mary at home. Another and years ago.
survive, Edward J., of Salt Lake City
and Miss Mary at home. Another and
older son, John Carayon, died at Car
stair, Alberta, in 1905.—H. F. M. in

THE EUCHARISTIC CONGRESS AND THE PAN-ANGLICAN.

In the latest issue of the Dublin Re view, Father Robert Hugh Benso summarizes the late Pan-Anglican Con gress which shared with the Eucharisti Congress the hospitality of England and the attention of the world. Father Benson sees a gleam of hope for the return of England to Catholic unity nany aspects of the Congress. Their humble attitude as being only a part of the great Catholic body, disclaiming any pretensions to call their meeting a council or ecumenical though they were gathered from far and near; their affectionate and respectful references to the Church of Rome; their devotions which except for the absence of the Holy sacrifice) might have been offered in

Saint Peter's. But there were discouraging elements oo, in that gathering of the only body of Churchmen, outside the True Church, who seem to have any coherence left. In the first place the nationalism—the Anglican feature—was well to the from always and therein is at once a strong par to Catholicity. Then there was no discussion of doetrinal subjects though the diversity of beliefs, among the mem pers, on many points was tacitly understood, says Father Benson.

"It is the dogmatic attitude that will

tell in the long run, since a union of Christians—that is of those who accept Christianity as a Revelation-on an basis other than that of faith, is an

ossible dream."
What little they said about matrimony had been better left unsaid. Their spasmodic coquetting with the word "Socialism" breathed a vague sense of

anrest and indecision. "Compare for an instant," says Father "the Eucharistic which, by the time that these words appear will have been held in London with this Pan-Anglican gathering Both are assemblies of Christians neither claims any legislative function both meet to discuss matters that li close to their heart; and there all like ness ceased. For the one is composed of persons of all languages and race who are met round the most dogmatic of dogmas, the most mysterious of truths and who find themselves in an accord that rises to an adoring lovethey are drawn there, in fact, by the unity of that faith and love.

The other is composed almost entirely of men of one language and one blood who meet to discuss a variety of sub ects, and who in common prudence find hemselves forced to ignore those mysteries that should be the mainspring of every Christian heart, since hardly tw of them are fully agreed as to what those mysteries involve. In the one case it mysteries involve. In the one case it is the mystery that lies nearest to the In carnation that unites these men of many nations into one; in the other men of one nation are notoriously divided by his same mystery."—N. Y. Freeman Journal.

THE MOTHER OF GOD.

Our present civilization, the govern nents of the world, the enlightenment of the people and their general morality are based absolutely on Christianity. It was the advent of Jesus Christ in the vorld that inaugurated era, and it has been in this era that the people have advanced from darkness into light. No matter what religious profession you may make, whether you al matters, or whether you disagree with the Catholic Church in all its professions of faith, these things cannot be successfully denied. The evidence in profane and sacred history is one long, unbroken chain of facts which establish beyond peradventure a truth that nobody with the ordinary gifts of reason will attempt to deny or dispute.

It being plain that the civilization the governments, the enlightenment and general morality of the people of the world are based on Christianity, the thought naturally suggests itself, on what is Christienity hased? For it must be more than a mere code of morals and a mere manmade system of government perpetuated through many centuries by author drawn from man alone. Christianity pased on Christ, the Divine Son of God born of the Virgin Mary. There are so deny the Divine Nature of the Son of God, and to place our Lord in the same category as Confucius—that of a great teacher. But when they do this they strike at the very foundation of Christianity for if Jesus Christ was not the Son God then Christianity is not what purports to be, and any worship of mere man becomes a sacrilege. The Catholic Church bases its belief in the Divinity of Christ and worships the Son of God and venerates His Holy Mother as they have a right to be worshiped and venerated, and as it is the duty of all mankind to worship and venerate.

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HOW TO CURE A HEADACHE

To attempt to cure a headache by taking a "headache powder," is like trying to stop a leak in the roof by putting a pan under the dripping water. Chronic headaches are caused by poisoned blood. The blood is poisoned by tissue waste, undigested food and other impurities remaining too long in the system. These poisons are not promptly eliminated because of

sick liver, bowels, skin or kidn ys.

If the bowels do not move regularly -if there is pain in the back sh wing kidney trouble-if the skin is sallow or disfigured with pimples-it shows clearly what is causing the headache

"Fruit-a-tives" cure headaches because they cure the cause of headaches. "Fruit-a-tives" act directly on the three great eliminating organs—bowels, kidneys and skin. "Fruit-a-tives" keep the system free of poisons. "Fruit-a-tives" come in two sizes—25c and 56c. If your dealer does not have them write to Fruit-a-tives Limited, Ottawa.

All orthodox Protestant churches admit the divinity of Christ. It is one of their tests of orthodoxy. While holding that Jesus Christ was the Son of God, born of the Virgin Mary, by some process of reasoning that is not clear, our Protestant friends seem to have an aversion to turning the relation of the Mother and Son around, for in none of the denominational churches do we ever hear the Blessed Virgin spoken of as the Mother of God. Especially do our Protestant friends seem to dislike Catholic nomenclature which alprefixes the "Blessed" when reference is made to the Mother of our Lord. This is especially noteworthy because in the Protestant version of the Bible (Luke i, 48) appear the words "from henceforth all generations shall call me blessed." In the light of their own version of the Bible, it seems strange that objection could be taken to the veneration given the Blessed Virgin by the members of the Catholic faith.

The only reasonable explanation seems to be that they fear the Blessed Virgin to be that they lear the Biessed Virgin may become of more importance in the minds of the people than God Himself, yet such a fear would never enter the mind of a Catholic child making its First Communion. No matter how highly exalted the Mother of God may be in the winds of Catholics, the fact that she is ninds of Catholics, the fact that she is not God, but merely the instrument of God the Father by which God the Son was brought into the world, is always perfectly clear.

We honor the Blessed Virgin Mary because she is the Mother of God, and because of the intimate association which must have existed between the Mother and the Son during all the years Mother and the son during all the years that our Lord was upon the earth teaching the people in the way appointed by His Father. It is a most beautiful tribute to the Mother of Christ, and emphasizes the attitude of the Church toward therhood in general, for are we all not the children of God, made in the image of God, bearing the likeness of God, and gifted with immortality?-Interm tain Catholic.

REFORMED CHURCH MINISTER THANKS GOD FOR THE CATHO-

LIC CHURCH. Dr. Herman Vanderwort, of the First Reformed Church, in Hackensack, N. J., talking recently on "Atheism and An-

archy," said:
Religion is a national necessity. No overnment ever tried to live without it. Unless there be somewhere a mightier ruler and a mighty heart there is anruler and a mighty heart there is an-archy let loose in the universe. An-archy stands for no God, no government,

no home. Of all countries under the sun, anarchy has less cause to exist here sun, anarchy has less cause to exist here than anywhere else. Cardinal Gibbons said at the Catholic celebration in New York recently that anarchists ought to give thanks to this country for letting them come here, for here they can enjoy more religious and personal liberty than anywhere else, and under our flag everyone has the right to make some-

No or free from the threat of anarchy, be it of the low and brutal kind or of the high, defying corporation. Every country has a batch of anarchists, be they those who ride roughshod over existing laws to fill their own pockets or they who kill existing rulers or presidents. America is in danger of both kinds. I thank God for our Catholic friends, who teach us reverence for constituted authority and willing obedience to the law.



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Twenty-third Sunday after Pente cost.

HOW TO BE MASTERS OF OURSELVES. Many walk of whom I have told you often (an w tell you weeping), that they are the enemies of Cross of Christ; whose end is destruction, whose did is their belty; and whose glory is their shame or mind earthly things," (Phil, iii. 18.)

Sensuality is the bane of man's existence. The dominion of the passion over reason is the source of his greates misery. "Every passion," says St. Ambrose, "is a slavery," because it subjects man to an unjust and tyrannous

The present, or at least the ultimate happiness of the creature is wrecked unless he resists the attacks of sensualinterest in the attacks of sensuality and frees himself from the control of the passions. The Spirit of God and the spirit of the world, the flesh and the devil cannot exist together in the soul. Whoever seeks to serve at once God and mammon is of those "whose end is destruction, whose God is their belly, and whose glory is their shame," who are "the enemies of the Cross of Christ," because they strive to destroy a fundamental principle of the Christian re-ligion, namely, self-denial.

We must live in this world," says St. Francis of Sales, "as if our spirits were in heaven and our bodies in the We must live a dying life, and die a living and a life-giving death in the life of our King and most sweet Saviour! This we do by self-denial.

Yet the very word—self denial—fills the mind of some with terror, with thoughts of long fasts and of scourgings, of mental suffering and of bodily misery. These are they "who mind earthly These are they things." They things." They cannot appreciate the necessity of self-denial because they are insensible to spiritual things. Their world is the region of the senses. They love their bodies and serve them with fidelity, they devote their time to the study of how they can get the most pleasure out of life, and they wander. alone through their probation wondering why they find so little comfort for their

Self-denial does not consist in merbodily mortifications. Fasting and other corporal austerities are but means by which the animal man is brought into subjection. The real end of selfdenial is that the soul may be the master of the man. St. John of the Cross tells us "that there is great reason to lament the ignorance of some who burden themselves with indiscreet penances and with many other disorderly exercises of their own self-will, putting all their confidence in such acts and believing that they become saints by means of them. If they would but use half the same diligence in mortifying their unruly appetites and pas-sions they would make more advancement in a single month than in many

"Be assure!," says St. Francis of Sales, "that the mortification of the senses in seeing, hearing, and speaking is far more profitable than wearing even sharp chains or hair-shirts. It ought to be our 'principal aim to conquer ourselves, and from day to day to go on increasing in spiritual strength and per-fection. But above all it is necessary to overcome our little temptations to anger, suspicion, jealousy, envy, dupli-city, vanity, foolish attachments and so on, for by so doing we shall gain strength to resist more violent temptations."

A man's chief care, then, ought to be turned within himself, for a man who governs his passions is master of the world. We must either command them

CURRENT COMMENT.

A CURIOUS VIEW OF RELIGION IN TRE LAND-SOME OF THE OLD PROTESTANT DELUSIONS.

Surely the following letter, signed "Govanite," is among the last possibili-ties in the way of examples of Protestant ignorance. It compels one to the conclusion that not priests, but minis-"keep the people in ignorance." Indeed, who but a Protestant minister ould so rely on a congregation's ignorant credulity as to offer it as fact the statement that straws from the Pope's bed are sold as relics? No one can assert that such statements are made for a Protest int could exhibit the plentiful lack of knowledge and information which "Govanite" so proudly airs? He writes: "Your humour about the saved Scotchman is much too crude and ur natural. I think you will at least admit there is as much salvation among our thrifty Scotch as there is among your bigoted, superstitious, ignorant Irish; I repeat that illiteracy and gross super-stition are and always have been the stition are and always have been the proverb al characteristics of the Irish." Especially when they were

SENDING MISSIONARIES TO SCOTLAND AND OTHER COUNTRIES ;

tallding colleges at home : and, in the sixteenth century, so crowding into the European Universities that special colleges at Louvain and Salamanca and other places had to be built to re-ceive them—vide Mrs. J. H. Green's "The Making of Ireland." According to "The Making of Ireland." According to a recent issue of The Irish Times, the Christian Brother's Schools "have done good and substantial work for education in Ireland during the last quarter of a century. A good indication of their value is to be found in the fact that boys have done really well in the Inter-mediate seldom fail to answer the more mediate sedom fall to answer the more liberal and searching test of the Uni-versities. Many of them have been conspicuously successful in obtaining conspicuously successful in obtaining entrance to the Indian Civil Service and other fine careers." Our poor dear "Govanite" meanders on: "Of course they (the Irish) are slaves to the priests, they (the Irish) are slaves to the priests, se policy it is to keep them in ignorance. Com are these miserable creatures to our holy, free, bible-loving people if you dare." (Wouldn't consult Catholics of Irish, Scotch, or any other nationality, by such a companion.) artificial trish, Scoten, or any other nationality by such a comparison.)
Thank God we have plenty of saved Scotchmen, and if not so, the fault is their own; they have the honest

sort of "bible." Where did "our reforming fathers" get theirs?) "Europe is much indebted to Knox" (for the demolition of cathedrals and the approval of murder,) "Henry VIII., Luther" (for practising adultery, sanctioning polygamy, and falsifying the Scriptures,) "and Calvin, etc.; they are the fathers of religous liberty"; witness More, Fisher, Beaton, Servetus, etc. "Even the poor Irish are much indebted to them" (witness the infamous penal laws) "and, thank God, many of them in the North are grateful. Since the reformation in this country we have made much progress even in worldly affairs";

WITNESS OUR POORHOUSES, NATIONAL DEBT, AND UNEMPLOYED.

"See how we stand in education; our schools and colleges are something to boast of" (judged by this letter, our scholars are not): "our churches and cathedrals"—which were built by Catholics, and, when not destroyed, were stolen with the rest of the property of the old Church by our reforming father-"our grand universities of Glasgow, Edinburgh, St. Andrews, and Aberdeen etc., are famed the world over"; and founded by Popes, built and maintained by Catholies until the reformed fathers stole them. "In the bad old days our people were in darkest ignorance; now we are famous for thrift, morality, and a thousand other virtues"; witner "Holy Willie's Prayer," our divorce an illegitimacy statistics, and our drink problem. "Our Dear Bruce Wallace, Queen Margaret, and many other of our great national heroes looking down upon us from above"—they can't very well look "down upon us" from anywhere else; but it is satisfactory to learn or such unimpeachable authority that such unimpeachable authority that those Mass-hearing, Masshouse-building Catholics are "above"—"will indeed feel very, very proud of their people." In conclusion, would you please answer the following questions:—"By what right or following questions:—"By what right or authority has the Pope of Rome to sit in his stool at the Vatican and proclaim to the world at large that he represents Christ, and when he issues proclamations 'ex cathedra' they are powerful and as binding as if com rom the mouth of Our Saviour Himself! I may say I believe that at one time your Popes and your Church were right in their doctrine, but it is now admit-ted"—oh, no, it isn't!—"that she (sic) became greatly corrupted, and went very far astray, hence the need of the reformation." In other words,

THE GATES OF HELL DID PREVAIL. the Spirit of Truth did not abide with the Church, and so the promises of Christ failed; to establish "the need of the reformation" it is necessary to give the lie to the Founder of Christianity. "By what right do your priests take upon themselves the power to forgive sins; show me, please, their commifrom the Lord for so doing? priests believe that they can change bread and wine into the body and blood of Our Saviour. Who gave them power to make such a claim, and what is the need of such an impossible condition? Why do you give more honour and worship to an ordinary woman, Mary, than you give to God?" We don't; but if Govanite" really believes in the Divin ity of Christ, he cannot possibly regard His mother as an ordinary woman. For the rest, "Govanite" does not appear to have read even the mutilated, mis-translated portions of Scripture permitted to him by his reforming fathers, NO NEED TO ASK SUCH SILLY QUESTIONS

He should extend his erudite re

searches as far as the Catholic child's penny catechism, which will answer his queries, and help him to an understand-ing of Holy Writ. I am obliged to him for providing such amusing "copy," and would just point out that the priests are keeping the people in ignorance, then His Majesty's Inspectors, who periodically visit and inspect Catholic chools (which are under priestly man agement) and issue reports that excelent educational work is being carried lent educational work is being carried on therein, must be conniving at the priestly policy of keeping in ignorance, and issuing false reports; therefore "Govanite" should denounce them to the Board of Education. Will he do so? But his postscript is the gen of the whole delicious production. "To disprove the oft-refuted assortion that Royal kent her adherents in section that Royal kent her adherents in rance, can you really honestly me tion any Catholics that have ever dis-tinguished themselves in the literary artistic, scientific, or philosophic world?" Mark that the person who asks that question is identical with the person who accuses Catholies of ignorance. "Oh, what a thing it is to be an ass!" as Shakespeare feelingly exclaims. The editor declines to place the whole The editor declines to place the whole of this issue at my disposal for a brief roll call of illustrious Catholics, so I can only ask "Govanite;" Where is the "saved Scotch" equal of Dante, Tasso, Murillo, Raphael, Michael Angelo, a Kempis, Galvani, Descartes, Aquinas, Columbus, Copernicus—or Louis Pasteur!—M. C. in Catholic

JOHN BULL'S OPINION,

There is a clever and widely-read English paper called John Bull. It has no prejudices in favor of Catholics, and has said things which we did not relish about us at times. But it cannot dorse the Pharisaic intolerance of the Protestant Alliance, and accordingly the editor addresses to the Secretary of that body an open letter which contains several quotable passages. Dealing with the plea that Protestant England could not tolerate an idolatrous proces-sion in the streets of London, the editor

"I am not a theologian, but in justice, it must be admitted, and you know it, that Catholies do not worship what you call a 'wafer.' They are not any more insane than yourself. They worship Christ. They believe He is mysterious by present in the Host. Therefore they ly present in the Host. Therefore they

worship the Host."

The most important part of the foresaved Scotchmen, and if not so, the fault is their own; they have the honest open bible, thanks to our reforming fathers, not the ungodly, corrupted version you Catholics have." (Thought the priests wouldn't let us have any going paragraph is the four words, 355 Yonge Street

make a practice of telling lies about us for the purpose of keeping the minds of ignorant Protestants inflamed against us. We read such slanders every week, and we occasionally lay some of them before our readers, in order that they may see the real sentiments of this class of people towards us and may learn that of people towards us, and may learn that the argument which keeps the bulk of Protestants apart from us is not theolog-ical, nor historical but calumnious. We ical, nor historical but calumnious. We never knew a Protestant yet who be-lieved in faith without works, in the lieved in faith without works, in the sense in which Luther used the phrase. But we find them all believing that Catholics think they can win heaven for themselves by reciting many long prayers, giving alms, etc.; this is one of the lies they have learned from their teachers. We never knew a Protestant yet, who, when the real meaning of transubstantiation was explained to him. transubstantiation was explained to him, could say that there was anything irrational about it. But even when he eels compelled to admit that it must be possible for God to work such a change, he balks at the bending of the knee to the Host, just as he would hesitate to offer adoration to Our Lord if he saw Him face to face. We never met a Pro-Him face to face. We never met a Pro-testant yet, who would frankly say that Jesus Christ, as He appeared among men, was entitled to all the marks of adoration which we give to God. When school 1,300,000 children free of cost to the country, Catholics annually save the United States over \$50,000,000. In other terms, they present our Govern-ment each year five battle ships of the Dreadnaught class. Or again, as we saw above from the

United States census for 1899 for New

United States census for 1850 for New York State, the value of school property per capita of pupils in average attendance was \$117. Supposing that out of 1,300,000, children schooled by Catholies in parochial schools, 1,000,000 is asked if they believed in the Incaration they say they do but when they nation, they say they do, but when they are pressed a little farther they say that it is a mystery, that we cannot fathom it and should not try, and that questions concerning the precise honors due to God the Son and His Sacred Humanity, had better not be raised at all. The clear-cut doctrines of the Catholic Church, which teach that the Sacred Heart of Jesus and the Holy Eucharist are to receive all marks of adoration, irritate them. The high honor which we pay to Our Lady is another reminder that they de not sufficiently honor Our Lord. They know it is a question of deep theology which lie between us and them—we are speaking now of the official spokesmen of Protestantism—but they also know that it is useless to talk to their people about such questions. So they tell them that we are idolaters, that we put the Virgin Mary in the place of Christ and so on. When the Rev. J. Hirst Hollowell, a leader of his sect in England, felt annoyed at the interest excited by the Eucharistic Congress, he doubtless said to himself: "Their Mass is nothing more than our Sacrament of the Lord's Supper. Why than we do?" But outwardly he said:
"What the Catholics call the Host is
nothing more than a piece of toast, nor as good as a piece of toast on a cold morning." How shocked he would be if some one looking on at the celebration of the Lord's Supper in a Congregational church were to say: "A good swig of whiskey would be better than that thir wine or grape-juice on a cold morning. He would say that the faith of those who believe in the Lord's Supper should be respected, even by those who do not lieve in it. But neither he nor any of believe in it. But nettner he nor any or his class will grant that any respect is due to the faith which believes in the Real Presence, even though it be the faith of two out of every three Chris-

THE GREAT LESSON OF NAZARETH.

One of the most wonderful of all Ou Une of the loss which He taught Lord's lessons is that which He taught us at Nazareth. That He should have died for our sins we readily understand; and that He should have spent His whole life preaching the Gospel, we naturally would expect. He came teach a new and divine religion, utterly opposed to the passions of fallen nature sertion that Rome kept her adherents in ignorance are respectively. Yet, instead of training an innumerable army of apostles, and preaching Himself in every country He could reach, He spent thirty out of His short life of thirty-three years hidden away in obscure Nazareth in labor and prayer. This, of course, He could not have done if it were not a more efficacious way of promoting the Kingdom of God and of saving souls than the former way which we would naturally expect. So He teaches us that the sanctification of our ordinary life of labor and suffering sanctification by prayer and Christian virtues—is the chief means we have of



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advancing the Kingdom of God. Preaching and miracles are means, but for the few; and they are often ineffica cious; but the intercession of the just is the ordinary means available to all and for all human souls. and for all numan souls. "The prayer of the just man availeth much;" "The prayer of the just man picreeth the clouds;" even Sodom would have been saved at the prayer of one just man, if the conditions which he himself had proed to God had been verified.

Labor and sacrifice and sorrow are ur human lot, and no one can take them away or escape them, Our Lord's lesson and that of His apostles, is not only that we should accept them in resignation to the divine will, but even rejoice in them as the measure of our future reward and the means of saving countless souls This, too, is the lesson and purpose and reason of existence of the Apostleship of Prayer—to sanctify every day our labor and sorrows in union with the Heart of esus for the salvation of souls.—Leagu Leaflet.

THE "HURRY-OUT" CATHOLIC.

Only a few hours before the sudden lness which ended his life, the late Bishop Tierney, of Hartford, was discusing with a gentleman of that city the elaborate preparations being made for the formal opening of a new city bridge. He spoke especially of the street crowds, their patience and their enthusiasm in civic celebrations, their readiness to stand for hours in discomfort and without complaint for the sake of viewing a public pageant or catching a glimpse of a notable personage. He remarked upon the difference between this attitude towards human greatness and that of Sacrament of the Lord's Support one of the Make any more fuss about it towards human greatness and that the words the greatness of God, and contrasted the patience of the and contrasted the patience of the street with the impatience of many congregations in church. He had no use for what he called the "hurry-out, Catholic," and almost his last words in health were the expres-sion of a wish that Christians might acquire a better sense of proportion in regard to temporal and eternal values.

"The "hurry-out Catholic" is a type ommon to all localities. The notable thing about his religion is his anxiety to get away from it. His one sentiment in regard to religious exer-cises is a wish to cut them short. He shuns the High Mass because of its length. He objects to the sermon because it takes time. He attends the cause it takes time. He attends the shortest Mass he can get and can't wait for the end of the Last Gospel to rush away from that.

The strange thing about this expeditious and time-saving gentleman is that he is usually to be found occupying the curbstone when the congregation has dispersed, disseminating his valuable views on political situation or explaining the reasons for the failure of the baseball team. Then he saunters home to devote what is left of his precious time to the careful perusal of the Sun

The "hurry-out Catholic" as a rule fulfills his obligation of hearing Mass on Sunday. It is curious to observe he men study to do the very least that is required of them in the service of God and how ashamed they are to exhibit any lack of generosity in their relations with each. Men who would hotly resent any imputation of smallness in business or in friendship are habitually and conspicuously niggardly in religion withou a qualm. They hurry away from any religious exercise as they never can be made to hurry away from places where they have no right to be. They treat the Lord and Ruler of the Universe with a disrespect they would not dare show to a boon companion on the street. They steal time from God to do nothing in.

The trouble with the "hurry-ou he gave himself a little more time i church perhaps he might collect his thoughts from their various distractions long enough to realize something of the beauty, the stupendousness, the value to himself of the great Sacrifice he is witnessing. Perhaps in time he might even come to regard it as a privilege to be prolonged rather than as a duty to b cut short. If he would take his mind of his watch and give it wholly to the instruction he might learn many things to his advantage. If he ever let his mind really work on the subject of religion it might interest him to such an extent that he would discover the depths of his own ignorance and be tempted to en-lighten it. It has had that effect on greater minds than his. No Catholic who knows his faith, who stops to think of the dependence of the human soul on its Creator for everything in this world and in the world to come, who has eve realized the meaning and the mystery o the Mass, can be satisfied with a half hour's grudging service to God once

The "hurry-out Catholic" is a miser where he can never be generous enough. He is ignorant by his own confession where ignorance is most perilous and least pardonable.—Catholic Universe.

THE TRAGEDY



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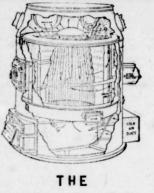
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tatesman, Gladstone, just previous to his death, said :

persecution, the Roman Catholic Church has marched for fifteen hundred years at the head of civilization and has driven harnessed to her chariot as the horses of a triumphal car, the chief intellectual and material forces of the world. Its learning has been the learning of the world; its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur and majesty have been almost, though not absolute ly, all that in these respects, the world has had to boast of.

Rev. William I. Kip, in his "Early esuit Missions in North America,"

There is no page in our country's nistory more touching and romantic than that which records the labors and sufferings of Jesuit missionaries. In these Western wilds (of the United Many of them too were men who stood high in camps and courts and could con-

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Paralysis.

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earlier years. Ibo et non redibo, (I shall go but I shall not return) were the prophetic words of Father Jogues when for the last time he

Lallemant was bound to the stake and for seventeen hours his excruciating

agonies were prolonged, his words of encouragement to his companions were:

encouragement to his companion.

"Brothers, we are made a spectacle under the angels and to men."

to the world and to angels and to men. to the world and to angels and to men."
When Marquette was setting out for
the source of the Mississippi, and friendly
Indians, who had known him, wished to
turn him from his purpose by declaring:

"Those distant nations never spare a stranger," the calm reply of the missionary was, "I shall gladly lay down my life for the salvation of souls."

departed for the Mohawks.

The eminent English Protestant

Since the first three hundred years of

trast their desolate state in the solitary

wig wam with the refinement and affluence which had waited on them in their

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CHAT

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CHATS WITH YOUNG MEN.

A Divine Model.

The great trouble with us is that we do not look at life as grandly as we should. When a man realizes his kinship with Omnipotence, when he grasps the idea that he was made upon a divine medel, he will accomplish infinitely more than when he has a little, picayune es-timate of himself and his ability.

I never knew a man who had a small, depreciative estimate of himself, to do a great thing. We can never get more out of ourselves than we expect. If you exof ourserves than we expect. If you expect large things from yourself, and demand them, if you hold the large mental attitude toward your work, you will get much bigger results than if you depreciate yourself and look only for little re-

I know people who are forever be littling themselves, criticizing themselves in this way: "Oh, I never could do things as other people do them. I haven't their ability. I am always blundaring. dering. I was never accurate. I simply haven't the ability that many other people have, and I must take a humbler place in life."

Now, if you admit that your ability does not match that of others, and that you are a blunderer, that very suggesion helps to rob you of your power, and to make you a blunderer. You should deny that you habitually blunder. You should assert your ability to do things properly, superbly. This assertion, with effort to do things right, and the belief that you can, will bring the natural result. But if you admit that you are full of flaws, that you are a blunderer, always unlucky, that you can never do things as other people do, then how can you ex-pect other than that your acts will folow the convictions which you are constantly emphasizing?

If you sneak about, with an apologetic air, as though you would pick up anything that anybody else dropped, and be glad to get it, but that you do not expect much of yourself; as though you do not believe that the grand things, the good things of the world are intended for you, you will pass for a very small man. And it is a fact that others' estimate of us has a great deal to do with our place in life and what we achieve. We can not get away from it.

There is everything in assuming the part we wish to play and playing it roy-ally. If you are ambitious to do big things, you must make a large program for yourself, and assume the part it de-

There is something in the atmospher of the man who has a large and true es-timate of himself, who believes that he timate of nimest, who benetic is going to win out; something in his very appearance that wins half the battle before a blow is struck. Things get out of the way of the vigorous, affirma-tive man, which are always tripping the self-depreciating, negative man. The world makes way for force and persistency. But the namby-pamby man, who is afraid to claim anything for himself, who never knows quite what he wants, is obliged to move every obstacle by main force. Nothing gets out of his way. Nobody believes that he will ever accomplish anything worth while.

There is everything in planning every morning a successful program for the day, in starting out with a resolution to make the day yield up every advantage which it can possibly give you. Say to yourself on rising: "I was made for success and happiness. The Creator never formed me, the grandest of his creations, to be a failure. It is my duty to make this day a success.

There is no lost day in God's calendar, no allowance for waste. It is my business to put forth all of the energy and effort that becomes a man, to allow nothing to interfere with the free and unmmeled exercise of my physical and mental faculties.

ing upon it you could control your acts for the next minute, and the next, and the next, and if you can control the continuous present, you can control the en

A Prize Every Day.

Suppose some millionaire should tell you that if you would act in a certain way for a single day; that if you would put forth every bit of your effort, if you would do your level best in every particular every minute of the day, he would make you a present of a fortune. Do you think that you would allow any fear or doubt or any unfavorable estimate of yourself to stand in your way? No: every bit of reserve power within you would come to your assistance and stifle any inclination to inactivity; all your fears, anxieties, and worries would be scattered to the winds, and you would buckle down to hard work. Every day has a great prize awaiting every human being, a prize which no money can buy, of effort, of self-development.

Everything depends upon the char-

acter of the concepts you hold in the mind, for your success is the result of your thought, your health the result of your thought, your mental condition a result of your thinking. Right thinking will produce a right life, successful thinking a successful life; diseased think-ing a sickly, diseased life. Poverty thinking will produce a poverty-stricken

It is impossible to overestimate the influence of constantly holding before the mind the affirmatives of the things we

wish to do or wish to become.

Never mind if you cannot at once obtain the thing you long for. No matter how far away or how impossible it timate the value of it to newspaper remay seem to you. just keep your mind, your purpose, fixed on it. There is a tremendous magnetic power in focusing the mind upon the attainment of our or a place so exclusive that he could not or a place so exclusive that he could not attain the could not or a place so exclusive that he could not or a place the value of it to hewspaper remains a fixed the value of it to hewspaper remains and correspondents? It is said that there was scarcely a door closed to be Blowitz in all Europe, a private office or a place so exclusive that he could not a place the value of it to hewspaper remains a porter and correspondents? It is said that there was scarcely a door closed to be all the value of it to hewspaper remains and correspondents? It is said that there was scarcely a door closed to be all the value of it to hewspaper remains and correspondents? It is said that there was scarcely a door closed to be all the value of it to hewspaper remains and correspondents? object. If we never waver or lose faith in ourselves, ways which we did not way before his magnetic personality. dream of before will open up in a mar- Doors which were barred to other

How often have you found, on coming to a difficulty which in the distance seemed so formidable, a simple way to overcome it, just as, when walking or driving on a crowded street, the whole way appears so blocked up ahead of us that it does not seem possible to get through, yet, when we get there, we find there is plenty of room and that we can be seemed and there is plenty of room and that we can be seemed and there is plenty of room and that we can be seemed and there is plenty of room and that we can be seemed and there is plenty of room and that we can be seemed and there is plenty of room and that we can be seened to be independent on the seemed and there is plenty of room and that we can be seemed and there is plenty of room and that we can be seemed and there is the words he utters—for many another man can speak the same words without producing one-hundredth part of the words he utters—for many another man can speak the same words without producing one-hundredth part of the words he utters—for many another man can speak the same words without producing one-hundredth part of the words he utters—for many another man can speak the same words without producing one-hundredth part of the words he utters—for many another man can speak the same words without producing one-hundredth part of the words he utters—for many another man can speak the same words without producing one-hundredth part of the words he utters—for many another man can speak the same words without producing one-hundredth part of the words he without producing one-hundredth part of the words he without producing one-hundredth part of the words he will be same words without producing one-hundredth part of the words he words without producing one-hundredth part of the words he was a second of the words have been the words he was a second of the words have a second of the words he was a second of the words he was a second of the words have a second of the words he was a second of the wor there is plenty of room and that we can born orator's personality, which fascinmake easy progress.

Look back upon the past lives of selfmade men and women, and see how mira-culously the way was opened for them, so that they were able to accomplish the things they longed to do, and which they always kept thinking and hoping and believing they could do. Only keep trying, keep pushing, keep thinking, thinking hard along the line of your ambi-tion, and the door will onen for you as it made men and women, and see how miration, and the door will open for you as it did for them.

Your Heart's Desire.

Do not be too anxious to see all the way. It may not be best for you. Keep begging away, and keep up your trust in the great Unseen Power which often brings things out infinitely better than you had planned.

you had planned.

How many times in our past lives has the way been so dark that we could not see a gleam of light; how many times has failure seemed absolutely inevitable, and yet when we have the property of the property has failure seemed absolutely inevitable, and yet when we kept hoping, working, doing our level best, the Unseen Power which makes all things work together for good for those, who do their level best came to our réscue and brought u our heart's desire!

The man who holds steadily in mind the consciousness of his union with Divinity can not think meanly of him-Divinity can not think meanly of himself or of his value as a factor in performing the great work of the world. He who feels himself inseparably linked with the great Cause of all creation is not likely to drift very far from that divine harmony which gives power.—O. S. M. in Success.

OUR BOYS AND GIRLS.

The Charm of Personality.

Explain it how we will, we know it rue that a great many men owe much of their success to the power of a charming personality, a superb presence; and when we add to this, which is irresistible in nen, the charm of beauty in women, can we wonder that there are many examples history showing how the two com bined have molded civilization, how they have changed the fate of nations, turned crowned heads, and influenced courts of

Many a man has been led into compli ations which have ruined him fine cations which have ruined him finan cially and morally through this indes cribable fascination of personality There is no influence which can compar-with it when expressed in its most pot

ent form. There are women who have no physi cal attractions, and yet they have such charm of personality, such beauty of character, such grace of soul and poise of womanliness that everybody thinks of them as beautiful. Lovableness and weetness are more than a match for any

degree of mere physical beauty.
We often hear girls lamenting that
they are plain, that they have no physical charms like other girls, and they h come sour and pessimistic, when, if the only realized it, they have that slumbe ing within them which, if awakened and developed, would infinitely more tha compensate for any mere charm of facor grace of form, and would make the more popular, more beloved than man of the girls whom they now envy f

of mere physical beauty and underesti-mate the power of personal charm. Some of the great leaders of French society, who had infinitely more influence that the monarchs on the throne during their reign, were very plain physically Madame Pompadour was anything bu beautiful, and yet the king's influence

was li tle compared with hers.
Cleopatra and Johanna of Naples had
striking physical defects which marred their beauty. Madame De Stael, who declared that she would gladly give al of her learning and brilliancy in ex-change for physical beauty, swayed the hearts of the great men of France with a personal charm which was absolutely in

It is true that physical beauty gives mere temporary satisfaction to the eye but it does not hold and fascinate th mind as the charm of personality does. There is an intellectual quality in the charm of manner which the ignorant

physical beauty never possesses great her physical beauty, cannot hold the interest of intelligent men very long. There is an incongruity and disproportion in the combination of ignorance and beauty which men of brains cannot stand, so that the possession of mere physical beauty when associated with an ignorant mind is even a handi-

Some one has said, "Beauty only ha the start in the race." It frequently happens that the beauty is egotistic, overbearing and makes the mistake of expecting to be entertained by her ac mirers, and does not exert herself t please and hence never develops the charm of manner which beats any charm of face or form. The plain girl, however, is often superior in tact, for, bei obliged to study human nature closely in order to get the most out of companionship, she learns to depend upon thi knowledge in her efforts to please. She is not dazzled by admiration, nor is she unduly confident when she obtains it that she will retain it.

Few of us realize how much we are personality; but it has influenced legislatures, it has swayed presidents, it has robbed kings of their power. It is true this power may be abused; but we cannot deny the fact that it is a tremendous

What fortunes have been made by men who possess this charm! Who can es-

would fly open to him.

There is something which comes from

The personalities which produce these marvelous effects are powerful magnets which attract from other personalities the qualities which dominate themselves, and these qualities are always positive. The man or woman who compels admiration always possesses some remarkable

trait of nobility.

The wealth which everybody should a gracious manner, which will gain an entrance where wealth in excluded. Let us do away with the idea that money is the only riches. There is a wealth of personality, a richness of manner possible to you which would make money look ridiculous in comparison. No mat-ter how poor you are, you can cultivate ter now poor you are, you can cantivate a charm of personality, a wealth beyond the reach of money or influence, which will make you welcome where the mere money millionaire cannot enter.

I know some exquisite characters who,

though very poor, are not only welcome, nt sought by the most exclusive circles for the wealth that inheres in them selves, beside which the most precious ewels and mere money wealth would ook contemptible. Never cease your self-improvement, never cease to add to your mental wealth, to improve your manner, to cultivate this personal charm ntil you shall have tasted riches which annot be bought.

cannot be bought.

There is a possible wealth in conversation alone which many a Cresus would give a fortune to obtain, and all this is within the reach of the poorest boy and girl. The material for the wealth of remement, the riches of culture, exists verywhere, is open to all. You can practice the power of personality every time you converse with any one; you can extract it from every book; you can absorb it from travel, from the exquisitely mannered, in the street car, on the street, or wherever you go. Your whole life can be made a school for the acquis-ition of personal wealth, for the culture

The Girl Nobody Liked.

was sure that nobody like her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And she had tossed her head and set her lips in a defant smile. Nobody should know that she cared. Never!

It was on her sixteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth! "Then, I'm to 'hold up' everybody I meet till I've said something brilliant?"

ne observed.

ne observed.
"Not exactly;" and Aunt Elizabeth
miled, unruffled. "But I've noticed hat you pass your acquaintances with a nere nod or a curt 'good marning.' I vish you would try the experiment of staying something pleasant to each one, unless there is some good reason against

"It will grow rather tiresome," said he girl, and she shruggeed her should-

"Try it for a week," suggested Aunt Elizabeth; and, rather to her own surrise, the girl found herself promising. She came very near forgetting he ledge when she met Mrs. Anderson or he street the next morning. In fact, he had passed with her usual uncom-romising nod, when the recollection of er promise flashed into her mind.

perided herself on being a girl of her word, and she turned quickly.

"How is Jimmy today?" she said, speaking out the first thing that came not here here here here.

to her head. There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs Anderson poured out her story as if it was a relief to find a listener, and as she talked on, thai particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some lescrap-books which Jimmy might enjoy looking over, and Mrs. Anderson flushe and thanked her with more gratitud her with more gratitude than the slight favor seemed to warrant. At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's

daughter and people of that sort. But she did not let herself wonder very long. "It was very kind of you to bring ome the clothes so early last week Cissy. I was in a hurry for that shirt-waist,"

Cissy Baily did not know what to inswer. She smiled ir an embarrassed way, and looking up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to re-

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Bar ara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of othing else, she said, "Hasn't this been beautiful day?" and her earnestness rather surprised some people, who had not had opportunities for realizing that there was anything unusual about the



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1000 MEN Wanted as Brakemen and Firemen Salary \$75 to \$150. Study a few hours a day for eight to ten weeks and we guarantee to assist you in getting a position of any railway in Canada. We teach and qualify you b Write us for booklet and full particulars.

One reason, therefore, why conserva-tive Catholics, clerical and lay, are com-

some of its phases, is, as President Roosevelt said sometime ago, because

large and law-breaking among the saloon-keepers themselves. When the liquor men are allowed to do as they

THE CHURCH UNIVERSAL.

The fact that the Catholic Church has more communicants than all the other churches and sects combined rightfully

entitles it to the designation as the

church universal. Not only in numbers,

but in the geographical breadth of the Church does it merit such designation

And if this were not true, the history

the Church from the earliest days to the

mind its universality. These thing alone are sufficient to show the main

contention of the Catholic Church that

When Christ selected his twelve apos

upon his Church and teachers.

and laymen.

thew records our Lord as saying (Mat-xxxviii., 18): "All power is given to

have remained unchanged, and in all

weaken it in its work, and nothing can

interrupt its onward march.—Inter-mountain Catholic.

same Church as that found-

The Dominion Railw y School Winnipeg, Man, Dept. N

By the time the week was over the get me to shut my mouth on the evil by girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a now discovery circumstance. musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it idour business is just as good and image if friendly "; yet this is one of the truths that each person must re-discover on his own account. And the girl who was learning to love every one and was tasting the joy of being loved, thanked of the sound account. And the gift who was learning to love every one and was we know (as the Fathers of the Baltimarked God that she had not waited any longer before finding out the wonderful secret for herself.—Buffalo Union and Times.

GAMBLERS, BIG AND LITTLE.

During the past week another example

pelled time and time again, despite their dislike for notoricty, to protest publicly against the liquor business in of "high financiering" as it is called on Wall street has come to light. The wall street has come to light. The president of a great bank bought great colocks of "Consolidated Ice," one of the py-products of prosperity. A few financiers" with him tried to force the price of this stock up to a fancy figure price of this stock up to a fancy figure and then unload it on an unsuspecting ublic as Ryan and Belmont unloaded Metropolitan Traction. To engineer liquor men are allowed to do as the fictitious sales and buy all the stock wish, they are sure to debauch that was offered required money only the body social, but the part politic also."—Sacred Heart Review depositors. This he threw into als Wall Street operations. The cash was drawn out in blocks of a hundred chousand dollars or so on notes signed by a mere messenger boy.

Of course the banker expected to pay

the deal on "the Street" could be put through. But the deal failed. The bottom fell out of "Consolidated Ice" stock and the banker and his friends

vere caught. The financial world affects to be horrified at the disclosures of crookedness in present time serves to impress upon the connection with the affair. They are pretty bad, no doubt. But are the methods of this banker and his friends any worse than the methods of Ryan and Belmont and hundreds of other financiers on the "Street?" Fictitious ed by our Lord. capitalization, "fake" sales of stock to raise the quotations on the market and inloading at fancy prices stocks whose and to observe all things that he had principal constituents are "wind and told them. In the words of our Saviour water" on unsuspecting buyers—these are the everyday methods of the "Street." told them. In the words of our Saviour is sufficient evidence of the primacy of the transfer.

Once in a while a "deal" fails before

the promoters can get the stock off their hands, and then there are revelations of crookedness which make honest men stand agape.

The truth is that Wall Street is the greatest gambling institution in the world. Where the "sport" deals in hundreds the "financier" on Wall Street deals in millions. That is the only essential difference between their operations. Nobody would trust an ordinate of the promoters our Lord as saying (Matxxxviii., 18): "All power is given to me in heaven and in earth." That this power was conferred upon his teachers is plainly stated in John xx., 21: "As my Father hath sent me, I also send you." Further, when our Lord spoke to Peter, saying that upon him he founded His Church, and commanding him to feed His sheep, and to feed His lambs, the meaning is evident that our Lord conformat the same revealations. Nobody would trust an ordin-ary gambler. Yet a Wall Street gam-He had received from His Father in bler ruins a bank and people wonder that he is not honest. It is expecting too much of human nature.

He had received from this cannot heaven upon His divinely appointed teachers to teach and instruct the people of the world, the apostles, Bishops, priests

THE DOWNWARD TENDENCY OF THE the history of the organization is one SALOON BUSINESS.

However unwilling a Catholic may be to have his name associated with any political movement against the saloon; lowever he may deprecate and disagree with some of the principles and methods day fuller of the vigor which makes for of those who would do away with the saloon altogether, there are times when the most conservative elergymen and as He will be to the end. With this laymen of the Church feel it a conscientiation of the Church feel it a conscientiation of the characteristic of the vigor which makes for the vigor which makes for the confidence of the vigor which makes for the vigor which makes for the confidence of the vigor which makes for the vigor which which which was a vigor which which which was a vigor which which which was a vigor which which was a vigor which whic ious duty to speak out and oppose the doings of the saloon element; for what-ever may be said of the many good men in the saloon business, it is unquestion able that the tendency of that business is downward and not upward.

We saw, for instance, only the other day, how Archbishop Bruchési of Montreal had to protest publicly against the granting of superfluous liquor licenses in that city. Archbishop Bruchési is no fanatic on this subject. Yet he was con-strained to take this stand by force of circumstances. He was constrained to say i "We have entirely too many saloons, and some of them are open all night. Sunday is ignored; the wages of the poor are being squandered, until the saloon is a menace and a danger

shame and a disgrace."
Similarly in Fall River at a reception given, recently, to Bishop Feehan by the Young Men's Irish-American by the Young Men's Irish-American Temperance Society, the head of the Fall River diocese severely criticized saloon conditions in that city, particu-larly with reference to the selling of liquor on Sunday, and he intimated that unless there was a marked improvement in the observance of the Sunday law. concerted action would be taken to secure a remedy. Father Cassidy, chansecure a remedy. Father Cassidy, chancellor of the Fall River diocese, also spoke on the same subject, and his remarks, as given in the Boston Herald of Oct. 12, indicate that the downward tendency of the liquor business is not unknown to him.

He said:
"I am pleased to find the words Irish-American attached to the name of your society. They stand as a protest against the association of Irishmen with the conduct of the liquor business. There should be sufficient pride among them to wipe out the odium that i

connected with liquor selling."
"It is a bad business to be in, and every Irishman should get out of it. We propose to help them get out of it

by creating a sentiment in this city in favor of total abstinence."
"Minions of the saloon-keepers have come to me since I preached in the Cathedral on drunkenness among women and Sunday sales at the hotels, and tried to

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ble to carry out any obligations made by his firm.

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Hall's Catarth Cure is taken internally, acting
firectly upon the blood and mucous surfaces of the
system. Testimonials sent free. Price 75 cents per
ottle. Sold by all Druggist.
Take Hall's Family Pills for constipation,

MINISTER LIKENS DIVORCE TO MURDER.

Calling divorce a crime, emphasizing the permanence of the wedded relation, Rev. H. P. Eckhardt, paster of Grace Lutheran Church, in the first of a series on marriage, called matrimony one of God's choicest blessings on earth. He

"Marriage is a divine institution, given by God to help fill out man's life nd complete his happiness. A happy narriage is one of God's greates choicest blessings on earth. A happy marriage brings out the best and noblest man and woman. Marriage makes omes, and a happy home is the fairest

" Marriage is undoubtedly the most serious and important act of our lives, to men as well as to women. Why? Because it is for life, and the consequences of a mistake made in choosing the partner to one's union must be borne to the end of life. For life? Yes. borne to the end of life. For life? Yes. When this holy estate was instituted and Adam took the woman from the hands of God, He said: 'Therefore, shall a man leave his father and his And from the foundation of the Church, unbroken fulfilment of the promises of our Lord. For 1900 years her teachings mother and cling unto his wife and they shall be one flesh.' The very expression, this time, facing all the dissensions of the world, she has spread out and enone flesh,' indicates that me indissoluble according to the intention and laws of God. As you cannot separate or divide one flesh, without comcompassed every nation, and stands tomitting the crime of murder, just so two

> "Hence it is also written: 'What. therefore, God hath joined together let no man put asunder.



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sanitary finish that could be procured.

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The section of the se

THE CHURCH A PUZZLE. HER LIFE INDESTRUCTIBLE.

A book has been published—a remark-A book has been published—a remarkable book in its way—by James Anthony Froude, the English and anti-Irish historian; a man who hated the Catholic Church with an intensity deeper, if possible, than he hated the Irish people. Mr. Froude, in this work, speaking of the present position of the Catholic Church, uses these remarkable words:

"The tide of knowledge and the tide of outward events have set with equal force in the direction opposite Roman-

force in the direction opposite Roman-ism. Yet, in spite of it, perhaps by means of it, as a kite rises against the wind, the Roman Church has once more wind, the Roman Church has once more shot up into visible and practical con-sequence. While she loses ground in Spain and Italy, which had been so long exclusively her own, she is gaining in the modern energetic races which have been the stronghold of Protestantism. Her members increase, her organization methers, vision her players are energetic gathers vigor, her elergy are energetic, bold and aggressive; sees long prostrate are re-established; cathedrals rise, and churches with schools and colleges, and convents and monasteries. She has taken into her service her old enemy, the press, and has established a popular literature."

Evidently the position of the Church is a puzzle to Mr. Froude; and he con-fesses that in spite of scientific progress and in spite of what would be called and in spite of what would be called religious progress, she still gains, and gains in the energetic nations. "What is the meaning?" he asks, "of so strange a phenomenon? Is progress, of which we hear so much, less real than we thought? Does knowledge grow more shallow as the surface widens? Is it that seignes is creening like a snake that science is creeping like a snake upon the ground, and eating dust and bringing forth materialism, that the Catholic Church, in spite of her errors, keeps alive the consciousness of our spiritual being, the hope and expectation of immortality? Why does Rome count her converts from among the evangelicals by tens whilst she loses to them but here and there an exceptional and un-important unit?" (Revival of Romanism,

pp. 4 and 5.)
So the old Church is not dying. The old Church is one day said to be dying and in the next day we find her giving audienc to the nations. We find her an indestructible vitality. - Archbishop

LED BY SCIENCE TO FAITH.

DISTINGUISHED FRENCH SCIENTIST WHO DISCOVERED GOD IN STUDYING NATURAL PHENOMENA.

The death of Henri Becquerel, the distinguished physicist, is called by the French papers an irreparable loss to science. He was but fifty-six years old. One might have hoped for many years more of successful research. Glowing tributes to his great achievements will be paid by all the scientific periodicals, but we fear there will be scant mention of the fact that his scientific work, to quote his own words, "brought him to God and to faith." The funeral discourse, pronounced by his parish priest, was published in La Croix, September 9, 1908. The expressions used imply that its course in the property of the course of the cou in early manhood Becquerel neglected his religious duties. His conversion his religious duties. His conversion was attributed by himself to his study of science. Behind the marvelous phenomena, some of which he was the happy discoverer, and behind the laws that rule in nature, he discerned the intelligent First Cause before whom he bowed his mind and his heart. Becquerel was in later life a practical Catholic, a faithful attendant at Sunday Mass, and a model in his family, joining in daily prayer with all the members of his usehold. His life is a fresh refutation of the charge that faith and science ar incompatible.—The Messenger.

Catholic Missions

Require as a necessary adjunct, supplies of devotional goods, and in these days it is essential also that instructive and controversial literature in a cheap form should be had.

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COUGHAN—At Norham, Ont., on Oct. 15, 1928, Mrs. Elizabeth Coughlan, relict of the late Timothy. Coughlan, formerly of Hastings, Ont., but recent'yof Toledo, Ohio. May her soul rest in peace!

DIOCESE OF LONDON.

THE ASSUMPTION! COLLEGE ALUMNI_MEET-

The annual meeting of the alumni of Assumption College was held on Oct. 27, at the college. Although the meeting was not well attended, the enthusiasm was great and much important business was transacted, which will bring good results. As usual the exercises opened with solenn High Mass. The officers of the Mass were celebrant, Very Rev. J. McManus, Pt. Huron, Mich: deacon, Rev. A. Weber. Fostoria. O; subdeacon, Rev. J. Tobin, London, Ont; conser-bearer, Rev. H. Robert, Windsor, Ont. Under the direction of Rev. E Pageau, the students same the Mass in excellent style. At the conclusion of the religious part of the ceremenies the visitors and students assembled in the guests of the banquet tendered the guests of the occasion. After the refreshments had

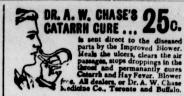
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begs partaken of, Rev. J. Catolan, Marshall, Mich., who acted as toastmaster, made a few brief introductory remarks and introduced the Right Rev. Monseigneur Meunier, Windoor, Ont., who replied to the toast "The Pope." He recalled some incidents in the life of Pope Pius X. and urged the students to endeavor to imitate the wonderful perseverance in the face of difficulty which has marked the career of our beloved Sovereign Pontiff. In introducing Rev. J. Hally, the toastmaster expressed an interest in the word "Wyandoute" and had been unable to learn whether it was an Indian name or derived from the well-known brand of egg layers. Father Hally reminded the alumni that while 1 good beginning had been made by the association, much still remained to do and that the need was most pressing. Prof. A. Langlois met with frequent interruptions had been made by the association, much still remained to do and that the need was most pressing.

Prof. A. Langlois met with frequent interruptions
by way of applause in speaking to "The Old Boys"
and boasted that the students prior to 1878 were as
Ioyal as any despite the inconveniences which they
had to undergo in those days. In the name of the
present students Mr. W. Moffath welcomed the visitors and thanked them for their disniterested efforts in
behalf of the college. Father Catolan then called on
Father Ferguson, the dean of the college "acuty, to
speak in the name of the staff. The venerable speaker
compared the staff to the machinery which drives the
ship forward, through stom and danger, to the harbor.
Then in a reminiscent mood he recalled the difficulties
which the staff had to overcome in early days. Among
other inconveniences he declared that the chapel, unlike the present beatiful structure, was so small that
the Mass server was forced to kneel outside the chapel
door. The rev. president. Father Foster, concluded
the speech-making, thanking the Alumni for the
many kind things they had done for the college.
Amone the guests besides those already mentioned
were, Rev. A. P. Ternes, Detroit, Mich, Very Rev. P.
Grand, Toronto, Ont.

Soon after the banquet the business of the

SAINTLY LIFE ENDED.

STELLA HARTMAN

Aged 5 years, 8 months

What D. D. D. is doing

Mrs. Henry Harvey, Black Lake, P.Q. Can., says: "I had been a sufferer from facial eczema for about ten years. I was treated unavailingly by several doctors and remedies. About two years ago I saw D.D.D. advertised. I at once decided to give it a trial and sent for a sample bottle, which cured me in a couple of weeks, and I have not had it since. D. D. D. has been a god-send to me as well as many others."

done for me."

Mrs. B. E. Johnston, of Hespeler, Ont.,
wants everybody to hear of it.

"Your preparation has cured me of
Eczema after doctoring with two doctors
and trying different olitiments from
drug stores, that only made it worse.
I feel as though everybody should hear
of it so they might be helped."

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ship forward, through storm and danger, to the hadron. Then in a reminiscent mood he recalled the difficulties which the staff had to overcome in early days. Among other inconveniences he declared that the chapel, unlike the present beatiful structure, was so small that the Mass server was forced to kneel outside the chapel door. The rev. president. Father Foster, concluded the speech-making, thanking the Alumni for the many kind things they had done for the college. Among the guests besides those already mentioned were, Rev. A. P. Ternes, Detroit, Mich., Very Rev. P. Grand, Toronto, Ont.

Soon after the banquet the Alumni association met in the students library to transact the business of the year. The officers were elected for the unsuing war. The officers were elected to the unsuing war. Fresident, Very Rev. P. O'Brien, Kalenname, and the following close the resident Rev. H. Sullivan, Adrian, Mich., Chapalain, Rev. J. Tobin, London, Ont.; Secretary, Rev. F. V. Moylan, college. The need of more systematic work to secure funds for defraying the cost of building the chapel was discussed and Rev. J. Tobin proposed that members be appointed in each district to visit the old students and so secure from them the promise of a certain amount annually for five years.

The suggestion was unanimously adopted and the following were chosen to solicit funds in places where there were alumnously adopted and the following were chosen to solicit funds in places where there were alumnously adopted and the following were chosen for the proposed that members be appointed in each district to visit the old students and so secure from them the promise of a certain amount annually for five years.

The suggestion was unanimously adopted and the following were chosen to solicit funds in places where there were alumnously adopted and the following were chosen to solicit funds in places where there were alumnously adopted and the following were chosen to follow the following were chosen to follow the following were chosen to follow the

CANCELLED STAMPS FOR AFRICAN MISSIONARIES.

MISSIONARIES.

Editor CATHOLIC RECORD.

Encouraged by results accruing from my former letter published in several Catholic newspapers, I again come to claim the hospitality of your columns for a renewal appeal in favour of the African Missions (Les Missions d'Afrique) under the care of the "White Fathers."—so called from their white robes—a missionary order founded by the late Cardinal Lavigierie forty years ago, whose head quarters in Canada is at 37 Ramparts Street. Quebec City.

On the occasion mentioned I appealed to the readers of the newspapers to save and send to the White Fathers—at above address—all the cancelled stamps coming into their possession, and at that time the Reverend Fathers assured me that following the publication of the appeal many generous responses had reached them in an increased receipt of stamps. Now again the Reverend Director has written me to say that they are receiving stamps "from every part of the North American Continent," and that by means do the sale of those stamps they have been enabled to the sale of the Sale of the North American Continent," and that by means do the sale of those stamps they have been enabled to great the publication of an English version of their monthly generated the propose of the sales of the North American Continent," and that by means do the sale of those stamps they have been enabled to the North American Continent," and that by means do the sale of those stamps they have been enabled to the North American Continent," and that by means do the sale of those stamps they have been enabled to the North American Sales and the proposed persons intending to subscribe should seminated the proposed persons intending to subscribe should seminate and the care of the North American Continent, and the American Missions. The African Missions "the publication of an English version of their monthly general proposed persons intending to subscribe should seminate the proposed persons intending to subscribe should seminate the proposed persons intending to subscrib

THE workingman's is the most welcome dollar that comes into the Savings Department of a bank-because the welfare of the community at large depends on the practice of thrift by those whose labor contributes the main part towards wealth of the country One Dollar starts an Account

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ers that God may bless them).

Now could not a similar course of action be taken everywhere at meetings of the Knights of Columbus, the C. M. B. A., the A. O. H., the Y. M. I., and the Catholic Foresters, and all other 'atholic organizations; also in colleges, convents and schools? It only needs that some one charitable individual in each case should take the matter in hand so that the millions of stamps now carelessly thrown away may be gamered and forwarded to the White Fathers from time to time, as circumstances might require. The only expense involved woul! be the fex cents for postag —a good investment.

In this connection I may mention that it will add materially to the value of the stamps if they be denomination be kept apart, and also (that any foreign or rare stamps be put up separately; of course all this is merely suggestion.

Perhaps it will give a better idea of the result of concerte' action in forwarding stamps when I state that the Reverend Director writes that the redeeming of each slave costs \$20 so that the twelve already mentioned represent \$240 the result of the sales of about five million stamps.

The Peverend Director writes has be obtained from the paper converse mentioned the sales of about five million stamps.

The Peverend Director writes has be of state in reply to numberless enquiries which they have received that they propose commencing on 1st Jan.

I am, Ad Majoram Dei Gloriam Yours very truly, Маттнеw F. Walsh.

ary and expenses. One good man in each locality with rig or capable of handling horses to advertise and introduce our guaranteed Royal Purple Stock and Poultry Specifics. No experience necessary; we lay out your work for you. \$25 a week and expenses. Position permanent. Write W. A. JENKINS MANF'G CO., London, Ontario,

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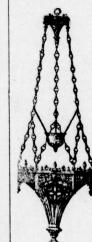
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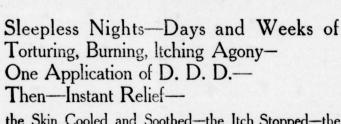
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of its they might be deeped.

J. Gillespie, 570 Beverly St., Winnipeg, Can., says; "I have found in my case D.D.D. does all that is claimed for it."
Sign the coupon and let us send you the free sample bottle—then you will know why others are so grateful. will know We want to send you this large 25c bottle free, so that the remedy itself can convince you. The instant relief you will feel, and the rapid disappearing of the eruption and torturing itch will be the best proof you can possibly have that D. D. D. is the cure for Eczema and Skin Diseases. The first drop will give instant relief from the itch, and this bottle will be expected to the control of the cure of the control of the cure of the cu

this bottle will be enough to make a marked improvement in your condition.

All we ask you to do is to fill out the coupon below and send it to us with 10c to help pay postage and packing. We prepay the charges and the bottle costs us more than 10c. If you are willing to invest only 10c, we are willing to send the free sample and lose money on it for the sake of your future trade and your recommendation. For we feel certain you will be more than willing to recommend D. D. D. to your friends, when you find out how much it helps you.

Sign the Coupon To-day Instant Relief

Besides the sample bottle we will send you a free book of directions for treatment with regard to bathing, diet, and exercise, for every kind of skin disease, including pimples and blotches, scab head, eczema, psoriasis, salt rheum and barber's itch. We will also send you letters from a few of the thousands of people who have been cured by D. D. Prescription.

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D. D. COMPANY

23 JORDAN STREET, Dept. TG11, TORONTO, Ont.



STELLA HARTMAN

What D. D. D. is doing

Mrs. William Fox, Chancery Lane, Brock-ville, Ont., Can., says: "Gladly I give you consent to use any letter I may have sent in praise of your wonderful D.D. Pre-scription. My little daughter's head still remains clear of the horrid scaly disease. Her father and I both notice how much brighter she is and her light hair is simply beautiful, so thick and glossy, after six years of suffering. It seems wonderful that less than four bottles of D. D. Should have cured her after so much money spent on the X-Ray treat-ment, failed."

Mrs. Sarah E. Hollingsworth, Picton, Ont., writes: "Every other remedy I had tried would help for a while, but D.D.D. cured completely. It also cured a friend of mine who suffered untold agony before using it, and whom no doctor could help."

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Mrs. John Sanders writes from Griswold,
Manitoba, September 14th.

"When I sent for six bottles of D. D. D.
I had one of the worst cases of ficzema
in my legs. I only used two bottles when
they were clear of Eczema. The four
bottles I have left will keep for hives and
insect bites. It is a useful remedy to
have in the house at all times. Wishing
you all success with D. D. D."

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Mrs. D. McGillivary writes from Nanton, Alberta, September 3rd.—

"Your letter to hand of recent date. I must thank you for so kindly inquiring about my order and also the child. I am glad to say I received the three one dollar bottles of D. D. D. and two cakes of Soap safely and am Gelighted with the result of both prescription and Soap. The Soap is all that is required to complete the treatment. The little boy of 2 years and a half is to all appearances cured of the dreadful Ezema.

My baby girl at two months broke out with the same rash and I treated her with D. D. D. and am perfectly satisfied she is cured to our great joy. I feel sure it is a splendid remedy for all skin diseases and can highly recommend it. I will be glad to recommend it to any one suffering with skin trouble."

D. D. COMPANY,

23 Jordan St., Dept. TG11 Toronto, Ont Without obligations on me please send me free bottle of D. D. D. and free pamphlet on skin disease. I enclose Ioc for postage, and have never used D. D. D. Frescription.

Name	
Address	
Name of Druggists	

SAVE All the Cancelled Postage Stamps you can get; Par-

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