The Calkolic Record.

LONDON, SATURDAY, DEC. 31, 1904.

CLAIMS TO CULTURE.

Chicago is in no "uncertain twilight ' in its claims to culture. It has a university whose light burns brightly, owing to use of Standard Oil and of a certain kind of professor. One of them startles the world by declaring that Rockfeller is greater than Shakespeare, and another tells us that Shakespeare as a dramatist is not worth thirty cents, or, as he phrases it, is " sloppy."

"Thus we play the fools with the time, and the spirits of the world sit in the clouds and mock us."

THE JUBILEE'S LESSON.

The Jubilee celebrations were a tribute to the Immaculate Mother, and they were also a gathering of forces for longer the best business policy, or even the battle against naturalism. For they turned our minds to the consideration of the doctrines of original sin, grace; and justification, in a word, of the supernatural order. We heard the great artists they called us barbarians: words of our preachers and saw the processions of the children-the pure hearts that see so far. It was all good and beautiful and soothed many a worldweary heart. And as we have not failed the Holy Father in his desire to honor the Blessed Mother so let us hearken to him when he says: Let them, each one, fally convince himself of this, that if his piety towards the Blessed Virgin does not hinder him from sinning, or does not move his will to amend an evil life, it is a piety deceptive and lying, wanting as it is in proper effect and in its natural fruit.

BEFOULING LITERATURE.

Literary criticism, so called, of to-day is mainly the creature of caprice. Formerly there were objective standards to guide taste and judgment. These standards exist now, but they are rarely honored. We were reminded of this while reading a laudatory notice of Balzac. We know that literary commentators have praised him without stint. Catholics, however, are not under the sway of such, and Catholic principles forbid them to pay any attention to such criticism. Thousands also without the fold have no liking for literary cesspools. The diction and plot and knowledge of the seamy side of human nature may be beautiful and intricate and correct, but all this is no excuse for permitting it to befoul the soul. Taine, if we remember aright, condemned Balzac's works as immoral.

There are very young and foolish persons who say they can swallow in such stuff without harm. Well, they either forget the lessons of the catechism or they have not been to confession for some time, or they are too depraved to be affrighted by any that the homes of 1,400,000 men and violations of decency. And we have seen some of these foolish individuals go far in the path that leads to destruction. They who play near spiritual death, proclaiming the while their immunity from danger, suggest that young lady from Riga

". Who went for a ride on a liger They returned from the 1.ds With the lady inside And a smile on the face of the tiger."

THE JAPANESE.

It appears that some American traders having an idea that the Japanese were simple folk, with no thought above a fan and a flower festival, determined to show them new ways of losing their money. They know better now. They discovered that the Oriental was more than a match for them in buying and selling. The moves on to which they based their hopes of success were checkmated time and again by their opponents, who dazed the men from the west with a display of astuteness and elusiveness. Forthwith we heard a doleful story to the effect that the rules which govern commerce in these countries are not in honor among the Japanese. But these people do not want our rules. They do not ask for Christianity which is supposed to inform our rules. One of their leaders, Marquis Ito, stated some time ago that religion of any kind is a form of superstition and therefore a possible source of weakness to a nation. The game of commerce played by individuals who believe the fore going is apt to have surprises for the foreigner, however adroit.

We should, however, think twice before assuming that the robes of our trade are unstained and that all the gentlemen who are after the dollar walk ever in the narrow path of honesty. Bishop Spalding says: "Our capital is religion are matters of revelation by fast becoming the most inhuman, the Almighty God. If this be not so,

most iniquitous tyrant the world has ever known. Our superstitious belief in money as the only true God and Saviour of man hurries us on with increasing speed into all the venalities, dishonesties, and corruptions-into all the tricks and trusts by which the people are disheartened and impoverished. When the real good of life escapes us, money and what money buys seems to be all that is left. Then men become cowards, liars and thieves: they cringe and fawn and patter: they worship success - they call evil good, and good evil." And recently a writer in one of the current publications informs us that if it is the duty of the man with ten talents to make them a hundred, and the duty of the man with a hundred talents to make them a hundred thousand, he does not see that the degree of honesty that would hinder a man from breaking statutes is any a practicable policy.

Commenting on the praise given to Japan now-a-days, the Japanese minister in Paris said: "When we had only now that we are killing people they say we are civilized."

DIVORCE AND THE PROTESTANT CHURCH.

At a meeting held the other day in New York city to protest against divorce Rev. Dr. Morgan Dix expressed the hope that at the next conference of the general convention a canon will be adopted prohibiting the marriage of any divorced person by any Episcopal minister. It strikes us that the rev. gentleman had, before donning the garb of a prophet, better wait to hear from the lay delegate. If we remember correctly the Bishops passed at the convention of 1901 a canon forbidding their clergy to assist at the remarriages their clergy to assist at the remarriages of divorced persons. That canon was sent to the House of Deputies, where it truth ask himself: "Where is that was promptly nullified. The Bishops, whose legislative action was thus set aside, had then a splendid opportunity of showing the quality of their fibre and of demonstrating they had rights and duties which could not be contravened by the laity. They, however, pocketed their dignity and surrendered to the House of Deputies. But real Bishops set by the Holy Ghost to rule the Church of God would have imparted much needed information as to the

ON THE DOWNWARD GRADE.

One of the speakers, Rev. Dr. Lewis of Philadelphia, said, in reference to the evil of divorce: "In the thirty four years ending in 1891 there were 69 divorces in all Canada. During the same period in the United States there were 700,000 divorces. That means women were broken up, and as many children were deprived of real homes. If the same ratio is maintained there will be 3,000,000 divorces in the next thirty four years, and 6,000,000 persons without homes."

Well may men stand aghast at the havoc wrought by divorce in the home! And a nation that cannot boast of the influence of true motherhood is on the downward grade.

ARE CATHOLICS BIGOTED?

JESUIT FATHER'S REPLY TO A CHARGE OFTEN LODGED AGAINST THE FAITHFUL.

By Rev. Bertram Woolverstan, S. J.

"Catholics are so bigoted!"
Probably no statement concerning Catholics is so often or so vehemently usisted upon as it. "Bigoted" is a insisted upon as it. good full-mouthed word, and this fact may account for its frequent employ-ment. But, be it ever so emphatic an nothing will ever make that correct which is not so. Let us exam-

ine a little.
What is a "bigot?"

A bigot, we are told, is "a person tho is obstinately and unreasonably wedded to a particular religious creed, opinion, practice or ritual; a person who is illiberally attached to any opinion or system of belief," (Ogil Dict. of the English Language. Vol. 1., p. 269.) From the same guage. vol. 1., p. 209.) From the same source we further learn that "obstinate" signifies "percinaciously adhering to an opinion of purpose; fixed firmly in resolution; not yielding to reason, arguments or other means; better sense, undevitatingly persistent." (The same, Vol. III., p. 291)
Having got thus far, we may ask ourselves: "Are Catholics obstinately and unreasonably wedded to their par-

ticular religious creed?

NOT A MATTER OF "OPINION." This might easily be so as is some-times asserted by those outside the Catholic Church, the truths of Christianity- were from first to matters of opinion. But this is not the case. The truths of the Christian

there is no obligation on any one, men and Baptists and their kinship inside the Catholic Church or outside it to believe anything at all. But if this is so -and we suppose that every one who professes any form of Chris-tianity will admit the fact—there is no naturally wanted to have it as big a room for "opinion." Taking for granted, then, the fact that Almighty God has made certain revelations to man, which form the foundations on back of that colored Baptist church, which the Christian religion is built, we may next task ourselves: "In what "Taese revelations were conveyed by the teaching of Jesus Christ. (It may a great inconvenience the request, and so he notified them that he would change his plans make a somewhat smaller building and sell them the six feet of land in the strip adjoining their church. al nations . . . teaching them to observe all things whats ever I have mmanded you." (Matt. xxviii., 19-

PROVISION AGAINST ERROR. "But might not the Apostles err in toeir teaching?" That also was provided against; "But the Holy Ghost whom the Father will send in ends—(Acts vi., 6; viii., 17; ix., 17; xiii., 3; xix., 6)—in other words, of ordaining helpers and successors. Lastly, Our Lord was to be with His Church "all days even to the conummation of the world." (Matt.

From this it is evident that Chris constituted a Church having power to they did and got his horses all out, so teach, endowed with special gifts for that none of them were burned, al-Church now? Does no body claim to be the descendant of the early Church, and the inheritor of its powers? Churches abound, but only one dares to claim such descent and demand obedi ence in God's Name—the Roman Catholic Church. She alone can point to her line of pastors commencing with the Apostles and ending with her present Bishops. All that the others can do is to assert that the "Church of Rome hath erred * * * in matters Rome hath erred * * * in matters of faith." (Book of Com. Prayer, Art. Religion xix.) In plain words they assert that the only Church known to have existed from Apostolic times-to which was promised Divine guidancehas erred, and that consequently the promise of Christ in its regard is of no effect. But Catholics all over the world, with full confidence in God's promises, believe that their Church has

authority from Him to instruct them, and this for all time. AUTHORITY FROM GOD. It follows, therefore, that the Roman

Catholic Church is not one of numberless sects or persuasions—but the only Church having authority from God to lead mankind to salvation. We are now in a position to ask the question : Are Roman Catholics bigoted, i. e obstinately and unreasonably wedded to their particular religious creed?'
And the answer must be: "No," for where the teaching of the Church ap-pointed by God is concerned there is no place for "reason, arguments or other means." If "obstinate" be taken "in a better sense" as meaning "un deviatingly persistent" in our adher-ence and obedience to Holy Church, then we willingly admit ourselves to so, and this for the simple reason that there is no other course open to us.

A LESSON IN CHARITY.

PRESIDENT ROOSEVELT'S TRIBUTE TO A CATHOLIC CITIZEN OF WASHING-TON.

Speaking at a meeting held a few days ago in Washington, under the auspices of the Young Men's Christian Association, President Roosevelt, when introducing Rev, Charles Wagner, the author of "The Simple Life said:

As an example of what can be done, and should be done, by the individual citizen, I shall mention something that recently occurred in the city of Washington—a thing that doubtless many of you know about, but which was unknown to me until recently. A few weeks ago when I was walking back from church one Sunday, I noticed a great fire and

I noticed a great fire and found that it was Downey's livery stable—you recollect it, three or four weeks ago, when the livery stable burned. Through a train of circumstances that I need not mention, my attention was particularly called to the case, and I looked into it. I had long known of the very admirable work done with singular modesty and selfeffacement by Mr. Downey in trying to give homes to the homeless and to be himself a friend of those in a peculiar sence friendless in this community and I now by accident, found out what had happened in connection with this particular incident. It appears that last spring Mr. Downey started to build a new livery stable; his stable is next door to a colored Baptist church. Mr. Downey is a white man and a Catholic and these neighbors of his are colored

was simply the kinship of that broad humanity that should underlie all our feelings toward one another. stable, as possible and build it right up to the limits of his land. That brought the wall close up against the

catting out the light and air.

The preacher called upon him and manner were these revelations conveyed?" Here, again, we suppose that every Caristian will reply: ground of Mr. Downey, upon which he was intending to build, as it would be here be noted that even among those who prefess themselves infidels there aware that it was asking a good deal is, generally speaking, no denial of the of him to cramp the building out of historic fact of the existence of Jesus | which he intended to make his liveli-Christ upon this earth, and of His hood but that they hoped he would do teaching while here.) This being so, it because of their need. After a good e may proceed a step further deal of thought Mr. Downey came to Jesus Christ having left this world, the conclusion that he ought to grant Apostles, Who were commanded to to teach: "Going therefore teach ye al nations ... teaching the said that they very much appreciated Mr. Downey's courtesy, and were sorry they had bothered him as they had because on looking into of the church thay found that as they were in already in debt, they did not lock warranted in incurring any furfeel warranted in incurring any fur-ther financial obligations, and so they Ghost whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John xiv., 26.) That the Holy Ghost came we learn from Acts. II. We are told, moreover, that those Acceptage who received the Holy Ghost. Apostles who received the Holy Ghost received also the power of conferring the same upen others for certain apon the just and unjust alike, and ts vi., 6; viii., 17; ix., 17; ix., 6)—in other words, of helpers and successors. our Lord was to be with n "all days even to the control of you women stay here and pray, and you men go straight out and help our benefactor, Mr. Downey." And go out

> that none of them were burned, al-though he suffered otherwise a total loss. Now I call that a practical application of Mr, Wagner's teachings. Here in Washington we have a right to be proud of a citizen like Mr. Dow y, and if only we can develop ough such citizens we shall turn out just the kind of community that does not need to but will always be glad to study "The Simple Life," the author of which I now introduce to you. FRIENDSHIP. THE ESSENTIAL CHARACTERISTICS OF TRUE FRIENDSHIP, DECLARES CAR-

DINAL GIBBONS, ARE THOSE OF SELF-SACRIFICE, TRUTH, DISINTERESTED NESS, VIRTUE AND CONSTANCY. "Friendship," was the title of Cardinal Gibbons' regular monthly ser mon at High Mass at the Cathedral

yesterday morning. The Cathedral was crowded with worshipers and the Cardinal's eloquent discourse on the ties that bind one human being to another fell upon eager, attentive ears. The Cardinal said in part: Among the titles given to St. John

"Among the titles given to St. John the Baptist, whose name figures in the Gospel of to-day, there is none so en You are all the gainers in enjoying His Gospel of to-day, there is none so en-dearing as the title of "Friend of Jesus Christ, the bridegroom."

"Among the blessings and enjoyments of this life there are few that can be compared in value to the possession of a faithful friend, who will pour the truth into your heart, though you may wince under it-a friend who will defend you when you are unjustly assailed by the tongue of calumny, who will not forsake you when you have fallen into disgrace, who will counsel you in your doubts and perplexities, who will open his purse to aid you without expecting any return of funds, who will rejoice at your prosperity and grieve at your adversity, who will add to your joys and diminish your sorrows

by sharing in both.
"The Holy Scripture in the following passage describes the value of a loyal friend: 'A faithful friend, and he who hath found him hath found treasure. Nothing can be compared to a faithful friend, and no weight of gold or silver is able to counterbalance the goodness of his fidelity. A faithful friend is the medicine of life and imnortality, and they that fear God shall

find him.
"'A faithful friend is a strong de fense.' When you are openly or secretly assailed by an enemy, or when any danger threatens you, your friend will rush to your aid, regardless of personal danger. He will . He will make your A beautiful example cause his own. of this quality of friendship is farnished in the Book of Kings. So close was the friendship between Jonathan and David that, as the sacred very David that, as the sacred very The soul of Jonathan was knit in the soul of David.' When the enmity of Saul was aroused against David, and when he resolved through enmity to slay him, Jonathan, his sterling friend, hastened to apprise David of the danger which threatened him and to hide him in a place. security. He then so eloquently pleaded before his father the innocence of his friend that Saul promised to be reconciled to David.
"He that hath found a friend hath

found a treasure.' A poor man may be said to be rich in the midst of his poverty so long as he enjoys the interior suashine of a devoted friend. The wealthiest of men, on the contrary, is poor and miserable if he has no

and to whom he can disclose the secrets of his heart.

Ancient history informs us that closest ties of friendship. Pythias was sentenced to death by the tyrant, but he obtained some days leave of absence that he might settle his affairs in his own country. Damon volunteered to remain as hostage in prison till his friend's return. The day of execution was drawing near and when Dionysius and his courtiers, who were strangers to the heroism of true friendship, saw that Pythias had not returned they concluded that he had betrayed his friend. But on the day appointed for the execution Pythias presented himself. presented himself. Dionysins, admiring so sublime a manifestation of friendship, pardoned the condemned man. And he is said to have exclaimed: 'Though I abound in riches and am surrounded by a retinue of courtiers, how poor am I since I have not a loyal friend in whom I can confide, while both of you in the midst of your

" Jesus Christ is presented to us in the text under the sweet and attractive title of friend. 'I will no more,' He says, 'call you servants, for the servant knoweth not what his master doeth, but I have called you friends, because all things whatsoever I have heard of My Father I have made known to you.

poverty enjoy the wealth of each other's

"But you may say to me these words of Christ were not addressed to us sinners, but to the Apostles. That is true, but for your comfort I can say to you that Jesus is called in the Gospe the 'Friend of sinners,' and did not His enemies reproach Him because He ssociated with Publicans and sinners? Therefore, though we are sinners, He is our friend, for He came not to call the

righteous, but sinners to repentance.

"Friendship has certain essential characteristics without which it is unworthy of the name. The basis of true friendship is self-sacrifice, disinterestedness, truth virtue, and constancy. It is commonly said that 'there is honor even among thieves.' But there can be no honor when the aims and

pursuits of life are vicious.

"You may have triends who possess the qualities of friendship, but Jesus Christ alone possesses them all in a perfect description. fect degree.

" No man has made so great a sacrifice for a friend as Christ has made for us. "Greater love than this no man hath, that a man lay down his life for his friends.' Jesus has done more than this for us. When we were His enemies He made us His friends and then He surrendered His life for us. He has shown a stronger friendship for us than Damon has shown for Pythias, or than Jonathan has for David. Like Damon, He has become a prisoner and a hostage for us that we might enjoy the liberty of the children of God. But more than Damon, He has died that we might live. He has laid down His life for His friends. Like Jonathan He has pleaded our cause before His father, but greater than Jonathan, He has become the victim of His Father's justice, that we might escape His Father's vengeance.

Where will you find a friendship so disinterested as that of Jesus Christ? In possession of your friendship He has blessed society. You are all the losers when it is withdrawn from you. You come to Him empty-handed, or, if you have a gift to offer Him, it is the fruit of His bounty. He comes to you laden with gifts. He brings to you joy and it satisfactors have you have a gift to go the comes to you ago. interior sunshine. He brings you peace and tranquility of heart. The words which He spoke to you in the Gospel linger in your memory like some delic-ious fragrance. And yet how little rewe experience in losing the wn fault, we are separated from the society of a friend we are dejected and inconsolable; but if we lose the friendship of Jesus, through mortal sin, we are in a state of stupid indifferen though in parting from Him we are de a treasure which the world cannot purchase.

The triendship of Jesus is constant and persevering. No matter how strong and tender may be the ties of friendship that bind you to others these friends will be withdrawn from you by force of circumstances, or they may abandon you through infidelity, or be removed by death. But no power on earth can separate you from the friendship of Jesus against your will. If you tose His friendship it will be through your own fault. He will be the last to leave you and the first to welcome von. In order to be re stored to His friendship you have only to enter the secret chamber of your heart and invite Him thither by humble prayer and He will presently be with ou, as He was with the disciples going to Emmanus, and you will feel the joy of His presence, as they did when they exclaimed: "Was not our heart burnexclaimed: Was not our near burning within us while He spoke in the way?" He will always be with you. You may enjoy Hfs company day and night, alone and in public. He will be the last to say farewell to ou on earth and the first to greet you in Heaven. And how consoling it is to have Him with you! 'When Jesus is have Him with you! 'When Jesus is present,' says Kempis, 'all is well and nothing seems difficult. When Jesus is absent everythin is hard. To be without Jesus is a grievous hell; to be with Jesus is a sweet Paradise.'

"It goes without saying that you should love your Divine Friend as He has first loved you. You should love Him more than any earthly creature,

friend whom he can grasp by the hand for His love for you surpasses that of human being. 'Greater love than this no man hath, that a man lay down his lite for his friend.' Your love should not "Ancient history informs us that the words, it should be real and substantive men, named Damon and Pythias, who were bound to one another by the fice is the strongest test of love.

CATHOLIC NOTES

The Rev. Edward Holker Welch, S. J., for several years connected with the church of the Immaculate Conception, Boston, and until recently chaplain and lecturer of Constitutional History at Georgetown College, Wash-ington, D. C., died December 5, in his eighty-third year.

Father Grant, S, J., who died at St. Beuno's College North Wales, on Friday aged eigty-four, was the first of the converts of the Oxfort Movement. converts of the Oxfort Movement. He was received into the Church in 1841 whilst an undergraduate at Oxford. He was followed by the late Canon Bernard Smith in 1843. Newman "came over" Father Grant served at St. Francis Xavier's in the fifties.

The Red or Votivo Mass of the Holy Ghost, which for centuries had been offered annually on the opening of the English Law Courts for the Michaelmas term to ask for the Divine bless ing on those engaged in the admin-istration of the law, was recently celebrated, for the first time since the Re-formation, in Westminster Cathedral,

Advices received in New York from Rome say that Miss Eliza Lummis received from the Pope full approval of he constitution which she drafted for the organization of Catholic women known as Filiae Fidei, or, Daughters of the Faith. This society, it will be remembered, was started by Miss Lum-mis and several other Catholic women a year ago for the purpose of correcting by their example some of the bad habits of society."

Denies That Any Division Exists in

Irish Party. Rumors of another "split" in the Irish party, coming across the water last week, discourage and disheartened many in this country who are expectant of great things as a result of the presence in the British House of Commons of a united body of Irish repres-entatives. John O'Callaghan of Boston, secretary of the United Irish League of America, who has just returned from the old country, denies that any such "split" exists or is theatened. "I am in a position," says Mr. O'Callaghan, "to give that statement a complete and absolute contradiction. It is in more out of the contradiction. diction. It is a lie made out of whole cloth, and spread in America by the English enemies of the Irish cause for the purpose of dampening the ardor and destroying the enthusiasm in support of the United Irish League which has enabled the Irish party to carry everything before it for the past year or two."-Sacred Heart Review.

A GREAT CATHOLIC FAMILY.

Father Bernard Vaughan, brother of the late Cardinal, organized a concert recently in London by which over \$10,-000 was realized in aid of poor children in the slums of the big city. Madame Patti, gave their services gratuitously. Noticing the concert project when the arrangements for it were being mada, a London non Cathowere being made, a London non-Catho lic paper, the Pall Mall Gazette, re-marked that:

"The Vaughan family takes a prominence in modern religious life, by reason of the enormous enthusiasm which always accompanies their words and works has promised to sing; Miss Ada Crossley and Mr. Santley will also assist; even Kubelik has offered his services, and a northern select choir will also be present to give their help. Such are the fruits of an enthusiasm which produced the first Archbishop of Sydney, the third Archbishop of Westminis-ter, the saintly Clare Vaughan, the indefatigable Jesuit, Father Bernard, and Father Kenelm. In Westminister Cathedral the music relied upon the Cardinal's encouragement almost creation; and in this more mundane concert his brother is again proving the genius of the family; nor should it be torgottem that even another brother, Father Jerome Vaughan has created at Fort Augustus in the Highlands, the greatest school of Plain Chant that we pos-sess, probably, in the British Isles." This is high but eminently deserved

praise for a family which has given nearly all its male members of the ent generation to the active service of Church.-New York Freeman's

A Good Habit to Encourage.

The Catholic Citizen desires to enchildren. This habit, says the Citizen. has an educating influence that the when the boy and girl have grown to manhood and womanhood. The disposi-tion that willingly offers the penny in youth, will respond to larger calls in after years. A want of this generous spirit has been noticed in the rising generation. If parents would initiate their children in a spirit of free offering towards the Church by making them invariably take part in the ordin ary Sunday collection, an improvement would soon be discernable in this respect."

It is easier to enrich ourselves with a thousand virtues than to correct our-

THE BLAKES AND FLANAGANS.

BY MRS JAS. A. SADLIER.

CHAPTER XXI. EFFECT FOLLOWS CAUSE - MATTERS OF

GENERAL IMPORT.

Passing over an interval of ten years, we will once more raise the curtain, and give our readers a parting look at the different personages who have been "playing their parts" before them. First in our affections are the Flanagan family, and we have written for nothing if our readers, too, are not specially interested in their welfare. Let us, were in our power to introduce Tim Flanagan at the head of his family, as we have done on former occasions. But we have done on former occasions. But characters, we miss his "old familiar face;" his athletic form, and fresh, mirthful countenance are nowhere to be seen, and Mrs. Flanagan's mild features are shaded by a widow's cap.

' Death has been here since last we met. This jocund hearth beside." and his shadowy dart has struck down the life and soul of the family. There is a subdued expression on every face, anderlying the Christian resignation of who mourn not as without

Yes! Tim Flanagan was gone; he died at the age of fifty, of inflammation of the lungs, and a handsome monument records at once the exemplary life of the dead, and the flial affe children, by whom it was erected. Mrs. Flanagaa would gladly have done her, but her sons would not hear of such a thing. It was their pride and their privilege, they said, to pay that tribute of gratitude and respect to the father who had done so much for them. The last resting place of Tim Flanagan is side by side with that of his daugh

The old firm of "Flanagan & Son" was now changed to 'Flanagan Brothers' for Edward had taken John into part nership immediately after his father's death, and the connection continued from year to year the same. The business of the house had become very extensive; and, though both the brother were still under forty, they had already amassed a handsome fortune. There was a blessing on all that they possessed, and everything they undertook

semed to prosper.

John Flanagan had, in due time, followed his brother's example, and chosen a helpmate for himself amongst the daughters of his own race. His choice had fallen on Teresa Daly, a niece of Mr. O'Callaghan, and sister of that Lawrence Daly whom we heard of many years ago as a favored suitor of Annie Sheridan. Teresa Daly was a daugh-ter-in law after Mrs. Fianagan's own heart, and was just such another bloom ing young matron when our story re she first appeared before us. True, education made some difference, for Teresa had been brought up by the Ursuline nuns in Cork, and her manner; ad a polish which would have graced any society. Margaret and she were like sisters, and Mrs. Flanagan used to say she didn't believe there were two such wives in New York. For herself she lived with her daughter, who had married a Mr. Fitzgerald, a young Irishman of good family, and still better principles, who had emigrated to New York some years before. He was an intelligent young man, of steady, in-lustrious habits, and was employed as chief salesman in an eminent wholesale yet no family, and in her home her mother was spending the evening of her days calmly and happily. Once in a while she would pass a week or two at Edwards, or at John's, and such visit were marked as white spots in the daily life of the family so visited. But the moisy gambols of her grandchildren, though very pleasant, for the first few days, soon began to jar on the pleasing melancholy which had become habitual pleased to return to her quiet chamber with its little altar-shelf, and her large high backed chair in Ellie's snug parlor There she could sit and read, and knie stockings for the whole family, especi ally the younger members, whose feet and legs she took under her special charge. Every time the children of either family came to visit grandmamma Every time the children of she had a new pair of stockings for Timothy or Ellen, or John or Thomas, for those were the principal names in both families. On festival days the whole family assembled at some one of the houses, and on the first day of the new year, all the children came in the morning early to ask their grandmother's blessing. Mrs. Flanagan's lift was wearing away calmly and peace Mrs. Flanagan's life fully, in the midst of her children and dchildren, and if at times she did sigh for that world where her beloved hwaband awaited her coming she in tantly checked herself, and said: Not my will, O Lord! but Thine be done! I know my dear children are happier for having me with them, and I content to remain below for their

sakes, and to do Thy holy will." Thomas Flanagan was pastor of of the city churches, where he had for years edified and instructed the faithby example as well as by precent Peter Sheridan was not stationed quite so near his family. Out amongst the eantiful mountains that fringe the River, he had a small or his care—a little colony of faith frish, who looked up to their meek met learned of priests. There his life like a summer stream, and brightened into sunshine at times by from his city friends, the lovin and beloved. Dr. Power himself went once or twice to see Mr. Sheridan, and whole week with him in his calm retreat Those visits were comorable events in the good priests's 'ife, and he used to ever after of certain events as having occurred "about the first or the last time Dr. Power was there." Priest and all as he was, Peter esteemed it a to be visited by his form easter, and the director of his boyish

Miles Blake and his wife were still not; he can't

living, but it would be no easy matter to recognize Mary in the tall, thin, care worn old woman, who seemed al-ready bending beneath the weight of years; and as for Miles, though he stood it somewhat better, he had as many wrinkles on his brow as though the silvery hue of his hair were the effect of age, which unhappily it was not. Well might Henry T. Blake and Mrs. Zachary Thomson have exclaimed, with the penitent Cœur de Lion, as he stood in the presence of his dead father 'Thy silver hairs I see, so still, so sadiy

bright, And, father father, but for me they had not

But neither brother nor sister took t much to heart. Their old Irish father and mother were persons of no great consequence in their estimation, and any one of the young Blakes or Thomsons, precocious little ladies and gentle men was worth more in their eyes than father and mother put together. In-deed, Mrs. Blake had received more father and than one gentle hint (before she choose to take them), that her visits were not over and above agreeable at either house. Eliza put it off with: "I wish, na! you wouldn't come into the parlor when there are any strangers in it. Can't you go to the nursery and stay there till I come to you? You know I'm always glad to see you myself, but really my visitors don't seem to under-stand your way of talking. If you would only try to get over those

gar Irish expressions, you might do very well, but you don't seem to try."
"No, indeed, Eliza, nor I never will, please God. I know it's too bad altogether for me to intrude on you and your fine company, but I'm getting old now, Eliza, and I hope wiser too. If I had done like your father long ago and given up troubling you at all, I'd have saved you this trouble, but it's never too late to mend. If there's anything wrong, you can send for me, but till then you'll not see me here again.

"Why, now, ma, you're not offended, are you?" said Eliza, with real or pretended anxiety. "You know I didn't mean to hurt your feelings, but just only fancy how awkward I felt when you came into the parlor the other day o unceremoniously, when the honor able Jonas Seaton and his wife were there. I should think yourself must have felt as bad as I did."

"It's of no consequence, Eliza, whether I did or not. If you choose to be ashamed of your mother, it's best for me to keep away altogether, and then I'll be sure not to disgrace you. Here are some little toys I brought for Samuel and Rebecca, and there's an ivory rattler for the baby.'

But won't you go up stairs and see them, ma?

said Mrs. Blake, in a husky voice, "I can't wait now. Kiss the children for me, Eliza, and give my ompliments to Mr. Thomson. Well, I'll send the children to see

you some day soon."
"Oh! don't trouble yourself, Eliza, don't trouble yourself, there's no necessity for paying so much respect to old people like us. Your father and I are so rough, and so old-fashioned in the children can learn nothing good from us.'

Eliza followed her mother to the door, begging her not to go, and ex pressing her sorrow for the misunder standing that had arisen.

Nonsense, girl, nonsense," said the old woman, losing patience altogether; "go and mind your business, if you we any, and let me go in peace. first give the wound and then try to lay on a plaster, but it won't do. Go

in. I tell von, and let me alone. Oh! if that be the way of it," said Mrs. Thomson, walking with a dignified air into the parlor they had left, ' if that be the way, mother, of course I have nothing more to say. Good-

Mrs. Blake called at Mrs. Fitzgerald's on her way home, and she had hardly taken her seat beside Mrs. Flanagan when a burst of tears prepared her kind auditors for some new tale of sorrow.

"Don't cry, Mary dear," said he siter-in-law, soothingly "don't cry crying does no good, though it some "don't cry

times eases one's heart. What's the matter now?" "Oh! the old story, Nelly, neither on I the old story, Nelly, well a more nor less. Those children of mine will be the death of me—they will indeed. It's no wonder I'd cry, Nelly, d cry tears of blood, if that was pos

Eliza's just after telling me not go into her parlor when company with her. You may be sure I didn't stay long in her house after it, and it'll be many a long day before I set foot in it again. Lord look to me this day, but I'm a poor, heart-broker mother." She wept for a little while She wept in silence, neither Mrs. Flanagan nor her daughter knowing well what to say at the moment. Suddenly Mrs. Blake raised her head: "But who would Eliza's turning out so ? eh, Nelly-did you ever hear of a girl

deceitful as she was?"
"Well! I don't know," said Mrs. Flanagan taking off her spectacles to wipe them; "of late years I haven't wipe them; "of late years I haven't seen much of Eliza, and, to tell you the truth, when she was a girl growing up, I thought her a good, obedient daughter.'

lime has much to answer for Aunt Mary !" said Ellie, speaking for the first time; "it has wrought great changes in our family, and especially as regards Henry and Eliza."

"Oh, time, indeed!" said Mrs Blake, with a toss of her head; "time has little to do with the change that's If their father had taken our poor father's advice-may the receive his soul this day brought his children up as he ought to it isn't what they are the'd be day. Now, there's Henry, and I be to day. Now, there's Henry, and I believe he hasn't crossed a church door this month. That wife of his is a black She hates Catholics as she hates soot. And so she's all the time harping, harping at the children about Romananism, as she calls the true religion, so

y'll just grow up as bitter against as she is herself." "And does Henry know how she pes on when his back is turned?" "I can't say whether he does or

But the truth is, he doesn't care. Still, you'll hear him say, now and then, that he means to bring his children up Catholics. It's the queer Catholics they'll be," she added, bitterly. "I'm afraid they'll be worse than their father and wears is received." bitter!y. "I'm afraid they'll be worse than their father, and worse is needless—God knows that, and I know it, and a sorrowful heart it leaves this blessed day. But I was forgetting to ask you, day. But I was lorgered won't you all come over to morrow evening? Miles told me to ask you,

it's a real charity to come. I'm afraid Miles is breaking down fast. He's far from being the man he used to be. And, sure that's no wonder-it's a greater wonder that he stands it as he does. Poor man! he's as cross, at times, as a bear, and I find it hard

stinging him now when it's too late. But won't you come?" to morrow evening, Mary' said Mrs. Flanagan, who seemed to be struggling with some strong emotion She looked at Ellie, and Ellie under stood her wishes.

You must not expect us to-morrow

evening, my dear aunt," said she;
"I'm sure you wouldn't ask us if you
had remembered what day it will be."
"Why, what day is it? let me see the nineteenth of March-St. Joseph's

day""And the anniversary of my dear father's death," added Ellie, with a

faltering voice.
"Oh! then sure enough it is," said her aunt; "how could I forget it? well! I'll not disturb you any more with my clattering talk, for I know you'll be better pleased left to your selves. May the Lord have mercy on your soul, Tim Flanagan! it's you was the loving brother to me all your life!" The three wept some time in ilence, and then it was settled that Mrs. Blake should go to church in the morning with the Flanagan family, as there was to be a solemn anniversary Mass said by Father Flanagan.

Mrs. Blake began to think, on her way home, that perhaps Henry would go to Mass the next morning, if he only knew what it was for. "As it's a family affair, perhaps decency migh make him attend. At any rate, it's my business to let him know." So she went something out of her way in order to leave word for Henry with one of the maid-servants who was a Catholic.

"Be sure you tell him now, Kitty.

for except you do he'll not hear any thing of it,"

thing of it,"
"Oh! never fear, ma'am, but I'll
tell him," said Kity, "but I can't
promise you that he'll go. It depends
entirely on the mistress, and I know
very well that if she had her way [altogether, he'd never set foot inside Catholic church.' " How is your mistress this morning,

and the children ?' " All well, ma'am. Won't you come in and see them?

"Not now, Kitty; I have no time for visiting. Just watch your opportunity, like a good girl, and give your master my message."
After dinner, Mrs. Henry Blake went

out of the dining room for something she wanted up stairs, leaving Henry in what is vulgarly called a brown study but like the venerable Mother Hubbard with her wonderful dog Toby.

When she came back, she found him laugh-

" What are you laughing at, Henry?" inquired Jane "Some bright conceit for your next address to the gentlemen of the jury."

exactly, Jane," said Henry, thing; "I am laughing at that Not exactly, Jane," said Henry, still laughing; "I am laughing at that Irish girl you have in the kitchen—Kitty I believe you call her?" Jane answered in the affirmative. "Well, what do you think but she stole in or tip-toe, just as you left the room, and told me as a great secret-von wouldn't guess what, Jane ?"

You know I am a bad guesser, Henry ; do go on. What did the girl

tell you?"
"Why neither more nor less than this, that Father Flanagan is to say Mass to morrow for his father, Tim, my

good uncle of pious memory."
"Well, and then "--"And then, my mother called this morning at the door and told Kitty to tell me to be in Church to morrow marning, bright and early, to hear Father Flanagan saying Mass for his father. Ha! ha! ha! ain't that rich? If I haven't got the greatest set of hum

ugs belonging to me!"

Jane laughed in her turn. "Why, my dear, how could you expect it other wise ?—you have got to pay the penalty of that "Irish blood" which you sometimes turn to such good accounts. "Spoken like an oracle, Jane: 1

has brought me safe through many a hard-fought field, thanks to the "gulli of our worthy Irish citizens. bility ' They are always ready to swallow the bait if it be only covered with liberality or nationality, or what shall I call it-

religionality."
"But about this Mass," said Jane,

'do you mean to go?"
"Not I, indeed! I have no idea of going to church of a week morning, and spending an hour or two there which I might turn to better account. I have never yet acted the hypocrite, and I am too old to begin now. Besides, these Masses for the dead are all a sham, and don't think it manly or honest to

countenance such things. untenance such "For shame, Henry," said Jane with smile: "how can you talk said Jane with her sweetest smile; have you no compassion on your uncle's soul? you know the poor dear man is perhaps suffering in purgatory, waiting for the Mass. How would you

like to be there yourself ?-eh, Henry? "Nonsense, Jane, I have no faith in ourgatory, and I never want to anything about it, for such foolish doctrines are just what bring odium and disgrace on religion. If it were not for purgatory and penance, and praying to saints, and such like, Catholics not be sneered at as they are by all rational people. Are we for the Park

see if they're going."
"Eliza had a bad cold, I know," said "but," she added, with a smile, will hardly prevent her from Jane;

going. It would be a very bad cold in-deed that would keep her at home when Forrest is to play Claude Melnotte. But, I say, Henry, what about Ebenezer. Are we to take him?"

"Oh! I think so," said the father;
"deer little fellow, be were as delighted.

dear little fellow, he was so delighte er evening when we took him to ag Lear. He just begins to take see King Lear. proper notice of what he sees, and there is such a freshness in the enjoyment of a young child that it quite does one good to see it. Oh, of course Ebby must go. In another year or so, Samuel will be old enough to go, too, some

Evening came, and Henry and Jane set off with Ebenezer for the theatre, calling on the way to take up Zachary and Eliza. The cold was no better, Eliza said, but worse, if anything. Why did she venture out, then, Jane asked. Oh! she was sure it would do her no harm, and she always felt better in the theatre. She was so nervous that she did hate to sit moping at home when Zachary was out. She had with her a pretty girl of nine or ten, the eldest of her four children. Arabella-Selina was be-frilled and be-curled at such a rate that one might suppose that she was to figure on the stage herself. She was a little prodigy in her way, and was quite conscious of the fact, as her very look denoted. Young as she was, her large, bright eyes were ever coaming around, canvassing for admira tion, and no matter how grave or important the subject under discussion Arabella-Selina was never at a loss for something to say. It was her mother's boast that she was "quite the lady," and so, indeed, she was, for there was a natural grace about her that made he very charming, notwithstanding the load of frippery airs and graces put on by art. On the way to the Park Theatre, Arabella held a critical conversation with her little cousin on severa plays which they had seen performed Her tone was quite patronizing, as she initiated her attentive listener into some of the secrets of criticism. "There was a horrid old nun," said she, speaking of one play, "and you know, Eben ezer, nuns are always such mysterious strange sort of people. But this old nun—she was called an Abbess—oh, dear! she was so wicked, just like the nun your ma was reading about other evening; but only think, Ebby, the part wasn't well done

What did you say ?" asked Ebenezer, opening his eyes wide. "Why, you know it wasn't a real nun that was there on the stage, but Mrs. Ackland that took that character shall never like Mrs. Ackland again for, oh dear! she played so abominably bad that she quite spoiled the part. Grandpa and grandma thought so, too,

assure you.

" Don't they ever have giants there?" demanded Ebenezer, his head full of the

marvellous story of Jack the Giant "La; no! you silly boy!" said the precious young lady; " what put that in your head?"

Why I thought when they had nuns and all such queer people, they might 'likely have giants, too. I don't want

to see nuns. I'd rather see soldiers of giants. I don't like nuns." Fie, Ebby," said his mother; " why will you talk so, child ?'

Why, ma! I often heard yourself say the same, and it was only yesterday grandpa told me that nuns and priests were such very wicked people that he couldn't hardly tell me ho

Ebenezer," said his father, " you must never let me hear you speak so again. Remember that! if you do I shall be very angry with you."

"But I suppose I may speak so to

ma, and grandpa, and grandma," said the astute urchin; "mayn't I, pa?" Henry turned away his head to hide

a smile, and the others all laughed heartily. Zachary patted the boy on head, and paid him a well-merite compliment for his smartness.

When Kitty got the master and mis tress out, she went up stairs to the nursery, and asked nurse to let her have Master Sam down stairs with her a while to keep her company. Nurse consented, nothing loath, and away went Kitty with her prize to the kitchen. Kitty had plenty of sweetmeats at com mand, and Sam was always well treated when he went of an evening to the kitchen, for he was Kitty's prime favor

ite.
"Now, Master Sam! ain't I a good girl—don't you love me?" The answer was slow in coming, for Sam's mouth was full at the moment. At last he got

out what he wanted to say.

"Yes, you good girl—you give me goodles all the time, but Sam not love

And why so, Master Sam ?" "Because you Irish, and you Papist-naughty, bad Papist—ma says so. Sam must not love naughty Panists.

" But your father is a Papist "But your lather is a rapist."
"No - no - my father no Papist—
don't speak so of my father! If you do,
I'll not stay with you!" Sam's allow-I'll not stay with you!" Sam's allow ance was finished, so Kitty knew he would likely carry our his provoked, and she really liked the child She, therefore, applied herself to soothe his wounded feelings, and turned his attention to something else. This, nowever, was a fair specimen of children were disposed towards Catholicity.

One day, about this time, there came decent looking emigrant into Flanagan's store, asking to see "the master. Oh! you mean the boss," said the opman, smiling; "we have two shopman, smiling; "we have two bosses here; but, I suppose, either will do. I'll tell Mr. Edward."

Edward made his appearance accord ingly. "Well, my good man, what can I do for you?"

"God save you, sir!" said the man taking off his hat. "I was directed here to get some information about "I was directed

family of the Dillons. There was sister of mine married to one John

but we never heard a word from them

You are not long out, I think. said Edward. "Have you a family?"
"Yes, sir, I have a wife and two
children, all strong and healthy, thanks
be to God. We're only two days in
New York; and, indeed, myself's tired of it already, for I can't get any account of poor Betsy or her family, an I'm just fairly worn out. Is it true, sir, that

you know anything about my poor sister?"
"It is, my poor man, quite true. I only wish it was in my power to tell you anything satisfactory. Your sister

The man was at first stunned by this intelligence; but after a little, he coughed slightly, and cleared his throat, and then spoke.
"Well! that's bad news to begin

with. But God's will be done! And what about her husband, sir?"

"He died some three or four years before she did. They had a son, too, a fine young man, who died—or rather,

was killed, soon after his father's death They had, also, two daughters, who are, believe, still living.' This was a ray of hope. "Ah! then, thank God for that same.—And where are they, if you please, sir? I'd give anything to see them, and poor Nancy

-that's my wife, sir-will be ever so glad to find them out." glad to find them out."
"I would not have you depend too
much on them," said Edward. "I am
very sorry to have to disappoint you,
but you may as well find out the truth
now as at a later period. Those
daughters of Mrs. Dillon are, I assure you, no credit to their family. One of them married a young man named Sullivan, who is, I am told, a lazy, idle, good-for-nothing fellow, to say the least of him, and the other you must excuse me from saying anything about. Sullivan's wife you might, possibly, do something to reclaim, at some future time; but, for the present, I think you

family history, ending as follows:—
"Poor Mrs. Dillon was a very worthy woman, and I trust, both she and her husband fully expiated, by their patient sufferings, the grievous errors they had committed in the bringing up of their children. Your sister ended her career with my mother, who had given her a shelter for the last years of her life. When you are settled in some employment, I will send a person to show you her last resting place, and that of her husband. You will have no trouble in finding it out." he added with a smile, which the stranger could

had better leave her alone." He then proceeded to give a short sketch of the

not then understand. "Thank you, kindly, sir. May the Lord reward you and yours!'

Edward then inquired what situation his new acquaintance was competent to fill, and finally, engaged him as a porter to the great joy of Brian Maloney, who went home in high spirits to his wife, telling her he was sure he had got in real gentleman, and a good Christian.

Brian and his wife paid an early visit to the Catholic cemetery, in Eleventh street, where, after some searching, they found a handsome head board in the form of a cross, bearing the simple inscription: In your charity, pray for the souls of John and Elizabeth Dillon. "Now," said Brian, after they had

finished their long prayer, kneeling by the two graves; "now, didn't I tell you, Naney, that we had God's blessing to get in with such a family? what a fine handsome head-board they have put over poor John and Betsy, Glory be to God for all his mercies.

TO BE CONTINUED. THE IRISH COUNTRY POST-OFFICE.

SEUMAS MACMANUS, IN DONOHOE'S MAGA

Next to the country chapel and the country school house, the country post-office is. I suppose, the most valued office is, I suppose, the most valued possession in Ireland. To many, many housands of our poor people in distres it is the only door of worldly hope; and one or more times during each year it gladdens the hearts of some millions of them, for a letter in the post-office means for nearly all of them a communication from a dear one—a son or a daughter, a brother or a sister—far away, a communication all the more ned because of its rarity boys and our girls are not yet infected with the correspondence habit, and so, if they write letters home, one in each quarter of a year, they think they have done well.

A great many send half-yearly letters, and a vast number of the exiles there are, who with much toil, mental and physical, contrive to send one letter every twelve months.

In their letters home from our boys and girls in America (for, sure, that is where all our boys and girls are, and a letter in the post-office "always always means an American letter) they neve manage to cover with ink more than manage to cover with like more than four pages of notepaper, and all of these four pages too, do not contain news of themselves, and their doings, and their whereabouts. The first page is taken up with an announcement that they are going to write a letter, and then a prayer of thanks to God for the health they are in, be the latter good, bad or indifferent; and a prayer to God also, for the present and good health and prosperity of the addressee. The last page and a half is devoted to messages of love and affec-tion that are to be conveyed to all neighbors and friends, each of thes being individually indicated. A page, or a page and a half, in the centre of the letter, constitutes the kernel-tell what sum of money is to be found enclosed; informs the home ones that the writer is still in the same place (a place which there has always been a grand iudefiniteness); that the master or the mistress is very kind indeed; hat the subscriber saw Mary Ellen McHugh, Paddy McHugh's daughter of Trummon, last week, and that she coked well and was doing well, tell "Oh! of course—what's on the bill?"

Henry know how she his back is turned?"

ay whether he does or but know some of it.

This events?

"Oh! of course—what's on the bill?"

Dillon, and they came cut here many years ago. The last we heard from them, they were doin' very well, and they came in America forty years, who is them, they were doin' very well, and they came in America forty years, who is they sent my mother, God rest her in the Express business (there is grand soul! five pounds in that very letter, scope for country-side speculation as to her people; and also saw an uncle of Michael Hagarty's of Dhrimagra, who has been in America forty years, who is in the Express business (there is grand

what this is) and who does not know his own wealth—tell Michael's people of Dhrimagrs. That, plus the cheque that fell out on being opened, is the American letter. It is not written in a copperplate hand; the orthography might be improved upon, and it is probable that an irritable grammarian might carp at some of the forms of expression. Yet, that letter is dear to the hearts that that letter is dear to the hearts that have for months yearned for it, and every word of the prayer with which it opens, and every syllable of the message with which it closes, are laboriously and lovingly spelled out as if they were the key to the finding of a hidden crock of gold; and the letter is spelled and read over again and again for the benefit of everyone whose name, or friends. fit of everyone whose name, or friend's name, is mentioned in it, and for the name, is mentioned in it, and for the benefit of neighbors and friends wh belief of highest and friends who, simply because they are neighbors and friends, have a right to hear the full contents of it. And if there had been no cheque in the letter it would have been welcomed and read, and reread and read over again, as longingly and as carefully, and treasured as dearly as if the wealth of the Indies had h transmitted with it; and the writer, would, at night, in the course of the trimmings that always succeed the Rosary, be mentioned with a renewed fervor, and prayed for with a renewed energy and heartiness that would rouse a jaded recording angel and cause him to speed his stubby quill, and spread ink with zest that he had seldom known since, on the first day of Adam, he, with many a bold stroke and many a rish and curly-cue (begot by novelty in the blood of youth) initialed

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his title page.
Here is a specimen of "a letter home," which I take from my novel. "A Lad of the O'Friels." The writer of it is Toal a Gallagher the Younger, more familiarly and more widely known as familiarly and more widely known as the Vagabone, who after many mischievous pranks played upon long-suffering neighbors, blew up the little cabin of Corney Hagarty, the pensioner, and to escape the wrath, not merely but chiefly of a stern father, fled far away from home. The letter has been delivered by Pat the Pedlar, to the elder Toal a Gallagher, as he sat upon his work bench. The letter is being read by the elder Toal to his wife, Susie: to Billy Brogan, his bighearted apprentice (Toal is maker), and to Pat the Pediar. Here

it is just as Toal reads it :-"Dear father and mother," Toal bean, "I take up my pen and ink to write you these few lines, hoping it will find you in the same state of health, thank God, it leaves me, and wants to say I have hired on board of the 'Liza-both Jane as a cabin boy to go out to the States, and sails this ever God's help, and wants to say I forgive both of yous for all old scores, wants to say to Corney Hagerty I for give him, too, and goos away without no grudge against him or against any body, and wants to say, too, that I'm going to settle down in the States when I reach them, and make my fortune, and please God, I'll send yous lots and leavings of money, and I'll send my mother the best dhress of all sick and satin that money can buy, and a blue cloak with a hood down to her heels—" A tear blabbed right down upon the very line Toal was reading. Woman, said he, stamping his foot and looking where Susie bent above him,

will ye houl' your tongue, I say?"
Poor Susie had not spoken, and did
ot speak—perhaps could not.

Toal, after a moment's hesitation, during which he drew a long breath,

resumed—
"And a bonnet like Father Dan's flower garden, and I'll send you a prayer book and a castor hat, and Billy

God bliss him," Billy blurted.

"A watch and a chain that'll go eight days like Matthew McCourt's

"May the Lord bliss the ginerous poor fellow," Billy said, in a voice that

trembled.

"And a castor hat like yours to Father Dan, and a history book of all the great wars of the world to Corney (who I forgive), and a parrot that can speak the seven languages to Widow's Pat, and another and a book of the most wonderful prophecies to be had for money to John Burns, and presents of all kinds to ever one else, tell them all, and when I come back, a gentleman, with a gold watch and chain and a nice black suit and grand talk, like Pathrick Brogan of Ardban, they'll be music at Knockagar, tell you, and isn't it yous'll be glad and proud to see me, and I'm raying for everybody, and I forgive and forget everything and everybody with all my heart and soul, and tell them that, and tell Corney, and God bless yous all, and new I must lay down my pen and finish your affecting son, Toal, P. S.— And don't forget to tell Corney I forgive and forget him and everybody, and I'll write soon and send yous plenty of money when I land."

From the nearest big town (of sevenhundred and fifty inhabitants) the mail is borne out to the country post-officby Pat the Post, twice a week. Pat en ploys no horse or car for the purpose, but carries the mails in a water-proof bag on his back, and seldom hurts his back thereby. Sometimes there are thirteen letters for the country postoffice; and on extraordinary occasions, eighteen and even twenty letters have been known to be delivered. There is a tradition that Pat brought thirty letters in one mail : but this legend is related only when, as at wakes, men are telling of ghosts and other wonders, and a certain latitude of speech is allowed them that would not be tolerated on more matter-of-fact occasions The country post office is usually run by a post-mistress, who receives for her services the dazzling salary of five pounds, \$25 per year. The post-misbesides providing the countryress, side with letters, sells sugar and tea, and starch, and matches, and stamps; and when Pat the Post arrives at he office with a mail she is all flurry and excitement. She leaves her little daughter, Nora, to attend to the three customers who are sitting gossiping around the fire, preparatory livering their orders for a matches and an ounce of tea; while she

herself retires to the best done-up bed office department, and empties out the office department, and empties out the letters, and stamps them, and reads the superscription and post-marks on each, and speculates who they are from, and what they are about, and how many of them contain cheques. When, after a long and careful study of all the evidence to be gathered from the outsides of the letters, who emerges again from of the letters, she emerges again from the bed room and post office, she imparts to what neighbors and customers be in the kitchen the exciting in telligence regarding all in the parish for whom letters have come; what country, state and city each letter has come from; who is likely to have sent it and what is likely to be in it. She asks her customers (who have a mile or two miles to travel home) to call round by John Doherty's of the Alt, and in form him that there is a letter waiting him from young Johnny; and by Una Brogan's of Dhrimnaherk, and tell her that her husband Patrick, out in Iowa, has not forgotten her, but has sent a letter for her, and it is waiting for her here, and it is more than likely there is a cheque in it, for it is thick; and by the Widow MaCailin's of the Long Brae to say that there is a curious kind of a long blue letter for her, and that there is a Dublin post-mark on it, and that the post mistress does not know what it means, nor who it is from, nor

what it is about. Of course, when the happy individuals come for their letters, they never have the ill-taste to take these from the post-mistress' hand, and merely say "thank you" and walk out. The smallest return they can give her for her kindn in presenting them with a letter is that they should there and then also ask her to open it and see what is in it, and read it for them-a very congenial which the post-mistress always graciously performs. And again, when they return to the post-office, to post a letter in reply, it is always good etiquette to inform the post-mistress, as she serves a stamp for the letter and even licks it and puts it on, what the contents are; and if there is anything particularly private in the letter, it should be whispered in the post-mistress' ear. He would be a very rude fellow indeed (a woman would be incapable of doing the trick) who would come to the post-office, purchase a stamp, lick it and stick it, go outside and drop the letter into the little slot of the window, say "Good day Mrs. MacGroarty," and walk off! He would be a very rude, ill-bred fellow, indeed, and it is little wonder that the insulted and highly offended Mrs. MacGroarty should complain bitterly of him to every customer that came into her house for a week after; and it is little wonder that Mrs. MacGroaty would, when a letter came for this ill-bred individual, hold it over undelivered for a fortnight; and when eventually he got it, give him a snub along with it. "Let put that in his pipe and smoke it."

The post mistress is, indeed, as a rule, most gracious, and accepts without remonstrance almost any, and out remonstrance almost any, and every, letter given to her for transmission elsewhere. She never looks upon this as any trouble and would be very indeed with her customers i they protested that they were thereby pestering her. They promise not to effend again for months, and she assures them that it will only be a pleasure to her to send off another letter for them even on the following week - at which preposterous idea they laugh an apologetic laugh, and thank her, and praise her patience and good temper, and

obliging disposition. instance in which she refuses, or rather perhaps threatens to refuse to transmit letters, is when the subject is the universal passion. "I don't like" she will reprove the blushing one, "to see people making fools of themselves; and any silly fellow or silly girl that comes to me with a fool-ish blatherskitin letter about love and that sort of humbug, I will put the behind the fire. Let them not think that my post-office is to be used for nadiums of that sort. If they must make fools of themselves, let them choose some other way of doing it than through me, or my post-office, for I will not knowingly be made the maidium or mains of any such tomfoolery." In this way the country post mistress is a capital check upon the impetuous youths and lasses, who, it there was no vigilant post-mistress on the alert, would commit themselves on paper to sentiments that twelve months later, they would be heartily ashamed to

acknowledge.
One time it came to pass that the post-office of Mrs. MacGroarty, to whom I have referred, needed a letter carrier. The brilliant idea struck Mrs. MacGrearty (for she was an ingenious woman) that her own young genious woman) that her own young single sister, Shiela, should make a capital postman. Of course such a thing as a girl carrying the post had never before been heard of there. But Mrs. MacGroarty was a woman of high mind and could not be bound down by the conventions; so Mrs. MacGroarty caused Shiela to apply for the post discreetly holding her sex from the authorities in Dublin, and signing her-self simply "S. MacCafferty." After and recommendations had been sent, and after the post-office authorities in Dublin had generally satisfied themselves that "S. MacCafferty" was a fit and proper person for the post, they wrote down appointing the aforesaid S. MacCafferty to carry the mails from Donegal to Mrs. Mac-Groarty's post-office, twice a week, at the magnificent salary of eight pounds a year. The heart of S. MacCafferty as well as that of Mrs. MacGroarty wa rejoiced. After a little time there came to Mrs. MacGroarty's post office, for the new postman, a full postman's uniform, with a request that in accordance with the new regulations, the postman "Mr. S. MacCafferty," as they innocently styled Shiela, should when carrying the post, wear the full uniform. Shiela smiled, and Mrs. MacGroarty said that the uniform would suit Mickey Haran (the parish tool), and that they would give it to the creature in the course of a week or so, when he came that way.

Some wag in the parish (for there were many of them) wrote to the A Few Doors South of Polk Street, on

authorities to say that the new post man was not wearing the unito m as required by the regulations. So, by return of post Mrs. MacGroarty receive the following communication:

"G. P. O., Dublin, " March 20th, 18-

" If I am rightly informed that, notwithstanding my communication of the 1st inst., your district postman, Mr. S. MacCafferty, has not adopted the uni form provided, in going his daily rounds, I beg to notify you that this is very irregular, meriting severe censure; and I beg to insist that Mr. S. MacCafferty will, for the time to come, adopt the uniform provided.

I have the honor to be, madam, Your obedient servant,

The Secretary."

Mrs. MacGroarty and Shiela both thought the authorities too punctilious ; talked over the whole matter for the length of a winters's night, and in the end it was agreed that Shiela should wear the postman's cape and cap, and Mrs. MacGroarty accordingly wrote to the secretary of the General Post-office, that S. MacCafferty, would, in compliance with the request, wear the cap and cape. Immediately there came and cape. Immediately there came another letter from Dublin—a sharper one-saying that their order must be complied with and the complete uni form worn by the postman, Mr. S. Mac Cafferty. Poor Shiela was very much distressed at this and after long conconceded another point to the red-tapists in Dublin, namely, that she would wear jacket and vest also, so Mrs. MacGroarty wrote them to this effect, and hoped they would be pleased now anyhow, if pleasing them was possible. By return mail, she had a further and still sharper reply, saying that in ac-cordance with the regulations, complete uniform must be worn. The Secretary added, that he trusted to hear at once, that his third-time repeated order was complied with. Mrs. MacGroarty again replied promptly that "S. Mac " had sincere conscientious Cafferty objections to wearing the complete uni-form; that she considered "S. Mac-Cafferty's" objections valid and proper, and that she believed the authorities should not press "S. Mac-Cafferty" to do anything contrary to conscience. The Secretary of the General Post-office wrote back demanding what were the possible conscientious objections S. MacCafferty could have to wearing the trousers. The post-mis-tress replied that she could not state the objections, but asked the authorities to take her word as post-mistress, that the objections of S. MacCafferty were valid and sufficient. The authorities, irritated and puzzled beyond measure, instead of replying sent down an inspector to inquire into the circumstances, and when the inspector stepped into Mrs. MacGroarty's postoffice and asked to see the postman, and when Shiela MacCafferty, bowing and blushing, was ushered into his presence, he was amazed and the scales fell from his eyes, and he went back to Dublin again, and promptly there came down a letter to the post-mistress, from the Secretary of the General Postoffice, to the effect that S. MacCafferty was, under special circumstances, at

Cafferty was, though a female, con-firmed in her office as postman. So even over the great chief authorities in Dublin, the country post mistress

solved from wearing complete uniform,

and that though the precedent never had been established before S. Mac-

triumphed.

A CATHOLIC SLUM MISSION. INTERESTING GLIMPSES OF ONE PHASE

OF CHURCH WORK IN THE GREAT CITY OF CHICAGO.

From the New World.

with a white winding sheet, and reaching to the low ceiling of the room; to the right of the cross a by no means artistic statue of the Blessed Virgin; to the left a representation of the Sacred Heart, which is by no means a De Prato; in front of the ominous black sign a white and gracefully draped statue of Our Lady of Victory, before whom a tiny pink lamp burns; an oleograph picture of the Pope in high colors, and a cottage piano backed against the side wall on the low platform are the main features of the Cathern are the main features of the Cathern are the main features of the Cathern are the side wall on the cathern are the side wall of the cathern are the side wall on the side wal olic slum chapel at 458 South Clark street, where an immense amount of good is being done by a body of zealous young laymen who have set themselves the uncongenial task of trying to ameli-orate the condition of at least some of the thousands of Catholics who, from force of circumstances, pass their lives in one or other of the ten-cent rooming houses, dozens of which abound in this

part of the city.

The store which has been converted into a slum mission chapel, and for which \$20 a month rent is exacted, is squalid and unkempt. The paper on the wall and ceiling is peeling off. The Welsbach mantles are mostly broken, or the glass gas globes cracked. There is a decided air of poverty about the place, and one regrets that young men, be they ever so zealous and charitable, be compelled through lack of funds, to bring men into so poor a place. This is to be the more regretted because within a stone's throw of this very poor Bethlehem is a Baptist slum chapel which is as neat and primas if it were a succursal chapel to some grand cathedral, and almost next door to it is

cathedral, and atmost next door to it is a Salvation Army slum chapel, which is by no means uncomfortable nor unclean. One day recently an occasional cor-respondent of the New World, who herewith records his impressions, was induced to visit this Catholic slum mission chapel by having a "dodger put into his hand while waiting for a car at the corner of State and Van Buren streets. It bore the following

legend: OMNIA PRO JESU ET MARIA

All are Welcome.
A Free Lecture and Entertainment
Will Be Given at
THE MISSION OF OUR LADY OF VICTORY.
458 South Clark St.

West Side of Street, THIS EVENING, at 7.30 o'clock.

Then followed a programme of about twelve numbers, consisting of readings, songs, duets and instrumental music, and containing the announcement that there would be a lecture by a well known Chicago priest.

While walking along South Clark street on my way to the mission, I chanced to look into the Baptist slum mission and saw there was an audience of not more than a baker's dozen. In the Salvation Army room there were about half that number to whom a Sal vation Army lassic seemed to be ex-pounding the Scriptures from a rather high rostrum. I imagined that pro-bably it was an off night for slum mission work along Clark street, and that I should find a correspondingly small number at the Catholic mission, owing to some courter attraction elsewhere. surprise was great when, upon ging the mission chapel of our Lady of Victory to see the place quite full of men. I was to learn afterwards what was the attracting power.

A PATHETIC SIGHT. Not wishing to be influenced, but desiring to be unmolested in forming my own impressions of the work, I let it be understood that I was one of the tencent rooming house inmates and wanted the concert. I secured a seat where I could conveniently study the faces of many of the men present. It was a pathetic sight. Men of almost all ages were represented. Youths of eighteen years or less were there, on whose faces a life of hostility to the laws of God, or the ravages of intemperance had not yet had time to leave indelible traces.

Other faces showed marks of years of dissipation, while many had the scared, hunted, weary look of those who, if not actual pariahs of society, live a hand-to-mouth precarious life. Here and there could be distinguished a reputable mechanic who have met with the misfortune of being unable to find work. The most impressive feature in the motly gathering was a certain wistfulness on many faces, indicative to those who could read character, of a desire to lay down the burden of sin and guilt and be at peace with them-selves and their Creator. The oppor-tunity to effect this was offered as the interesting programme of the evening

Mr. M. F. D. Collins, the real head and animating spirit of this Catholic slum mission, began the entertainment by the recitation of the Rosary, at which he insisted that all the men he insisted that all the should kneel down and not merely sit forward. Then a popular hymn was sung at the beginning of which all were

told to " please arise. Before the concert began Mr. Collins spoke for about five minutes, giving a strong and earnest exhortation to tem perance. This gentleman has been en gaged in slum work for some years and he gives it as his opinion that drink is the chief cause of the degradation and misery of most of those who are habiof rooming houses. He did not, consequently, spare his hearers, but gave them a vivid address on the neces-

sity of leaving whisky alone. Just as he finished his address all heads were turned towards the street door. Some one had arrived in whom the men were much interested. It was the priest who was to address them. Faces brightened as he came up the aisle, and the satisfaction that he had come found expression in vigorous hand-

He was a short, thick-set, rather stout The was a snort, there see, rather stont Father, with a pleasant smiling face. The slum element seemed to take to him immensely. He had evidently often paid them a visit. The secret of his popularity with these men became evident when he addressed them. In a magnetic, earnest way he spoke and appealed to the men and in their own idiom, making an appeal for cleaner and better lives. He appeared to be able to enter into their lives and their way of thinking and gradually to lift them to higher aspirations and better things. As the speaker proceeded I closely watched the faces of many of his auditors and saw that emotions had been aroused that must have lain dormant in the breasts of many for long

long years.
At the close of the instruction a hymn was sung, and then the Father invested several in the scapular. He then made an unconventional act of contrition aloud, to which every one recontrition aloud, to which every one responded with a hearty "Amen." The priest then gave his blessing, after which Mr. Collins, quite unceremoniously, dismissed the ladies and gentlemen who had furnished the concert for

the evening.
A portable confessional was immediately set up and the priest began hear-ing confessions at once, while Mr. Collins and his zealous corps of assistants at the other end of the room were busy urging as many men as possible to go to the Father and "straighten up." I became interested and determined to stay till the end. It cost me a part of my night's rest, for the Father did not come out of the confessional until 11.45 p. m., and then he absolutely re-fused to let his name be mentioned in connection with these impressions.

A NERVOUS PENITENT. Once during the evening the Father

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was called out of the confessional by

Mr. Collins.

"Father, here is a young man who is

"Will you help him. He very nervous. Will you help him. He seems afraid, and yet wants to go to confession.'

The priest beckoned the young man and smiled. For a moment he put both hands on his shoulders and then whis pering a word or two, he took his arr and walked him around to the peni tent's side of the confessional. In ten or twelve minutes the young fellow came out and said to Mr. Collins:

"My goodness! I made my confession almost before I knew it. I never felt so fine in all my life as I do now. I'm going to keep straight now, Mr. Collins, sure," and then turning to me "Say, neighbor, you needn't he said : be afraid to go to that Father."

The slum chapel is open every night and on Sunday afternoons. In conne tion therewith there exists a club, the essentials for membership being that the men shall take the pledge for six months and promise to go to confession and Holy Communion once a month for that period. That is a very efficacious means of helping many who are more weak than vicious. On the Communion Sunday Mr. Collins always manages to get the men a breakfast at the slum chapel, although frequently the night before he does not know where the

means are to come from.

This gentleman, who seems entirely devoted to the men of the slums, does not confine his work to the slum chapel. He is well known in the big rooming houses, where he seeks out and encour ages Catholics and distributes Catholic literature. He personally distributes the "dodgers" early every Wednesday evening in many of the huge caravansar-ies which lie south of Van Buren street

on Clark and in that neighborhood. The Particular Council of St. Vincent de Paul pays the rent of the store used as a chapel. Difficulty is sometimes experienced in securing a priest to give the instruction. Sometimes a Jesuit, sometimes a Paulist or a Carmelite, and frequently a diocesan priest performs this charitable work. Any cast-off men's clothing would be thankfully re-coived at the mission of Our Lady of Victory, 458 South Clark street.

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Much time and energy is wasted in brooding over our fancied ills. A little prayer applied to them all would most cases bring immediate relief.



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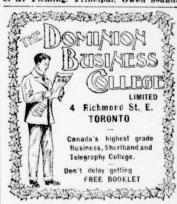
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The Europe Str. For some time past I have read more stimule paper, The Catholic Recent.

A congratulate you upon the manner in Stear Str. to some the Catholic Recent.
serd congratulat you upon the manner in
which it is published.

Its matter and mare both good; and a
crily Catholic sprit pervades the whole.

Therefore thin,
Besting you and wishing you success,
Relieve me to remain.

Yours faithfully in Jesus Christ.

ssing you and wishing.
Believe me to remain.
Yours faithfully in Jeaus Christ.
O FALCONIO Arch, of Larissa,
Apost. Deleg.

YONDON, SATURDAY, DEC. 31, 1904.

THE ST. CATHARINE'S PUBLIC LIBRARY BOARD.

A recent issue of the St. Catharine's Star approves strongly of a resolution of the Library Board of that city to the effect that the denominational magasines be added to the list of publications to be taken by the board for the edification and instruction of the people. It says: "the spirit of libagality displayed by the members of the Board on that occasion meets, not only with commendation at the hands of the clergy, but also with the hearty approval of every right-thinking citimen of St. Catharines."

The Catholic citizens of St. Catharines certainly cannot unreservedly approve of such action, unless perfect dairness be shown in the selection of magazines to be placed on the library table. The Catholics, we presume, are fairly well represented on the library board of the city. The Separate School Board has authority to appoint two representatives on the Board, and besides the Catholics have a voice in the selection of the City Council, which appoints the Board, and have shus an indirect voice in the selection of members of the Library Board. It is not always the case that this indirect voice is of much weight in the selection of members of committees or of a Libwary Board, and we cannot say what may be the religious complexion of the Library Board of St. Catharines, but we can say that the Catholics of the wity should be duly represented on the committee which selects the magazines which are to be placed on the table for the edification of the citizens. There is great danger that the choice may fall upon violent anti-Catholic, and even anti-Christian literature. Against the selection of such literature we pro test in the name of the Catholic popu lation of the city, and at the same time, we desire to call attention to the fact that there are numerous Catholic amagazines which ought to be included in the selection, if denominational magmelnes are to be taken into the library at all. There are the Dublin Magazine of Dublin, the Catholic World of New York, the Ecclesiastical Review, Irish and American; Donahoe's Magazine of Boston and others which should and be overlooked when the Library Board is making its selection.

In the same issue of the Evening Star in which the matter is mentioned, there is a letter from the Rev. Dean Ker of St. Catharines in which he approves of the principle of admitting denominational magazines, while he protests against the introduction of godless magazines, which, under the disguise of being Christian, are really in-Adel, and attack the foundations of Mey. Dean that literature of this class should be excluded.

Canada is a Christian country still, motwithstanding the inroads upon Christianity which have unfortunately been made under cover of the denominpatients and the denominationalism of the neighboring republic, and we hope that these inroads will not be permitted by the foundations of Christianity.

seen some comments of our own on this article. Rev. Mr. Ker seems to agree with us in the opinion that the terrible state of affairs revealed by Mr. McClure is due chiefly to the cause to which we have attributed it, though he does not positively say so, namely, the godless system of education prevailing in the United States. We hope that this godless education will not be propagated in Canada, and that the library boards of our towns and cities will not aid in encouraging it by the introduction of godless literature on their tables and shelves.

AN AMERICAN TRIUMPH FOR IRRELIGION.

strange despatch is published from Chicago in the papers of the United States in regard to the action of the University of Chicago. It is stated that the faculty and students have agreed that the Doxology shall not be recited or sung any more in that institution, but that the college song "Alma Mater" shall be substituted therefor.

The reason given for this is as surprising as the fact itself. It has been solemnly decided by the authorities and students together that college songs do more to foster a truly religious and college spirit than the chanting of the tenets of Christian belief; and, stranger still, it is in the religious services in the chapel that this substitution is to be made. The change has already taken place, and from December 6th, the date of the despatch, the college song " Alma Mater " has actually been sung instead of the Doxology.

Our readers are of course aware that by the Doxology is meant the verse which begins "Glory be to the Father, etc." It is sung in praise of the adorable Trinity, whereas the Alma Mater is a praise of the College itself, which is thus to be elevated to the dignity of a goddess by being lauded even beyond all reason in the religious services of the institution.

This action of the Chicago University reminds us of the conduct of the French revolutionists at the close of the eighteenth century who abolished the Churches, and who placed on the they were formerly, and manage to altar of the Church of Notre Dame, the Cathedral of Paris, a woman of evil repute, to be adored under the name of the goddess of Reason, instead of the true God.

France has not to this day recovered from the effects of the evil doings of that date, which is known in history as the reign of Terror, when Terror was

To the evil teachings of that day are to be attributed the latent and open enmity of so many Frenchmen to religion and to God Himself. It is owing to the teachings of those days that the war now being waged by Premier Combes against religion has proved somewhat successful. But the days of the reign of Terror were shortened then, and we have no doubt that in the present crisis there will also come a day when the persecution of the Catholic Church in France will cease. and that the Church will emerge triumphant from amid the persecutions to which she is being subjected.

We are sorry to notice this temporary triumph of irreligion in Chicago, and we can do no more than express our hope that it may be shortlived

THE INCREASE OF LAWLESSNESS IN AMERICA.

Mr. S. S. McClure, the editor and proprietor of McClure's Magazine. that periodical the increase in lawlessess in the United States; and certainly, from the figures given, that increase is most alarming.

The particular crime which has been taken as a test is murder or homicide, The year 1903 does not show a very great increase over 1902 in the number of crimes of this nature, but even here figures given. But the population in these years, when there was no census taken, is necessarily hypothetical, being based upon an estimate derived from the figures of years when there was an actual census. We will, in the remarks we have to make on this subject, confine ourselves chiefly to the years when a census was taken, except-Christianity. We fully agree with the ting, however, those cases where the figures are undoubtedly authentic from being ascertained from sources independently of the census.

In 1881 the number of murders and nomicides in the republic was 1,266, being 24.7 for each million of people, or and others who get franchises and the one for each 40,534 people.

showing; but year after year they munity. the denominations or sects in Canada, grew larger till in 1891 the murders even under the guise of a false higher and homicides reached 5,906, and in offices with the aid and endorsement of eriticism, the purpose of which is to sap 1901 the alarming number was 7,852, the other classes named already. while in 1903 it reached 8,976. In He says these classes combine to The Rev. Mr. Ker, in his letter, reserved years during this period the nominate and elect men who will agree is no help, as the laws stand. Mrs. Sere to the article in the current number | number was still greater, reaching 9,800 | not to enforce the laws against those of McChre's Magazine in which so in 1894; 9,520 in 1897; 10,200 in 1895, who assist in degrading the community. terrible a picture is drawn of the im- and the enormous number 10.652 in The evil combination includes governors associality which has been increasing 1896. These last two numbers show of states, legislators, mayors, munici-

of population. In 1901 there were 100.9 to the million, and in 1903 the estimated number to each million was

The numbers executed for these crimes fell very far short of the actual murderers. Thus in 1881, for 1,266 murders, only 90 were executed; in 1891 for 5,906 murders, 123 were executed; in 1903, for 8,976 murders there were 124 executed, and during the whole period of twenty-three years, for 129,464 murders, the number of executions was 2,611. The surprising fact is thus seen to be that while in 1881 there was one execution for 14 murders, in 1903 there was only one execution for 72 murders and homicides.

There is much less crime in European cities than in those of America, and it is not the foreigners who commit these crimes; for it is noted that in some States where the American blood is purest crimes of violence are most predominant. Kentucky is an example of this; and there is no country in Europe which had so high a rate of crime as the United States, except Russia.

London has a population of 6,500,000, yet it had only 24 murders last year, and what is most remarkable as a contrast to the United States is the fact that in every instance the culprit was taken by the police. Nine were sentenced to be hanged, four committed suicide, and the others were sent to prison. The Chicago News stated recently that Chicago, with one fifth of the population of London, had 128 murders during the same time. Eighteen of the murderers were killed while committing their crimes. Four were shot by the police while endeavoring to arrest them, leaving 106 cases to be dealt with by the law. Out of these cases there were only thirty-four convictions. In thirty-three instances there were no arrests at all.

Whence arises the great failure of justice in America, in the later years? Is it because the police are less vigilant than they used to be, or that the police force is now inadequate to fulfil its onerous duties? Or is it that the criminals are more cunning than cover their footsteps better? It may be that each of these reasons applies to the case, and we suspect that this is the true state of the case.

To understand the whole matter it is necessary to keep in view the extent of the growth of population. We should, therefore, here note that in 1881 the population of the United States was 51,316,000; in 1891 it was 63,947,000, and in 1901 it was 77,754,000. In 1903 it was estimated at 80,143,000.

The suicides are not reckoned in the above figures; but they also increased very greatly in number, in fact, even to a greater degree in proportion to the population than the murders and homicides. The total number of suicides for the twenty-three years was 82,555, beginning with 605 in 1881, and becoming more numerous year by year, till in the three years of the period they reached respectively the very large numbers of 7,845; 8,132; 8,597-

The facts of the case as here preknown in a general way, but have not, perhaps, been put forth in detail so evidently a falling off in the fear of arly as has been done by Mr. McClure, and they have been widely commented on by many prominent papers; but none have questioned their accuracy, the purpose of the comments being not self-glorification, but an earnest desire to trace the causes and points out in the December number of find the remedy for such a deplorable

state of affairs. Mr. McClure attributes the condition of affairs chiefly to the fact that to a very great extent the government of the country is in the hands of a corrupt oligarchy who are selected and elected to office for reasons other than special fitness for their tasks, and frequently for the definite purpose of robbing the there is an increase according to the people who elect them. He asks: "Can a body of policemen engaged in blackmail, persecution, and in shielding law-breakers make a community lawabiding? Can a board of aldermen who for private gain combine to loot a city, govern a city well ?"

But he regards others as well as elected and appointed officials as responsible for the eyil. He divides the "corrupt oligarchy" into three classes thus :

1. Saloon keepers, gamblers, and others who engage in businesses that degrade.

2. Contractors, capitalists, bankers property of the community more cheaply These figures are of themselves a sad by bribery than by paying the com-

3. Politicians who seek and accept

rob their own neighbors, to bribe lawmakers, and also jurymen who refuse to render just verdicts.

Mr. McClure's remedy for all this is that a new righteousness which shall become a new passion among the people should be developed, namely, the love of country.

Among the journals which have discussed Mr. McClure's article there is great diversity of opinion as regards the true causes of the evil and its remedy. All admit that the causes he assigns are responsible to a great extent, and express the hope that a remedy may be found. The general opinion seems to be that the remedy proposed will have some weight, but its efficacy by itself to check the evil is evidently doubted by them for the nost part.

The Brooklyn Eagle says on the sub-

"There is no way under heaven, in a democracy by which you can get an officialdom which is above the moral standards of the people from whom it is chosen. Our judges, especially of the higher courts, have long represented our aspiration after an ideal and un spotted administration of law; but the grade will fall just so s as the aspiration grows faint. surely thing will not stop until the honest majority become something more than ssively honest, until such men are willing to devote the time and money needed to capture and control th chinery for righteonsness. That would mean a loss of income to hundreds of thousands of Americans who now have their noses so deeply buried in their own affairs that the cannot even see public questions above the rim of their own troughs. That is why the situation is so difficult and so dangerous."

For our part, we cannot believe that

any merely human motive will avail in

stopping this evil, which belongs so clearly to the sphere of morals. Love country, from a merely natural notive, may, indeed, have some effect upon human actions, but to become a power it should be founded upon the ove of God, and there can be no love of God without a full recognition of God's existence, His care of the world, and especially of man, and of what He has done for mankind, with regard specially to our Redemption. All this can be done only through the teaching of the Christian religion, and that teaching must be based apon religious dogma. Truth compels us to say that in our belief much of the crime of the pres sent day is due to the absence of religious teaching to the youth of the country. We fear also that the evil has gone so far that there is very slight hope of bettering the state of affairs till there came a reaction toward the Catholic faith. which it will take a long time to bring about. In fact Protestantism of every shade, except a well defined section or the Episcopal Church, is tending more and more every day toward unbelief in the dogmas of Christianity, and with the country practically verging toward heathenism, we cannot expect anything else than that its morals should degenerate in the same direction.

What else can account for the single fact that while the population in creased 56 per cent. the number of sented in a brief form have long been suicides increased to the astounding

THE DIVORCE LAWS. A Mrs. Grace Spell Layman of Chicago recently obtained a fifth Some of these divorces were obtained upon but slight grounds, and the fact of Mrs. Layman's numerous divorces gave great umbrage to the judges, who, though accustomed to administer the lax divorce laws of the State of Illinois, could not suppress their indignation at the utter want of appreciation of the sacredness of marriage shown by Mrs. Layman in seeking divorce so frequently. Judge Brentano declared that there ought to be a general law for the United States under which the sacredness of the marriage tie should be properly regarded. In reference to Mrs. Layman,

quick marriages and divorces, she has shown her utter inability to appreciate

ther last name is at present, has turned marrled life into opera bouffe. It is all wrong, absurd, ontrageous. But there is no help, as the laws stand. Mrs. Layman can marry again, as soon as she can find any man who wishes to make her his wite."

their rulers."

The term, "Head of the Western Branch," as applied by Mr. Washington to the Pope, would seem to imply that the writer is in sympathy with the writer is in sympathy with men tike Arthur Lloyd in Japan, Spencer Jones in England, and our editorial contemporaries of The Lame in You

who is to undergo the ordeal; though indeed, he who goes into such a union with his eyes open, and with knowledge of the antecedents of his intended bride, is scarcely deserving of pity.

It is much to be regretted that there is so little regard for the marriage bond throughout the United States, but it is not so much the persons who take advantage of the law who are to be blamed, as the whole people of the State who have approved of the making of such laws.

It is to some extent an encourage ment to hope that these laws permitting the dissolution of marriage on slight pretences are denounced even by the Judges to whose hands their administration is committed, but we fear the hope of their repeal is a slender one, as the opinions of a few judges, even strongly expressed, are not likely to turn the current of popular opinion which has approved the passage of such legislation.

PAN ISLAMISM.

The fear has been many times expressed lest there might grow up among the Moslem peoples of Europe, Asia and Africa, a union for aggressive action against Christianity, somewhat similar to that which threatened Europe in past days, as when Charles Martel defeated the Saracen invasion near Tours in 732, and when Abdallah, the last of the Moorish Kings, was finally subdued by King Ferdinand the Christian in 1492.

From the eleventh to the seventeenth century many efforts were also made by the Turks to extend their dominion over Europe, but the crowning defeat they endured was that inflicted by John Sobieski at Vienna in 1683, since which time only desultory efforts were made to extend Turkish rule in Europe and during the nineteenth century we have seen that rule constantly declin-

There is now in Egypt a so-called Pan-Islam Association which is said to comprise four million associates, the object of whom is to propagate Moslemism, but it does not appear that it will be able to do more than protect

the Moslem religion against aggression. The Sultan of Turkey is nominally the head of all Islamite nations, but that headship is only imaginary so far as political authority is concerned outside of his own dominions, and even within his own territory it is disputed in Macedonia and Armenia. It is difficult to say what may be done within a few years in these provinces towards freeing these wretchedly governed territories from the Turkish yoke, but there is little if any danger that the Tarkish dominion will be extended in any quarter, and still less that all Moslem countries will unite under the Sultan for aggressive purposes against Christendom. Those who are best informed on this point assert that there is no expectation that any such aggressive movement is at all likely to be undertaken.

THE SIMPLICITY AND DIRECT-NESS OF POPE PIUS X.

The foreign correspondent of the Prosuicides increased to the astounding extent of 1321 per cent? There is evidently a falling off in the fear of God, the punisher of sin, superadded to any other causes which might be assigned.

The foreign correspondent of the Protestant Episcopal Living Church, who testant Episcopal Living Church, who these can do its share of vilification of the Catholic system, when necessary, without calling in the aid of Burts or Brents, even though these be accomplished experts in the profitable art of besmirching those whom it is designed (as in the case of the Filipinos) to oppress and rob.—Philadelphia Catholic Standard and Times. Sovereign Pontiff in face of the anger of the French Government.

Following on the strained relations of the Vatican and the French Government, this act of tardy obedience has divorce, being the petitioner in the raised a storm of angry expression in all government organs. The sayings are not worth quoting. But the fact of the matter is worth a hundred letters of justification or expostulation on the part of Rome to the President of the Council; and will be a source of untold satisfaction to all the faithful sons of

the Church of France."

Mr. Washington continues: "The Pope just completed, it will be remembered, his first year of office. Naturally this has been the occasion of hundreds of congratulatory letters from Italy, Spain, Austria, and especially, France. Each diocese seems to have vied with the other in expressions of stout soldier of the Church.

"Whatever may be the verdict of the future on the action and attitude of shown her utter inability to appreciate the sanctity of the marriage life. This dragging of the sacred things of life while guarding the interests of his decessors had been called upon to take. While guarding the interests of his charge against inroads upon his permissional rights (as they might be a lower level how such a highly sant follows). their rulers."

York State, in regarding the Pope as

see clearer yet! The Pope is not "Head of the Western Branch" but of the Catholic Church.—Sacred Heart

WHY THIS MALICE ? There is nothing in any phase of life

so striking as the difference between missionary methods in the Catholic Church and the sectarian institutions which strive to imitate her. While the Catholic missionary is a true priest in his charity to all mankind, and appeals to the sentiment of love, the average non-Catholic one seems to have no idea of any gospel but that of hate. The vocabulary is exhausted in the quest for epithets to pour out on the venerable mother of civilization; the things that are held holiest by Catholic worshipers subjected to such indignities as the old Roman populace used to subject their dead tyrants' images to as they dragged them through the streets. One of the foulest of these foul birds of billingsgate is the divine (!) who was lately made a Methodist Bishop, Dr. Burt. More than once it was our unpleasant to call attention to the sayings duty and doings of this bargee in his att to scuperize the poor population of Italy he has set up his so-called mis sions. His aspersions are not confined to the clergy; the women of Rome and Italy he makes it a practice to defam in a manner the reverse of that taught in the Gospel as the proper way even with sinners. One would imagine, from the outpourings of this emissary that in Catholic countries feminine virtue had no place in any class of society. Recently he addressed a meeting in Des Moines, Iowa. and surpassed himself in veno came to speak of Rome, the city which he defiles with his insidious souperism: "Converted Hindoos, who had wit-

aessed the sacrifices in the Ganges and the various other diabolical practices of the Brahmans and Buddhists, have never witnessed in their own country such inhuman practices as they saw in "Christian" Rome. Romanism in Rome stifles intellectual and econprogress. It destroys individual conscience and personal responsibility. It makes salvation to depend on kissing the bones of the saints and going upstairs on your knees. If you don't care to go on your own knees, hire some one else to kneel and the result will be the same. Rome is the centre of an eccle iastical hierarchy, of all reactionary intrigues. The peace of the world being disturbed by secret plots in the

Methodists are not alone in this hocking indifference to decency. nore dignified plane of action, ometimes found to be partial to the style of Scarron also. Bishop Brent, who is one of the participants on Convention and is going to make the Filipinos good Episcopalians or good source of revenue to himself, some time ago gave a foretaste of what he was going to tell the convention, in a age very timely recalled in our vigilant contemporary, the Providence

"They (the Filipinos) are so credulous that they will kiss the hand of a tinsel decked seemp, who, having smeared himself with shoe dressing, announces himself as the Black Christ. They will drink the foul bubblings of escaping sewage, because some one has started

the report that it is a miraculous well."

Bishop Brent does not read the American papers of late, we may presume, else he would be aware of the fact that a white woman and a white man have many thousands—nay millions of white followers who believe these im-postors when they each pretend to be emething hardly less than Christ. either Bishop Burt or Bishop Brent was to attempt a mission [among the followers of John Alexander Dowle or Mrs. Eddy, he would speedily find that his services were not desired. Standard and Times.

" SPIRIT FRUIT " SOCIALISM.

Chicago has long been known as a fertile field for ' religious" and irreligious extravagances of every descrip tion. Religious impostors seem to drift there naturally to seek new converts to their absurd doctrines. Generally they are not disappointed. Dowieites, Sun Worshippers, New Thoughtists of every school find there followers of their peculiar tenets, and this not among the more ignorant class by any means. The craze for something new neans. The craze for supposedly seems to have affected the supposedly educated class somewhat as it affe the Athenians in the days of Paul.

The latest "cult" to attract attention in that city is the "Spirit Fruit ciety, founded by one Jacob Beilhart. loyalty and affection for the simple but His doctrine combines the most radical socialism with a system, or, rather chaos, of free love that would shock garded. In reference to Mrs. Layman, the petitioner in the present case, he said:

"This woman's career has been a rank travesty on marriage and the sacredness of its obligations. By five anick marriages and divorces, she has a capital marriages and divorces, she has been a capital marriage and the western Branch. He succeeded to a troubled cure. In a short love, it will belong to the society, and and the western Branch. He succeeded to a troubled cure. In a short love, it will belong to the society, and and his much marriage to be common property, according to this latest "prophet." "If a child is born," he says, "to any woman who subscribes to the doctrine of universal love, it will belong to the society, and and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the work of the week the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By five capital marriage and the sacredness of its obligations. By fiv gear he has had to take more definite steps than very many of his predecessors had been called upon to take.

Note: The a short of the lower and the family are to be obtained and parental affection is to the short of the lower and the family are to be obtained and parental affection is to the lower and the be done away with, and men placed on iveliest indignation in right-minded nen."

Judge Mack, who was also on the cench, continued:

"Mrs. Snell, or Layman, or whatever the real state and sympathy of great states, as those and straightforward attitude towards at the rulers."

Charge against inroads upon his perquisitorial rights (as they might be termed), he has yet won the respect and sympathy of great states, as those of England and Germany, by courteous and straightforward attitude towards their rulers."

Charge against inroads upon his perquisitorial rights (as they might be termed), he has yet won the respect and sympathy of great states, as those of England and Germany, by courteous and straightforward attitude towards their rulers." ing doctrines.
There is scarcely any teaching too

For another column of this is no will be murders and homicides to each million gether with all the rings who unite to

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A TALE OF HEROISM.

HOW THE GRAY NUNS OF CANADA WERE WELL NIGH WIPED OUT.

There are heroes and heroes-heroes se names are boldiy emblazoned on the scroll of fame and whose courage the scroll of lame and whose courage-ous deeds are published to the world. There are others, too, whose dauntless-ress is unbounded, but whose fortitude is scarce ever known. Not on history's page, nor on tablet or monument are their names to be found. To them it is enough that God knows—enough that in eternity's imperishable record their name is placed.

History tells us of the frightful famine in Ireland in '47, and also of the terrible ship fever that brought desolation. The heroism displayed by the religious, however, was scarce mentioning from the historian's worth oint. At that direful time the Gray Yuns of Canada were well-nigh wiped

When news reached the motherhouse that hundreds were dying un-aided and unattended on the shores of Point St. Charles, venerable Mother McMullen at once visited the scene. She found the report only too true, She collected all the facts and sent them to the emigrant agent, and requested power to act so as to amelior-ate the sufferings of the unfortunate Trish immigrants.

Preliminaries settled, she returned to headquarters. A little book published years ago and which is not in general circulation, gives details of later appenings as follows:

s the hour of recreation. The Sisters, old and young, were gathered in the community room, the conversaher. Having taken her seat in the circle, she said, after a short pause:

Sisters, I have seen a sight to-day that I shall never forget. I went to Point St. Charles and found hundreds of sick and dying huddled together. The stench emanating from them is too great for even the strongest constitu-The atmosphere is impregnated and the air filled with the groans of the sufferers. Death is there in its most appalling aspect. Those who thus cry aloud in their agony are strangers, but their hands are out-stretched for relief. Sisters, the plague is contagious.' Here the venera broken voice continued: 'In sending you there I am signing your death warrant, but you are free to accept or to There was no hesitation, no demur.

All arose and stood before their Super-The same exclamation fell from their lips: 'I am ready!'
"Eight of the willing number were chosen, and the following morning they

cheerfully departed to fulfil the task

allotted to them.
"On arriving at Point St. Charles
the little band of volunteers dispersed
among the sheds with the persons whom they had engaged to assist in the work of mercy. What a sight before them! I nearly fainted, said one of the relating her emotions on that day. When I approached the eventful day. entrance of this sepulchre the stench suffocated me. I saw a number of be-ings with distorted features and discolored bodies lying heaped together on the ground looking like so many corpses. I knew not what to do. could not advance without treading on one or another of the helpless creatures in my way. While in this perplexity I was recalled to action by seeing the While in this perplexity frantic efforts of a poor man trying to extricate himself from among the prostrate crowd, his features expressing at ame time an intensity of horror. Stepping with precaution, placing first one foot and then the other where a space could be found, I managed to get near the patient, who, exhausted after the efforts made to call our attention, now - two discolored corpses in a a sight! a sight! — two discolored corpses in a state of decomposition. We set to work quickly. Clearing a small passage, we first carried out the dead bodies, and superficial self to the true self, quickly. Clearing a small passage, we first carried out the dead bodies, and then, after strewing the floor with straw, we replaced thereon the living who soon had to be removed in their

"In the open space between the sheds lay the inanimate forms of men, women and children, once the personification of health and beauty, with loving ardent hearts, now destined to fill a nameless grave. More sick immigrants arrived from day to day: new sheds had to be erected. These temporary hospitals stood side by side, each containing about one hundred and twenty commons cots, or rather plank boxes littered with straw, in which the poor stricken victims frequently lay down to rise no more. Eleven hundred human beings tossed and writhed in agony at the same time on these hard couches. The hearse could hardly carry off the dead. The increased till none save the principal officers, the superannuated and those absolutely necessary to maintain the good order of the establishment remained at the Gray The ardor of the Sister-Nunnery. Numery. The arder of the Sister-hood continued unabated, and until the 24th of the month (June) no Sister had been absent from the mus-ter roll. On this eventful morning two young Sisters could no longer ise at the sound of the main bell. The plague had chosen its first victims, and more followed hourly after, until thirty lay at the point of death. The professed the establishment, numbering only forty, could not suffice to superin end their institution, tend their sick Sisters and assist at the sheds. There went novices who eagerly requested to be allowed to fill up the vacancies in Their offer was accepted, the ranks. by side with the professed Sisters did they toil and triumph—for what else is death when it gives the martyr's crown? Fears were enter-tained for the safety of the convent— fears that increased still more when

voice of sympathy and the hand of charity were so greatly needed. It was to their great relief that they beheld the good Sisters of Providence take their place at the bedside of the suffer-ing and dying. Shortly after the de-voted religious of the Hotel Dieu obtained the permission of the Bishop to leave their cloister walls and assist in

the good work.
"Meanwhile the venerable Mgr. Bourget, the priests of the seminary, the Jesuits and several other members of the clergy, who from the first days had been unrelenting in their efforts to afford help and comfort to the poor exiles, continued their heroic ministraexties, communed their nervice ministra-tions. Many were the grateful souls who carried with them beyond the grave the remembrance of their generous benefactors, not a few of whom soon followed to receive the crown reserved for martyrs of charity. Survivors re-call to this day with feelings of love and gratitude the draught doubly refresh-ing because held to their parched lips by the consecrated hand of a Bishop or that of a devoted priest so worthy

Such is the religious hero. The priesthood and the sisterhood truly are possessed of that

*Courage-independent spark from heaven's By which the soul stands raised, triumphant and alone."

RELIGION IN LITTLE THINGS.

What the great majority of us want in religion is a little of it in every day life. Religion is preached too oftentimes in the abstract. We, that is most of us, want a religion that goes into tion was animated and from time to the family and preserves peace when time peals of laughter issued from one the dinner is late, the baby cross, that group or another. The Superior projects the honeymoon into the harvest entered, and the Sisters arose to receive moon, bearing in its bosom at once the the dinner is late, the baby cross, that beauty of the tender blossom and the glory of ripened fruit. We want a religion that banishes small measures by the grocer, sand from sugar, dried peas from coffee, coloring from butter, alum from bread, water from milk and plugged pennies from the contribu tion box. A religion that will not put all the big apples at the top and all the little and unsound ones at the bottom : that does not make of a pair of shoes one-half good leather and the other of poor leather, so that the first shall redound to the maker's credit and the second to his cash. The religion that plague is contagious. Here the vener-able Superior burst into tears and with that forty cents returned for one hundred cents given is according to law. It looks on a man who has failed in trade and who continues to live in luxury as a thief. It looks on a man who promises to pay fifty dollars demand and lives extravagantly and refuses to pay on demand as a liar. little more practice and a little less theorizing would not be amiss.

MAN AND SOCIETY.

HE HELPS HIMSELF WHO NOBLY TRIES

By Bishop Spalding. The love of self is the radical passic of human nature. It is the love of life and of that which constitutes the good of life, and it is strongest in those who are most alive, in whom the vital current is deepest and mightiest. It is the inner source of strength in high and heroic souls, whether they seek to utter themselves in word or in deed, whether they strive for fame or for power or for union with God, through faith and devotion to truth and righteousness. Whatever the aim and the means, the end all men propose and follow is their own happiness, a more intense and enduring sense of their own life. Personality is enrooted in the love of self, and the higher the person the more completely does he identify himself with all that is other than him-

The degree in which individuals and societies rise above this separateness of childish and savage thought is a measure of the degree of their pro is born of the union of the soul with truth, justice and love. It a process of self-estrangement, of selfdenial, of self - abandonment. alone enter the land of promise wh quit the low and narrow house of their early thoughts and desires, and struggle with ceaseless effort and patience to reach the kingdom that is founded on the eternal principles of righteousness. They believe and know that peace, joy and blessedness which are the end to which the love of self points, can be attained only by those who seek and find the good of life in the service of the Father Who is in heaven, and of His children who are on earth. Self-seeking is transformed into self-devo Salf. tion: a little world of petty cares and sordid interests is abandoned, and the enduring world wherein alone souls are at home opens wide its portals to re-

ceive us. In isolation the individual is never great or impressive. To be so he must identify himself with truth and justice, with beauty and love. He must feel that he lives and battles in the com-pany of God and in that of the noble and good, in some cause which is not merely his own, but that of mankind.

In Christendom the individual enters the world as the heir of all time. For him the race has suffered and groped nd toiled through ages that have sunk him countless into oblivion. For him countles generations have fashioned languagethe social organ—into an instrument fitted to express all that he can feel or The clothes he wears, the home that shelters him and makes him self-respecting, every implement he uses, every contrivance that ministers fashioned in the process of unnumbered the pains and privations, centuries, by by the sufferings and deaths of triber and peoples, to whose labors he gives

A man cannot be wise or good or seven Sisters were called to receive strong for himself alone. He is formed and confirmed by the virtues

the soul, he must communicate the blessings he gains, or they will vanish. In the home, in the church, in the nation, the important thing for each one is the help he gives, the benefits he bestows. He who is not a source of faith, of courage, of joy for those about him, has no well-spring of divine life within himself. He must educate if he would be educated; he must ennoble if he would be made poble, he must diffuse religious noble; he must diffuse religious thought if he would become religious. Every worthy form of individual ac-ivity is altruistic. The money paid tivity is never the equivalent of the work done; and whether the laborer be farmer or builder, physician or teacher, he must look beyond the price he gets to the good he does; he must inter-fuse good-will and the desire to be of help with all he does, and with all he receives for what he does, or he will shrivel into something that appears to be alive, but is dead. It must be his object to realize himself, not chiefly in his primitive physical self with its material needs and sordid interests, but he must bind all his energies to rise from the low bed whereon nature has laid him to the sphere where God manifests himself as Truth and Love, as Beauty and Righteous-ness, as Life Everlasting. Then he

doubts and temptations, who are overburdened, whose feet are caught in the meshes of sin, whose hands hang helpless because joy in work is denied them. Then shall he forget altruism and awaken to love-to the love that poised the heavens and holds the stars in place; that speaks to us when we look on flowers and ripening harvests and the faces of the fair and innocent: when we think of home and country and the graves of the dear ones who have fallen asleep—to the love which drew the Eternal Father from the infinite unseen to clothe Himself with flesh, to walk with His children, to die for them, that henceforth every soul might understand that Love is the

shall find himself in accord with the

things that are permanent, with

of God; yea, God Himself. What is a way of believing and thinking may be made also a way of feeling and acting. A passionate devotion to the salvation and welfare of men is aroused in innumerable souls, who, with a sacred enthusiasm, smitten leave father and mother and home and country that they may become the servants of the outcast, the abandoned, the fallen, and all whom inevitable circumstance and pitiless law overwhelm

absolute fact behind, above and beyond

all that appears; that it is the charity

and crush. To this new mood and temper no condition, no state in which a human being may be placed, appears to be hopeless. The saving power of infinite love is infinite. When reason despairs, hopeless. The s the heart still believes and hopes; and the best and the noblest are not those who calculate, but those who with divine confidence yield to the impulses which descend from worlds to which the understanding cannot rise. This is the power which moves and consecrates the lives of mothers and of all true vers, of patriots and saints, of virgins and martyrs. Life is not a balancetheet-it is a breathing of God, awakening souls to service and love. When a man is prepared to live and to die for od cause that is all the world's, nd not alone his own, he has become dweller in realms which lie beyond the reach of mere intellect. To these heights the life and teaching of Christ have lifted innumerable souls, enabling them to love and serve not merely the beautiful, the brave and the generous, but to love and serve those who have nothing amiable in themselves who are stricken with poverty, vice

who are our enemies and their own. . The purest pleasure is to give pleasure, and the bighest glory belongs to those who labor earnestly, both thinking and by doing to make truth justice and love prevail. was made for everyone of us, and for each one the world will be fair and pleasant in the degree in which he strives to make it so for others. It is not possible to respect one's self and to make no sacrifice for one's fellownen. In coming closer to one another to help those who need help, we shall make ourselves the more capable of seeing and confessing the truth which the life and work and words of Christ

CATHOLIC GRAFTER MUST RE-TURN MONEY THEY GOT FOR THEIR VOTES.

Preaching in his cathedral at St. John, New Brunswick, Bishop Casey referred to election bribery on Sunday. The Church he said, was too far exalted above temporal things ro take part in politics. She is as much beyond politics as she is above the state, as the spiritual is above the temporal, as heav en is above the earth, as God is above all. Therefore with party politics she has no concern. But there is a feature he added, which somtimes applies to these conditions- The taking of money for votes was corruption, an immoral act, and even if a man took the money and did not sell his vote the guilt was the same, because the money was obtained by immoral means.

A man might say he might as well ave a share of the money as not, but o this argument Bishop Casey answer-ed, "No;" a man cannot sell his vote he had not right to do so; the vote was a sacred privilege and not only that, but, all things being equal, it was a duty, and he should excreise his To take money for a vote as an immoral act, and the sound theo nd that restitution must be made.

Then arose the question as to whom restitution must be made-certainly

clusive, ignoble and base; but if his did not take it, he put it in his own supreme desire be for the things of pocket. The restitution rather must the soul, he must communicate the be made through some charity, "though certainly not to my charities," Bishop Casey, "because I do not want such money.

ENGLISH NUNS IN ELIZABETHAN DAYS.

From the London Athenaeum's review of "The Chronicle of St. Monica's, edited by Dom Adam Hamilton, O. S. B.," we quote as follows:

"Soon after the violent dispersion of English nuns by Henry VIII., many betook themselves to the communities established on the Continent. After a while not a few ladies of those families that clung to the unreformed faith were anxious to enter the religious life, and hence various communities were founded entirely for the benefit of cur own countrywomen. The greater number of these houses were removed to England during the nineteenth century, while the course of events in France during the last two years has caused others to follow their example.

"Only one English community of uns can be said to have preserved its ntinuity from pre - Reformation days, mely, the Bridgettines of Syon. the Benedictine nuns of Brussels, now East Bergholt, date from 1598; the oor Clares of Darlington were founded Gravelines, 1609; the Franciscan ouns of Taunton are the community good that is absolute; then shall he learn sympathy with all who live and are hard pressed and beset with founded at Brussels, 1621; the Daughters of St. Teresa's at Lanherne and Darlington came over respectively from the nunneries of Antwerp and Lierre, which had been founded in 1619 and 1648: while the Dominican nuns of Carprooke were founded at Vilvorde in

Perhaps the most interesting of all ese communities of English ladies founded on foreign shores in the days of persecution, since established in their native land, are the Canonesses Regular of St. Augustine, now at Newton Abbot, but originally established at Louvain in 1609. This house was a colony from the Flemish convent of St. Ursula in that city, where English

used to hard diet as the Flemish, and they were each allowed a little loaf of wheat bread a week, provided by the alms of their friends at home. Some of their labors were hard for gentlewomen to undergo. One of their most severe the washing of their linseywoolsey clothes, which had to be beaten, with the result that some were sore in all their limbs after washing day. also helped to mould the great loaves of rye bread, to weed the paved courts within the cloister, to sweep the house, and to weave linen in looms

A charming item quoted is this: "The English nuns, also, being young, helped the old Dutch religious in their cells to go to bed; and, when they needed it, made daily their beds with joy and humility, for God's sake, such as might in the world have been their chambermaids.'

A certain Mary Wiseman, of a good Essex family, the first prioress of the St. Monica's Convent, founded St. Ursula's, had suffered much for her religion in her earlier life, it being proved against her "that she had re-lieved a Freich priest by giving him a crown, and for that offense she was brought to the bar, and, refusing to plead, was condemned to be crushed to death." It is pleasing to note that her life was spared by the direct intervention of Oueen Elizabeth." However. she remained fast in prison until the end of that long reign." Two of the illustrations in the book "give facinities of pathetically brave letters which William Howard, Viscount Staffold, executed in 1680, addressed to his daughter, a nun of St. Monica, the last of them being written the day be fore his death." The Athenaeum remarks that Dom Hamilton, the Benedictine editor of the St. Monica Chron is to be congratulated on his cles, thorough work.'

DOTERY.

The aged English novelist, George Meredith, has recently given to the world his plans for the moralization of the human race. He says that in a few years there will be a change in he legal conditions of marriage, and that at no remote date society will re-cognize the propriety of permitting arriages for certain limited periods. the state providing an appropriation during that period for the subsistence and education of the children. Mr. Meredith thinks that ten years would be about all that any married couple could be expected to put up with each other, and that the state could be expected to support the children. What is to become of the children after the ten years have expired Mr. Meredith does not say; perhaps they can then be utilized for World's Fair exhibits to show the advantages of Mr. Meredith's

Herbert Spencer said a good thing once in a while; but perhaps he never said anything better than when, speaking of the modern school system, he be-wailed the condition forced upon us in these evil days, in which, while no one man is responsible for his own offspring, every single man in connection with every other man in the community is esponsible for all other man's off pring. Mr. Meredith's plan is really the reductio ad absurdum of the tend ency of the State nowadays to regard the children of its citizens as its own roperty and not the possession of the arents who begot them. The state whatever that means-it ought to be alled the government in the present enstance) must dictate to parents just where they are to send their children to school; and the parents are not patriotic if they try to evade the selection of the State; ne State must arrange the curriculum of studies; and the parents are not regarded as intelligent if they think their their reward.

"Overcome by fatigue and with aching hearts the remaining ones saw themselves obliged to withdraw for a few weeks from the scene where the seed to be seed to seed to be see

must send a wagon to bring the children to school; the State must give the children lunch at meal time; the State must see to it that the boys wear corduroy trousers in the football season and white ducks at the commencement exercises: and finally the State must provide that all the children have work to do when they are grown up and have a care that the energetic man get no richer in life than the dullard whose sanity has been always questioned even

santy has been always questioned even by his father and mother. Sensible men look aghast at this terrible evil that is threatening the world; and they are wondering what is the cause of it and what will avert it. The cause is none other than the lack of religious education for the young. Children who spend the week in godless schools and a half hour in Sunday school once a week grow naturally into the conviction that religion bears the same proportion to secu-lar pursuits as a half hour on Sunday bears to seven days in the week. The result is that men enact laws and attempt to direct the destines of nations by principles that are irreligious and more often anti-religious; whereas man's most essential obligations stand or fall with the flourish or decline of religious principles which underlie

them and which are their safeguard. -Mr. Meredith's views on marriage bligations proves much more clearly the need of religious instruction for the It has often been said that the Catholic schools do not educate children up to the requirements of the age. thank God! they do not produce anything like Mr. Meredith. At all events we challenge any one to pro-duce a Catholic scholar who ever talked such nonesense as this eminent English novelist .- Providence Visitor.

HIS KEY OF HEAVEN

The following pointed little story was told by the late Archbishop Elder to a reporter who called to interview

him not long before his death.
"I will never forget a beautiful
story of an old monk, which illustrates perfectly my idea. This venerable re-ligious character spent his entire life plain, useful work-he was a tailor. For fifty years he plied the needle that others might be clothed. He did his work faithfully and well. Then at a ripe old age the monk was prepare the visit of the angel of death. lay on his death bed he said to the other monks. "Bring me my key of other monks. heaven." And "And they brought him his 'No, that is not it. Bring me my key of heaven, he repeated. And they brought him the Cruciax. 'No, not that. Bring me my key of heaven,' he again asked, and they finally brought him his little needle. 'Ah, that is my him his little needle. 'Ah, that is my key of heaven,' he sighed, and passed The old monk earned his way to heaven by his years of toil for others, faithfully performed. So I wish all our people would spend their lives. The true, real life is the one spent cheerfully in the doing well of the many little things."

THE NIGHT IS GOING.

The tendency of enlightened public pinion towards the Catholic Church is ausing a great deal of comment in sec tarian periodicals. The attitude the Church on the important questions of the day is fast gaining gro ound not only among those who are indifferent or who have been indifferent to matters affecting religion, but even among the Protestant laity and ministry who have shown themselves decidedly hostile in the past to the teachings of the

Many reasons are assigned by the different weeklies for this procession towards the truth. Some retaining all their time honored bigotry and incredulity claim that their is a secret move ment on foot by the authorities of the Church, and especially by the Jesuits to inveigle all men into the fold. But a fair consideration of the question will present its own explanation without any difficulty. What the world is looking for nowadays is a remedy for the evils that are encompassing it. Divorce, intemperance, socialism, anarchy, and comtempt for all law and authority are spreading despite the efforts of sover-eigns and ministers of religion to stay its progress. The key to the solution of the difficulty, therefore, lies in finding out and removing the cause of these evils. And the Church is making her way solely because she has pointed out this cause and has held out a real remedy for the removal of these

But why is it that the Church holds in her hands the safe retreat from all dangers that are threatening the world? In solving this question we are reply ing to those who would seek a reason for the leaning of great men towards the Church. The answer is that the Church is the pillar and ground of truth. And the only witchcraft that the Church has been guilty of is that she the world in a clear and unmistakable light.

The truth is necessarily only one. Two things that are in opposition cannot both be true. The Church always was the mother of truth from the time that Christ promised that he would be with her even to the consummation of the world. When therefore the great religious revolution of the sixteenth century broke upon the world and new doctrines and new theories were launched forth in direct contradiction to her teachings mankind departed from the truth and followed in the wake of error. The most essential axioms re the amelioration of the human were disregarded; and untried and perilous passages were explored in the hope of finding some substitute for the truth which had been tossed aside. While the sects therefore were rushing to their own destruction the Church calmly waited until spent by their

religious men and women know to be godless and demoralizing and subversive of order and civilization; the State where they were educated to look for it. They have gone elsewhere, thereit. They have gone discussion they fore, until they have found it; and they fore, until they have found that in the have become convinced that in the Catholic Church alone is the way the truth and the life.

The Church has been retarded here-tofore in her work of teaching the nations chiefly because of the opposition encountered from those who have been taught to look upon her as the embodiment of everything that was evil. Now that hostility has disappeared for the most part and men at first willing only to give her a fair hearing, have at length persuaded themselves that history as it has been written for the past four hundred years is all wrong, and that the time is ripe for a change. Accordingly, instead of the quondam invectives against the Church we hear and read now the high. est encomiums upon her salutary work. The world is budding forth again; the deluge is over and the rainbow is beginning to appear .- Providence Visitor.

ROME OR THE REFORMATION.

In the Lady Wimborne's frightened article on "Rome or the Reforma-tion," in the October Nineteenth Century and After, we gain a vivid picture of the lengths to which the ritualistic party is going in England, and there-by is raising terror in minds like that of the good lady above mentioned.

Not only by the nation's passing of the recent education act is a "Roman propaganda " being carried on but she cries, an "unlimited scope" is being allowed "for the inculcation of the Romish faith in the children of the country"; but "this danger, which is not an imaginary one, is rendered ten times greater by the party in our Church which is heading for Rome."

Certainly we must say that the Lady Wimborno's Protestant alarms are not without some foundation. May she live to see them verified! "The leaders of this party," she declares, "while persuading the adult world that Ropanism without the Pope is the true aterpretation of the position of the Church of England, are devoting their whole attention to the task of bringing up the young in such a manner that the transition to Rome will present no difficulties whatever in the another few years."

O'CONNELL AND THE MASS.

The importance which Daniel O'Con-nell attached to the discharge of religious duties is revealed by a letter which has just been discovered, and which Mr. Maurice Murphy of Castle-"Kerry People." The letter is dated Jan. 15, 1836. It has been found by Miss Leahy amongst papers left by her father, who was an innkeeper at Abbeyfeale. O'Connell wrote to Mr. Leahy intimating that he would be at his house about 2 o'clock on the following Sunday, and asked that four horses should be ready for him by that hour. He added: "Take care the driver hears Mass. I will not arrive until after the last Mass, and will not allow any man to drive me who lost Mass."
This language was not used from any affectation of piety. O'Connell was deep y sensible of the necessity of living up to eligious tenets, and by his acts set an example of the utmost reverence for precepts and observances of the arch. Difficulties, however great, Church. never prevented him from fulfilling the ation of hearing Mass on Sundays and holy days of obligation.

Fallen Away Catholics.

This is the way it is done out West, says the Catholic Advance, of Wichita, Kan.: A man buys a farm miles away from a church or a Catholie the absence of his usual Sunday services but gradually becomes accustomed to a condition which he believes he cannot help. His children grow up like the sunflowers about his farm. They are instructed in a neighboring district school, which serves often for non-Catholic services. They may or may not be taught the rudiments of their faith at home, generally not. Perhaps there is a prayer book in the family and usually there is no Catholic book or paper. A priest may be visited once or twice a year for an hour or so. The children marry, taking a non-Catholic spouse, whence a progeny of non-bap-tized children bearing Catholic names is the result. We could form a big parish of fallen away Catholics in almost any county in the State.

When and Where One would think that in this enlight-

ened age the old anti Catholic calumny that Catholics receive "indulgences to commit sin was a back number.

here is the Pittsburg Christian
Advocate feeding it to its simple
Methodist readers. In an article
headed "No Allowance for sin" in
that paper we find this: "It has been
and rightly, against the charged, and rightly, against the Roman Catholic Church that it has often sold 'faithful' indulgences for certain amounts, up to the limit of which a Catholic might go and sin with impunity." Now since our Methodist contemporary is so positive in its statement it ought to be easy for it to furnish evidence in support of its charge. And so we ask it to tell when and where any Catholic ever received license to commit sin and what was the limit allowed him? - Catholic News.

A Christmas Thought.

Every step towards peace—domestic, national or universal—is a step towards Bethlehem and Him Who came to bring peace to mankind."—Cardinal Gibbons in December Donahoe's.

It is a child's sweet face that is

The cross.

"From the tlme that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and conhave been in perfect peace and con-tentment; I never have had one doubt. I was not conscious to myself. on my conversion, of any change, tellectual or moral, wrought in my mind. I was not conscious of firme faith in the fundamental truths of Re velation, or of more self command; had not more fervor; but it was like coming into port after a rough sea and my happiness on that score to this day remains without interruption.

So begins the last chapter of that pology for his life's conduct, that apology explanation torn, as an answer to slanderous impetuosity, from the most sensitive of men, John Henry Newman, who had he not been a Christian, would have been a fastidious cynic,

Catholics often say they cannot understand how pious, earnest, learned sculs remain outside. Or other Catholics wish for a guide who is conscious of the special difficulties of this age. Newman was for years anti-Catholic. He misunderstood specially devotion to Our Lady. Does it interfere with the attitude of creatures towards God? There is something for Catholics to remember, if not for the correcting of themselves, yet for the enlightening of

others.
"Such (Italian) manifestations in honor of Our Lady had been my great crux as regards Catholicism; I say frankly, I do not fully enter into them now; I trust I do not love her the less, because I cannot enter into them. . . . Only, this I know full well now, and did not know then, that the Catholic Church allows no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no Saint not even the Blessed Virgin herself, to come between the soul and its Creator. It is face to face, 'solo cum solo,' in all matters between man and his God. He alone creates; He alone has redeen before His awful eyes we go in death in the vision of Him is our eternal

Again Newman was scandalized by the political action of Catholics, and by the tactics of some controversialists. And he thought of some convert-hunt-ers. For himself, he says, "Dr. Rus-sell, President of Maynooth (uncle of Father M. Russell, S. J., editor of the Irish Monthly, and of the late Lord Russell), had perhaps more to do with my conversion than any one else. I do not recollect that he said a word on the subject of religion. . . . He sent me at different times several letters; he was always gentle, mild, unobtrus-ive, uncontroversial. He let me alone." "I only wish," were his own instructive Anglican words to Dr. Russell, who had sent him sermons by S. Alphonsus Liguori, "that your Church were more known among us by us in her, till we see her, not in politics, but in her true functions of ex-horting, teaching and guiding. I wish were a chance of making the leading men among you understand what I believe is no novel thought to yourself. It is not by learned discus sions, or acute arguments, or reports of miracles, that the heart of England can be gained. It is by men 'approving themselves,' like the Apostles,' min-isters of Christ.'"

We Catholics under Pius X., who would restore all things in Christ,' may still bear in mind those words of a seeker after truth. However, in three years, the writer submitted.

Not that all difficulties vanished. am far of course, from denying that every article of the Christian creeds whether as held by Catholics or by Protestants, is beset with intellectual difficulties; and it is simple fact that for my self. I cannot answer those difficultie Many persons are very sensitive of the difficulties of religion; I am assensitive nf them as any one; but I have never been able to see a connection between apprehending those difficulties, however enly, and multiplying the extent, and on the other hand doubting the doctrines to which they are at tached. Ten thousand difficulties do not make one doubt, as I understand the abject ; difficulty and doubt are incommensurate.

No writer, perhaps, has ever so simply yet so deeply laid bare his heart, as the author of the Apologia; and as Matthew Arnold said, he was miracle of taste. The book is a classic, and will ever charm; but not only is it among the best pieces from the best, perhaps, of English prone writers; it is also an epoch-making book; it entered the heart of his countrymen, and filled them with admiration, not to say love, for the man who yet had broken the English Establishment as the unquestioned traditions of his coun-He chiefly made the modern form of the Church of England possible, and then raised round her the forces of her long defeated mightier predecessor.

Euthusiastic reverence for Cardinal Newman is echoed even in the Times review on the most recent book on him, in Hodder and Stoughton's series of "Literary Lives;" the one on Newman being by the well-known priest critic-historian-novelist, Dr. Barry. It is well illustrated, and costs 70 cents. biographer sees in his subject not only the man of letters for all time, but also the philosopher, with a word for as to-day, with his firm belief of there being two powers, and two only in conflict, Catholic truth and Rationalionalism. "Then will be the stern en-counter," Newman said, "when two real and living principles, one in the Church, the other out of it, at length rush upon each other, contending not for names and words, or half-views, but for elementary notions and distinctive moral characters." As Anglican he had scoffed at the "sensible, temperate, sober, well judging persons," whom the world prefers, to guide religion team their cinter children and converge drink, though it may be used with innocence, must always be used with innocence to remark the world prefers, to guide religion ing, frequenting saloons, and convivial

through the channel of No-meaning, between the Scylla and Charbydis of Aye and No." Anglican, as Catholic, he might have said, what "I here deliberately repeat.—The Catholic Church holds it better for the Sun and Moon to drop from heaven for the

and Moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in ex tremest agony, as far as temporal afflic-tion goes, than that one soul, I will not say, should be lost, but should commit say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse. I think the principle here enunciated to be the mere preamble in the formal credentials of the Catholic Church, as an Act of Parliament might begin with "Whereas."

'Whereas.''

Here is a master who cannot leave you as he finds you. You must know yourself now, and see where you are. That, perhaps, is Newman's chief characteristic, to seek for fundamental principles and differences, stating his opponent's case too fairly, some of his old Oxford friends said and showing you where superparasaid, and showing you where superna turalism and naturalism each may lead May lead; for Newman never took man May lead; for Newman never took man as a bundle of logicals; inference is not assent. We assent as the whole man, influenced, inspired, we cannot altogether say how. You prove this or that to me; but is it so? Is it so to me? I would not be hurried, he said; I must go my own way, or not at all. me? I would not be hurried, he said; I must go my own way, or not at all. Conversion, he then reminds us, is an individual thing. He hated to go, as we may say; he knew no Catholics; he did not like what he heard of them: he had never attended Catholic services. Vot he was impulled, see vices. Yet he was impelled; some-thing was being done for him and to him. "I cannot otherwise imagine, what I am at." How true; as many a

poorer convert will testify.

The words that have echoed for thousands, we recall them again: "The simple question is: Can I (it is personal, not whether another, but can I) be saved in the English Church? Am Iin safety were I to die to night? Is it a mortal sin in me not joining another communion?" "It is indeed a responsibility to act as I am doing responsibility to act as I am doing; and I feel His hand heavy on me without intermission, is all Wisdom and Love, so that my heart and mind are tired out, just as the limbs night be from a load on one's back. That sort of dull aching pain is mine; but my responsibility really is nothing to what it would be, to be answerable for souls, for confiding loving souls, in the English Church, with my convictions."

To his sister he wrote " All this is quite consistent with believing, as I firmly do, that individuals in the English Church are invisibly knit into that True Body of which they are not outwardly members; and consistent too, with thinking it highly injudicious indiscreet, wanton, to interfere with them in particular cases-only it is a them in particular cases—only it is a matter of judgment in the particular case." To her he had written (October 8, 1845) " what will pain you greatly, but I will make it as short as you would in the work of the state of the s wish me to do. This night, Father Dominic, the Passionist, sleeps here. He does not know of my intention, but I shall ask him to receive me into what I believe to be the One Fold of the Redeemer. This will not go till all is

Yet even then "January 20, 1846. You may think how lonely I am. "Obliviscere populum tuum et domum patris tui," has been in my ears for the last twelve hours. I realize that we are leaving; and it is like going out on the open sea.'

In dwelling in the haunting words of fears to be half dispelled one comes near the praising of oneself; for "No one who has the least tincture of good taste can never tire of Dr. Newman.

FIVE-MINUTES SERMON.

Sunday Within the Octave of Christmas NEW YEAR'S EVE.

Be sober. (2 Tim. iv. 5,)

Brethren, those two little words of St Paul in the epistle of to day contain excellent advice, especially to-day, on the eve of the new year. How much woe it would hinder, how many families it would save from ruin, how many souls from hell, could they be made a common watchword in any large city in this country during the year 1905!

But do you wish me to tell you the easiest way to be sober? It is to take the total abstinence pledge? Just what the farmer does who, seeing that his fence is about high enough to keep the cattle out of the grain, makes it just one rail higher; for he knows that that there may be one beast wilder than the rest who will leap over an ordinary fence. So a prudent man, seeing the ravages of the vice of intemperance among his friends, dreads some taint of it hidden in his own nature; dreads some moment of weakness during the passing of the convivial glass, or during some depression of spirits or foolish mirth. So he puts all danger out of the question by the pledge. For if there be danger from an inherited appe tite or from a convivial disposition, or from prosperity or adversity, there is

no mistake about this: the man who

does not drink a single drop cannot drink too much. But again: what does a man do who takes the pledge? Just what the kind mother does who wants to induce her sick child to take the bitter medicineshe tastes it herself. The pledge is taken by a man who may not need it for his own sake, but who loves another who does need it. It is taken in order to give good example. It is not only a preventive for one's self, but for those who may be led by our influence. It is one great means that fathers and mothers use in order to save their children from the demon of drunkenness Oh! how pleasing to God are those parents who practise total abstinence by way of good example! Oh! how blessed is the home from which intoxicating drink has been utterly banished! How wise are those parents who thus teach their children that intoxicating

habits of every sort. Such parents not only obey the Apostle's injunction, "Be sober," but do the very best possible thing to induce those whom they love

thing to induce those whom they love to obey it also.

But once more: what does a man do who takes the pledge? He offers something to God in atonement for the sin of drunkenness. And herein is the best use of the pledge. It combines all the other good purposes of it. It puts the top rail of double safety on the fence that keeps the beast out of the fence that keeps the beast out of the garden of the soul; it sets up the strong inducement of good example; but more than all it consecrates every thing to God by uniting it to our Lord's thirst on the cross.

thirst on the cross.

Brethren, why was it that, when our Lord suffered agony of soul, He complained in such words as would be apt to move the drunkard more than any other sinner: "O My Father! if it be other sinner: "O My Father! if it be possible, let this cup pass from Me."
"O My Father! if this cup may not pass away from Me except I drink it, Thy will be done." Is there no special significance in His choice of those words? And listen to the account St. John gives of our Lord's physical agony: "Jesus, knowing that all things were accomplished that the Scriptures might be fulfilled, saith, I thirst! . And they filled a sponge with vinegar and put it to His mouth. When Jesus, therefore, had received the vinegar He

therefore, had received the vinegar He said: It is finished! And He bowed His head and gave up the ghost."
Thirst was the only bodily torment He complained of. Had He no special purpose in this?

So the man who takes the pledge

suffers thirst in union with Christ and for the love of God to atone for sins of That is why it does not settle the matter against taking the pledge when one can say he does not need it. Our Lord had no need to suffer thirst. He could say, I own all the cool fountains in the world, and all the strengthening wine of the world is Mine, and I might drink and never need to thirst for My own sake; but I love the poor drunk-ard, and for his sake I will die thirsting for a cool drink and tasting only bitter vinegar. And the Catholic total abstainer says: "O Lord! permit me to bear Thee company in Thy bitter

IS MEMORY OF FACES A TRAIT OF PRIESTS?

thirst."

VENERABLE MISSIONARY'S ALMOST IN CREDITIBLE FEAT IN THIS LINE-A BISHOP WHO DIDN'T FORGET. From the New York Sun.

"Reading a fewdays ago some stories of Pope Pius' remarkable memory for faces, I was reminded of a couple of priests who had marvelous men remarked a member of the Catholic Club. "It set me to wondering if the possession of first rate memories is not possession of first rate memories is not one of the characteristics of men of the

"From my tenth to my fourteenth year I was an altar boy and acolyte in a Catholic cathedral situated in a small city on the west bank of the Missouri river. About a quarter of a century ago there drifted to this city a noted and eloquent mission priest, a member of one of the great orders. He con-I was in attendance upon him as acolyte at most of his services for nearly three

at most of his services for nearly three weeks at that time.
"Two or three days after I began assisting him I noticed that he seemed to be somewhat annoyed over the noise which I undoubtedly made by clomping about the alter in my frost-hardened, coppertoed boots—I was mighty proud of those boots, by the way, because they were the first copper-toed pair I had ever worn.

"I caught the mission priest examin ing those copper-toed boots of mine rather curiously two or three times, and I felt that they were grating on his nerves. I trod as lightly as I could after that, but, try as I would, I couldn't eem to lessen the noise made by the

"So I asked my mother to get me a pair of carpet slippers to wear at the altar. I told her that the mission priest appeared to be bothered by those noisy boots of mine. She got me a pair of carpet slippers and I carried them with me to sacristy and put them on in place of my boots the next time I went to

serve the mission priest.

"He quickly noticed the change.
He looked down with an approving smile at my feet, and nodded his head ami-After the service he patted me remove his vestments in the sacristy. and told me that I was a quick lad to have noticed that the boots were disturbing him.

"That was praise enough for me. I became so attached to that mission priest before he departed for other fields that I hated to see him go.

"About two years ago it was an-nounced at the church which I attend here in New York that this same priest was to hold a mission at the church. I was delighted to hear that, and I de termined to go and have a little talk soon as I learned that he with him as had arrived in New York.
"When I got the word that he had

arrived I went over to the priests' residence at which he was stopping. gave my card to the housekeeper and told her I wanted to see the mission priest.

" Presently he came down the stairs holding my card in one of his hands and shading his eyes with the other. He had not aged a great deal, although his hair had turned from iron gray to snow white, but he was still the same erect, rosy faced, handsome man whom I had served on the altar as a boy, twenty five years before.
"He had a puzzled look on his face

as he continued to gaze at my card on his way down the stairs. But when he reached the bottom of the stairs he looked up at me with a smile, and it was not ten seconds before his smile developed into a smile of recognition. I hadn't said a word, but was but just taking his proffered hand, when he

amazed me by saying :

"Ah, here is my little altar lad with the noiseless carpet slippers grown into

a man!"
"I think that was an unexampled



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and almost incredible feat of memory I was only a small shaver a quarter of century ago, you'll remember, and there was never anything characterstic about me. I'm just one among a billion in looks.

" But this kindly old priest with the clear mind had me chartered be a chance to say a word to him. The fact that I had never worn any hair on my face is certainly not enough to account for his marvelous feat in place

ing me.
"Just six months after that I was "Just six months after that I was crossing the Atlantic, bound for London, on one of the ten day steamers. When I looked over the passenger list on the first day out I saw that one of my fellow-voyagers was the Bishop of the cathedral in the little Western town, whom I had frequently served on the altar when an acolyte.

"I waited to get a look at him at the

"I waited to get a look at him at the dinner table, and found him not greatly changed—a tall, strapping, fine look ing, urbane Bavarian, with the same heavy gold cross attached to his watch chain that I remembered so well, and with the same habit of taking snuff-how well I recall the benigh raps he used to bestow upon my head with his snuff box in the sacristy!

"I didn't get an opportunity to pre-sent myself to the Bishop immediately after dinner, as I had intended, and so

I decided to wait until evening before reintroducing myself to him. After dinner I got into one of those old time ship amusements, still carried on on the slow liners, quoit pitching, with a number of fellows on the for ard " I made a sad hash of it. I seemed

to have no judgment whatever of dis-tance, and I was 'way at the bottom of the tally very soon after the game began. "After twenty minutes of the exer-

cise I gave it up in disgust and somewhat sheepishly joined the group of people watching the pitching. I had no sooner done so than I heard a quiet voice in my ear:
"You had a better eye than that,

my son,' the voice said, ny son,' the voice said, 'a quarter of century or more ago, when you used to bat the ball around the lot near the cathedral before Vespers.'
"I looked up and there was the Bishop of my accelyte days smiling in my face."

HOW HAPPENED IC

REMARKABLE STORY OF THE RETURN OF LOST TRUNK.

In the year 1854 the saintly Bishop journey from Rome to Vienna, mall trunk containing all the relics he had procured, not without considerable trouble, in Rome, Loretto and other places. The loss was a grievous one to him. He telegraphed to every station at which there was any likelihood of its having been left, but from all he re-ceived the same return, "No trunk of that description here." Deeply lamenting the loss of his sacred treasares, the Bishop paced up and down the railway station, reflecting upon some means of obtaining a clew to their whereabouts. Suddenly he remembered St Anthony of Padna. He vowed to say Mass the next day in his honor, and if put in possession of the missing pro perty to expose the picture of the saint to public veneration in one of the churches of his diocese. Scarcely was the vow uttered when a young man approached and accosted him: "Right

Reverend Bishop, here is your trunk."
With an exclamation of glad surprise
the Bishop gazed at the object of his anxious search as if to assure himself anxious search as it to assure himself of its identity, whilst the thought flashed through his mind, "How did the stranger know that he was a bishop since nothing in his dress indicated his rank? He was a bishop since nothing in his dress indicated his rank? He raised his eyes to question the youth, but lo! he was gone. He looked right and left, but nowhere was he to be seen; he had dissappeared as suddenly as he had come.

With a heart full of thanksgiving for this miraculous intervention of the saint, the bishop fulfilled his vow. The full length portrait of the saint which he had painted on this occasion may still be seen in what was once the

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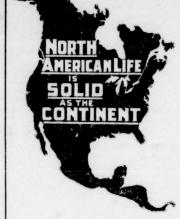
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CHATS

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CHATS WITH YOUNG MEN

From day to day and from year to year, the trivial things of life post-pened the great designs which he felt capable of accomplishing, but never had the resolute courage to begin.— Longfellow.

Labor and Its Rights.

Labor contributes to the prosperity of the country, and whatever contri-butes to a nation's welfare is worthy of commendation. It is not the office or occupation that dignifies the man, but the man that dignifies the office.

Hener and shame from no condition rise : Act well your part—there all the honor lies.

The honest, industrious man is honored among us whether he works with his hands or with his brains, because he is an indispensable factor in the mation's progress. He is the bee in the social hive, he is the benefactor of the social five, he is the benefactor of his race, because he is always produc-ing something for the commonwealth.

Our sympathies for those in our em whether in the household, the mines or the factory, are wonderfully quickened by putting ourselves in their place and asking ourselves how we would wish to be treated under the cir-

We should remember that they are our fellow beings ; that they have feelings like ourselves; that they are stung by a sense of injustice, repelled by an overbearing spirit and softened by kindness, and that it largely rests with us whether our hearts and our homes are to be clouded with sorrow or

radiant with joy.
Surely men do not amass wealth for sole pleasure of counting their bonds and of contemplating their gold in secret. "No, they acquire it in the hepe that it will contribute to their rational comfort and happiness. Now, there is no enjoyment in life so pure and so substantial as that which springs from the reflection that others are made content and happy by our benevolence. And I am speaking here not of the benevolence of gratuitous bounty, but of fair dealing tempered with benignity. Considerate Kindness is like her sister,

It droppeth as the gentle rain from Heaven Upon the place beneath; it is twice bless d: In blesses him that gives, and him that takes The mightlest in the mightlest; it becomes The throned monarch better than his crown.

While applauding the tender feelings and magnanimity of any capitalists, I am constrained in the interests of truth, humanity and religion to protest against the heartless conduct of others. whose number, for the honor of our country, is, I hope, comparatively

No friend of his race can contemplate without painful emotions those heartless monopolists exhibiting a grasping avarice, which has dried up every sentiment of sympathy, and a sordid selfishness which is deaf to the cries of distress. Their sole aim is to realize distress. Their sole aim is to realize large dividends without regard to the paramount claims of justice and Christian charity. These truths and monopolies, like the car of juggernaut, crush every obstacle that stands in their way. They endeavor, not always, it is alleged, without success, to correct our pational and State legislatures. rupt our national and State legislatures and municipal councils. They are so intelerant of honest rivalry as to use plawful means in driving from the market all competing industries. compel their operatives to work for starving wages, especially in mining districts and factories, where protests have but a feeble echo and are easily

nave but a leeble echo and are easily stilled by intimidation.

In many places the corporations are said to have the monopoly of stores of supply, where exorbitant prices are charged for the necessaries of life; bills are contracted which the workmen are unable to pay from their scanty wages and their forced insolvency places them entirely at the mercy of their task-

yourselves wrath against the last days. Behold the hire of the laborers * * * which by fraud hath been held back by you crieth and the cry of them hath entered into the ears of the God of Cabaoth."

How forcibly this language applies new to our own country, and how earn-estly the warning should be heeded by the constituted authorities! The sepreme law of the land should be enforced and ample protection should be afforded to legitimate competing corporations, as well as to the laboring lasses, against unscrupulous monop

But if labor organizations have rights But it labor organizations have rights to be vindicated and grievances to be redressed, it is manifest that they have also sacred obligations to be fulfilled and dangers to guard against.

They should exercise unceasing vigil-ance in securing their body from the control of designing demagogues who would make it subservient to their own selfish ends or convert it into a politi-cal engine. They should also be jealous of the reputation and good name of the rank and file of society, as well as of its chosen leaders. For while the organization is ennobled and commands the respect of the public by the moral and civic virtues of its members, the scan-dalous and unworthy conduct of even a few of them is apt to bring reproach on the whole body and to excite the dis-

trust of the community.

Activity is the law of all intellectual and animal life. The more you live in conformity to that law, the happier you will be. An active life, like the purling rivulet, is an unfailing source of gladness, health and contentment, while an indolent life, like the stagnant pool, breeds discontent, disease and death. No man enjoys with a keener relish the night's repose and the Sunday and holi-

day rest than the son of toil.

A life of patient industry is sure to he blessed with a competence, if it is not crowned with an abundant remuner ation. The great majority of our leading men of wealth are indebted for their fortunes to their own untiring industry. Take an active, personal, conscientious interest in the business of your employer. Be as much concerned | she seltom did - concluded that he

about its prosperity as if it were your

Foster habits of economy and selfdenial. No matter how modest your income may be, always live under it. You will thus protect your liberty and business integrity and guard yourself against the slavery and humiliation of debt, which is too often the precurser and the incentive to commercial dis

while honestly striving to better your condition, be content with your station in life and do not yield to an inordinate desire of abandoning your present occupation for what is popularly regarded as a more attractive avocation. Remember that while the learned professions are overcrowded, there is always room for skilled and unskilled labor and that it is far better to succeed in mechanical or manual work than to fail in professional life.

Be not over-eager to amass wealth, for they who are anxious to become rich fall into temptations and into the snares of the devil and into many unprefitable and entertial. profitable and hurtful desires which drown men in destruction and perdi-

A feverish ambition to accumulate a fortune, which may be called our na-tional distemper, is incompatible with piece of mind. Moderate means, with a contented spirit, are preferable to millions without.

Sobriety will be an angel of tran-quility, will be an angel of comfort to yourself and family. While this virtue should be cultivated by all men, it ought to be especially cherished by the laboring classes who are so much exposed to the opposite vice. Intemperance has brought more desolation to homes than famine or the sword, and is a more unrelenting tyrant than the grasping monopolist.-Cardinal Gib-

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crowning of our Blessed Lord With Thorns

Cyril Dering's parents having died in India when he was only three years old, he had been sent to his aunt, a childless widow, who divided her time between Italy and Switzerland, living

in the former country for the winter

and spending her summer in the latter. Mrs. Chilton, who was many years older than Cyril's father, welcomed the child with deep thankfulness, for he seemed to come as a solace to her after the great grief of losing her husband, and Cyril ran a very great risk of being spoilt. Cyril's uncle, Dr. Dering, and Mrs. Chilton were his guardians, and the latter was extremely glad that her rother was quite content to let her take possession of Cyril and bring him

England was so sadly connected with Mrs. Chilton's brief married life and subsequent widowhood that she longed to go quite away from it, and being well off and able to please herself, she rented the Villa Valeria, near Rome, making that her real home.

The villa was a lovely old house, furnished and adorned in a style which was a mixture of English and Italian There were books in all directions, many costly curios, some valu-able pictures, and through the winter flowers abounded in all the rooms as well as the big square hall. There in an Italian house, but Mrs. Chilton, who was highly nervous, detested noise of every kind, and indeed there was seldom any to break the stillness that pervaded the place. Cyril had always been a quietly disposed baby, and he was a singular gentle child, and not having much to thwart him gave very little trouble. If his voice rose loud in masters.

To such Shylocks may be applied the words of the Apostle: "Go to, now, ye rich men; weep and howl for your miseries which shall come upon you * * * You have stored up to hoarse or played with as much reshault." any way. The child had a passion for reading and was never so happy as when deep in a book which satisfied alike his thirst for knowledge and appealed to his imagination. This taste of his delighted his aunt, who, herself a student and writer, guided his reading herself a great deal and gave him every encouragement she could.

As Cyril was delicate Mrs. Chilton would not send him to school, but entrusted that part of his education which she did not herself undertake to a very learned old priest whose church was just outside the villa gates. As Cyril grew into boyhood life remained very much unaltered for him. He knew hardly any boys of his own age and seemed to care so little for their society when he did meet any that his aunt did not go out of her way to provide him

with companions. Mrs. Chilton's interests were chiefly literary. Her books formed her world, her writings her main occupation. She wrote books on art, and sketches of out-of-the-way places in Italy, illustrated with her own clever drawings. Every-thing she wrote was published anony-mously, and few of the many visitors to Italy who were charmed with her books ever discovered who their author was. She was of a shy, sensitive disposition, shrinking from all contact with the outer world, and content to write and study for the sake of her art and the beautiful land she had learned to love so well. Mrs. Chilton was far behind the times, and had an instinctive horror of publicity in any form or shape. To be discussed in newspapers, made the subject of paragraphs or interviews, for the general public to invade her private life would have been to her most painful. However, she was never tried in that way, for her few select friends respected her wishes, and knew quite well that it was on their so doing that their welcome to the old-world house

depended. As there was no financial necessity for Cyril to enter a profession when older he had not been led to think of any in particular, and his aunt, if she thought at all about his future—which

would devote himself dilettante fashion to art, books and music—for the latter he possessed undeniable skill and

It was a curious atmosphere for a boy, but he seemed to thrive, grow stronger, and be very happy in it. Like his aunt he went to Mass every day as a matter of course, but unlike her he entered very fully into the life of the Church, taking to devotion quite naturally. His aunt hoped that would not want to be a priest, and Cyril himself, when sounded, as he was sometimes, on the subject by the Padre Ambrosio distinctly said that he had

no attraction that way.

The Padre loved the boy very dearly, taking the keenest interest in the de velopment of his character and the steady growth of his spiritual life. Both he and Mrs. Chilton privately thought Cyril almost perfect, and really it would have been difficult for those at would have been difficult for those who saw the boy in his daily life to discover any faults in him. His temper was always equable, his unselfishness was made apparent — as that quality generally is — in small ways; he exercised self-denial in his pocket money to help the poor or put a few more lires in the church plate; he was tentiful the church plate; he was truthful, reverent, and as open and frank, a character well indexed by his fearless blue eyes and happy smile, over his brow which golden brown hair curled, and his complexion was fair and delicate as a girl's.

The winters flew swiftly in the beau-tiful Italian climate. The violets per-famed the house, the cyclamen were found in profusion in the woods near the villa. Every now and then there would be a break in Cyril's lessons as he and his aunt went for a short tour near or far, and there, at her side, was education of another kind. The winter evenings at the villa were often spent by themselves. Sometimes a few ch riends would come, and the big, yellow drawing-room would be softly lighted. rare books would be examined by those who knew their value, delightful conversation would flow, and Cyril when he came in after dinner would play on his beloved violin a veritable Stradivarius, whose pedigree was one of his

reasures.
Softly-shod servants handed round delicious coffee in costly little cups and dainty biscuits, and with music and conversation the evening passed. The talk was chiefly of art, books, music, archæology, and Cyril entered into it all very thoroughly, though he mcdest-ly kept rather in the background. ly kept rather in the background. They never played games on those evenings. Mrs. Chilton would have thought it an insult to her guest's interest of the second sec tellectual capabilities to ask them to play cards, or to require any such amusements. It was a salon on a very tiny scale, and the gues's from different lands were conversed with generally in their own tongues, for Mrs. Chilton spoke and knew several languages

The Padre Ambrosio used to come in sometimes. He was a silent, reticent, but loved to listen to the interesting talk of those he met at the villa, and moreover to watch Cyril's face which was so bright and interested and to

hear his dear pupil play.

In the summer, as soon as the heat became too great, the villa was left in the charge of Antonio the coachman and Marietta his wife, Mrs. Chilton and Cyril making their way to cooler localities, generally to Switzerland.

One day in July when Cyril was thirteen, he and his aunt were seated in the grounds of the large hotel at Axenstein, which is on the heights above the Lake of Lucerne. The little town of Brunnen close to the border of the lake lay below, the beautiful blue water with its changing shadows spread right and left, while before them were the rocky heights of Seeligsberg, the Uri Rothstock glacier shining with dazzling whiteness, and away to the right the heights of Pilatus towering

against the cloudless sky.

They had been at the hotel a week, and having their own suite of rooms really saw very little of the other visitors, a state of things always aimed at by Mrs. Chilton. She was very tall with a slight willowy figure, shy wistful eyes, short grey hair on which she wore the most peculiarly ugly hats. Absolutely indifferent to such matters as the study of dress, she who had an artist's mind and sight was always very badly clothed in browns and greys, illfitting and ugly.

SACRAMENT OF PENANCE.

In a previous review we saw that to have our sins remitted it is absolutely necessary to receive the sacra-mental absolution of the priest. Further that those whose sins are not so remitted are retained. That is, they are not remitted at all.

This, however, is only a general statement of the case. To make this sacramental absolution other conditions must be present. The mere telling of our sins to God's regularly ordained and duly commissioned minister is not sufficient. To complete the sacrament of penance two other things are essential on the part of the penitent.

These are contrition and satisfaction.

These are contrition and satisfaction.

Contrition is a sincere sorrow for our sins joined with a firm resolution to sin no more. Satisfaction is a faithful performance of the penance enjoined by the priest to whom our sins have been confessed. Its object is to make what reparation we can for the outrage we have done God's honor. Its necessity is founded on the fact, that while sity is founded on the fact that while God, by forgiving our sins, releases us from the eternal punishment which they have merited, yet He exacts from us a penance to satisfy His justice.

A lew words on the other part of the rament of penance, namely confe sion, will conclude our consideration of the subject. We deem it of such im

Its Pure-That's Sure.

portance that we prefer to consider it

IMITATION OF CHRIST.

HOW A DESOLATE PERSON OUGHT TO OFFEB HIMSELF INTO THE HANDS OF

O just Father, holy, and always to be praised, the hour is come for thy servant to be tried. O Father, worthy of all love, it is fitting that thy servant should at this

our suffer something for Thee.

O Father, always to be honoured, the hour is come which Thou didst foresee from all eternity, that thy servant for a short time should be appressed without but should always live within to Thee; that he should be a little slighted and humbled, and should fall in the sight of men; that he should be severely afflicted with sufferings and diseases; that so he may rise again with Thee in the dawning of a newlight

O holy Father, Thou hast so appointed and such is Thy will; and that has come to pass which Thou hast ordained.

and be glorified in heaven.

Not a Movement of "Cranks."

The temperance movement is not a movement of cranks or fanatics any more than are the other great move-ments in the Church which make for the example of a consecrated priest of God to lead us, and we have the sanc tion of the Church upon our work The number of those who sneer at the cause we are enlisted in is growing smaller year by year. We are con-quering prejudice. We are disarming the fault-finders. We are winning the commendation of all earnest men.

Our work is a work for Church and ountry. We are better Catholics and country. We are better Catholics and better citizens by being total abtainers. -Sacred Heart Review

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever and no inconvenience in using it.

and no inconvenience in using it.

A SOUND STOMACH MEANS A CLEAR HEAD

The high pressure of a nervous life which
business men of the present day are constrained
to live make draughts upon their visibly highly detrimental to their health. It is only by
the most careful treatment that they are able
to keep themselves alert and active in their
various callings, many of them know the
value of Parmelee's Vegetable Pills in regulating the stomach and consequently keeping the
head clear.

head clear.

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in more detail. And this for the rea-son that complaint is frequently heard from the altar of the careless or improper manner in which some make their confessions.—Church Progress.

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which makes a quick lather.

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BROODER to match for \$10.00 in 1905; \$10.00 in 1906 and \$11.00 in 1907, without interest. These machines will hatch and take care of as many chickens as ten hens. Ten hens will lay sufficient eggs during the time that it takes to hatch and brood their chickens to pay each yearly payment on Incubator and Brooder. Making a moderate estimate of the number of times that the above machine may be used, in each year, as four, you have forty dollars as the earnings, over and above what you would get from the old way, take off ten dollars which is the yearly payment for machine, and you will have left thirty dollars earned on the expenditure of ten—which is gold dollars at twenty-five cents instead of forty cents each. This is only one of the many cases of profit attainable from the use of the CHATHAM INCUBATOR. Head quarters for this district

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months a great many so called Liquid Ex tracts of Malt have been placed on the market and sold at prices for which it would be im-possible to make a genu-ine L'quid Extract of Malt. If you want the best ask for "O'Keefe's," and insist upon getting "O'Keefe's" Price 25c. per bobble 30c. per dozen allowed for empty bobbles when returned.

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THE LUTHER OF REALITY.

At last the world, is in posses a life-like portrait of Martin Luther.

Down to this time the arch-apostate was represented by two pictures—the ene describing him as heroic, gifted, saint-like champion of truth and freedom the other as a turbulent, conten tious, coarse seesualist. How we have at last got hold of the reality —the very man as he walked and spoke -is somewhat of an accident. The Rev. Heinrich Denifle, O, P., one o the greatest of European scholars was some years ago commissioned by the German Government to make an arch logical study of the Lutheran epoch and draw up a report not for religio or controversial purposes, but purely historical. He executed his commis sion so well that the Government sup pressed some portions of his report, so startling were the disclosures of Luth er's real character and motives made Father Denifle had everything in his favor when engaged in the He was Sub-Archivist to the Vatican and knew where the best manuscript materials stored in all the museums re to be found. While engaged at his great task it was the good fortune of Professor Ficker to come up with a long-lost work of Luther's, his "Commen-Walsh, O. P., Maynooth, writing in the Irish Ecclesiastical Record, graphically summarizes the effect of this discovery and the uses to which Father Denifie put it. By means of the Com-

mentary he declares:

"It is now possible to describe more exactly than heretofore in what the heresiarch's system consisted, why it was invented and how it began. All the other writings group themselves round it, and are easily judged of when it is understood. The result left on an unprediudiced reader's mind is that Luther's is one of the vilest character of which there is record in the pages o history. A revelation of such deceitand such infamy has rarely been made. So shocking are some o Luther's favorite expressions and so filthy is the abuse he pours out on the holiest objects that one person has had to skip several piges in Donifles work. But another section amply re-paid perusal. It was that in which the author exposes Luther's ignorance of the father and his interpolation of sages ostensibly taken from their

Several passages from his work are quoted by Father Denisse in order to exhibit the deliberate falsification of St. Agustine's teachings of which Luther was guilty. It is impossible to overate the magnitude of this exposure When we consider that it was on the strength of these falsifications—accepted by many at a time when scholar-ship was at a low ebb—that Luther built up to his own system of justification by faith alone we can easily com-prehend the consternation which Pather Denifle's discoveries have produced throughout all Protestantdom His work, therefore, may be described. as the momentous one given to the world since the days of the Apostles. It is epoch making; it is the opening shot of a new revolution.

We may wonder now even taking into account the low state of learning in Europe in Luther's day how he could detection, but scholars can be imposed on by audacious As Father Walsh points out:

"Men with a reputation for learning as Harnack and Seeberg also regarded Luther's statement as true and rely on his alleged quotations. They ear not to have examined things themselves. Father Deniste's solid erndition enables him to set them right in innumerable instances. If an ordinary person differed from them in their estimate of Luther's knowlege they would probably ignore his remarks But a scholar of world-wide fame cannot be treated in this way. His words command attention and will be listened Harnack, Seeberg and others like or

It can easily be understood that a work such as this would raise a storm of indignation in Protestant Germany In fact writers of every calibre every religious species have joined in denouncing Denille. The Lutheran pap-ers, Berlin Post, Krezzeltung, etc. have swelled the chorus, and the Evan golisches Bund lately distributed
190.000 copies of an inflammatory
pamphlet. Naturally enough the
author took no notice of these worthies
but when from devotion to history and from love of truth university professors entered the lists to do battle for Luther he considered it a duty to re-fute them. Harrack's and Seeberg's united attack was repulsed in the pamphlet published last April. "Luther in Rationalistischer und Christlicher Beleuchtung: Prinzipielle Auseinandersetzung mit A. Harnack und R. See berg." It is enough here to say that neither of them was able to discover any error in Deniste's work; they abused him, however, for pointing out several in theirs. Other university professors have followed the Berlin champions; but with no better success.

We trust an English translation of his great book may be soon forth-coming, since it is those who speak the English tongue are the most numerous of those who have been vitiated by Luther's false teachings. As a French writer observes: "It will no longer be possible to speak of Luther without having read Denile." This sentence s the measure of the book's worth.

Philadelphia Catholic Standard and

CREEDLESS CHRISTIANITY FORERUNNER OF PAGANISM.

REV. CHARLES A. RAMM. Christian life and Christian virtue are only the practical consequences of belief in Christian doctrines. Destroy this belief, take away these doctrines, and Christian life and Christian virtue will inevitably cease to exist. This is just what is happening in our midst at the present time, although we do not, perhaps, realize the fact. Multitudes onle still live an outward Chrisof Christian principles which they

themselves have ceased to hold. The atmosphere about us is still Christian. But a change is in progress. There is a tendency to revert to pre-Christian principles of thought and life, and because this tendency is particularly marked in this country, a distinguished French publicist has recently done us the honor to characterize it as the "Americanizing of morals." "Aryans and Shaites de Christianized Christians. and de-Judaized unconscious Pagan-ism." (Israel Among the Nations,

p. 69.) What the Christian spirit has to battle against is not so much the new science or the modern spirit, with its confused aspirations, as the old pagan instincts, the lust of the flesh and the pride of life once more unchained by the centuries." (Ibid. p. 70.)

Christian principles, clearly enunciated and vigorously insisted upon, overthrew the old paganism, and they alone at the present day can prevent the tide of civilization from ebbing back into the ancient sea of iniquity. Make Christianity creedless, eliminate from it all dogmatic teaching, and it will cease to be a rational religion and become but an empty devotion or a vanishing sentiment.

When stating my reasons for being Catholic, I was therefore right and perfectly logical in giving so much prominence to the search for the revealed doctrines which lie at the basis of Christianity. These are the foundations upon which Christian morality rests. If I could once find them, if I could once certainly know what to believe, it would be very easy for me to know what to do.

MYSTERY NO OBJECTION TO BELIEF.

The latest professor to attack the belief of ages is Rev. Thomas D. Ware, of the University of Chicago, who has taken the public into his confidence by complaining that he cannot understand the Trinity. Because he cannot comprehend it, he attack it. A child cannot understand the trinity of forces in electricity by which a vehicle is lighted. heated and propelled, and yet he does not deny that electricity exists.

The Trinity is a mystery to us in this world, and it may remain so to us for all eternity. But what is there surprising in this? Man does not even fully understand himself. What does he know about thought, the faculties and operations of will, memory, understanding? To be sure, we have certain vague, imperfect notions of the soul and its actions, but who will dare to say that we understand them per-? Even our body is to a certain extent an unexplored land to so There are certain organs in the body whose very functions are a mystery to medical science. Natural mysteries medical science. Natural mysterical lie thick about us in the air, in the land and in the sea. Some of them may be solved in the future, others hearms partly known. Who can may become partly known. Who can give a full and satisfactory answer to all the phenomena of light, heat, electricity, motion, etheric waves, life and death?

When the Chicago University professor has solved all the mysteries on earth, then let him turn his profane gaze into the adorable mystery of the Blessed Trinity. So far as is the incomprehensibility of the Deity from being an objection to our faith, the Trinity would become a difficulty to aith if it were comprehensible How can the human measure the divine the finite the infinite? Man is the creature, God the Creator. And how can the creature, finite, ignorant, weak and helpless, comprehend the infinite, the perfect, spiritual Being, Who is and always will be, the eternal, omnipotent, omniscient God, Who holds the uni-verse in the hollow of His hand? Would any one wish to adore, to obey, reverence and trust a Creator Who was like himself, measureable, comprehensible, limited, imperfect? No, just because the Trinity is incomphrensible and far above the capacity of finite minds is it the more likely to be true.

Nor is the Blessed Trinity an invention of human minds, as Rev. Mr. Ware imagines. What human mind could rise to such sublime heights as to arrive at the ineffable processions of Son and Holy Ghost, to contrive the unity of God in a Trinity of Persons: or, once such a belief were fashioned by men, who would dare to give it credence on mere human authority? No, it was only by a divine revelation that God in His goodness and love drew back the curtains that veiled the Godhead just far enough to let us get a glimpse of Father, Son and Holy Spirit.—Rev. Francis Cassilly. S. J. Francis Cassilly, S. J.

COMING CLOSE.

How close does the English High Church party mean to come? Recently a correspondent asked The Lamp, the official organ of that movement, the following question:

" Dear Sir-Would it not be possible for some organized system for the payment of Peter's pence to be arranged by The Lamp? Surely this would be a most excellent step towards reunion. Surely the time has come when we, who are dead in earnest about it, ought to take some definite step, and here is one we can take at once. When this has been fairly started

others will suggest themselves.
"Yours very truly
AN ENGLI H PAPER.

Clapham, S. W." To which The Lamp made the follow-

ing reply: "Two appropriate dates for the semi-annual payment of Peter's pence, would be the festivals of St. Peter's Chair at Rome, January 18, and St. Peter's Chains, August 1. The proper

person to send Peter's pence to is the Papal Secretary of State, Cardinal Merry del Val, the Vatican, Rome, Italy.—Ed. The Lamp." sent time, although we do not sent time, although we do not still live an outward Chrise e simply in virtue of the inertia cistian principles which they IN CATHOLIC BELGIUM.

LAND OF LIBERTY, OF LABOR RIGHTS AND OF PROSPERITY.

Belgium is a Catholic country. Some of our Protestant friends would go so far as to call it "priest ridden." Is it therefore, hopelessly and helplessly unprogressive? Here is whant writer in the "Conte view" says of Belgium: Here is what a Protest-the "Contemporary Re "It has adopted from the first the

most modern of modern constitutions, embodying every popular liberty in its complete length and breadth. Freedom of conscience, religious equality, freedom of the press, of meeting, of as sociation, of education, parliamentary government, ministerial responsibility, niversal suffrage, inviolability of per son and of house, equality before law, trial by jury, permanence of judicial appointments, have all been not only legalized, but protected in Belgium, without any of the evasious which make similar legislation, in some countries, virtually a dead letter.

"Bat, of course," our Protestant friends will say, "the common people, the working classes, are oppressed in Belgium. They are taxed and exthe working the plotted, and oppressed by the dominant hierarchy and priesthood." Are they? are in force in Belgium, and which relate to the working classes: Pensioning of aged workers; reduction in railroad fares to workingmen; exemption of workingmen's homes from taxation; reduction in legal expenses of property transfers in which workmen are ested, and the loaning of money by the state at a low rate of interest to work men anxious to purchase homes.-Cath olic Progress.

A Lesson from Catholic Republics.

For many years Chile and Argentine have been disturbed and irritated by a dispute as to the proper boundary line. An agreement has now been reached, and as an outward symbol of its ratification both nations have erected a statue of Christ, as properly symbolical of

What a beautiful mark for a frontier boundary line—the Prince of Peace enthroned on high, guarding the interests of both nations! The Latin races have ever possessed a quicker imagination and greater facility in expressing their feelings than the colder peoples of Northern Europe. What a lesson these Catholic republics, by this method of expression, have taught two expression, have taught two world! What an era of peace on earth world! What an era of peace on earth world he begun if all nations settled their disputes in the spirit of Christ -From the Presbyterian.

Thoughts which illumire, strengthen, and cheer are useful, if light, courage and joy are useful,

DIOCESE OF LONDON.

FATHER DANTZER'S FIRST MASS PATHER DANTZER'S FIRST MASS.
On Dec 18th just at 10 30 o'clock, Rev. J. S.
Dantzer, recently raised to the ranks of the
priesthood celebrated his first Mass in the
or sence of a congregation that nearly tax-of
the seating capacity of the fine church. He
was assisted through the function by the pastor,
Rev. Father Noonan, who preached a sermon
suitable to the eventful occasion, dwelling
particularly on the pre-eminent dignity of the
priesthood and its wast responsibilities,
the priest exercising his office over tire souls of
men.

men.
A great many persons attended from outlying parishes to attest their friendship, love and affection for the young priest and to receive his first holy blessing. Indeed it was a source of great jay and satisfaction to friends and relatives to witness him ascend God's alter for the first time.

We forecast for Rev. Father Danizar a useful career in the service of our Divine Master.

Ad multos annos!

DEDICATION OF ST, MICHAEL'S CHURCH, DRESDEN. Chatham News, Dec. 19.

both in prining and evaning services in the Catholic church, Dreaden, on Sunday, the occasion being the reopening and dedication of the church which has lately been remodeled and renovated throughout.

The edifice was tastefully decorated with forns and paime, outlined harmoniously against the altars of white and gold.

St. Cecolla's Mass was sung by the choir, the celebrant of the Mass being Rev. O B D-vilin, S. J., of Montreal, with Rev. Norman Campseu, as deacon and Rev. M. J. B-ady, the pastor, subdeacon A short discourse was given by His Lordship Bishop McEvay, from the fifteenth verse of the seventh chapter in the second book of Paralipomen: "My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place."

Touching on the spiendor of the ceremonies of dication of the old Jewish Temples, His Lordship pointed out how much more imposing should be the dedication of the churches of the Christian era. He heartily congratulated the pastor and the congregation on the appearance of their church, and especially on the cheerful donations made not only by the Catholic population, but also by members of other churching debt on the church is now but small, and expressed every confidence that the remaining debt on the church is now but small, and expressed every confidence that that would be completely wiped our in a very short time. He also expressed his gratitude to the contractors—Blonde Bros. of Chathamfor the competent manner in which they had completed the work. His Lordship's remarks were well chosen and much appreciated by the congregation.

During the offertory a trio consisting of Miss Grady of Toledo, Miss Ruby Gordon and D. A. Gordon of Wallaceburg was beautifully removed the congregation.

During the offertory a trio consisting of miss bunlop, rendered the work His Lordship's remarks were well chosen and much appreciated by the congregation.

The church of Dread has been for the remarks of those scannents.

At the conclusion of Father Devlin's discourse discourse wise

SUBDEACONSHIP CONFERRED. Wallaceburg News, Dec. 2.

Wallaceburg News, Dec. 2.

A great tavor and honer was conferred by His Lordship, Bishop McEvay of the London dloces on this parish and locality last Sundry, Rev. Joseph Norman Dampeau, who accompanied the Bishop from London, where he had taken the solemn yows of sub deacon last Saturday, was elevated to the dateonshir in the Catholic church here, by Bishop McEvay, assisted by Father O. B. Devilo, S. J. and Father Brady Sundsy morning Desconship in the Catholic Church is the last step before assuming the price-thood.

Miss Minne Dunion and the Catholic choir distally rendered appr. priate music at the odination.

This is the first eyent of this kind ever held.

o dination.
This is the first event of this kind ever held in this church or district. Ray F ther Campeau acted as deacon at the Solemn High

Mass held at the dedication of the Dresden church, Sunday

On Wednesday December 21, the Fesse of & Taouas, His Lordship the Bishop resect to be digity of the holy priesthood Mr Norman Jampsau, of Ambras burg, Oat. The ordination took place in St. Mary's church. East London, the ceremonies beginning at 9 o'clook, asisting the Bishop were Rev Fathers Aylward and Cherrier, C. S. B.; whilst the passing two fathers and the second section of the control of the control of the second second section of the second secon

Douro, D cember 14th - Oz. Sunday. Dcc lith, Rev. W. J. Kriliy was waited upon by his parishiners and presented with a well-filled purse. The presentation was made by Cauncilior Allen in the name of the Reeve, Counciliors and Municipal Officers of Dunc-the congregation was represented by Masar, Martin McManus and Wm. Condon of Douro, John O Grady, Jas. Davlin and Jno. Frigerald of Otonabee, and Patrick Fitzpatrick of Dum-mer.

THE IMMACULATE CONCEPTION.

Fell the snow on the Festival's Vigil, And surpliced the city in white: I wonder who wave the pure flakelets? Ask the Virgin—or God—or the night,

It fitted the Feast; 'twas a symbol.

Passed the morning, the moon; came the even, The temple of Christ was aflame With the halo of lights on three altars, And one wore His own Mother's name,

Shone the symbolic gleam, And the flow rets that fragranced Her Altar— Were they only the dream of a dream ?

Oh. Christ, of Thy beautiful Mother Must I hide Her name down in my beart ? But ab! even there you will see it— _With Thy Mother's name how can I part?

Did I hear a voice? Or was I dreaming? I heard—or I sure seemed to hear— "Who blaines you for loving My Mother Is wronging My Heart—do not fear,

" I am human ev'n here in My heavens, What I was I am still all the same, Aud I still love My beautiful Mother— And thou, Priest of Mine, ido the same."

Came a hush, and the Host was uplifted, And it made just the Sign of the Cross O'er the low bended brows of the people, Oh. Host of the Hely, Thy loss

Ottawa Citizen, Dec. 15.

Ottawa Citizen, Dec. 15.

To perpetuate the memory of the late Dr. MacCabe, who for twenty-seven years was principal of the Ottawa normal school, a handsome brass tablet was unveiled in the entrance hall of that institution last night by Hon. R. W. Scott, Secretary of State.

Previous to the ceremony a meeting was held in the assembly hall where speeches were delivered by prominent men with whom Dr. alacCabe in his long educational career had been intimately a-sociated. All spoke in high eulogy of the admirable personal character of the late principal and the far-reaching it fluence of his work.

E. Principal J. F. White presided and in stating the purpose of the meeting himself paid tribute to the noble work of his immediate predeces sor. He then introduced the speakers of the meeting.

sor He then introduced the speakers of the meeting.

Hon R. W. Scott carried his audience back as far as 1873 when he was instrumental in having the Normal school placed at Ottawa. Two years later it was fairly started, and he first became acquainted with Dr. M-cCabe. He was a man who was specially fitted for the work of planning, the courses of instruction and building up the school—a work in which he vacceded even the most sampuine expectations of his friends. On behalf of the societies to which the late Dr. MacCabe belonged and of his family and friends, the speaker thanked those who had contributed towards the erection of the tablet.

Rev. Dr. Gordon, principal of Queen's uni-

DIOCESE OF PETERBOROUGH.

of Otonabee, and Patrick Fitzpatrick of Dummer.

Councillor Allen was spokesman in the unavoidable absence of Reeve McEdigot. He
said that the congregation of St. Joseph's men
women and children, wish to place on record
that love and respect for Father Keilty, who
last July celebrated his twenty-fit.h year as a
parish priest in the county of Peterborough
and to r. joice with him in the fact that the boy
who used to serve his Mass twenty five years
age to Ennismore is now a man of light and
leading—an honored Bishep in the Church of
Ontario.

ago to Ennismore is now a man of light and leading—an honored Bishop in the Church of Ontario.

Father Keiliy in his reply said that the people of St. Joseph's had made his jubiled that the people of St. Joseph's had made his jubiled that the people of St. Joseph's had made his jubiled that the people of St. Joseph's had made his jubiled that the people of St. Joseph's had made his people of St. Joseph's had made his people of the fact that though poor nimself, rersonally he had cariched two perishes during the past twenty-five years. The people had always made it has study on make him happy, and thrice happy was the to day in the fact that the boy who had served Mass for him twenty-five years ago in Eonismore, we now a Bishop in Ga's Church—the first Bishop of Sault Sie Marie. He has always los ked moon Bishop is older day as vessel of leaction and it was no surprise to him to learn that our gloriously reigning Pope, Pius X.. Father it diffy concluded by asying that every boy could not expect to be a Bishop, but every boy could not expect to be a Bishop, but every boy could be what Bishop Scollard had been when a box—thoroughly conscientious, thoroughly conscientious, thoroughly in the first, and would be beleved like Bishop Scollard. Of Gol and man,—Viator, in Peterborough Examiner.

For Mary, conceived in all sinlessness, And the sun through the clouds of the East, With the brightest and fairest of fi shes. Fringed the surplice of white for the Feast

ing For the beautiful Mass of the Priest.

Her status stood there and around it Shone the symbolic stars, Was their

To the Altar and temple and people
Would make this world darkest of night;
And our hearts would grope blindly
through it.
For our love would have lost all its light,

Twas over,—I gazed on the statue.

Our Father." "Hail Mery," still came,
Ard to night Faith and Love can not help it,
I must still pray the same, still the same,
—Rev. Abram J. Ryan,

Mass held at the dedication of the Dresden church. Sunday

DRESDEN CHURCH DEFICATED.

Herald Record Wallaceburg, Dec, 21st.

Referring to the dedication of the Catholic Church in Dresden, a report of which appears elsewhere in this paper, the Wallaceburg Herald made the following kindly reference to the pastor. Rev. M. J. Bradt;

"Rev. Father Brady of Wallaceburg to whose parish this belongs, as to be congratulated on the advancement the parish is making under his efficient management. He has had a fine parochial residence erected in Dresden and tenders are out for a fine new Separate school in Wallaceburg, His success is only an indication of the veneration in which he is held by all his perishioners and of the respect with which he is locked up to by every member of the community."

ORDINATION AT ST. MARY S CHURCH LONDON.

RDINATION AT ST. MARY S CHURCH LONDO

FATHER KEILTY HONORED.

And Earth wore the surplice at As pure as the vale's stainless lily. For Mary, the stales ly born.

And 'round the horizon hung cloudlets.

I opened my window half dreamits, My soul went away from my eyes And my heart began saying "Hail Marys," Somewhere up in the beautiful skies

Where the shadows of sin never rested, And the angels were waiting to hear The prayer that ascends with "Our Father." And keeps heart, and the heavens so near,

Or were they sweet signs to my vision
Of a Truth far beyond mortal ken?
That the Mother had rights in the Temple
Of Him she had given to man?

Was it wronging Her Christ Son, 1 wonder, For the Christian to honor Her so ? Ought Her statue pass out of His Temple ? Ask the Feast in its surplice of snow.

Were the words to Him sweet as the music They once were, and did we pray right?

M'CABE TABLET.

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LINOLEUMS, RUGS, REPPS FOR CUSHIONS, ETC., ETC.

usin ples and A. Screaton & Co. versity, referred to a time many years ago when he resided in Otsawa and had been associated with Dr. MacCabe whom he remembered as an educationist of the highest type. In concluding the spoaker said that nothing pays so largely or blesses so greatly in its results as solid work in education.

Rev Dr. O'Boyle referred to Dr. MacCabe's connection with Ottawa university, from which he received the degree of M A in 1877, and LL. D. in 1889. They honored him there that night, the speaker said as a teacher, one who had a place in his heart not only for his own center of education but for all institutions that helped on the good cause.

Dr G J Goog n. of Toronto, president of the Dominion Educational association, gave happy reminiscences of the kindness of the late Dr McCabe and spoke highly of his digoily, ability and tact Dr. MacCabe, he said, gave a liking and love of literature and learning to those whom he taught, and his work lives after him in them

Mr. R. H. Cowley, inspector of Carleton county schools spoke in a similar strain, and in the course of a talk upon the importance of educational hall in connection with the Otsawa normal school to be known by the name of the late principal.

Dr Glashar, inspector of Ottawa Public schools, p alsed the late Drincip l.

Dr Glashar, inspector of Ottawa Public schools, p alsed the late Drincip l.

Mr. B. j min Sulle, representing the Royal Society of Canada, spoke in high turns of him whose memory they honored, and thought a more lasting memorial might be estably hed by settion spart a day in connection with the school to be known by his name.

Mr. B. j min Sulle, representing the Royal Society of Canada, spoke in high turns of the genial charace or and high ability of the late p incipal with whom he had always been on the most tutimate and friendly terms.

Ex P incipal MacMillan, of the O tawa colleguate, added his testimony to the myral and intellectual worth of the late ducationist.

Dr. Baptic, who for several years was associated as a teacher, with Dr. MacCabe gave 134 Dundas St. LONDON, ONT.

"In affectionate remembrance of his kindliness, moral worth and eminence as an educator, grateful upujis have erected this tables to John A MacCabe, M. A., LL, D., principal of the Ostawa Normal scheel from its foundation Sept, 14th, 1875, until his lamented death, Nov. 20th, 1909.

Sept. 14th. 1875, until his amented death. Nov. 39th. 1992.

"Behold let us love him so well our work shall still be better for our love and still our love sweeter for our work."

"Among other prominent people present were; Dr. Thorburn, ex Mayor Cook Dr S B. Sinclair, Sir Sandford Fleming, K C. M. G. Rev Dr. Armstrong, Professor Macoun, Principal McD. ugali of the Ottawa collegiate, Dr. Wicksteed, Mr. J. A. Putnam, Rev. W. McIntosh and others.

C. M. B A.

Resolutions of condolence were passed by Branch 235, Ridgetown to Bro. Albert Schind ler, upon the death of his beloved wife R. I. P.

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when the state of the state of

CATHOLIC TEACHER WANTED. APPLY, stating salary and experience, if any the Ed. McPharlan, Box 392 Essex, Ont. 1366 2.

FEMALE TEACHER WANTED FOR R. C. I Separate school Garden River, Ont., to conduct junior class. Salary \$30 a year, Duties to commence 3rd Jan 195. Aprly to Rev. J. A. Droiet, S. J. Garden River, Ont. 1866, 47

TEACHER WANTED FOR THE R. C. S. S. No. 7, stochester, Essex County, Duties to commence Jan, 3rd 1995. Applicants will please a ac qualification and salary expected. Michael Byrne, Sec. T. cas., Byrnedalo Ont. 13:6-2

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Tilbury West, holding qualified certificate and able to teach French and English. Good salary. Apply to L. Leverque. St. Josephim, Ont.

Ont. 1367-3

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Phelan-At Merii Ont., on Nov. 6, 1901. Mrs. May Phelan, reject of the late James Phelau. May she rest in peace! CREIGHTON—In Biddulph on the 11th Sec., Mail Naviene Creighton, only daughter of Mr. John Creighton, seed eleven years and nine months. May she rest in peace !

CATHOLIC HOME ANNUAL

"The Catholic Home Annual for 1995" (New York: Benziger Bros.) has just reached us, and we have nothing but words of praise for the manner in which it is turned out. This publication has now reached its twenty-second issue, and in addition to the usual features, it contains an interesting and timely article on "Catholic Japan." by Father P. J. Cau pbell. S. J., and an Irish atticle entitled "The Little I-land Over the Sea." There is a record of the principal Catholic events of the year now drawing to a chose, and a number of short stories. The book is copiously illustrated from photos and drawings all of which are excellently reproduced.—London. Edg., Catholic News.
For saie at the Catholic Record Office, London, Ont. Price 25 cents.

C. M. B. A .- Branch No. 4, London. Weets on the 2nd and 4th Thursday of every month, at 8 c'clock, at their hall, on Athion Block, Richmond Street, Rev. D. J. Egan, President: P. F. Boyle, Secretary.

BOOKS.

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