er London Branch

"Christianus mthi nemen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname)-St. Pacian. 4th Century

VOLUME XXVII.

The Catholic Record. LONDON, SATURDAY, DEC. 16, 1905.

HAPPY HOMES.

The Rev. Father Hayes is achieving great success in his temperance propaganda. On August 21st last he gave the pledge to six thousand young New-Zealanders. Six thousand total ab the policy holders, royal salaries for stainers are valuable assets of any themselves, magnificent commissions country. They stand for self-sacrifice for relatives, tit bits for legislators, -for the victory of the spirit over and have done it all with never a fear matter. Six thousand total abstainers of a prison cell. They are known toare encouragement and example to day as robbers of the grave, grinders of neighbor, forswear their temporary also to their credit a putrid story that gratification of the palate. With the men | will haunt for a long time the nostrils true to the principles of total abstin of self-respecting men. And the story ence and the legislature curbing the of heaping together that which is not power of the liquor traffic we may be their own is not half told. These reasonably certain of having happy gentlemen may attempt to breast the homes and good citizens. Lest we be tide of public indignation and conmisunderstood we do not say that tempt, but, as Ruskin says, "every liquor selling is in itself wrong. What pleasure got otherwise than God meant we do say, guided by Archbishop Ireland, is that the liquor traffic, with its present expansion, with the methods and devices which it to-day adopts, with the power which it to-day wields for the defense of its interests, is a byday its deadly coat of burning mail. source of serious danger to the commonwealth and a systematic and fruitful producer of intemperance, and that no effort at reform, no measure to pro mote temperance will avail so long as the liquor traffic is allowed to retain its righteons seorn of not only policy

THE RESIDENCE OF THE PARTY OF T TOTAL ABSTINENCE.

present power and continue its present

methods.

A total abstainer, as we said before, is one who shuns drink either because it is his deadly enemy or because he deems it an efficient remedy for the evil of intemperance. For the sake of to non-Catholics which were given in his brethren he takes upon himself in a Bostm. Perchance some of our clerics generous spirit the cross of total abstinence, and, by doing so, will do opportunity to learn something about more to break the chains that bind our doctrines to our separated brethren them than any stringent law can ever here. The question of religion appeals hope to effect.

EXTEMPORE PREACHING.

Commenting on the sermons of the Holy Father the Roman correspondent the problems which touch us closely, of the Catholic Standard and Times says that Pius X. is too practical to over the hope of quenching their untrust to extempore preaching. Every part of it is prepared carefully. This fact is indeed significant and instructive. Though his preparation for the pulpit has been the work of years as parish priest and prelate, and his mind is stored with sacred science, he thinks that in justice to the Word of God and his audience, his sermon should be thought out and prepared carefully.

Emmanuel-God with us.

them home.

A presentiment of truth may per-

suade many without the fold to look for

the "Kindly Light" which shall lead

IS CHRIST A DIVINE PERSON?

contemplate; yet the saddest feature of it all is that this indifference as to

as such is but the forerunner of down-

right unbelief. A religion without de finite form has no doctrinal value, and

can never be made the foundation of true supernatural faith. It is, in fact,

trie supernatural fath. It is, in face, nothing more than a refined form of naturalism, which any pagan of the gentile world might have safely protessed without running the risk of

being mistaken for a Christian. It is true, these indifferentists profess to

found their opinion as to what is right upon the Bible, but as the Bible holds no other message for them than that

which they themselves read into it, the ultimate foundation of their re ligion is none other than the ever

changing verdict of their private judg ment. Hence to all intents and pur-poses their religion is but a modern-ized form of naturalism, in which, as the Apostle purs it, men are carried

about by every wind of doctrine.

In this condition of things it becomes again necessary to return to first prin

again necessary to return to area principles in religion—to place beyond all possibility of doubt the fact of Christ's divinity, and the supernatural character of the religion which He established. Strange as it may seem, many of our christian who glow in the

modern Christians, who glory in the self-adjudged title of advanced thinkers,

no existence.

The Holy Father's action may well discourage the extempore preaching, who attacked an essay on "What is of Obligation for a Catholics to believe concerning the Inspiration of the Can-onical Scriptures," was rebuked by its author, Cardinal Newman. "'Tis a pity," he said, "he did not take more than a short month for reading, poudering, writing and printing. Had he not been in a hurry to publish he would have made a better article. I took above a twelve-month for mine."

And the Cardinal had at that time been assigned a place among those who

"Tower in the van Of all the congregated world."

A FOOL AND HIS MONEY.

The young man who sent a dollar for information as to a "get-rich-quick ' recipe received the following advice: "Fish for suckers as we do." Now "suckers" is a word unknown to literature, but it is a fitting name for the individuals who jump at any scheme however ridiculous to get money without working for it. And there are so many of them! The men who pose as speculators in stocks, though they may not know just what a margin is, or who are allured by advertisements of the great profits to be made out of cotton, etc., into giving their coin to individuals whom they have never seen, are, well-they are not argu ments to prove how enlightened we are. They are merely the victims of men who may have received large doses of that kind of morality which is a very variable quantity whenever there is question of adding to a
bank account at the expense of others.
But these gentlemen who send us circular letters which drip with good nature

lar letters which drip with good nature

The second of th which is a very variable quantity when-

must be sore at heart at not having

their weaker brethren and a reproach to those who will not, either for God or But they have the money. They have to those who will not, either for God or But they have the money. They have to their credit a nutrid story that

and that the Evangelist did not hesi tate to say: "He went about doing good to all." He instructed the ignorant, comforted the afflicted, fed may be induced to offer a similar the hungry, healed the sick, and even through sheer pity and compassion restored the dead to life. Who can to all men, more perhaps now than at any other period of the world's history. read the touching Sermon on the Mount, or the pathetic discourse after With hostile criticism training its guns the Last Supper, or call to mind the against the Bible and many divines many affecting parables, in which He was wont to speak to the people, without being convinced of the genuinespeaking in uncertain tone in regard to mess of His all-embracing charity?
Who, with these daily proofs of
Christ's charity before him, would
even so much as suspect that He was
not sincere when He said: "I am the men are drifting. But they cannot give conquerable thirst for God. They seek the realities of religion. They want to

see the light which shone out in the darkness two thousand years ago: not sheep; the Son of Man did not come to a dead-book exposed to the caprices of any self constituted teacher, but the Emmanuel—God with us.

destroy souls, but to save them ?? What charity did ever appear more consistent or more unselfish? And yet horrors of hell. For in all He said to make Him King, and He made Him and in all He did, He had ulti self the servant of those who called

divine mission; He claimed to be one with the Father, He pointed to His works as so many proofs of His divinity, and on the very eve of His death, when sclemnly adjured by the High Priest to tell them once more, what He has told them so often, whether He was indeed the Son of the Most High God, He unhesitatingly replied: "Thou hast said it, I am in every deed." Nor nast said it, I am in every deed. Nor did He simply state His divine relationship as a fact, but He demanded that all should recognize Him as the Son of God; He demanded that for His sake all should be ready to leave father and mother, and all else they held dear in the world. He demanded that for their faith in His divinity they should be prepared to suffer hunger and thirst, and the torments of fire and the rack, and to lay down their very lives. Nor yet did He demand this in theory only, out He knew and foresaw that it would e reduced to bitter practice. He said to His Apostles, "I send you like sheep among wolves," He was fully convinced that the most dreadful

tortures and certain death would be the lot of many of His followers. Now, if we suppose that He was God fancy that they have succeeded in persuading themselves, and try hard to persuade others, that Christis not God. as well as man, then He was justified in demanding all this; nay, then His demands were in perfect accord with the most sublime charity: because if He was God He could make all these They are quite willing to concede that They are quite withing to content the was the most perfect of men—so perfect, in fact, that He all but crossed the gulf which separates the finite from the infinite, yet a divine person, they contend, He is not; and if He is not a control Chris. tortures bearable, and He could so munificently reward those who bore them for His sake that every temporal loss was but the source of eternal gain.
But if He were a mere man, if He was
not God, then His demands were most
unjust; then, so far from being kind
and charitable, as He pretanded divine person, then, of course, Christianity, as a supernatural religion, has He was the most heartless wretch that ever lived. Because in that case He concerning Christ's moral character.

service and drawnout of the golden flack which half is some in the posterior of the policy helders, royal salaries for themselves, against the freedom of the policy helders, royal salaries for themselves, against the freedom of the policy helders, royal salaries for themselves, against the freedom of the policy helders, royal salaries for themselves, against the freedom of the policy helders, royal salaries for themselves, against the freedom of the policy helders, royal salaries for themselves, against the freedom of the policy helders, royal salaries for themselves, against that the was good as well as man. It is a short and the most salaried in the policy helders, royal salaries for themselves, and the most salaried in the policy helders, royal salaries for the policy helders, royal salaries for the most salaried and the most royal salaries for the most salaried and the most royal salaries for the most salaried and the most royal salaries for the most salaried and the most royal salaries for the most salaried and the most royal salaries for the most salaried and the most royal salaries for the most salaries for the most salaries for the policy helders, royal salaries for the most salaries for the most salaries for the most salaries for the most salaries for the policy helders, royal salaries for the most salaries for the most salaries for the policy helders, royal salaries for the most salaries for the policy helders for the most salaries for the the center of divine worship. If He Himself was a Divine Person, if He was one with the Father, as He claimed He was, then His efforts to secure for Him self divine homage necessarily promoted the cause of God. But if He was only man, if He was only man, if He Himself was not God, then He was God's greatwas, would have been too slight a punishment for His blasphemous arrogance.

Consequently as Christ was not religious

except on the supposition that He is

God, and on the other hand, as all ad

mit that Christ was profoundly religious,

t necessarily follows that He is God. Again, the same conclusion stares evidences of His unselfish charity turn out to have been but so many lies that concealed a most diabolical malice. If He was but a mere man, if He was not also God, then, whilst He thus proposed Himself to the world and the cross. His life the cross. His life of large the cross of the croso to embrace them all with eagerness. He associated with sinners and allowed horrors of hell. For m all he said and in all He did, He had ultimately no other object in view than to induce the world to acknowledge Him as God. Throughout His public career He insisted upon His which had no other object than to set with the manual this outward show of lowliness was but a most despicable hypocrist, which had no other object than to set with the manual thin outward show of lowliness was but a most despicable hypocrist, which had no other object than to set with the manual thin set with the manual thin set who had no other object than to set when the manual thin set who called the mater of those who called the mater in the mater when him King, and He made Him self the mater who called the mater w which had no other object than to secure more fully the glory which He affected to despise. For in that case, whilst He pretended to take the last place, He in reality aimed at the first, posing before the world as a God Who humbled Himself, and Who because of this very self-abasement must needs be, the object of greater admiration. If He was a mere man, and not also a Divine Person, then must be applied to Him the fearful denunciation which He Himself hurled against the Pharisees, when He said: "Ye whitened sepul chres, fair indeed to the eye, but with-No, if in full of dead men's bones." No, if Christ is not God, He was not humble; He was the very incarnation of the spirit of pride. On the contrary, if He was humble, as all admit He was, He was humble, as all admit He was, He is God; "a God;" as the Apostle puts it, "Who emptied Himself, taking

upon Himsel the form of a servant, and in habit was found as a man."

And so whatever other virtue you may ascribe to Christ, the moment you suppose that He was a mere man all these reputed virtues turn out to have been but so many vices. On the other hand, however, if you grant that He was, what He Himself claimed to be, the Son of God become man to re deem the world by His life and death, these same virtues are most real.

Now, as the very men with whom we are arguing freely and unreservedly admit that Christ was a good, virtuous and noble character, they are com-pelled by sheer force of logic to admit

also that He was and is God. The foregoing argument is partly based upon Christ's claim that He was based upon Christ's claim that He was the Son of God, one in nature with the

LONDON, ONTARIO, SATURDAY, DECEMBER 16, 1905 directed their energies into the channels of mutual life insurance business as it is or was in the United States. Then, instead of casting far and wide for the nibbles of folk hungry for gold, which is incidentally accompanied by a certain amount of risk to themselves, they could have sat in well-appointed offices and drawnout of the golden flood which had its source in the pockets of the policy holders, royal salaries for the policy holders, royal salaries for the respective of the supposition that he was not good; and yet all, without the supposition that he wisted them to adulty contact inferred from it that He daily contact inferred from it t

If He as I also am holy? ""He are not wanted to you charlet and the life" which as I also am holy? ""Learn of Me that he was I am meek and humble of heart." Is it med He in phrases like these that a truly or Him humble man parades his virtue before principles held by the Unitarians and the public gaze? If so, then Lucifer was humble when he exclaimed: "Above the clouds will I place my throne; I will be even like unto the Most High."

world away from God, and thus rising above Lucifer in his titantic revolt against the God of heaven. Were He not true God of true God, He would have been justly condemned by the Santedrin as a blasphemer, and His death upon the cross, terrible though it was, would have been too slight a nurthat He was God as well as man. It is on this point that all those who impugn Christ's divinity stand convicted of the most glaring inconsistency. They point to Christ as an ideal of moral perfection, and yet they reject the very foundation upon which all His claims to that title are based. Denyserted themselves in the past.—New ing that He is God, they must needs make Hin a hyprocrite, a deceiver, a blasphemer. Some of them have recognized this inconsistency, and have tried to explain it away by saying that Christ, the most perfect of men, the greatest of philosophers, the mightiest of prophets, was subject to hallucivations regarding His own per-sonality. They saw that He was a discourage the excemptor preading, which is oftimes an insult to the intelligence of those who must suffer it, and rerely if ever of service to truth. We mind us how a ready-writing professor who attacked an essay on "What is of who must suffer it, and leasted with sinners and allowed he associated with sinners and allowed like one of them. He was knowingly he associated with sinners and allowed he associated with sinners and allowed like one of them. He was not responsible for negations of earlity. He was knowingly he associated with sinners and allowed he associated with sinners a sonality. They saw that He was a monomaniac, and that consequently. escape admitting the plain truth.
Christ subject to hallucinations! Christ subject to hallucinations:
Christ a monomaniae! Such an explanation is either a clear proof of the bad where to make wadding for the heathfaith of the men who advance it, or it is an exhibition of the most colossal ignorance of the laws that govern human actions. There may be method in madness, but not a method that changes folly into wisdom; not a method that can transform a fool into a prophet; not a method that can "lift empires from their hinges, and change the stream of ages." No, Christ was not a fool; ages.' was even what the adversaries of His divinity admit Him to have been, a good, virtuous and noble character; and as He can have been as He can have been such only on the supposition that He was God as well as man, we are constrained by sheer force of logic to confess that He is indeed a God-man, and therefore a the Scriptures are read at the Epistles Divine Person.

BRAVE MEN WHO PRAY.

Police Captain Miles O'Reilly, of New York, who has just narrowly es caped serious injury, if my death, from an infernal machine, makes this declaration:

"I never come into my station house that I don't ask God to protect me and the work I have to do, and I guess He had His eye on me when infernal machine was pried open from the bottom instead of the top."

"We can match that pious practice in Buffalo," says the Union and Times, of that city, "for we have here a of that city, "for we have here a veteran official in the fire department, widely known and universally esteemed, who was never known to taste liquor, and who never allows a day to pass without reciting his Rosary in honor of the Mother of Christ.

"Many a life has this hero saved Father, yet we were for argument's from suffocating smoke and flery death. sake to concede that He never openly And he attributes—as he told us—his He was the most heartiess wreten that sake to concede that He never openly ever lived. Because in that case He knowingly and deliberately sacrificed the temporal and eternal happiness of the temporal and eternal happiness

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principles held by the Unitarians and Universalists should obtain general ac-ceptance the sublime appeal of Pius X., "to renew all things in Christ," would be

entirely ineffective.

From a Christian point of view the In ter-Church Conference would have been untrue to itself if it had countenmeed indirectly the denial of the divinity of Christ. It is impossible to foretell what will be the outcome of its labors. Protestantism, however, cannot be changed radically by methods such as were approved of in Carnegie Hall. History amply demonstrates that the centrifugal forces that have produced the sects can-not be controlled so long as Protestant ism holds by its own principles. Those serted themselves in the past.—New York Freeman's Journal.

BIBLE SOCIETY WORK.

BUSY CARTING THE BOOK ABROAD WHILE AT HOME PROTESTANT ORITICS ARE UNDERMINING FAITH IN THE TEXT.

a correspondent sends us a leaflet truth. million and a half. Of these 1, 398, 911 ens' guns and to serve other uses still less dignified.

Of course the report would be incomplete if it went without a slander on the Catholic Church, so reference is made to "Roman Catholic countries where the Bible is often banned and sometimes burned." The Bible is never banned by Catho-

their iniges, and charge the state of the st ently. Every priest in the world is bound to read some passage from the Scripture every day—when he "reads office"—and this under pain of sin. That is more than Protestant ministers

Every day in the Mass portions of and Gospel, and any Catholic with a Missal for Mass book reads the same We print in this paper every week in

the year some passages from the Gos-pels. No issue of our paper is ever printed lacking a reading from Holy Writ. What Protestant paper can say the same? And yet the National Bible Society is not ashamed to trot out the old, blue-moulded lie that Catholics ban the Scriptures. If Catholics had banned the Scriptures, Protestants would never have had any Scriptures. And as to the burning, the Biole has never been burned. Certain mutilated and mississipply the state of the burned. translated publications which Proteat-auts call the Bible have been, and pro-perly. But the real Word of God is ever reated with the utmost respect by the Church of God and her children.

The National Bible Society is busy

carting Bibles abroad, while at home the ministers of the Protestant Church, with their spurious "Higher Criticism," are destroying all faith among Protestants in the Bible text. The Catholic Church produced the Bible. She was

A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY. PREFACE.

Atlantic States, having sailed over the white capped Lake Erie, enters upon the broad, shining expanse of the Detroit River, the Gateway of the North-West, he can scarcely fail to be impressed by the singular atmosphere. To day, as the voyager from of stillness which hangs over the Strait and invests the scene with a charm that has in it a quality of mystery.

Silently the commerce of the world passes through these Gates—a tonnage greater, it is said, than that which leaves our seaboard ports save when in a deep-voiced silently, save when in a deep-voiced call one heavily laden vessel greets or turns aside for another. The dia of the city's marts, of the many industries the strand, dies away at the

Silently, even as Time passes into Eternity, the great pleasure steamer, too, and the light yachting craft glide on; and it may be that the voyager, under the spell of the tranquil hour, queries to himself: "What were the thoughts, the emotions of the first civilized men who navigated this beau-tiful Strait, and found it to be the connecting chain of waters between the Inland Oceans beyond, the Lower Lakes, and the Cataract of the Niagara What manner of men were the hardy French Canadians who colonized these productive shores? What was the personality of their bold and dashing leader? Who were the women, the wives of the settlers, who made the first homes in the old palisaded fort

upon the river bank?'
These questions it is the object of this narrative to answer in part; to go back to the treasure-houses of French Canadian history, Quebec and Mon treal-the former more especially : to sketch from its annals the society of the city of Champlain at the end of the seventeenth and the beginning of the ighteenth centuries; to picture the brilliant Gascon chevalier, who laid the foundations of our American city of Detroit, with his company of sturdy vouageurs, coureurs de bois, sons o proud seigneurs — and the women who loved them and shared their fortunes.

A story woven from threads of eality, "A Daughter of New France" bllows closely the historical and biographical records of the period and of later writers upon the subject, all writers upon the available data having been carefully studied.

The authorities consulted include La Honton, the Cadillac Papers, the Jesuit Relations, Charlevoix, Margry, Le Moyne, Hennepin, the Chronicles of the Ursuline Convent, the Abbe Tan guay, Garneau, the Abbe Casgrain Shea, Sheldon, and Parkman. The author wishes to express her indebtedness also to the invaluable researches and articles upon the early history of Detroit by Mr. Clarence M. Burton the Rev. Christian Denissen, and Mr Richard R. Elliot : Farmer's History Ross and Catlin's Landmarks of Detroit, Caroline Watson Hamlin's charming collection of legends, Bancroft, Lambert, Danman, Campbell, Moore, and

Although the recital keeps to fact in all important points. New France "claims, however, to be only a novel. Therefore the author asks that she be not taken to task by sage historians if in one or two mino instances she has availed herself of the novelist's privilege of romancing.

"The Sparrow's Perch under the Eaves,"
The first day of the Twentieth Cen-

CHAPTER I.

Normand Guyon, a youth of eighteen, student and clerk, was at work in the book room of the old Recollet Monas tery at Quebec. The old monastery, I say, meaning not the fine edifice that looks out from its sanctuary of ancient trees upon the Place d'Armes, opposite to the new Chateau of St. Louis, but the first small home of the brothers of was situated at the foot of the cliff, on the margin of the

little River St. Charles. My task was the copying of some cript notes upon the tongues of the Indian nations, set down by a Recollet missionary, after much pains taking observation and study, during

his years of labor among the savages.

Usually I loved well the occupation having a talent for the acquiring of languages and an ambition for the adventures of a life in the wilds, albeit no great longing to exchange my scalp for the crown of martyrdom, as the author of this aboriginal grammar had For he was most cruelly put to death by the treacherous Iroquois, notwithstanding his message of peace and in the trackless forest, sepultured only by the leaves and mosses and the tangled vines of the wilderness.

Of this I could not help thinking as I conned the elegant characters upon th page before me, recalling the strange ntrasts in the existence of this man. bred at the Court of France, and dying far from the haunts of civilization, victim to savage hate and his own

sublime zeal. There was a fascination even in trying to imitate the lettering as closely as possible, and upon my readiness with quill I prided myself not a little. But the more my thoughts dwelt upon the heroic Recollet, the oftener my gaze strayed through the window near to which I had carried my writing table—to gain a better light, I told myself.

And yet there was need of no excuse to draw one to the contemplation of the scene that outstretched before me in

At the base of the gray rock of Quebec, and bordering the silver river, lay the blooming enclosure of the monastery was at work, the pleasing of the Intendant's Palace. Beyond of those, among these same bright-eyed,

them extended wide meadows, and still farther to the west rose the dark forests, mysterious and impressive in their rimeval repose.

On this May afternoon, now waxing late, the view seemed to me as a glimpse of paradise; for over all the landscape was the beauty of spring, and the rays of the setting sun shot golden arrows into the sombre woods, gilded the rude houses of the villages of Lorette and Charlesbourg across the river, and touched as with the blessing of a holy and Tsoumonthuan.

My father, Danys Guyon, a wealthy

bourgeois, much respected in the town had early married Edzabeth Boucher, bright eyed and thrifty Canadienne ohis own rank in life. Being blesset with many sons and daughters, they, after the manner of the provident parents of New France in that day, laid out the future of these children according to their own best judgmen with but slight reference to the de signs of Providence or the wishes of those most concerned, it appeared to me afterwards, although until a few months of this memorable day I had not ventured, even in thought, to dispute their choice for myself.

Me they had from my childh od destined for the Church, not only because I early recognized the splendor and dignity of the sacred ritual, the music of the holy office, but because I had ever loved the beauties of Nature.
"Normand will be a priest and a missionary," they said.

Of a restless mind, eager for new ideas to feed upon, I took kindly to study, and dreamed many a dream of floating away down the St a canoe manned by two hardy Algon quins, or of crossing the smiling plain whereon I now looked out, to plange boldly into the forest, bearing the mes sage of the Cross to the red man, who but awaited my coming to receive it with doeility and faith.

In these visions there were pictures of peril, of strange lands and faces, of hardships, hunger and cold; but, alack em all there was no dream of martyrdom!

On the contrary, of late, a doubt had sometimes crossed my mind as to whether there was in my soul a capa bility for so grand a mission as that for which I was designed; but until to day I had always put away the question as a temptation from the Evil One. Although my father had placed me

with the Recollets, I had not yet be formally accepted by them, nor had I entered upon my theological studies nevertheless, despite the occasional disquietude whereof I have spoken, I thought to continue to the end in path my good parents had selected for

My work forgotten, I continued star ing out upon, yet only half seeing, the beautiful panorama lying before me in the sunshine. So absorbed was I in my effections, that I took no notice of the entrance of some one into the shadowy room, until close beside me a rich voice reproving but not unduly stern, said,-

"Dreaming again, Normand?"
I started, and pushing the table from me, rose to my feet, crimsoning at having been thus caught dallying, and by Frere Constantin, who in mild firm ness, virtue and charm of manner ever seemed to me the living, breathing spirit of the blessed Francis of Assisi

himself. On this occasion his smile assared me that my fault was not past condoning, and with his hand upon my shoulder, as a real brother might caress a younger, he drew me to the window once

A love of Nature is, indeed, a char acteristic of the sons of the gentle saint who was wont to hold converse with the birds and fishes, and the crea tures of the field-and in this respect at least, I am glad to think, I was not altogether unfitted to be numbered among his followers.

CHAPTER I.

"I AM FOUND WANTING."

It happened one afternoon in the latter part of May, 1687. I, Denys

"The heavens and earth declare the glory of God," murmured Frere Constantin, softly. "Tell me, boy, whither has your roving fancy sped to day?"

At his words of indulgence my diffi dence gave way. I am naturally of reserved temperament, but he was and has ever been one of my heroes furthermore, I was much wrought up over the remembrance of the murdered Recollet, the manuscript of whose cholarly legacy to the still as fresh as when it came from his

Therefore, casting constraint to the winds, I poured out my heart, with all its misgivings and fears to my kind

"I am glad you have told me this. ormand," said he, when I had finished, for upon this very subject I am sent o speak to you. Do not fancy that the lack you have noted in yourself has es saped the watchful eyes of those in whose hands your future has been to a certain extent placed. You know that in the selection of recruits for a regi ment the most assiduous care is observed to choose those who are stalwart and strong, brave and amendable to rigid discipline, that the troops of the king may be invincible. Especially is this true of those sent out from the Old World to encounter the rigors of the climate and the perils of savage warfare here in New France. Do you think there is less solicitude bestowed in the selection of the soldiers of the King of Kings? No, my Normand, far fron it. Now, you are a fair student, and you love our revered traditions; but this affection, it has been noted, is rather the romantic love of a poet than the zeal of a votary. Your disposition is too dreamy and inclined to melancholy; and though, thanks to your fondness for the winter sports of our Cana dian youth and the summer pastimes of boating, bathing and fishing, you have the frame suited to a missionary, yet I fear me your strong right hand grasps nore eagerly at the sword than at the Cross. Moreover; grave and quiet as you are, it has been remarked that even during the Sunday services, Normand your glance has been wont to stray somewhat toward the young demoiselles, the pupils of the Ursulines, who by of the recent havoe wrought by reason fire in the Convent Chapel come to our church for the grand Mass; also that

nerry maidens of New France, who a companions of your sister and cousins are to be met with sometimes in your home, Ah, Normand, Normand, the love of a good woman is a gracious gitt and to many a man it has meant salva-tion," continued Frere Constantin abstractedly: and his thoughts, I sur-mised, flew back to an episode of his own youth whereof I had heard report, and which I will set down later. which I will set down later.

'Yee, a noble gift," he nestly, "and it behooves earnestly, seeks, to guard worthily the treasure when once he has won it. But wha has a missionary to do with the treasures of earth, boy? He must be backled by an home ties to him also. hackled by no human tie—to him along is given to follow as perfectly as men nan nature can, the life of Christ.
Do not misunderstand me, lad.

have no mind to take you to task up he matters I have mentioned-althoug such distractions at the services of Church are most unseemly - but I would point out that the turn of a stra shows from what quarter is the wind, and whither it will carry the chaff as well as the seed. In brief, my dear Normand, I am sent to tell you that for the life to which you have aspired you have no calling."

For a moment I stood as one dazed,

stupidly regarding the commanding figure of the priest—my friend, as I even then felt assured. My heard seemed turned to ice; scarcely could I credit that I had heard aright.

"I thought it but just to inform you of this decision before it is conveyed to onsieur your father and madame your cellent mother," he concluded gravey, as I did not speak.

Then, all at once, the chill in my breast became as fire, and my soul was sweat by a torrent of emotion as tem ous as the current of La Chine How petty now appeared my ignoble shrinking from the life of zeal for which I had been bred, my foolish turning aside from the fair ideal even for an instant! Alas, how true is the saying "Happiness is composed of so many eces that one is always missing!

Now, as the destiny marked out for me by my parents receded from me, I would have been willing to die to ob-

That the decision was irrevocable, I well knew, however, and turning to the spot where lately I had been at work it now seemed to me so happily—I flung myself into the chair, and bending over the table rested my head upon my arms and burst into tears. How often one may do more good by

his sympathy than even by his toil!
"Poor boy!" exclaimed Father Constantin, compassionately laying a gentle hand upon my hair, which little Barbe say was as thick as the fur see. "Poor boy! It is of her pelisse. "Poor boy! It is natural you should grieve to see your life's ambition s vept away with a short warning as comes the springtime flood ou, in no grave matter are you to lame. For the talent God has not given, He will not ask an account. As to your disappointment—the gem cannot be perfected without friction, nor the man without trials; and the ageurs, you know, have a saying, 'Every ne must row with the oars he has.'

Having essayed thus to comfort me, y good friend went away, divining that I would rather be alone to face as best I might the new idea of my future

thus unexpectedly presented to me.

For a time I remained as he had left ne, sunk in despondency. I had been veighed in the balance and had been d wanting !

It was not a pleasant revelation, and presently I began to ask myself with some perturbation what my father

would say to it all. Denys Guyon was known to be a stern and determined man, quickly moved to anger if his will was thwarted

n the least degree. Would he believe I was not to blame? Rather, would he not visit upon me the displeasure of his disappointment? And my mother-how it chagrined me

to blight her fondest hopes!

Nevertheless, "youth and white aper soon take an impression;" erethe plan of my life afresh and finding an aterest in the doing; for I was again trange and wonderful, a hero in a diff erent garb and guise.

Lost in this new reverie, I did not

otice the lapse of time until the deepning of the shadows in the long ro reminded me that the calm May twilight had come.

I rose with a sig's, gathered up the priceless Recollet manuscript, returned it to its envelope of birch bark, locked it in the cupboard in the wall reserved for similar treasures, and carried the key to the librarian, whom I found in his cell at the end of the corridor. Then, taking my cap, I went out into the dusk, and home.

Our house would not be considered of such pretension nowadays (1735), yet was as important as any of those which at that time clustered about the gardens and palace of the Intendant, the Bishop's residence, or the Convent of the Ursulines : for my father was one of the most prosperous merchants of

Quebec. Because of the fires frequent along the river bank, he had built, on the street of St. Pierre in the Lower Town. a two-story dwelling of stone, rough as taken from the rock. The exterior wall, even at the north, was unplastered, which gave it, many said, an unfluished air. This rugged appearance I preferred, however—an oddity of taste that my good mother and sisters could not understand, as also others I might name. Within doors the first floor was taken up with ware-houses, wherein were piled to the beams the rich furs of the otter, beaver, and silver fox, the pelts of he bear, the wolf, and the buffalo, which had been floated down in canoes from the wilder ness of the North West; here also were sold at intervals the shimmering satins, brocades, and other goods that came in the ships from France or were brought by my uncle Guyon as spoils

from the sea. Above, we lived; and although being so numerous a family we were some-what crowded, still this home was not incommodious, since we had moreover a

large garden wherein grew cherry and ther trees and fragrant shrubs. during the mild weather we spent many hours; for the people of New France love to pass the too brief summer in the open air, whereas in winter is ever "the smaller the cote the

This evening, upon reaching the use, I found the family at the supper-I remember well there erved at the meal the galettes are dainty croquecignoles, to which delici-ous little cakes I also had ever done all justice.

To night I had so light relish for

thom that my mother remarked upon my want of appetite. My father throughout the repast was silent and preoccupied. At first I wondered with alarm if he had already received the sommunication relating to me from Father Constantin; but as he rose to go out, I heard him say to la bonne mere, that he had just bought a rich cargo of goods from his brother at Beauport, the freight of a galleon capured on the Spanish Main.

Thereafter the interest of my mothe

emed for the time engrossed by this rchase. No doubt she was planning ow to induce the prudent man to re serve a fair number of lengths of the silk stuffs for her daughters, with per-chance a gold chain in addition for her-self, notwithstanding the demand there would be when it became known that a new supply of fine fabrics and trinkets of novel style and workmanship were to be obtained in the town.

It was not a favorable hour to broach o unwelcome a topic as my dismissal by the Recollets and the frustration of

all her designs for me. If Therese were only here," muttered under my breath. Yet even so, would not she also have been too dazzled by the glamor of the gay ap arel in prospect, to spare me any but wandering attention, did I attempt to whisper to her my story? Neverthe-ess, it was ever to this sweet sister wo years younger than myself, but the oldest daughter of my parents-that I as wont to come with my confidences ure of a ready sympathy and much good counsel. And 'twas she who knew me better than any one else, uness, perhaps, Frere Constantin.
But Therese (Marie Therese) was

way on a visit to Beauport, at the nome of our uncle Francois Guyon, from whom my father had bought the goods intended by the shippers for the Court

of Spain.
I missed her; I missed the musical laughter of the merry-hearted demoi-selles her companions who were wont to gather about her in our garden under he cherry-trees—a company I was ometines not loath to join, though how ews of this reached the ears of the Recollets I know not.

Seeking distraction for my own
thoughts, I went out into the street.

On the whole, I was glad there was no need to disclose to any one the change in my expectations that night.

CHAPTER II.

AT THE WIDOW ST. ARMAND'S. For a time I strolled idiy, loitered be neath the trees that line the battery at the edge of the river, and then contin-ned across the Market Place and on without object through the narro streets of the Lower Town.

The strong magazines where the mer-chants housed their peltries, stores and casks of brandy, were shrouded in gloom below, but twinkled with lights above when, as was usually the case, the dwelling of the proprietor was under the same roof as the storehouse. There was, besides, plenty of life in the quarter, for the wine shops were all open and, as ever, doing a thriving business. Not all of these cabarats, or public

houses, were low drinking-places how-ever; a number were "cercles," or meeting-rooms of the raconteurs and the day. Here the privateer told of his wondrous adventures on the high seas; the members of the famouregiment of the Carignan Sallières re called their happy life in old France or narrated their exploits in the cam paign against the Turks. Here at times, even an official of the civil government so far unbent his dignity as to taste of a wine of rare vintage, obtained very possibly from the pluader of an enemy's ships; or, if nothing better offered, here he condescerded to pass judgment upon a particularly fine grade of Canadian "eau de vie."

As I passed the Widow St. Armand's shop of this better class, a glimpse of the company within caused me to pause before the door, which was set open be-cause of the mildness of the evening, and also the more to attract customers

A party of officers from the fort were seated at the first of the tables. Be fore each stood one of the brightly burnished goblets in which the wine was served, and they were telling stories. I entered quietly, took a seat in a correr, and for an excuse to remain, ordered a measure of cider.

Among the group whose presence had attracted me were Lieutenant Jacques Sabrevois of Captain Desquenac's com-pany, whom I knew as a suitor for the hand of my sister Therese, and his friend De la Parelle.

They spoke aloud, as not caring who might hear; and their talk and badinage was of so general a character that i did not scruple being an auditor, the less since they could see I was there and might moderate their tone if they

As I lingered thus, unwilling to go home lest the inevitable scene with my father might come that night after all, in the doorway, of a sudden appeared a remarkable figure, at whose entrance I sprang up, and then fell back in my place, my eyes riveted upon the new comer in a species of fascination.

The new guest crossed the room with an impatient stride, and, seating himself at a table apart from the others called for a cup of wine in the imper ious tone of one whose temper has been ruffled and not with impunity by the

Even in those days of strange Indian apparitions from the forest, of half-savage coureurs de bois, and gayly garbed habitans, of gorgeously apparelled civil and military functionaries and

richly vested ecclesiastics, even in hose days I had never beheld so picturesque a personality.

The stranger was a man of some

twenty six years of age, a trifle above ing an aspect as to appear taller. His well-developed physique was displayed to perfection by his blue uniform, which was that of a lieutenant: instead of a peruke, he wore his own hair loose and unpowdered, and as he east upon the table his cavalier's hat dorned with a long white feather, noted how shapely was the head so His complexion was swarthy,

tokening a Gascon origin, and I should have said at the time that his eyes were black, but I afterwards knew then to be the color and glint of steel, and very keen and piercing. He presented in many points a contrast to the officers at the other table: particularly to Sabrevois, who was a military ex-quisite given to posing before the de-moiselles of the distinguished society of the town, until of late he had fixed upon my sister Therese as the object of his amorous devotion.

Being, as I le rned later, slightly ac-

uainted with the solitary guest, and no own importance, Sabrevois accosted him.

friend, Quebec is new to you," "My friend, Quebec is new to you," he called loftily from the end of the room near the door. "Come with us and we will show you the sights of the

The invitation was fair enough, but the accents were those of a too familiar raillery; moreover, the speech was greeted by an untimely laugh from his companions, who had begun to wax jound from the effects of the wine they

ad drunk. For answer the foreign officer vouchafed the coxcomb merely a scowl, and curning away his gaze, looked into his goblet, indifferent to the presence of goblet. gootes, indifferent the presence of any one in the room; yes, indifferent even to the admiring glances the hand-some Widow St Armand, the charming "marchande de vins," who, albeit a most exemplary woman, was wont to enhance the boquet of her wines by smiles the most bewitching and coquetry the most beguiling, yet solely in a general way and with a cool eye to the prosperity of her business.
"So ho! monsieur lieutenant!"

cried Sabrevois, angry that his offer should be thus ignored. "Manifestly it is not from the Court of France you come with such manners; and the same are additional evidence that you are an alien in Quebec. Here it may be a kindness to inform you, we are some what more formal and gracious of ad

Every word of this satirical outburs was intended to cut like a sword

While thus giving expression to hi resentment, the speaker had risen and now stoo ifacing the still silent stranger with the scornful air of a gamecock as he flecked an imaginary speck of dust from his costly coat with his lace bordered handkerchief, and waved his hat plume downward in an elaborately ironical bow, as though preparatory to

departure.

The chevalier whom this display of elegance and haughtiness was meant to disconcert, had shifted his position and was now surveying the petulant Sabre-

was now surveying the petniant Saore-vois with an amused smile.

"Thanks monsieur, for your disin terested counsel, and, withal, your courteous invitation, he condescended to say at last, with mocking politeness; but I would not venture to stroll with you through the town in the moonlight, lest I might thereby be put at too great disadvantage. Were I Captain Desquenae—if my memory fails ne not, you were presented to me as belonging to his command—were I Cap-tain Desquenze, I should feel compelled to confine you to your quarters

at the fort."
"And wherefore, pray may I ask?" demanded Sabrevois, thrown off his guard by the other's nonchalance. "Waerefore?" repeated the officer,

who was unknown to me. "Because would not think it safe to have so gallant a coxeomb strutting about among the ladies. You are much too dangerous a rival for the favor of the fair sex to be permitted to go at large, my brave lieutenant."

"Sacre! If you had a lady love, monsiour, I should of a surety outrival ou," broke out Sabrevois, with new

fury. "That he would," interjected the young Marquis de Parelle, and you would never have the wit to perceive it until given your dismissal by the fair one.

"Wit? Pardon, that is your inher wit? Pardon, that is your inheritance, I presume, my good marquis," retorted their adversary forthwith, also starting up; and to Sabrevois he added with a sneer: "As for you, my friend, hero as I understand you are am demoiselles and petted by the Intend-ant, and although I am alone and you are supported by your companions, I am tempted to give you the thorough thrashing whereof you are so sadly in need. But alack, even thus enforced, I fear you are too weak for my pro-

wess."
"This to me, the best athlete in the Carignan regiment!" stormed Sabrevols. "A thrashing from you or any one! In faith, you will find me worthy of my name; you shall not only see but feel my salure;" and he snatch-ed it forth with a flourish. At the same instant the blade of the

stranger flashed in his hand The Widow St. Armand Widow St. Armand screamed and sped to the door.

"Hold, hold, Monsieur de la Mothe," cried De la Parelle, rushing between the two excited men, while his com-rades tried to pull Sabrevois away. "Hold, or we shall all be court-mar-He who had been called De la Mothe

let his sword fall back in its scabbard. finding that he was to have no chance

Protected by the others, Sabrevois, however, continued to hurl invectives and insulting epithets at him.

Change because he could not get at him.

candlestick in which lights were burncandistick in water ngus were ourn-ing. Beside himself with rage, and on the impulse of the moment, he caught up the massive piece of metal and hurled it at the head of the foppish lieutenant.
Sabrevois fell to the floor with a

roan, and the room was left in dark

As the lights went out, I had seen the Marquis spring toward De la Mothe, but the latter must have cluded him. There was an authoritative call for candles, and the confu-sion was enchanced by the means of the conded man.

From their voices I knew that the party were still between and door, gathered about their fallen comade. In another moment a light would be struck, or the widow, baving raised an alarm in the neighborhood, would lead the watch hither with their anterns.
To me no one had paid any heed

from the beginning. My opportunity was now come, however. Near me I heard a sound as of some breathing. Although I heartily disliked Sabre

vois, I had no wish to see him murder ed. Nevertheless, he had provoked the altercation and the odds had been against the stranger.

Moreover, so strong was the attrac-

tion which this mysterious De la Mothe had already begun to exert upon me, that I could not let pass the occasion

o serve him.

Again came that deep respiration, as

Again cambay.
of a lion at bay.
'Monsieur, 'I whispered very low, "Monsieur," I whispered very low, stealing along by the wall to the spot whence the sound came, "there is an exit in the rear; come with me I beg of you.

I stretched out my hand; it touched his sleeve. He drew back, bat I clung to him with silent persistency; and he yielded after a second, yet almost as one humors a child. By groping along the side of the room

I led him swiftly to a door which opened upon a little passage connecting with a narrow street behind that whereon the hop faced; for who knows better than the rambling, climbing lanes as well as the more pretentious thoughfares of the old town of Quebec?

Whether the officers had a knowledge of this exit I cannot say; but if to, in the commotion they must have for-gotten it. We got away without being intercepted. Still in silence I guided the stranger by a circuitous route, until we had put half a mile between us and the scene of the quarrel.

At length, being a few paces in advance, I waited for him to come up with

me, and then turning said—
"Monsieur, will you come home with me? There is a summer house in our garden where you can lie concealed for brief interval, or while we contrive a way to get you to the house of my uncle Francois Gayon, at Beauport; thence rancois Gayon, at Beauport; you may obtain transportation to some port where you will be in no danger from the friends of the man down

At the mention of my uncle's name, I thought the chevalier started, but when I had finished speaking he broke into a

'Ha; ha! You are a staunch youth," he exclaimed. "How it comes that I have unexpectedly found so loyal an adherent I do not know, but your friendly act in disentangling me from an unpleasant dilemma I gratefully acknowledge and hope I may have the good fortune to requite some day. Yet do not imagine I have killed the coxcomb: he cried out much too lustily for that. I aimed but to graze his features, and perchance have marred them a bi; for the nonce and spoiled his fine coat, since such as he bleed easily at the nose. As for flight? Nonsense! I will go to my lodgings, where I can be found if I am wanted. Even the unenviable notoriety of a fray in a wine-shop is preferable to sneaking away like a poltroon. Nevertheless, boy, I am as much in your though the matter were graver. Accept my thanks, I will not forget you." He clasped my hand warmly. "So Francois Guyon is your uncle! My compliments to him when you see him again. Good-night."

And with a light laugh he started up the street, waving me an adieu as he went, and troiling a stanza of "La jolie Canadienne" as unconcernedly as though tha; massive candlestick had been but a feather-weight.

TO BE CONTINUED.

CATHOLIC LANCASHIRE IN THE PAST.

In former times Lancashire received the proud title of "God's Own Coun-Its struggle for the preservaably there is no part of these islands more prolific of interesting and touching incidents during the penal days. ing incidents during the penal days.
We are glad to note that progress is being made in unfolding the reconthat struggle. Mgr. Gradwell that struggle. Mgr. Gradwell has done much in this domain, affording lights and leading, and placing his co-religionists under a deep debt of obligation. Mr. John O'Dea has taken Manchester and the district in hand, and the pictures he draws of the events of the penal days whilst adhering to fact have the charm of romance. When published in book form, they will, no doubt, attract the attention lics generally. Another valuable work dealing with Lancashire in the past. we gather from the admirable "Hand-book of the Catholic Conference," is about to appear. Father Robert Smith has in the press a "History of Catholicity in the Hundred of Blackburn." Blackburn has had its martyrs and he tells of their sufferings; but he also tells of the success with which spies and informers were evaded. In the mansions of the Catholic owners of the soil, the chapel was a feature and a priest a constant inmate. There the Catholic peasautry heard Mass Sunday after Sunday in spite of threatened pains and penalties.

"It is not by fine speeches, nor by prayers even, that Justice may be made to reign," said Monsignor Langevin of Winnipeg, the other day. "We must pray, but we must also know how to act." face, wi sturdy t gentlene In all In the the ru downs, he lent spring bases, field. and a through Duri

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WISE WORDS.

Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commends no one to society, it is disgusting to the refined, and abominable to the good. Whenever we find a man who enjoys a middle or the control of th

whenever we find a man who enjoys a wide popularity we may be assured, however bad his reputation may be, that he has some good qualities in an eminent degree. Persevere in whatever calling you adopt. Your progress may be slow, and your results seemingly magrees but that is no research for research.

may be slow, and your results seeming to meagre; but that is no reason for growing faint hearted. Remember how the little brook persistently winds its way to the river, and the river to the ocean—both reach their destination.

Difficulty is the nurse of greatness-a

harsh nurse, who roughly rocks her foster-children into strength and ath-

letic proportions. The mind, grappling with great aims and wrestling with

mighty impediments, grows by a cer-tain necessity of their stature. Scarce anything so convinces me of the capa-

city of the human intellect for indefin-

ite expansion in the different stages of its being as this power of enlarging

itself to the height and compass of sur-

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CASHIRE IN THE PAST.

Lancashire received of "God's Own Counde for the preserva-was heroic, and probpart of these islands nteresting and touch-ring the penal days. note that progress is folding the records of Mgr. Gradwell has

Mgr. Gradwell has his domain, affording g, and placing his co-a deep debt of obliga-O'Dea has taken Mandraws of the events of hilst adhering to fact of romance. When the form, they will, no he attention of Cathoncashire in the past, the admirable "Handwhittled into snape.

"Oh, I don't know!" replied the little artisan, earnestly. "But, as the working is going to be so hard, don't you think I ought to have a mighty good name for it?"

John Watson absently put the child from him, and, retaining the unpromising beginning of the wonderful eraft which Jack's imagination already saw so spendidly completed, pursued his reading. Disappointed, the little fellow crept away. Never before had his father refused to help him.

After Jack was asleep, when Mrs. Watson sat sewing beside the sitting room table, her husbard spoke his mind.

reem table, her husband spoke his mind.

"It is a hard thing to be honest in business when competition is so keen," he breke cut. "The firms that are crowding me to the wall do not hesitate to employ methods in their dealings which look rather shady to me, but are common enough among men richer and more prominent socially than I am. A man is only laughed at when he does not ontwit the other fellow. Get rich quick is the spur now-a-days; and he who follows this motto is the most respected, until he is found out in some chicanery. Then even those who are trying to climb the ladder of success by the same

day, 'your sense of honor is really Quixotic.' And I believe it is the country hillside from which one truth. The next time I have a chance to go into a good thing I shall remem locks away, across a lovely valley for twenty miles, to where a light mist at the borizon marks the course of the "noble Hudson;" a cheerful, airy but ber that I have a wife and child to sup port and must look out for the future. Alice Watton was neither very clever nor very wise, but this ordeal found her more nearly equal to the unpretentious bouse, with a vernada overgrown by honey-nakle vines. Such was the home of John Watson, his yourg wife Alice and their only child, John junior.

Seven-year old Jack was a handsome little fellow, so fair in complexion that he wight have posed for one of the boy coasion than many a woman of greater

DECEMBER 16, 1905.

THE STRAIGHT PATH

he might have posed for one of the boy Angles whom the great Pope Gregory

the porch ; but he was, nevertheless, a

sturdy urchin, whose manly ways con-trasted almost amusingly with the

he lent a hand in the erection and de-fence of the snow fort; and when

spring came again, his chatter ran upon

through the hollow.

During six months of the year the

hillside and the valley are more beau-

shutting out too much of the sunshine.

Rich in verdure, luxuriant in the foli-age of many graves, dotted with fertile farms and tasteful residences, the plain

him, it buffeted the boy about as if

bonctony of this country life irksome; but for the most part she was happy enough in her household tasks and the

agreeably warm after his long trudge; and a savory supper and the compan-ionship of a bright little wife awaited him. Fut he was used to these bless-ings of life, and accepted them as a

matter of course.

exclamation :

"No, John; in that case you may leave your wife and child out of your calculations," she said, quietly. Then, leaning for ward and laying a hand upon his arm, she added, with the win some sweetness that had won his centuries ago declared should have been called angels. His finely chiseled face, with its delicate flush, made one some sweetness that had won his heart when he first met her: "John, I would rather be poor all my life than have you any less—Quixetic, as you say. And I am going to bring Jack up in the same manner."

"Oh—er—of course I was only jest think of the honeysuckle blossoms of

trasted almost amusingly with the gentleness of his appearance.
In all the sports of the boys who lived on the hill be wanted to join. In the football season his talk was of the rushers and the backs, touchdowns, goals and kick offs; in winter he lent a hand in the creetion and deing!" John hastened to explain, with some uneasiness, as he clasped the first little hand and looked reassuring!

into her pretty blue eyes. "Women do not understand business." In the weeks that followed John Watson was more perplexed with cares than he would have admitted. Mer whom he trusted had proved false, and he found himself forced almost to begin spring came again, his chatter ran upon bases, pitcher, catcher and center field. In summer, with a rod, a cord and a bent pin, he went fishing for minnows in the creek that flows life over again. Moreose at home, he took scarcely any notice of the boy who was the pride of his heart.

If the little fellow felt this neglect, he said nothing. Many an evening, standing before the sitting-room table, nniside and the valley are more beau-tiful than a poet's dream of fairyland. On the height the ground is not laid out in regular plots, but is like a wide pasture where the wild flowers give a violet or golden hue to the grass as it grows high; while the ever-green he worked at his boat, shaping hulk and bow and stern, and fitting the mast. But, though his small fingers were often blistered from the use of the knife, and his young brain grew weary grows high; while the ever-green, spruce and hemlock trees, and the waving boughs of the chestnuts and from "the very hard work," his father gave him no word of encourage ment or praise, nor seemed to remark maples, make a grateful shade without

his efforts at all.

The winds of March had been suc ceeded by the sunlit showers of April, and they in turn by the budding beauty of May. John Watson had been away presents every hour new beauties of nature in its lights and shadows. What wonder, then, that it is named by those who love it "the valley of Paradise?" In winter, when the fields are covered in the valley of Paradise? on a business trip. He had not seen his wife and child for ten days; and now, as, with an acquaintance, he walked up Broadway, the great thoroughfare of the American metro-

with snow, it has a new glory. Even when they are rugged and brown, the ontlook upon the vast expanse of sky, the sense of freedem conveyed by being able to gaze abroad so far renders the polis, he was in thought and feeling, a different man from the one they knew. The sun shone bright: the trees of Trinity churchyard waved their new banners of green; the spring had strewn with a few violets and dande prospect a pleasant one.

But it was only early and late in the tions the resting place of the people who walked here two centuries ago. But, except in this spot, and above at St. Paul's close, there was no hint of rest or resurrection, unless one might day that John Watson the elder had time to enjoy it. Every morning the train that winds around the base of the cliff bore him to his business in New York City. There, until evening, he call rest the loitering of the vagrants York City. There, that eventually be all rest the fountain before the City Hall. blife, in order to keep up the cottage Everywhere else in the vicinity was battled in the magistrom of commercial life, in order to keep up the cottage and maintain his little family. And often enough he felt that were it not for wife and child, he would give up the struggle.
Such was his mood one evening when

millions or for bread.
"You had better come into this deal, he left the train. The March wind blew cheerless and blustering as he Watson," said the man whom he addressed as Holden, as they pushed along through the throng. "It is a strode up the hill from the station; and when little Jack came running to meet sure thing, and will return you double

"But-," hesitated John Watson, de bating the question. "Is it quite far and square?" making sport of his small strength.
The picture accorded with the mer-

chant's gloomy thoughts. Yet he noted with pride how the boy persevered; and when at last his son reached his side he "Oh, I have not thought of that! A few years in this vortex makes one for get such things," was the impatient reply. "The plan will stand daylight as well as most ventures, I'll wager; and you are a 'tenderfoot,' old boy, if caught him in his arms with a hearty "Bravo! It was a hard tussle; but "Bravo! It was a hard tussie; out you kept on and won for my sake, didn't you, Jack?"
"Ha, ha, yes! And for my sake you kept to the straight road, didn't you, daddy?" cried the little lad, with a ringing laugh. "Now we can climb the hill together."
Servetures Alice Watsen found the you let slip so good a chance to make a few thousands."

Watson's face grew hard as steel and his eyes shone. Why indeed, should he not enter into this transaction?
"I have urgent need of the money, sure enough," he reflected, bitterly.
"Besides business obligations to be Sometimes Alice Watsen found the

met, there is the mortgages on the cotenough in her household tasks and the intercharge of visits with her neighbors. On Sundays John always drove with his family to Mass at the church in the must provide for the boy's future. It To night the master of the house found a good fire burning on his domestic hearth—that is, the house was agreeably warm after his long trudge; and a savory supper and the company

The two men reached a corner and paused on the curb to finish the conversation. There, too, stood a goodnatured, ruddy cheeked elderly woman, evidently a stranger in the city; for its close he intrenched himself in silence behind a copy of the morning's "Daddy, I am building a boat!" cried

"Daddy, I am building a boat!" cried Jack, holding above his own curly head a piece of wood, while he attempted to clamber up on the paternal knee.

"Ah! And what are you going to name your ship when it is finished?" asked the father, lowering his newspaper for a moment and taking into his hard the bit of pine block, which, as yet, bore only a few marks of the penknife with which it was to be whittled into shape.

"Oh, I don't know!" replied the

woman across. When this task had been accom

plished, she turned delightedly to her "If it were not that you are such a fine gentleman, sir," she said "I would offer you some of these posies that I am bringing to my daughter's little

The smile of this unknown cavalier

"Thank you! thank you!" he cried, awkwardly crushing the flowers into the pocket of his coat. Then, with a bow, he hurried on after Holden, who had tarried for him on the next block. "Well, said the latter, taking up their talk where it had been interrupted, "I just wanted to see you a moment this morning Watson, to make sure you will stand firm, no matter how the rival

the ladder of success by the same means are ready enough to give him a push downward as he is toppling over.

Watson,' a man said to me the other when the ladder, taking up their talk where it had been interrupted, "I just wanted to see you a moment this morning Watson, to make sure you prominent Italians met quietly, organized the stand firm, no matter how the rival ized the St. Joseph's Protective

That night he took a late train from away in a fairy dream shallop over a sea of silver moonbeams. As the trav-eller, after his week of absence, went into the child's room, the light of the lamp he held fell full upon a toy boat, finished at last. It was a clumsy craft, roughly made, with cotton sails, and a piece of tin pipe for a smokestack; but it stood up bravely on the table where the boy had placed it, and from the mainmast floated a tiny white flag which

bore a rude legend.

named his hoat?" formed with persevering love, were scrawled upon the penant these words, "The good ship John Watson." As he bent over the white cot and

kissed the brave little artisan, now so peacefully sleeping after his childish toil, the father's eyes grew misty. The world might be false and hollow, friends might prove untrue, temptations might assail him, but wife and child had faith in him. They trusted that he would override the menacing waves

of the storm.
For long afterwards, whenever John Watson grew desperate, the resollec-tion of that day on the hill kept him in the straight path; whenever he became despondent the thought of that rudely built little boat caused him cheerfully to take up again his struggle with the world, and renew his resolution to hold fast to the staugch principles that would make his life like a good ship passing through a tempestuous sea.— Janet Grant, in The Ave Maria.

AGAINST THE "BLACK HAND ACTIVE AND SUCCESSFUL CRUSADE OF A

PENNSYLVANIA PRIEST.

The Mafia and the Black Hand Societies have a relentless enemy in Rev. Anthony Cerutti, pastor of the Church of Our Lady of Mount Carmel, Carbon-dale, Pa., and he is conducting a vigorous crusade against these deadly socie ties, agents of which for years past have extorted money from the Italians of that part of the State. Father Cerutti, who managed to drive them out of Carbondale by organizing leading Italians of the town into the St. Joseph's Protective Society, is now extending his work to adjoining towns and organizing similar societies. Since the first of this month protective societies have been formed in Old Forge, Dunmore and Archbald, and the priest is now or ganizing another at Pittston, where there have been within the year mysterions murders attributed to the Mafia or the Black Hand, and where agents of these societies boldly rob when they can and compel scores of the Italians to pay them monthly tribute for protec-

Father Cerutti was first aroused several months ago by a series of out-rages against his countrymen in and about Carbondale. The police, al-though anxicus to make arrests, were baffled by the silence of the victims. Relatives and friends of a man who had been murdered declined to furnish any information, and those who had been shot or stabbed or suffered the famous face cut " were also silent and would give no information. Father Ceruti found they were so afraid of their per

paused on the curb to finish the conversation. There, too, stood a good-natured, ruddy cheeked elderly woman, evidently a stranger in the city; for her dress and manner told that she would fit better into a rural picture, and she carried a large bouquet of apple blossoms.

As Watson glauced at her the expression of his counterance softened. He had never seen her before, but the perfume of the flowers she held with so much care suddenly altered the current of his thoughts.

"Do you want to cross the street, madam," he asked, touching his hat.

"Yes, thank you kindly, sir?" she answered, in a rich Irish brogue. "I am just waiting a bit until the crowd interest the reactive then commenced an investigation. They found that there were agents of the Mafia and the Black Hand living in the town. It was their duty to keep a list of "subscribers," as they were called, and to collect the money which they paid for protection each month. Regularly each month higher agents from New York visited its evolve the colony and dealt with many Italians who refused to pay the local sommittee by trying to terrify them. If the finite persecutors, part of whose business was to the trorize the ignorant Litalians, that they were afraid to give information, because they feared that the Black Hand or the Mafia would kill them. They found that there were agents of the Mafia and the Black Hand or the Mafia would kill them. They found that there were agents of the Mafia and the Black Hand or the Mafia would kill them. They found that the Black Hand or the Mafia would kill them. They found that the Black Hand or the Mafia would kill them. They were afraid to give information, because they feared that the Black Hand or the Mafia would kill them. They were fraid to give information, because they feared that the Black Hand or the Mafia would kill them.

They found that there were agents of the Mafia and the Black Hand or the Mafia would kill them.

They found that there were agents of the Mafia and the Black Hand or the Mafia would kill them.

The cee of wood, while above the paternal knee.

Ah! Ard what are you going to be your ship when it is finished?"

And the father, lowering his newsers that the bit of pine block, which, yet, bore only a few marks of the arking into the littled into shape.

"Oh, I don't know!" replied the origination of the arisan, carnestly. "But, as the orking is going to be so hard, don't cout hink I ought to have a mighty good name for it?"

John Watson absently put the child John Wa home, or as he was going home late, out of the darkness came the blow, whether shot, stilletto or bludgeor, and as quickly as they could the avengrs returned to New York, while the men who might have been suspected were seen at public places at the time the blow was struck. blow was struck.

The speed with which refusal to pay was punishment and the mysterious nanner in which punishment was dealt aided in terrifying the general body of Italians and making the work of the The smile of this unknown cavalier encouraged her. Thrusting a fragant spray into his hand, she continued.

"Indeed, I will make bold to do it, anyhow. Perhaps you, too, will find the blooms like a sweet breath of the country air, amid the turmoil of these busy streets."

"Thank you! thank you!" he cried, awkwardly crushing the flowers into dollars. At times a man whom the

dollars. At times a man whom the agents believe had saved some money was called upon to pay a large amount, \$50, \$100 or more. Several vain efforts were made to

who had said she would rather be poor than have him do a questionable act; his only caused more arrests. A God; and the pricipal factor in the inno-little son. Strangely enough, however, it was the picture of Jack running to viding heavy bail and forfeiting it, but the "family" stamp it bears. Each family to the property of the prop than have him do a questionable act; his little son. Strangely enough, however, it! was the picture of Jack running to meet him on the March day which arose in his mind; and again be heard the little lad exclaim, with a happy laugh: "Ha, ha, yes! And for my sake you kept to the straight road, didn't you, daddy? Now we can climb the hills together."
"Holden, I am obliged to you for wanting to do me a favor," John Watson said, slowly. "But — well — you need not count me in the deal."
That night he took a late train from was a rush to draw out the money, and

Pittston.
Only the other day it is alleged that they spread the report among the Italians that a bank in Pittston was about to fail. In consequence there was a rush to draw out the money, and in this way account accordingly by had. the city. When he reached home Jack in this way agents ascertained who had was fast asieep, and, in fancy, sailing money. A number of them were boldly money. A number of them were boldly robbed, and others are now being subjected to the ordeal of terror to make

them give up their money.

Father Cerutti is going there at once is a bad place for them," he said, referring to the Black Hand and the Mafia; "they are very bold and we will try to get them out of the region, and remove forever the blot upon my

ountrymen."
He said he knew that he was a "Ha, ha!" laughed John, turning to its wife. "I wonder what the boy has amarked man, and added: "But even if they do get me the society is now so well organized that the work will go ahead just the same."

THE CHRISTIAN SUNDAY.

The perennial Sunday question will not down. It keeps cropping up in one phase or another. In the contro-versies that arise from time to time between[Catholics and Protestants regard-ing the observance of the Sunday, there is a common feature to be noticed. The denunciation is all on the Protest-ant side. Catholics are content to defend their position by argument when the need arises. Protestants are not content to argue. They must needs denounce the "Ronanists" for desecrating the "Christian Sabbath."
Every Catholic child knows his duty

as regards the keeping of Sanday; but on the other hand, the stringent ideas inculcated by the Puritans still, to a large extent, prevail throughout the country, notwithstanding the large number of Germans, French, and others who do not see why they should give by the harmless institutions of their athers and their forefathers and who protest against being dubbed un-Christian because they concientioulsy diffe from others as to Sunday observ

Briefly the question lies between the Briefly the question lies between the Puritan and what is called by those who know nothing about the matter the "continental" Sunday. We must confess that we should scarcely like to see the President in his official capacity attending a horse race on Sunday. They do not always to those things better in France. But everybody must acknowledge that the American Sunday is a nondescript and unsatisfac-Sunday is a nondescript and unsatisfactory day. In fact, is "neither fish, flesh, fowl nor good red herring." There is, at times, a mechanical devo- 170 Dundas St.,

parties may feel about it. Money is money, and you and I must have it. Those in danger of being worsted must look out for themselves."

But the other's view of the situation had changed. The fragrance of that spray of apple blossoms brought vividly before his his geometry here, his wife we have to the stream of the surface and protection the society insured, evidence was gradually collected and arrests followed. Some day as celebrated in Cathoric countries? and is a unit in the general sociability. There is no competition in hospitality, and, as a rule, in consequence, no drunkenness. As long as this "family" stamp is kept upon it no barm need come to individual or to nation from the inno-cent recreation indulged in.- New

GOLDWIN SMITH.

It is hard to tell precisely to what class of outsiders Mr. Goldwin Smith belongs. In a recent communication to the New York Sun, he says: "There is nothing answering to the term super-natural.' If we discard mirseles, as all free inquiries do," etc. This is the laggage of naturalism. In a letter to ourselves, the venerable scholar write: 'To God of course, all things a -

"To God of course, all things are possible. I have never denied, or chought of denying, His power of suspending natural law." This, surely, is not the way in which a naturalist would be expected to speak. Mr. Smith calls himself a "sceptic," and again we are puzzled. Of one thing, however, we can be sure: he is the gentlest and kindest of—let us say, critical in juirers. He writes further: "Demonstrate to me that a miracle has been per trate to me that a miracle has been per formed, and I will pleage myself cent the demonstration. You will not think it unreasonable to ask for conclusive evidence."

Assuredly not. That is what we ourselves always demand; and we can assure Mr. Smith that some Catholics are as sceptical as himself regarding the translation of the Holy House of Loreto, and other marvels to which he refers. Is it possible that a man of Mr. Smith's enlightenment can suppose for a moment that in order to be a member of the Church one must give cred-ence to the tradition that the House of Loreto was brought by angels from Nazareth? Such things do not belong to revelation and are no part of the Church's teaching. Would to God that all Catholics realized, and that all honest inquirers like Mr. Smith could be persuaded, that in reality the creed of the Church is a short one!—Ave

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LETTERS OF RECOMMENDATION,

Apostolic Delegation, Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD, London Ont.

London Ont.

My Dear Sir. Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and, above all, that it is imputed with a surong Catholic spirit. It strenucusly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

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

f. therefore, earnestly recommend it to Cath-

nilies.

my blessing on your work, and best for its continued success, Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus,

Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. To the Editor of The Catholic Record, London, Ont:

London, Ont:

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

ing you and wishing you success. Vours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DEC. 16, 1905.

DAYS AND NIGHTS IN THE TROPICS. BY DEAN HARRIS.

Toronto: Morang and Co., Limited, 1915. Dean Harris has given us a very readable book replete with information garnered during years of roaming in the byways and trails cutside the lines forget for the nonce that autumnal winds are wailing, and depart for lands where the breeze is burdened with the warmth and fragrance of the tropics, and life seems formed of sunny years. If archaeologically and historically bent, one may go with the Dean through valley and over mountain in search of relics and ruins, taking care withal of the snakes, which reconcile us somewhat with our own land. But if out for a holiday one may sit for instance on the verandah of Father Fogarty's residence at Montserrat, and see the dew-pearled moss and lichen which cover the volcano, or, with a good cigar as companion, paint pictures on the moon lit waves of the Caribbean. While at Furmas the writer informs us that he was then an exile from his own land driven to the South by a Northern specialist. But he must have been a most unusual type of invalid. With the term we associate as a rule the debilitated individual averse to or incapable of exertion. The Dean, however, is, throughout his book, a participator in expeditions which connote courage and vitality: and his earnestness in grappling with and vanquishing difficulties incidental to out of the way travel, show that the powers which won him some years ago the title of Canada's leading athlete have not deserted him. Supping with guides of alien races, in deserts, fend ing a way through tropical forest tramping difficult miles to inspect ruined and forgotten cities - all this is not in the line of the ordinary tourist. But they who go off the beaten line of travel have as a reward pictures not limned by a Badeker. And when the Dean comes back in the full tide of energy, he may take them out of his portfolio and describe them viva voce for our benefit.

MARTINIQUE AND ST. PIERRE.

In a graphic description of Martini que as he saw it after its destruction May 8, 1902, he records a conversation he had with Rev. Jean Alteroche of Morne Verte, near St. Pierre. "I am told," he said, "that many in America, even priests and Bishops, hint that St. Pierre perished for its sins." Dean Marris confessed a leaning in the direction of that opinion. "Well," he re plied, "can you name a city in America that deserves to be spared." The Dean speaks of the sacrilegious parade of a pig as having taken place in St. C. S., Sp. in the Messenger, February,

colony or the people spoken to had the girl a handkerchief of her own heard of it." "It is true," says the sewing." same writer, " that a few days before the disaster a mere handful of roughs, who called themselves socialists, did go through the streets singing some impious verses of a Paris Socialist song. And this was the hottest period of th election Nowit would hardly be fair to hold a population which kept the Lord' Day, frequented the churches, and were enthusiastic over religious demon strations, responsible for the misdeeds of a few wicked men." "Thunderbolts," says Father Desnier, "are perhaps necessary in this material age of ours but under the new dispensation are we to believe they always fall on the most wicked heads? I think we might per haps safely, awaiting further information, suspend our own judgment on the matter.'

IN MEXICO.

Dean Harris saw a bull-fight in Mexico. He did not like it. The tourist does sometimes cry out against the spectacle of poor, mangy, brokendown horses gored by bulls and the men and women who applaud the dexterity of the matador. We do rot blame them. The trouble with some of these tourists, however, is that, instead of seeing things as they are, they see them as they are portrayed by bigoted historians-which is a waste of ink and time. As a curb to luxuriant denunciation of bull fights suffice it to renember that we have our foot ball and lacrosse brutalities: prize-fights with bloody and battered features, of combatants and occasionally a corpse in the ring: we have our tenements wherein human beings herd together under the eyes of the authorities, to the destruction of health, and sweatshops which breed hunger and despair. Well does Castelar say: So long as prize fighting, stage exhibitions of assassination, live pigeon shooting and fox-hunting are permitted in England and America, the Anglo Saxon race cannot with logic or consistency charge us with brutality in the bullring.

But who is consistent? Not America with its bombast anent freedom and its slavish subserviency to the trusts: nor England boasting of its freedom and happiness while thousands of Englishmen are without bread, and a thousand graves of yellow and black men bear witness to its civilization. And the country with the most cannon has always, so far as this world goes, logic on of travel. With him as guide we can its side. Hence Lord Salisbury's sneer at the " decadent nations."

PANAMA-NO PLACE FOR THE

WHITE MAN. Dirty and unkempt and pestilential Panama has no attractions for Dean To Canadians who may be tempted to go there when the Americans begin work in the canal, his advice is "Don't." If they must come start a coffin factory, he tells then, and with their first order have one made to their own measure. The Chinese coolies cannot stand the wear and tear of the work and the climate, the negroes are too indolent to work under a broiling sun; and the Japanese are not allowed by their government to go there. So Uncle Sam looks to Europe and his own dominions for food for the vultures. We do not believe there are many Canadians who care to coquette with malaria, yellow fever and the black measles. So far as the Panama canal is concerned "to stay home is best." The Dean says that "it is now known to many that correspond ents are paid by some one to minimize the dangers of the climate and the isthmus, and to deny facts stated by disinterested writers." But the fact remains, according to Dean Harris, " the canal, like a huge python, winds through swamps seething with decay and round hills covered with tropical vegetation. It is a python that has swallowed in one year - 1888 - forty thousand bodies of men, and is every day devouring fresh victims. Panama is no place for a white man.'

PASS ON TO YOUR FRIEND.

The writer takes his readers through Yucatan, a mysterious land; shows him Copan, the phantom city; Honduras, a one-time arena of Cortez exploits, and Nicaragua, a country acquainted with affliction. We heartily recommend the work to our readers. In reading it we envied the Dean in his wanderings. But we can, and our readers also, take a ticket at Imagination's office and swing from the Azores to Nicaragua without risk of fatigue or danger. The book which by the way in binding and letter press is a credit to Morango & Co. will make a very appropriate Christmas gift.

CHRISTMAS GIFTS.

We know Emerson said that rings and Pierre on Good Friday, April 5. "The for gifts. "The only gift is a portion truth is," says Rev. Father Desnier, of thyself. Therefore the poet brings wounded, four or five of whom from the Church funds, as is the case his poem, the shepherd his lamb, the

But suppose we buy a book, and having made it a part of ourself, pass it on to our friends? Sappose we go before the selfish and inconsiderate throng of Christians buyers, rack the nerves of over worked clerks and select something-a book or a pisture, and send it to a friend as a messenger to bid him make preparations for the birthday of Christ our Lord ?

For the student and serious minded

we have Parsons' "History of the Church," Janssen's "The History of the German People" which is invaluable to all who wish to be au courant with Germanic conditions before the apostacy of Luther. Parsons "Lies and Errors of History" and Desmond's ing of the United States-three not "Mooted Questions of History" should be on the book shelf of the man who has accidents, making an average of a death no times for folios. Pastor's "Lives of the Popes of the Renaissance" Allies accident every day, is the record for "The Holy See and the Wandering of Nations" and "The Formation of season. Christendom," Montalambert's "Monks of the West." and the works of Father Tynell, Dr. Shahan, Dr. MacDonald, etc., should be welcomed by all who by the rearing and plunging of his care to associate with kindly and scholarly gentlemen. If you should happen upon Digby's "Ages of Faith" be sure you have found a veritable treasure of edification and information. Cardinal Newman is, of course, in the front rank of "the Kings of Thought," and when you take him as ruler take also "Newman" by Dr. Barry, whose trained eye can see excellencies which may escape yours unaided. A layman may also read with profit Hunter's "Outlines of Dogmatic Theology," or "Wilhelm and Scannells' Manual of Catholic Theology." Then we have the Lives of the Saints, of Louis of Veuillot and Ozanam to quicken our zeal and to steady us. We may say here, that we can, if we will, have these books in the Public Library list.

THE BOOKS THAT NOURISH ALL

For educators, what better gifts than Bishop Spalding's works. And what better companions than Dr. Sheehan, Maurice Francis Egan, Katherine Tynan, Minnie Sarsfield Gilmore, who are not denied the title of artists by competent critics and who lack the sentimentality and emptiness of the wordjuggler.

Instead of buying any kind of a book for the juvenile just because it is labelled "for the young," why not cultivate an acquaintance with writings of Father Finn, Mary T. Waggaman, Marion Ames Taggart, Mary G. Bonesteel, Mary E. Mannix, Fathers Copus, Spalling, etc.?

Catholic publishers complain betimes that we do not know our own. Are we then to plead guilty and to beg information as to where Catholic works can be obtained. Perhaps we should, but the notices of books acclaimed by 'eminent" critics which are to be found in the magazines may entice all the money we reserve for reading matter. We believe that if publishers Harner Bros., or Doubleday Page and Co., they would find a market for them. Suppose they make the experiment?

"For never can anything be amiss When simpleness and duty tender it."

A gift in harmony with anybody's neans or condition is a picture which may be had at any art store of the Infant Jesus. And with it, for instance, this specimen of Father Tabb's workmanship:

A little Boy of Heav nly birth But far from home to-day Comes down to find his ball, the Earth, Comes down to may.
That sin has cast away,
O comrades let us one and all
Join in to get Him back His ball.

We refuse, of course to give any quarter to pictorial trash. So we say, but do we? Without commenting on pictures which would make a self-respecting Turk blush, which we have seen in Catholic households, and in places of honor, let us give a Madonna, picture of that "sweet, sacred Virgin Mother," as Hawthorne puts it. If we do not wish to seek tributes to her from the poets, who from Chaucer to our time have sung her praises, perhaps the following words culled from the Holy Father's Ercyclical on the Immac ulate Conception may find favor with us: " Let them, each one," he says, "fully 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 its natural fruit."

OLD AND NEW ATHLETES.

Thus ended, we read in "Ivanhoe," the memorable field of Ashby de la Zouche, one of the most gallantly contested tournaments of that age: for although only four knights, including one who was smothered by the heat of other jewels are not gifts but apologies his armor, had died upon the field, yet large, and they are much greater when upward of thirty were desperately were recovered. Several more were throughout the United States. This

escaped best carried the marks of the conflict to the grave with them.

Be it noted that the knights played the game on horseback with lances sharpened or blunted, or on foot with mace and battle axe. Their swords are rust, and maybe their courtesy also. In the modern lists we have the warrlor of tonsled head and padded jersey, who risks life and limb to the accompaniment of raucous shouts of the onlookers. No lance or sword are als, but a spiked shoe can be a deadly weapon and a well-directed jump play navoc with the ankle or collar bone of an opponent. So according to A. B. killed outright in football during five weeks of the season of 1905 -he is speak. expected to live and thi ty-four serious nearly every other day, and a serious football at the height of the present

in "Ivanhoe" we read that Wilfred of Ivanhoe declined to take advantage of an opponent whose aim was disturbed horse. In football it seems the object is to win regardless of courtesy or of rules. So we are informed that a player kicked another in the head or jumped on him or resorted to biting and gouging tactics. Now and then an eye or some other part of a man's body is picked out of a scrimmage. and recently the last rites were administered to a player who had been kicked into a comatose condition by an exponent of the "gentle" game.

And on the "stands" the dainty adies who do not like bull fights and the prominent gentlemen who do not like prize fights and the students who are supposed to be civilized roar their ap-

SCARCITY OF BIBLES.

At a meeting of the Ministerial Association held in St. Catharines, Ont., on 5th December, we are told that the Rev. R. E. Welsh, Canadian General Secretary of the Bible Association, spoke of the scarcity of Bibles in British Columbia. He said that in one place the court had sworn the jury on a copy of Gulliver's Travels, that it was only discovered by one juryman, who was a Jew, and who, desiring to find the Old Testament side of the book, wishing to know which side to kiss, opened the supposed copy of the Bible, and found it to be Gulliver. It was further stated that in one locality of the Province of Alberta the magistrate had to adjourn his court till some one could procure a copy of the Bible upon which witnesses might be sworn. The Rev. Thos. Patton of Merriton Presbyterian Church had a like experience in the North-West, and he stated that nobody seemed to have a Bible in that portion of the country. Is this not a most lamentable lack of business methods? It would appear as if all the energy of the Bible Society were directed to the distribu tion of Bibles in the Province of pushed their wares after the fashion of Quebec, where they are already well supplied, to the entire neglect of other districts. We beg to draw the attention of the Canadian General Secretary of the Bible Association to the fact that the CATHOLIC RECORD has always in stock a large assortment of bibles. ranging in prices from \$1 to \$10: and New Testaments, neatly bound in cloth, for 25 cents. We should be delighted to fill promptly all orders which he may send us.

THE POPE AND THE CHURCH IN AMERICA.

A despatch from Rome to the New York World states that the Roman correspondent of the Stampa, a Turin newspaper, is authority for the statement that at a private audience accorded by the Pope to the Right Rev. Bishop Thomas S. Byrne of Nashville, Tennessee, the Holy Father expressed his dissatisfaction at the custom pre vailing in many American dioceses to exact an entrance fee from the people attending Mass on Sundays and Holydays. It is added that the Holy Father is determined to suppress this practice at any cost, as it practically constitutes a hindrance to poor people attending the Church.

We very much doubt the truth of this statement, though as a matter of course if it be true that the Holy Father is resolved to suppress the existing practices, his commands and wishes must be obeyed. So far as we knowand we know the actual practice-an entrance fee is exacted only in localities -namely, large towns and cities -where there is a floating population of whom only a small percentage rent pews or contribute otherwise towards the needs of the Church.

It must be remembered that the regular expenses of the Church are Catholic schools are to be maintained 1903, "that none of the priests of the farmer corn, the painter his picture, disabled for life; and those who makes it necessary to have a sure fund

to devote to this purpose, which cannot be the case unless there be some entrance fee, which is never more than 5 or 10 cents; and this is not required from the poor, who are allowed to enter free, or, as is often the case, have a special Mass at which there is no en

trance fee required. The dubiousness of the statement is nereased by the fact that the Holy Father is also said to have declared that many of the American Bishops live in a state of luxuriousness far be youd the simplicity with which the supreme head of the Church is content It is barely possible that there may be a few Bishops to whom such a complaint is applicable, but we feel assured that the American Episcopate are not wal. lowing in luxuriousness, but live in simplicity and are men of sincerity zeal and self-sacrifice in the perform ance of their onerous duties.

We notice that several American priests who have been interviewed in relation to the supposed sentiments of the Pope have expressed their doubts on the correctness of the despatch as strongly as we have done. They are all of the opinion that Bishop Byrne would have placed the conditions of the case before the Holy Father in such a way as to have removed any misunder standing of them on the Pope's part, which might have arisen from any erroneous representations which migh have been brought before him. The roundabout way in which the de

spatch was obtained is another circumstance which throws serious doubt upon its genuineness. A matter thus affecting America would almost be yond doubt, have been telegraphed directly, without being first sent to Turin, and then learned from its being published in a paper of that city.

THE TEMPERANCE QUESTION.

A correspondent who does a good deal of travelling, and who has been recently in the township of Oxford, sends us his views on the manner in which local option is carried out, and asks us what is the attitude of the Catholic Church on the question of drunkenness and prohibition.

The Catholic Church is most decidedly opposed to drunkenness and tippling, however these may be disguised under more euphonious names. She does not consider as sinful the moderate use of liquors, but in view of the danger of the insidious vice of intemperance she strongly approves of the good practice of total abstinence as a means of avoiding even the remotest danger of becoming habituated to this abominable vice.

At all times she desires that the laws of the land be enforced which have been enacted for the suppression of intemperance, that our people may be saved from most dangerous and degrading habits, and we have always endeavored to impress upon them the necessity of observing these laws strictly. We intend to continue in the same course, and we desire to see the laws so stringent as to root out drunkenness. Yet we believe that the individual influences of true friends and pastors will have more effect in bringing this about the CATHOLIC RECORD to promote the complete reformation of those who have unfortunately become addicted to the odious habit of intemperance, and we shall continue to do this as opportunity

THE DECEITS OF SPIRITUALIS TIC MEDIUMS.

The divorce court of Lawrence Co. Ohio, sitting at Ironton, recently issued a divorce decree under strange circumstances which ought certainly to diminish the confidence of the parties concerned in the pretended spiritualistic revelations which are so commonly accepted by spiritualists as if they were divine truths.

In 1902 a Mrs. John Wilgus died at Proctorville, a town on the Ohio River, and within a few days after Mr. Wilgus, the widower, through the intervention of the leading spiritualistic medium of the place, was introduced to a Mrs. Elizabeth Territia Griffith, a young widow from West Virginia. The two were married within a week after the death of Mrs. Wilgus.

By the will of Mrs. Wilgus her pro perty, consisting of the old homestead was bequeathed to their daughter, with the obligation that the latter should take care of her father during his life if he remained single, but was to go to the father in case of his remarriage, and he should keep it then as he lived. It can scarcely be doubted that

the provisions of the will had some influence on Mr. Wilgus leading him to the second marriage, but, besides this, the medium above referred to gave seances in which the dead wife of Mr. Wilgus revealed to him that he should marry Mrs. Griffith, and the latter was also told by her dead husband that she should take Mr. Wilgus for her husband, and both were assured that the marriage would be a happy one.

The matter did not turn out so pleas

antly as the spirits foretold, and there were constant disagreements and quarrels between the newly married couple down to the time when a divorce was applied for and granted on the plea of incompatibility of temper.

The medium who had brought the wo together testified during the trial hat the spirits of the dead husband and wife when called up by him had urged the marriage strongly on their respective ex consorts, and that he fully expected it would be a happy union.

It may be presumed that the divorced parties will not be so easily daped in the future by the foolish spiritualistic communications which designing mediums may endeavor to pass upon them as revelations from spirits who are in heaven. Other people also may, usefully to themselves, learn a similar lesson,

EPISCOPALIAN MONKS.

In view of the fact that Protestantism from its beginning bitterly denounced monasticism as the fruitful source of idleness, dissipation, and laxity of morals in every respect, it is somewhat strange, and many people will regard it as the height of inconsistency, that there are now many monastic orders in the Anglican and Protestant Episcopal Churches. What renders the case more remarkable is the fact that these associations imitate as closely as possible the religious orders of the Catholic Church both in their dress, in the nature of the work to which they have devoted themselves, and in their rule of life.

At the present moment three monks of the Episcopal Order of the Holy Cross are conducting a fifteen days' mission in St. Andrew's Protestant Episcopal Church of Detroit, Michigan. These monks are attired very much in the manner of the Catholic Dominicans and they follow as far as they deem it possible the rules of religious life laid down by St. Dominic in 1215. The Dominicans were one of the religious orders most prominent in England at the time of the English Reformation, and all their property was confiscated by Henry VIII., and the order itself was suppressed on most flimsy pretexts.

The Rev. Friar J. O. S. Huntington is the head of the Holy Cross Order in the United States, and the principal preacher at the mission now being conducted in Detroit. He wears a white robe with cape and cowl after the manner of the Dominican Fathers, a black cross being suspended on the breast by a chain, and before beginning to preach he went to the pastor of the church. and knelt to receive his blessing. Among the services announced for the mission, there is a "Holy Communion service" at 10:30 each day. This is the communion service of the Anglican Book of Common Prayer, and is a mutilated Mass, the essentials of the Mass

being absent. If the accusations against the monks of old are true we may well ask why the Protestantism of the twentieth century is restoring monastic life which they claim to have been the fruitful cause of corruption in the Church? The truth is than prohibitive legislation. We have that the accusations are unjust. Pope ourselves endeavored in the columns of Pius X. and numerous Popes before him have regarded the religious orders as the most effective branch of the priesthood both in the matter of education and in the renewing of the religious fervor of the people by their practical appeals for the stirring up of faith in their hearts. It is because this is the true state of the case that the Protestant Episcopai Church has taken up religious orders as a means of reviving religious feeling after having abused them for nearly four centuries. But if the true spirit of monasticism is to be looked for, it will be found in the Catholic religious orders, and not in shams which Protestantism is bringing forth from day to day.

> AN ENGLISH KENSITITE IN NEW YORK.

> The Rev. Dr. R. C. Fillingham, vicar of Hexton, England, who in the summer of 1903 created quite a sensation in Protestant Episcopal circles throughout the United States, by violently attacking Bishop Potter of New York, has returned to that city with the avowed purpose of promoting a religious movement which he calls a new cult under the name of "the New Liberal Movement in Religion." He asserts that this movement has been a success in Georgia. Considering the vicar's hatred of Ritualism, and the idiotic row in which he involved himself in New York two years ago, we presume that the purpose of the new movement is to stop the current of Ritualistic doctrine and practice in the Anglican and Protestant Episcopalian Churches, an effort in which he is no more likely to succeed than did the late notorious John Kensit.

Dr. Fillingham says it is his intention to take action against Bishop Potter before both the civil and ecclesiastical courts on a charge of receiving moneys under false pretences, inasmuch as he maintains under his jurisdiction such

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ENSITITE IN NEW ORK.

. C. Fillingham, vicar d, who in the summer quite a sensation in opal circles through-States, by violently Potter of New York, that city with the f promoting a religious he calls a new cult of "the New Liberal ligion." He asserts nt has been a success sidering the vicar's ism, and the idiotic involved himself in ears ago, we presume of the new movement urrent of Ritualistic ctice in the Anglican piscopalian Churches. he is no more likely

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Churches as St. Mary the Virgin, St. Ignatius, and others. He asserts that Bishops who countenance or permit the High Church practices of these and similar Churches violate their oath of office, as these were the very things against which Protestants revolted in the sixteenth century.

DECEMBER 16, 1905.

As the Rev. Mr. Fillingham has a parish in England to the spiritual wants of which he is supposed to attend, we ly and thriving town. are disposed to wonder how the lambs of his flock there will find nourishing pasture while their shepherd is three thousand miles away carrying on a war (are for the reform of a Church which we should think quite able to manage its own affairs. But we are aware that there are eccentric people in the world who cannot live content in minding their own business, but must interfere in matters which do not concern them. Surely, if there are soldiers needed to carry on a vigorous war against Ritualism, there is an ample field for the zeal of such Bombastes Furiosos as Rev. Dr. Fillingham in his own country, and his own Church, in which there are about 14,000 clergymen and nearly the same number of congregations who are more or less affected with the contagion of Ritualism, if we are to regard it as a contagion.

When Dr. Fillingham in 1903 attacked Bishop Potter for tolerating the High Church services in the churches named above, the Bishop was more than a match for him, and compelled him to retreat ignominiously. So far we are aware the Hexton vicar was unable to find an Episcopal Church in New York in which he would be permitted to hold service or even to preach, and he was driven as a last resort to negotiate with Bishop Sabine who presides over a "Reformed" Episcopal church, which is a secession from the Episcopal Church and was started as a protest against the toleration of Ritualistic services in the regular Episcopal Church. This Church is made up of an inconsiderable body of dissenters from the Episcopal Church and is a mere safety valve used by persons whose brains are a whirligig of dissatisfaction with the Church from which they have seceded for the greater peace of mind of those whom they have eft. Nevertheless, we believe Dr. Fillingham did not even succeed in finding a pulpit among the Reformed Episcopalians.

In reply to Rev. R. C. Fillingham's protests against the Church of St. Mary the Virgin, Dr. Potter wrote:

"You call yourself a clergyman of the Church of Eugland, but I doubt it. For a clergyman is usually a gentlewhom it is addressed.

That you are a lunatic is much more likely, for only a lunatic could the crucifix I had and said the prayer.

sitite tactics of interrupting the public services in the church with which he was displeased, Bishop Potter said in the same letter:

'I have advised him, (the rector) therefore, to apply for a detail of police and have instructed him, in case you or your followers venture in any way to interrupt or interfere with his services, to direct the police to throw you and your associates into the street. Hap pily, we have a law in the State of New York which deals summarily and effect ively with disturbers of public wor-

The whole situation shows in what: condition of harmony and unity of faith the Anglican and Episcopal churches are at the present moment: nevertheless, we fully believe that the Rev. Dr. Fillingham's crusade will end in

TEMPERANCE IN OSGOODE.

We are pleased to notice that the Rev. N. T. Mc Cauley, P. P., of Osgoode, Ont., (Russell Co.,) has made a grand success for the cause of temperance in his parish, Nearly all his parishion. ers have become total abstainers, and in addition have taken the anti-treating pledge. The few who were at one time unfortunately addicted to intemperance there appear to be completely reformed, and no doubt peace and happiness will be found now in many families where intemperance had caused much misery and suffering.

It has been decided by the Town Council to submit to the ratepayers of Osgoode a Local Option by-law, which is likely to be carried by a good majority. This is, at least, much to be desired; and as we understood that Father McCauley is deeply interested in the success of the by-law, we are convinced that his parishioners will manifest the sincerity of their total abstinence principles by supporting the bylaw when the vote is taken in January.

ger of yielding to the blandishments of much towards keeping the dangers of intemperance far away from their live-

LETTER FROM ROME.

We are pleased to be able to publish this week a letter from the Eternal City, written by Rev. J. T. Aylward, Rector of St. Peter's Cathedral. It was received by Rev. D. J. Egan, the acting Rector. We are sure our readers will peruse it with very great in-

117 Quattro Fontane, Rome, Nov. 23rd, 1905. Dear Father Egan:

To begin with, we are all perfectly well-and have seen the Holy Father. After ali, no matter how grand Rome may be, with all its historic memories may be, with all its historic memories—and its magnificent church, its monuments of pagan times—the summum desis leratum of all is to see the Holy Father, and this has been our great privilege.
Arrangements were made to have an

Arrangements were indee to have an audience on last Frid.y, and to our surprise the letter came by special messenger in Sunday that the audience for His Lordship the Bishop of London would take place on Monday, at 10:45. Fortunately I had secured a good many articles of devotion; but the crosses and beads ordered by the Bishop had not yet arrived. So Monday morning I hurried to the store and secured them. At 10 o'clock we set out for the Vatican. and were brought right to the door of St. Damaso, which is the entrance proper Father's dwelling. Everything in the house is on a grand scale. We mount 3 flights of steps and find ourselves before a line of Swiss guards who salute the Bishop, then pass to the first room, when an officer takes the note of invita-tion and we are ushered into a large reception room, given seats and wait The Bishops were then called to the antichamber and we remain waiting our turn. I omit all the little de-tails. Our Bishop enters, and we come into the anti-chamber. He is in with the Pope about twenty min-utes-it seems like an hour. As I am taking in the surroundings a gentle-man in waiting says to me: "I pre-sume you are English." "No sir," said I, "Canadian." "Oh indeed, then you are a British subject like my-He proved to be an Irishman self. high up in office in the Vatican. So you see the Irish are everywhere! At last the door opens and a Monsignor calls Bishop McEvay's secretary. We have three students of the college with us. They accompanied me—one carrying my satchel. We made only one genuflection, and went immediately to kneel at the feet of the Pontiff. The Bishop introduced me as his rector. I asked man and aware that he may not print His Holiness some requests, and he a private letter until its receipt has granted all. I then went for my sat been acknowledged by the person to chel, and you should have seen the granted all. I then went for my sat chel, and you should have seen the Pope laugh when he saw the quantity I had. He blessed all. I then pointed to me or any incumbent in the diocese of New York to enforce or to obey the laws of the Church of England.

"The rector of the church of St. Mary the Virgin possesses my respect and confidence, and though his modes of worship may be as little to my taste as to yours, he is not following them without my privity and knowledge."

In reference to a threat of Dr. Filling ham that he would resort to the Ken significant and said he granted me overwhit and said he granted me over the said who attempted to as refraition with the Liberals as refraition with the Liberals as refraition with the Liberals as refraiton with the Liberals as refraition with the Liberals as refraiti and said he granted me everything etiam quod habes in mente et corde. We all stood up, then the Bishop knelt to say good bye and get his blessing. He again went to each one of us, we kissed his ring and he blessed us again. I was sorry to part so soon, but I hope to see him again. There is to be a public Consistent some time in December. Consistory some time in December. We saw Cardinal Merry del Val; but

more about him when I return. Good bye and God bless you all.

The Bishop joins me in a fond remem brance to everyone in the house.
Your friend, J. T. AYLWARD.

SIR ARTHUR BALFOUR'S RESIG NATION AND IRISH HOME RULE.

Rumors have been rife for some time to the effect that notwithstanding the regular majority of seventy which Mr. Arthur Balfour supposedly commands to the present time in the British House of Commons, he would soon resign the Premiership, which would be handed over to Mr. Campbell-Bannerman, the recognized leader of the Lib

eral party. At last the event so long looked for has occurred, the resignation of Mr. Balfour and his Cabinet having been handed in to the King on the 5th inst. and Mr. Campbell-Bannerman having accepted the task of forming a new Government, which he promises to have in readiness to take office on 11th inst.

The trouble which has chiefly brought about this condition of affairs is that Mr. Joseph Chamberlain has been endeavoring for the last two years to force upon the Conservative party his trade policy, and he has succeeded to the extent that Mr. Balfour no longer has his party under control, though it has still a fair majority in the House of Commons. The real leader of the party is now Mr. Chamberlain. The party organizations

Mr. Campbell Bannerman resently met their constant denunciations of Home Rule by a plain declaration that the Liberal Party should and will give an ample measure of Home Rule to Ireland as the only means of quieting and satisfying the Irish people.

Liberals are rather weak, his obstinacy will somewhat weaken Mr. Campbell-Bannerman's position. The latter is sustained unhesitatingly by Mr. Morley, and it is generally believed that the stage and that sound and healthy plays, so far from calling for disapproval, are a delightful form of all of the convey deep and true moral legsons. But this very fact is a reason why so powerful an instrument of good the determined declaration of these why so powerful an instrument of good should be jealously guarded lest it be two great leaders, that Home Rule is still, as it was under Mr. W. E. Gladstone, an integral part of the Liberal Shaw's recent production in New York Party's platform, will be received by a majority of the people with favor.

The Unionists say freely that they will force the issue forward on the Home Rule question during the election campaign which must be soon precipitated, as the Liberal Government | the Sixth Commandment, and are in cannot expect a majority in the present House. The elections will, therefore, House. The elections will, therefore, probably come on in January, and Home Rule will certainly be a promi otherwise good Catholics frequent these nent issue, as well as the trade question which Mr. Chamberlain urges so determinedly; and it is whispered audibly that there is a possibility that even Lord Rosebery, who is so closely of the saddest features of the syll is that Catholic women who yet be found as the leader of that party in the House of Lords, and that he may declare himself a convert to the Home

Rule principle. The Irish Nationalists have not been The Irish Nationalists have not been slow in taking up the gauntlet thrown down by the Unionists. The Nationalist Convention held in Dublin on the 6th inst. under the presidency of Mr. John Redmond decided most emphatically not to be satisfied with any half-measures. It pledged itself to absolute measures. It pledged itself to absolute support of Mr. Redmond as leader of the Irish Parliamentary Party, and even went so far as to denounce Mr. William O'Brien's advice to support the Liberals in the forthcoming elections. Mr. O'Brien and his supporters were told plainly that they must sign the party pledge of support to their leader, if they wish to be regarded any longer as loyal Nationalists. Disbe-

and people are determined not to re-

Mr. Redmond congratulated the convention on the collapse of the Unionist anti-Home Rule Government, which he attributed in a great measure to the blows given it by the Irish Party, and generally a disposition was shown to support the new Liberal Government if it should prove itself willing to stand steadfast for a good Home Rule measure, but not otherwise.

The Lord Mayor of Dablin moved a Home Rule resolution which was carried unanimously, which, after condemning the present system of governing Ireland,

"We solemnly assert that no new we solemnly assert that no new system of government in Ireland will be accepted as satisfactory except a Leg-islative Assemby freely elected, and representative of the people, with power to make laws for Ireland, and an executo make laws for Ireland, and an execu-tive Government responsible to that assembly; and this convention declares that the Irish National Party cannot enter into an alliance with or give permanent support to any English Govern ment or party which does not make the question of granting such an assembly nd executive to Ireland the cardinal

point of its programme." Mr. Redmond declared that the prospect of Ireland obtaining Home Rule is exceedingly bright at the present moment, and that the realization of their hopes depends very much upon themselves.

PRESIDENT AND BISHOP.

The New World of Chicago gives the following on the authority of a cor-

respondent:
"Previous to his election last year President Roosevelt spoke in a city in the diocese of Cheyenne. Naturally, there was a great crowd to welcome him, but it appears that this meeting was got up by bigots, who were so exclusive that they did not invite the res

have all succumbed to his influence, ident bishop, Right Rev. J. J. Keane. though there is still a considerable opposition offered to his policy by that the looked about and noted the prelimination of the looked about and noted the looke

assist in putting the temptation beyond the reach of those who are still in danger of yielding to the blandishments of the tempter, and this will be doing the tempter, and this will be doing the tempter of the tempte would be a first step towards Imperial form the President greeted him warm-disintegration.

We Compbell Ruperman recently a few of your neighbors to respect dig

IMMORAL PLAYS.

Liberal leader in the House of Lords, is bitterly opposed to Home Rule, and it is not expected that he will yield to the new Premier on this point. Lord Rosebery has a considerable following in both Houses of Parliament, but in the House of Lords, where the Liberals are rather weak, his obstinacy against the stage and that sound and against the stage and that sound and against the stage and that sound and city, deals with phases of life, for the staging of which there is no excuse except to cater to the prurient appe tite of a morally degenerate audience. The attitude of an ecclesiastic toward these plays is not a matter of personal opinion or of asceticism of temperament. They are forbidden by many instances as flagrant a violation of it as those sins from which all dramatic exhibitions, believing that they themselves will not be contaminated, but forgetting, even if they co tied up with the Liberal Party, may go to Mass regularly and frequent the sacraments join theater parties and sit out these plays from beginning to end. The complexity of modern life has confused to a considerable extent in the eyes of the people Christian morals and pagan license. In this, as in every blushingly in some of our theaters. There can be no doubt that Catholic women and Catholic girls are a very small minority of those who attend immoral dramatic exhibi ions. Our sodalities and confraternities, the vigil-

ance of Catholic parents, the supreme influence of the Confessional and all the other agencies of pure and cleanly

living in the Catholic Church exercise

restraining influence which is almost

anknown among the Protestant commun

ities. Of course, all this involves a

It is in hours of fear and sorrow like those hovering over New Orleans to day by reason of the vellow fever that what the Sisters of the Roman Catholic Church are to hu nanity is set forth in burning eloquence. Women in the private stations of life have fled from the city, but these devoted and self sacrificing daughters of the Great King stand at their posts and perform with uncom-plaining zeal the work to which they dedicated their lives. They ask nothing in return; they make no complaint; they do not seek the praise of men nor the smiles of women -heroic souls who have, as they richly deserve, the respect of all decent spirited

the respect of all decent spirited humanity.

But how can they bring themselves to do this work, does someone ask to the writer tell you. Not long ago he had the misfortune—sickness is al ways a misfortune—to be a patient in a hospital in charge of these devoted women. One wakeful night, when one of the Sisters had come to his cot to confort him, and that, too, in general conversation, for she was well informed on the affairs of the world, he said to her: "This must be a dreary life you lead here, Sister, and I am puzzled to discover where you find a victory in it. I have never seen one of your order in the enjoyment of society events, never at the theatre, never at a dance, and there is a circus here this evening, but none of you will attend it. More than this, I never see you or hear of you as being engaged in making neighborly calls or as walking the street to discover the fashion. Indeed, it must be

a dreary life." Smilingly, and in the same pleasant emphasis I had used, she said to me: "Brother—for, no matter what com-munion you may come from, you are my brother—every hour in which we do the thing nearest our hands for those who in any way need our services contains a victory that brings the happiness you imagine is denied us. It is that when we but aside the vanities of life and become consecrated to the great work of humanity there comes over us a spirit not of this world, and which remains with us to the end.'

Three Things Cause Them .- One Thing Cures Them.



This case of Mrs. Mailhiot proves one great truth-that you can't CURE pimples, blackheads, blotches, red rash and other skin diseases with salves and ointments.

THE BLOOD. The skin trouble is the RESULT of blood trouble. "Fruit-a-tives" proves this because when salves and ointments are left off—and "Fruit-a-tives" taken to purify and enrich the blood, the skin diseases are cured to stay cured.

Pimples, red rash, eczema etc., come from disease of one of three organs—liver, kidneys or stomach. It may be all three—but certainly one. And this one affects the other two.

And there will be skin disease -as long as the bowels are constipated

-as long as the kidneys retain urea or tisssue waste

-as long as the stomach does not digest food properly and the body is improperly nourished

Ointments won't cure—salves won't cure—soaps won't cure. Because the trouble is the BLOOD—not the skin. But "Fruit-atives" will cure—"Fruit-a-tives" do cure—because "Fruit-a-tives" PURIFY THE BLOOD. "Fruit-a-tives" act on the liver-stimulate it to excrete more

bile-and thus make the bowels move regularly every day. This rids the system of one source of blood poisoning. These famous liver tablets act on the kidneys-prevent the formation of excessive uric acid—and insure the kidneys being strong and healthy. They act on the skin—strengthen the glands and stimulate them to throw off the impurities which the blood brings to them.

With bowels, liver, kidneys, stomach and skin working properly the blood is pure and rich—and there can be no pimples or blemishes to mar the complexion.



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The Rosary Fine Jewels

We have made a careful selection of Jewels and you will find them "rich and rare."

Our Rosaries are especially strong in wire and chain connections, and we claim thev are the best now offered to the public.

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IMITATION JEWELS	REAL STONES
-filled Chain Heart and Cross. nethyst, Topaz and Crystal.	4201—Crystal\$ 6.7. 4206—Crystal, Amethyst
25. \$ 2 00 26. 2 50 277. 3 00 on Jewels, Sterling Silver Mount, Heavily gold-plated.	and Smoked Crystal. 7 0 4202—Crystal. 7 0 6084—Crystal. 7 2 4207—Amethyst and Topaz 7 5 4203—Crystal. 7 5 6760—Crystal. 7 5
78—Crystal	5723—Amethyst 8 0 4209—Amethyst 8 5 6099—Topaz 8 7 5984—Amethyst 9 0 5985—Topaz 9 0 5983—Crystal 9 5 5987—Smoked Crystal 11 0 5990—Crystal 11 2
74—Crystal and Amethyst all beads capped. 3 00 76—Crystal and Amethyst all beads capped. 3 75 33—Crystal	FIRST COMMUNION BRACELET Sterling Silver Chain, Medals, and Clasp. Topaz, Crystal and Amethyst. No. 5575

Order by Number. All Beads shipped in neat satin-lined cases.

Catholic Record Office, - London, Canada

Sisters I have failed to discover them. -W. O. Clough, in the Nashua Telegraph.

No. 682

mitatio

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IT IS ONLY TWADDLE. An indifference to Church organiza

tion represented by the statement that "all Churches are good," "it made no difference what one believes," is the open door to infidelity. The example of our prominent Ameri cans, like Secretary Hay, Senator Hanna and others, who identified them selves with no Church body, is the latest contribution in infidelity. It is hardly less pernicious, however, than is the attitude of certain ministers who

ber of the Church that has no Church." Hay was undenbtedly a good man, but it is a mistake to speak of him as a good Christian, while the statement. "the great Church that has no church" is twaddle.—The Missionary.

The eminent non Catholic statesman, Sir Robert Peel, gave this advise to a very dear friend: "Take my word for it, it is not prudent to trust yourself to a man who does not believe in God and in a future life."

The Church insists that Catholic parents should send their children to Catholic schools. This alone should be sufficient for all who profess belief in the fact that the Church was divine-

HAME !

DECEMBER 16

do not attain their But reason, without situde or affliction, sh put heart into our wor into the life ends we as olic Citizen. What System

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It will act as a gree cause there is no toniousness of being ma

It will create the hal

undertakes.
It will have a bro upon your mind, incre faculty, so that you plan better, and reason It will make leisure.

to go to amusements, his system is working It makes a splene capital because it inc Everybody believes i make a programme and It will make you man, because mental brain; increases nerv to make one melancho

-Success. Peace of What value ought life, on that happy which is sometimes mind?" A man of forty

cash his savings and proposition, which him rich. It was no proposition either on which green is squander their se of forty, with some perience, realized the ition meritorious far ary proposition, with the of mining.

of ten of winning.
But he declined it,
said: "At this ag
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be caught in a frog a in a vise of stree worry." Men can do good, still retain their per can better their posi-fortunes and fulfil sacrificing mental But to take long with fortune, to bed trigue, to seek succe and contentions, are which for most peop their fortieth year, peace of mind. A the prize at stake, the sacrifice. - Cath

Success W Many a one has fa mot a man before he allwyer, or a manufaman—because man-because chardominating influence are not a man first behind your book, be or your business tra

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the price of rubies How many men thigh positions which terror lest somethi

expose the real fac something which masks and reveal th How must a man fe that he is walking thin crust of a vole to open at any m Spasmodic

Young people a acute attacks of are completely sw new ideas, and t accomplish wonder days they think ar else. It may be t or some toy, the tastudy, a plan to in

Sacred Heart Review LIC CHURCH.

AY A PROTESTANT THEOLOGIAN. CCCLXXXII.

Professor Goldwin Smith, having commended to me Friedland's "Anne Boleyn," in proof that the suspicions against Themas Cromwell of having Queen Catherine of Aragon are not as substantial as Father Zim mermann is inclined to think them, procured the book, and must own that Friedland shows that the evidence Friedland shows that the evidence against Cremwell, acting as the accomplice of Anne Boleyn, of having really murdered the Queen (whose previous health seems to have been perfectly good) is at least very much stronger than I had before supposed.

Catherine's life had long been irksome to Henry, but much more to the

some to Henry, but much more to the concubine who had taken the wife's place, and who knew that almost all the English world, all the Catholic world, and all the Lutheran world, re garded her as wearing a crown which she had filched from the head of its lawful mistress to set on the head of a

Whether Henry, though he had been longing for the death of his wife, was accessary to this not improbable poisoning, is uncertain. Cromwell and Anne seem to have been inclined to carry out mefarious schemes first, and then to make the King happy by the innocent knowledge of the success. It goes to exculpate Henry, that he seems at once to have caught up the suspicion that Anne meant, after removing Catherine and Mary, to remove him and his natural son Henry Fitzroy, thus open-ing to herself the prospect, as Regent for the infant Elizabeth, of eighteen or twenty years of absolute government over England. However, Anne's keen intelligence can hardly be credited with such emocratic with such sweeping schemes of royal

nrders and usurnations. At all events Thomas Cromwell had nothing to do with them after the Queen's death, for he not only sheltered Queen's death, for he not only sheltered the young Mary against the plottings of her evil-minded stepmother, but, perceiving that Henry, while he had been weary of Catherine, had come to have a perfect loathing for Anne, Essex devised a tissue of wildly improbable accusations had hurried her off to the

scaffold only four months after the death of her noble minded mistress. It is hard to genetrate the mysteries of iniquity always seething in the cor-rupt court of this wicked man and wickeder woman, but Mr. Friedland succeeds at least in showing that there was no scheme of murder or fraud or falsehood too bad to be thought improb-

able there. Friedland remarks that Anne was the unflinching friend of Cranmer and the new opinions, not from any religious interest, but from her implacable hatred of the Pope and the Emperor for having so long impeded her promotion. She seems, indeed, to have been at most times hostile to reconciliation after a

breach, although sometimes she could postpone hatred to interest.

The book explains what has always been a mystery, at least to me, namely Cranmer's extraord nary success in winning the consent of the astute Charles, and his astuter minister Granvella, and of the keen-sighted Pope his advancement to the Primacy. He had been known everywhere as the King's chief agent for the separation and for the religious innovations, which it is true, had not yet induced an open breach. Yet here the Emperor, Granvella, and Clement, actually facilitates his elevation. How could this be?

It seems to have been, as Friedland shows, owing to Cranmer's marvelous powers of deceiving. They appear to have been fully equal to those of Spen ser's Duessa. Availing himself of the fact that more than one man who was utterly hostile to the King's policy had beguiled Henry into accepting him as a helper, in order, if possible, to spoil his plans, Cranmer persuaded the Emperor plans, Cranmer persuaded the Emperor
at first hand, and the Pope at second
hand, that while, to turn the edge of
Henry's designs, he had professed to
be on his side, he was really for Queen be on his side, he was really for Queen Catherine and the Cathelic Church! I suppose the exalted personages whom he had thus taken in would have pleaded (I will not answer for the soundness of the excuse) that the new Archbishop's powers of beguilement were beyond all that even wise menomid be prepared for.

could be prepared for.

I would commend Friedland's exceedingly non-Catholic description of the court of Henry the VIII. to the Republican correspondent. He dwells at great length on the court of Alexander VI., not as a time of degeneracy, to which every human society, even though divinely constituted, is of necessity liable from time to time, as made up of sinful men and women, but as a scandal which, in some inexplica-ble way, is involved in the very essence of the Catholic Church. According to the tenor of his speech every wise man is bound to believe that even Pius X., being Pope, may at any time be expected to burst out into a Borgia. On the same principle, he ought to argue that after what we know of Henry VIII. Supreme Head on earth of the Church of England," no prudent man should become an Episcopalian, lest at his confirmation the Bishop should run of with his pocketbook. Henry ran off with his pocketbook. Henry ran off with people's property at a great rate, therefore every Bishop whose succession, in a certain sense, may be traced back to him, may be expected to do the same. Probably, however, he would reply that his logic, like a good almanac, is corrected to the latitude and longtitude of Rome, and has no application to the meri figure of Lampetre. plication to the meritian of Lambeth.

I had meant to draw up a counter part to his vehement accusations of Catholicity, such as might proceed from a Catholic of temper like his own, ap-plying it to the Protestant world. However, I reflect that the comparative brevity of Protestant history, and its inferior extent, make it difficult to pre to affect such an animosity against any division of Christendom as he un questionably entertains against the Catholic Church, an animosity essenti-

ally of unbelief, but qualified with a modicum of Protestantism, to make it go down the better with undiscerning Christians of the Protestant persuasion.

Not improbably, like Theodora in Disraell's "Lothair," he thinks that as long as people will be such fools as to be Christians, they should be encouraged to become Protestants, as being thereby more malleable to the intriguings of the Grand Orient, and of that still more deeply implacable league against religion the Mary Anne. The best that I can do, therefore, is

to examine the particulars of his heated charges against Rome, comparing them with various passages of Protestant history. This will involve a good deal of iteration, but the editors remind me that I ought now and then to make account of new readers. Besides, it requires a good many repetitions to hammer, even into Catholic heads, a full sense of the extreme exposedress of the Reformers to most of the charges which we so delight in hurling against the Catholic Church of the sixteenth century.

I can not by any means exhaust the comparisons in this paper, but I will make a beginning.

make a beginning.

This gentleman tells us that his few persons at Rome 'have not scrupled, from time to time, 'to promote war.'

He might, to support this charge, refer us to various early Popes who encouraged the Romans to stand cut successfully against barbarian and Italian invaders. Benedict VIII. was one of these and if I remember right Leo II. (IX), and others.

He might also cite Urban II., who set on foot that magnificent series of expeditions which, while failing of their immediate purpose, so essentially helped to preserve the independence of Europe against Moslen invasion. He might mention Pius II., who would probably have left Constantin-ople out of the hands of the Turks if

Europe, and possibly had Venice alone obeyed his enthusiastic impulse. He might cite Pius V., who at least brought about the destruction of the Turkish fleet, which was thought so

glorious a thirg when it was repeated, three centuries later, at Navarino. He might exultingly instance Innocent III., whom Paul Sabatier, so little a Catholic that he is an admirer of Combes declares, by crushing the Albigensian heresy, to have saved European civiliza-

tion from corrupting into a sullen lunacy.

He will surely not omit Alexander
III., for he unquestionably promoted war, a war of twenty three years. He encouraged the Italians, at the cost of all these years of strife, to maintain their national distinctiveness against all the power of the redoubted Barbarossa, and carried them through to a triumphant success, and to such a marvelous Christian modesty in the use of their triumph as has most seldom, if ever, been seen again in the world.

Yet, although the Popes of the Middle Ages could, on occasion, encourage war—and I by no means say that all the wars which they encour aged were commendable—yet I notice that the attention of those two great Protestant scholars, Bishop Westcott and Bishop Stadds, is chiefly drawn to the marvelous - to Westcott it appears hardly short of miraculous—justice and wisdom of the medieval Popes, every level of personal worth, in staying the Catholic nations from war, or in bringing them about to a reasonable peace. We see then how strong a case our

correspondent has. CHARLES C. STARBUCK. Andover, Mass.

> FIVE-MINUTES SERMON. Third Sunday of Advent

Christ the great prophet Isaias spoke about "the voice of one crying in the desert: Make straight in the wilderness the paths of our God." Again, three hundred years later, another prophet Malachias, wrote: "Behold, frophet Malachias, wrote: Desire , Leader , Lead was born, an aged priest, Zacharias, took his own little child, who was only eight days old, in his arms, and in the cautiful hymn of the Benedictus says him: "Thou, child, shalt be called the prophet of the Most High: for thou shalt go hef re the face of the Lord to

prepare His way. You know, dear brethren, who this little child was, who was the burden of all this prophetic song. You know it was St. John the Baptist. And you know, too, the mighty work he had to

And now, in this morning's Gospel, it is St. John the Baptist himself speaking: "I am the voice of one cry-ing in the wilderness. Make straight

the way of the Lord."
Now, how is this "way of the Lord"
to be "made straight" in the spiritual
desert of our hearts? Well, the pro the fisalas tells us that there are five things which we have to do in this matter: The first, "every valley shall be exalted;" the second "every mountain and hill made low,"; the third, "the crocked becomes straight the fourth 'the rough ways plair, ; an the fifth, "the glory of the Lord re-

He begins, you see, by telling us that the valleys must be exalted. And don't you think that these "valleys" are a very good likeness of all the things which we have left undone in our lives? All these abyses of idleness, of neglect, of carelessness, of in-difference, which lie in the wilderness of our sinful past, these have to be filed up. Christ our Lord cannot come ous so long as there are such great holes in the road. We must set to work and "exalt" them by throwing into our religious life all the pairs and into our religious life all th care and diligence and faithfulness we

turns round and persuades him that he is serving God very well indeed; that he may be proud to think how often he has resisted temptation, how often overcome difficulties, how often done great things for Christ's sake.
So arise the vast mountains of pride

and self will and self conceit. But be and self will and self concept. But be sure our Lord will not climb over these to come to you. You must first get them out of the way. They must be made low, if you would enter into life for it is written, "God resisteth the but giveth grace to the

Then the " crooked places "- I suppose you know what they are - all crooked ways of lying and deceit and untruthfulness. We call a truthful person straightforward, because he does not turn about to this side or to that in what he says, but goes straight to the truth. Well, whatever is not straightforward is crooked, and the crooked path is one which Christ will not walk in. So we must try every day to go on more and more straight forwardly with what God would have us do, according to the saying in the Proverbs, "Let thine eyes look straight on. . . decline not to the right hand, nor to the left, and the will bring forward thy ways in

Once more : there are the " rough places. " Rough tempers, rough words and rough manners; such feelings as spite, and anger, and ill nature, and revenge; as cutting and cruel words, and quarrelling and fighting. Such rough places must be made very plain and smooth if the road is to be fitted for the feet of our meek and gentle

And, lastly: "The glory of the Lord shall be revealed." So shall it indeed be to those that are found worthy to enter into the kingdom of worthy to enter into the kingdom of heaven. But what that glory is who shall tell? St. John could not. "Be-loved." he says, "we are now the sons of God; and it hath not yet appeared what we shall be." St. Paul could not, for when he was caught up into heaven he tells us that he heard words "which it is not granted to man to utter." Isaias could not. "From the beginning of the world," he says, "they have not heard : the eye hath not seen O God! besides Thee, what things Thon hast prepared for them that wait for Thee." All we know is, that this Thee." All we know is, that this glory shall be very great. And if we serve God faithfully here we shall one day see it, and shall one day know. We shall awake after His likeness and He satisfied therewith.

TALKS ON RELIGION.

THE VIRTUE OF HOPE. The traveller never forgets his des-tination. No matter what may be the beauty and attractions that surround him, he is ever mindful that he is not at home. Mortals should remember that earth is not home: "We have that earth is not home: "We have not here a lasting city, but we seek one that is to come." (Heb. xiii, 14) one that is to come." (Heb. xiii, 14) The good things of this earth, the beauty we admire, the wealth we possess, the praise and honor we receive from our fellow creatures, are after all but means to help us on our way to

To be good Christians we must b mindful of the purpose of our creation. No matter how much fame we may attain or how completely our ambitions may be realized, we must not forget "Time is on the wing," and reflect that when its flight is over, "What

Hope is a virtue, a very desirable and a very ennobling virtue. It includes desire and confidence. We must, if we are true children of God, THE VOICE IN THE WILDERNESS.

Make straight the way of the Lord (John I. 23)

This expression, dear brethren, is no new one in Holy Scripture, and it fell on no unaccustomed ears. More than seven hundred years before Jesus (Christ the great prophet Isalas spoke heard, neither hath it entered into the lord's prophet Isalas spoke heard, neither hath it entered into the heart of men to know what things Go hath prepared for those who love Him.'

The power of our imagination is limited, else with the helps and the glimpses that the Holy Scriptures give us we might better picture for ourselver the eternal abode of the blessed. St John describes the court of heaven in these words; "There was a throne in heaven and upon the throne Ope sitting. And He that sat was to the sight like the jusper and the sardine stone: and there was a rainbow aroun the throne, in sight like an emerald.

And round about the throne were

four and twenty seats: and upon the seats four a.d twenty ancients sitting elethed in white garments and on their heads were crowns of gold. And from the turone proceeded lightnings and voices and thunders: and there were seven lamps burning before the throne which are the seven spirits of God. And in the sight of the throne was : sea of glass like crystal: and in the midst of the throne were four living creatures full of eyes * * * and they rested not day and night saying, 'Holy, holy, boly, Lord God Almighty Who was and Who is and Who is to come.'"

In another place St. John says of heaven: "And He showed me the holy city * * * and the light holy city * and the light thereof was like to a precious stone and the building of the wall thereof was a jasper stone, but the city itself like to pure gold, like to clear glass and the foundations of the wall of the city were adorned with all manner of precious stones * * * and the

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto. References as to Dr. McTaggart's profession standing and personal integrity permitted

Y.
Sir W. R. Meredith, Chief Justice.
H.n. G. W. Sess ex-Premier of Ontario,
H.y. John Potts D. D., Victoria College
Hey. John Potts D. D., Victoria College
Hey. Father Teefy, President of St. Michael's
bollege, Toronio.
Righe Rev. A. Swestman, Bishop of Toronto
Hon. Thomas Coffey, Senator, CATHOLIC
RECORD, London.

street of the city was pure gold, as it

street of the city was pure gold, as it were transparent glass."

The essential happiness of heaven is beyond all this. None can measure the peace and joy and contentment of the blessed in heaven. When we contemplate heaven we ought to be animated with the sentiments of the Jews in captivity when they oried out: "If I forget thee, O Jerusalem, let my right hand be forgotten."

A desire for heaven necessarily includes a desire for those things which are the means to attain heaven. If we care about heaven we must care very

care about heaven we must care very much for the graces and favors of God and set great value upon prayer and the sacraments, helps essential for salvation. We should seek to gain all salvatern. we should seek to gain an the grace we can "to make our calling and election sure." (2 St. Peter i. 10.)
Hope also includes confidence: a confident trust that we will obtain heaven by God's help. "He that hath be-

ven by God's help. "He that hath begin a good work in you will perfect it unto the day of Christ Jesus." (Phil. i, 6.) Times of difficulty, of despondency and of trial will come as they do to every soul, but in spite of all tempta-tions, our feelings must correspond to those that animated St. Paul when he those that animated St. Paul when he said: "I can do all things in Him that strengthened Me." (Phil. v, 13.)

Despondency is the bane of the virtue of hope. While some feel it more

tue of hope. While some feel it more than others, all are subject to despondency in some degree. Sometimes this state of mind is apt to lead people to recklessness and to the tempta-tion of saying: "It is no use to try, I cannot persevere no matter what I do." Yet God never permits any one to be tempted above his strength. Though clouds overhang the sky, sun will not always remain hidden. Confidence is half the battle. Since many victories have been won by confidence in the business world, many can also be so won in the spiritual combat. Discouragement is the immediate forerunner of defeat, A small army full of bravery and confidence can defeat a much larger army that is discouraged and disheartened. "When God is with us who can be against us?' Our trials cannot possibly be as great as those which assaulted the martyrs, and yet they were the victors in the

Despair is the great sin against the

virtue of hope.

Despair doubts the infinite mercy of God. It became destruction to Judas. Despair should have no existence in the soul of a Christian. Our salvation was purchased, "not with corrup-tible gold and silver, but with the precious blood of Christ." Our Lord never abardons those who have sincere recourse to Him, though their sins be as the sands of the sea shore.

The sin of presumption is at the

other extreme. It springs, we may say, from an excess of hope. Yet this is not correct, as we can never hope too much if we hope in the right way. Presumption is built on a wrong or bad foundation. If we rely upon our on merits, upon our own strength, upon our activity, our exertions and not in reality upon God and His grace, we will fall into presumption. "Unless the Lord build the house they labor in vain that build it." "Without Me,"

says Our Lord, "you can do nothing."
When persons expose themselves unnecessarily to sin they are guilty of presumption. "He that loveth the danger shall perish in it." (Eccl. iii, 27.) If we tempt God and "cast ourselves down" by repeating and selves down" by repeating and multiplying sin, saying that God will easily forgive us, we presume too much upon His mercy and are guilty of the sin of presumption. Our Lord warns us saying: "Watch ye, there-

All Run Down

HIS is a common expression we hear on every side. Unless there is some organic trouble, the condition can doubtless be remedied. Your doctor is the best adviser. Do not dose yourself with all kinds of advertised remediesget his opinion. More than likely you need a concentrated fat food to enrich your blood and tone up the system.

Scott's Emulsion of Cod Liver Oil

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fore, because you know not at what hour Our Lord will come."(St. Matt.

Hope should guide and help us in our ourney through time to eternity. We should "live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God Our Savior Jesus Christ." (Titus ii, 12.)

Heps. like the gleaming taper's light, Adorns and cheers our way; and still as darker grows the night, Emits a brighter ray." The liberties of a people are never

more in danger than when they trust themselves to the guidance of secret societies . . . The fate of a re-public is sealed when bats take the The fate of a relead of eagles. (Josiah Quincy.)

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piece of the Child Jesus.

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"The Lord's Anointed," by Grace Keens (illustrated).

(illustrated).
The De Profundis Bell," by Conrad Kum-

mel. (illustrated).
"The Great Simplon Tunnel." (illustrated).
"Two Extles," by Katharine Tynan, Hinkson.

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"St. Anthony of Padua," (illustrated—eight scenes in the life of the Wonder Worker of Padua).
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"The Lifting of the Cloud," by Mrs. Francis Chadwick,
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(Illustrated).

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The Dead of the Year.

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and for a Novena to the Sacred
Heart of Jesus, taken from the
words of the Holy Doctor, by the
Rev. Father St. Omer, of the Congregation of the Most Holy iRedeemer.
Price 50 cents, post-paid
The Catholic Record, London, Ont.

CHATS WITH YOUNG MEN. Earnestness. "Exrnestness is the best gift of men tal power, and deficiency of heart is the cause of many men never becoming great."

This was an observation upon life by

a man of well - rounded experience, the late Bulwer Lyttoa. Its trath is obvi-ous from a variety of view-points. The confessed dilettante or amateur in art or

contessed the test and the test and the test are test as a seed in the test are test as a seed in the test are test as a seed as a seed

merely vegetate, do not either give or take of life in its larger values. Times of war and revolution, which try men's souls, often bring us a more than usual number of great and strong

characters, because these crucial periods breed earnestness. And some lives do not attain their true worth until

TAGE

1905.

is that it when every-in by death. or, and there wers the pur-

touched by sorrow.

But reason, without the need of vicisstude or affliction, should teach us to put heart into our work and seriousness into the life ends we are serving. — Cath-

olic Citizen.

It will create the habit of doing things to a finish, instead of the slipshod, slevenly habit of half-doing things.
It will make you presentable at all times, because the systematic man is

never slipshod or slovenly in his person

or dress.
It will act as a great encourager, because there is no tonic like the consci-ousness of being master of what one

It will have a broadening influence upon your mind, increasing the creative faculty, so that you can think better, plan better, and reason more clearly. . It will make leisure. A man of organ-izing ability has time to see his friends, to go to amusements, to travel, because

to go to amusements, to travel, because his system is working for him.

It makes a splendid substitute for capital because it increases confidence. Everybody believes in the man who can make a programme and carry it out.

It will make you a more agreeable man, because mental confusion fags the brain; increases nervousness and tends to make one melancholy and pessimistic.

-Success.

What value ought we place, at middle life, on that happy condition of soul, which is sometimes called "Peace of mind?"

A man of forty was once asked to A man of forty was once asked to cash his savings and go into a mining proposition, which promised to make him rich. It was not a vulgar mining proposition either — not of the kind on which green young men daily squander their savings. The man of forty, with some judgment and experience, realized that it was a proposition meritorious far beyond the ordinary proposition, with seven chances out of ten of winning.

of ten of winning.

But he declined it, nevertheless. He said: "At this age I value my peace of mind more than the prospect of getting rich. I do not wish to sit even for a few months in a seat of anxiety and perturbation. Life has other ob-jects besides acquiring a fortune, and nothing must so monopolize my attention that I can not enjoy the varied good things of life. My foot must not be caught in a frog and my soul pinched in a vise of strenuous waiting and worry."

Men can do good, effective work and Men can do good, effective work and still retain their peace of mind. They can better their position, advance their fortunes and fulfil every duty without sacrificing mental and moral comfort. But to take long chances, to gamble with fortune, to become involved in in-trigue, to seek success through quarrels and contentions, are avenues of energy, which for most people, who have passed their fortieth year, mean good bye to peace of mind. And no matter what the prize at stake, it is scarcely worth the sacrifice. - Catholic Citizen.

Success With a Flaw.

Many a one has tatted because he was not a man before he was a merchant, or a lawyer, or a manufacturer, or a statesman—because character was not the dominating influence in his life. If you are not a man first—if there is not a man behind your book, behind your law brief, or your business transaction—if you are not larger than the money you make, the world will expose and despise your pretense and discourt your success;

history will cover up your memory no matter how much money you may leave. That is the lesson of the startling U.S. disclosures of late. These men whose reputations have maked such whose reputations have metted away so rapidly—men who have had such a drop in the public regard—were not real men to start with. There were flaws in their character foundations, and the superstructures of their achievement have fallen before the flood of public indignation. Those criminals in high places are beginning to realize that no smartness, brilliancy, genius, scheming, long headed cunning, genius, scheming, long headed cunning, bluffing or pretense can take the place of manhood or be a substitute for personal

Integrity.

There are men in New York, to day, whose names have been a power, who would give every dollar they have for a clean record—if they could wipe off all their underhanded, questionable methods from the slate and start anew;

the farm, or to work out some pet when she worked beyond the time, theory, or determination to engage in some particular kind of work. But in she was paid twopence an hour extra, CHARITY A PARAMOUNT NECESSITY IN

the farm, or to work out some pet theory, or determination to engage in some particular kind of work. But in most cases the enthusiasm cools, the zeal evaporates, the fire dies out, and nothing is left but embers and ashes.

I have known more than one youth to be so fired by listening to some great orator at the bar that he then and there made up his mind that he would be a lawyer. He would ben all his energy to the study of law for perhaps a few weeks. At the end of that time he would throw his law books down in disgust and decide that the writings of Coke and Blackstone are dry picking for a boy who delights in action. His enthusiasm for the law had received a deathblow. His mind was ready for some other diversion. He saw a successful physician hurrying about in his carriage, and thought that medicine is the ideal profession, so he dec'ded at once to become a doctor. But a very ahort experience with the dry bones of anatomy was sufficient to dampen his ardor, and he quickly followed some anatomy was sufficient to dampen his ardor, and he quickly followed some other will o'the wisp which dared be

fore his fanciful imagination.

Young people who are completely unbalanced by new ideas, and who do not stop to consider whether they are feasible, or practically arrest have the ible or practicable, rarely have the persistence to follow one to a conclusion. Victims of transitory enthusiasm sion. Victims of transitory enthusiasm they change about from pillur to post until youth and opportunity lie behind them. They work as clerks for a while teach school a term or two, work in factories, half learn this trade or that waste a year perhaps, in the study of medicine, another in that of law, or a few months in attempting to master the foundation principles of architecture, or in studying some art or science that strikes their fancy for the moment and, almost before they realize it, they and, almost before they realize it, they are no longer eligible for success. Their lives are made up of fragment which do not belong together, and which no ingenuity could make into a

which he ingeneity could make into a complete pattern.

If erratic people of this kind would stick to even the humblest thing they attempt, they would accomplish something; their lives would make some sort of finished pattern, however hemely, instead of a mass of disconnected fragments.

ments.

If all the knowledge and unbalanced enthusiasm which so many young men and women waste in trying scores of things could be put into one worthy endeavor; if every day's work were made to help out that of the previous day; if every bit of experience were made to count upon the one great ob-ject of their lives, their power of achievement, their possibilities of in-creased usefulness and of weaving a beautiful life-pattern would be increased

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE. The Presentation is the Temple.

COUNT LUIGI.

But—Jo," said Maggie rather

shocked.

'Lisbeth tossed her head.

'On well, of course he couldn't expect me to marry him if I had such a chance as this," said 'Lisbeth, "not of course that I've told him about it. I could write and said as how I had only wrote and said as how I had changed my mind. I ain't going to tell any one about it, for we can't be mar-

ried until Luigi's uncle dies."
"Ain't ye going to tell your mother?"
'Lisbeth shook her head.

'Lisbeth shook her head.
'' Not yet. Won't she be surprised when I do, Maggie!'
"Give her a fit."
"She'll be very much taken aback," said 'Lisbeth, "and she will open her eyes when she hears I am going to be a countess."
"Lor!"
"Wall?"

"Well?"
"You a countess! Well, I never."
"Why of course, if I marries a count
it'll make me a countess," said 'Lisbeth.
"I keeps thinking of it at nights, and Many a one has failed because he was of a man before he was a merchant, or of me who have been a working girl all my life being a real countess, and hav-ing a beautiful house and servants and carriages to ride in."

"Soems like a dream," said Maggie,

"Seems like a dream," said Maggie, who was now quite as much impressed as 'L'speth hoped she would be, "So it do to me sometimes. Now, after that, Maggie, you won't say as all that they put into those stories isn't likely to be true, for you see such things do happen."

Maggie nodded.
"Would you like to see his photograph?" inquired 'Lisbeth presently, for Maggie was silently turning over the wonderful piece of news in her

" Of course I should."

"Of course I should."

'Lisboth turned up the skirt of her dress, dived into the pocket of her under skirt, which served as a convenient receptable for penny novelettes and various things, such as photographs and letters, and from a soiled envelope the drey a photograph which she she drew a photograph which she

a publication was the drew a publication was the handed to Maggie.

The individual represented in it was dressed in a smart costume of velvet and lace, rather suggestive of fancy dress, but which 'Lisbeth assured Maggie was the usual attire of gentlemen in Italy, and the latter, not know-

who would give every dollar they have for a clean record—if they could wipe off all their underhanded, questionable methods from the slate and start anew; but there is no way to buy a good name. It is above riches, and beyond the price of rubies.

How many men there are, to-day, in high positions whe are in perpetual terror lest something should happen to expose the real facts of their lives,—something which would pierce their masks and reveal them in their true light How must a man feel who is conscious that he is walking all the time on the thin crust of a volcano which is liable to open at any moment and swallow him?—Success.

Spasmedic Enthusiasm.

Young people are often subject to acute attacks of enthusiasm.

Young people are often subject to acute attacks of enthusiasm.

Young people are often subject to acute attacks of enthusiasm.

Young people are often subject to acute attacks of enthusiasm.

Young health in their feet by are completely swept off their feet by are complish wonders with them. For days they think and dream of nothing else. It may be the making of a cart or some toy, the taking up of a special study, a plan to improve the home or

THE WORLD TO TAY.

"Though I speak with the tongues of men and of angels, and have the gift of prophecy, and understand all mysterics, nd all knowledge; and though I have ill faith, so that I could remove mouatains, and bestow all my goods to feed the poor, and give my body to be burned, and have not charity—!"

And He who thus fitted the language of heaven to the words of earth, od heaven to the words of earth, Who did prophesy and was versed in mysteries and knowledge, Who had faith sufficient to work miracles and gave His goods to the poor and His body to martyrdom—He boars strength and comfort to the millions, not alone be-cause of these things, but from the greater fact of His charity, His love. few pounds towards her marriage, and last but not least, she had been made a child of Mary two years ago, and had kept the slight rules most faithfully. For a man may make sacrifices in many causes, but it is only when he does so in the cause of love for his fellows that However, viewed now in contrast to 'Lisbeth's prospects, her life seemed indeed a very hard and uninteresting

at every turn of life! It matters not the level upon which we live—whether our lot be cast with the poor or the rich; the strong or the weak. There never was a day, there never will be one, devoid of at least so ne chance to be charitable. And the use we make of these opportunities is the standard by which God and His children shall

ceasure their love to us.

True charity knows no caste. It is blind to rank and race, and its only throne is the heart of man.

Our whole hope for the ultimate bringing together of all men into one vast brotherhood must lie in the exervast brotherhood must he in the exer-cise of charity. Our dreams of univer-sal peace, that are yet disturbed by the din of war, depend for their mater-ialization on the same issue. Our pro-gress in morals and in the principles of age, there were two panes of glass out of the window, the apertures being filled up with paper and rags. A crucifix and some holy pictures hung in one corner, and near at hand a cheap photo-graph of herself and Bob Harris, taken justice and right is commensurate only with our application of charity to the last Bank Holiday at Hampstead Heath. last Bank Holiday at Hampstead Heath. She had never felt the demon of discontent take possession of her until that evening, and its effect was to send her miserable to bed, and to keep higher elements of personality and citinigher elements of personality and citi-zenship. And paramount to all of these is its place in the little things of life, the individually insignificant thoughts, words and deeds that go to form the great facts of time and eternity. her indoors the next morning dwelling on her wretchedness, instead of going to Mass. It was the first time in her Here is its broadest field.

We must make it a part of our inter course in the home, our dealings in the market and our relations with the world in every phase of commerce, society and art. Through these it will blossom in such a multitude of ways that we shall at length have transformed this drill-ground into a garden of flowers, wherein if we still have to toil and suffer, and we shall have the joyla satisfaction of knowing that we have done well our parts.

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The Most Nutritious

The Chatham Incubator and

in Poultry Raising.

Failure.



one Although she had limited know-ledge of what rich people did, and how they lived, still she knew enough to

make her at that moment long for money and things to which she had

What a poor little place it was! It might be clean, but the scanty furniture was of the changest and cliest, the walls and paint were dingy with

life that she had missed Mass on a Sun-

day without grave cause, and her con-science was certainly not quiet on the

TO BE CONTINUED.

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No one doubts that there is money in raising chickens with a good Incubator and Brooder. Users of the Chatham Incubator and Brooder and Brooder in the Chatham Incubator and Brooder in the Chatham Incubator and Brooder in the All Properties of the Chatham Incubator and Brooder in the All Properties of the Chatham Incubator and Brooder in the C

same thing over again the moment each natch is off.

Don't you think, therefore, that it pays the hens laying and let the Chatham Incubator do the hatching?

There are many other reasons why the Chatham Incubator and Brooder outclasses the setting hen.

The hen sets when she is ready. The Chatham Incubator is always ready. By planning to take off a hatch at the right time, you may have plenty of broilers to sell when broilers are scarce and prices at the top notch. If you depend on the hen, your chicks will grow to broilers just when every other hen's chicks are being marketed, and when the price is not so stiff.

The hen is a careless mother, often leading her

still.

The hen is a careless mother, often leading her chicks amongst wet grass, bushes, and in places where rats can confiscate her young.

The Chatham Brooder behaves itself, is a perfect mother and very rarely loses a chick, and is not infested with lice.

Altogether, there is absolutely no reasonable reason for continuing the use of a hen as a hatcher and every reason why you should have a Chatham Incubator and Brooder.

We are making a very special offer, which it will pay you to investigate.

and BROODER

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TO YOUR STATION

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INCUBATOR

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THE CHATHAM INCUBATOR—Ils success has encouraged many to mak more money than they ever thought possible out of chicks.

Many women are to-day making an independent living and putting by money every month raising poultry with a Chatham Incubator. Every Farmer Should

Have all made money. If you still cling to the have all made money. If you still cling to the have all made money. If you still cling to the have all made money. If you still cling to the have all made money. If you still cling the poultry business using thit was a hatcher, we would not the first place, we can prove to you that your actual cash loss in eggs, which the 20 hears should lay during the time you keep them hatching and brooding, will be enough to pay for a Chatham lneubstor and Brooder in five or six hatches, to say nothing a laws to the Chatham lneubstor and Brooder is the Chatham lneubstor and Brooder is the Chatham lneubstor and Brooder is the cling weeks taking care of the chickens, or say in the eight weeks she would lay at least time dozen eggs. Let the Chatham lneubstor on the hatching, while the hen goes on laying eggs.

Our No. 3 Incubator will hatch as many eggs as a twenty setting hens, and do if better. Now, here is a question in activation and the would have had being ready of the would have had being ready and a long that the poultry business in the ordinary way an intended to make a twenty setting hens, and do if better. Now, here is a question in activation and Brooder is the best and that this means in the ordinary way an intended to make a twenty setting hens, and do if better. Now, here is a question in activation and brooder is the best and that this means in the ordinary way an intended to make a twenty setting hens, and do if better. Now, bere is a question in activation and activation in activation and brooder is the best and that with it and a reasonable amount of effort on you love if each hen would have had been greatly to do the same thing over again the moment each hatch is really earning in each for you so would not make the special offer below.

WE WILL SHIP NOW

Many woman with a little leisure time at her such that he had had made the money to say that the poultry business when letting it take care the the house the poultry business is too lay on the poultry business t

The market is always good and prices are ever low. The demand is always in excess of The market is always good and prices are never low. The demand is always in excess of the supply and at certain times of the year you can practically get any price you care to ask for good broilers. With a Chatham Incubator and Brooder you can start hatching at the right time to bring the chickens to marketable broilers when the supply is very low and the prices accordingly high. This you could never do with hens as hatchers.

We know that there is money in the poultry business for every farmer who will go about it right. All you have to do is to get a Chatham Incubator and Brooder and start it. But penaps you are not prepared just now to spend the money. This is why we make the special offer.

IS THIS FAIR?

The Chatham Brooder behaves itself, is a perfect mother and very rarely loses a chick, and is not infested with lice.

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Of course, if you have lots of room, so much the better, but many a man and woman are carrying on a successful and profitable poultry business in a small city or which. Anyone with a fair sted stable estable shed and a small yard can raise poultry profitably.

But to make money profitably, you must get away from the old idea of trying to do business with setting hens as hatchers. You must get away from the old idea of trying to do business away from the old idea of trying to do business a way from the old idea of trying to do business a way from the old idea of trying to do business a very special offer which it is worth your part you can make money out of the Chatham Incubator and Brooder.

To enable everybody to get a fair start in the right way in the poultry business, we make a very special offer which it is worth your part you cannot but make money out of the Chatham Incubator and Brooder.

To enable everybody to get a fair start in the right way in the poultry business, we make a very special offer which it is worth your part, you cannot but make money out of the Chatham Incubator and Brooder.

To enable everybody to get a fair start in the right way in the poultry business, we make a very special offer which it is worth your and and and a small appropriate were theerfully and promptly, and that in many carrying on a successful and profitable poultry and that in the poultry profitable.

The force we have no hesitation in making or woman who may wish to add to their yearly more and profits with a small expenditure of time and money.

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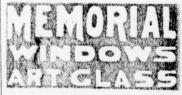
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DIOCESE OF HAMILTON.

GENERAL THANKSGIVING FOR THE SAFE RE-TURN HOME AND RECOVERY OF THE BISHOP AFTER A PROLONGED AND SEVERE ILLESS The following circular from His Lordship was read at Mass on Sunday last, in all the churches and caaptis of the Diocese;

churches and chapels of the Diocese of Hamilton:

Very Reverend and Reverend Fathers:

Tharks be to God, to the powerful interces sion of the Bleesed Virgin, and to the fervent prayers that have been offered for me, after an absence of nearly five months at St., Joseph a Hoepital, Guelph, twhere I gratefully acknowledge having received the best of careon the part of physicians and attendants in the consolution has been efforded me of returning home in restored health in time to participate in the celebration of the great fusitival of Our Lady of the Immaculate Conception, the Patroness of our Cathedral and of our Diocese. For this signal favor and blessing I now earnestly invite and request all my good priests, all the religious or munities, and all the faithful of the Diocese to unite with me in prayer and solemn thanksgiving to Almighty God. It was indeed a matter of deep regret to me that the suddenness and severity of my illness prevented me from asking, before undergoing two serious surgiesi operations, public prayers in all the Churches. For unately, however, such an appeal was not necessary, as I am assured that my many friends, not only smoon, n y own priests and people, but also among emment dignitaries of the Church, and even the Holy Father himself, in their great charity and kindness without any merit of mine, were good enough to make special remembrance of me in their plous prayers. To the efficacy of these earnest and constant prayers if feel that under God I am indebted for my recovery. My most fervent thanks are therefore, offered, first to Our Holy Father the Popy, who in addience granted on the 20th day of November less, was graciously pleased to rend a special blessing to the Bishop of Hamilton, tegether with his prayers for a speedy recovery. And secondly to their Emin ences Cardinal Mery del Val and Cardinal Gotti, both of whom were kind enough to send messages of sympathy and kind regards. My serious illness at the hospital. Finally, I most heartily thank all the Prelates Archbishops, Bish To the Reverend clergy of the Diocese of Hamiton: Very Reverend and Reverend Fathers:

J. P. HOLDEN.
Chancellor.
This circular is to be read at Mass in all the Zhurchee of the Diorese on the 2nd Sunday of Advent. By order of the Bishop Hamilton, Feast of Immaculate Conception, 1905.

A PROTESTANT EDITOR'S CRITICISM OF A BIGOT.

Even down by the sea they have a few mix isters whose religion consists thie fly in giving expression to their hatred of "Popery" and in making a display of their narrow mindedness in their dealings with their Catholic neighbors What has given rise to this controversy was the fact that some time ago, in the Normal school, a picture of the Blessed Virgin was hurg up as a work of art; but this was not done at the request of any Catholic. We pub-lish below a letter from the Rev. Clarence MacKinnon, a clergyman who has taken a prominent part in the controversy, and the re ply of the editor of the Eastern Chronicle of New Glasgow, also a Presbyterian. LETTER FROM REV. CLARENCE MACKINNON

Editor Eastern Chronicle :

complete educational palley, as anyone may see by a reference to the femous Syllabus of Pepe Pius IX. That a movement in ints direction in Neva Scotia was being agrated I can substantate. If needful, by an affidavit from a prominent citiz n, that would prove embatrassing to some educational authorities.

(3) That their inducace in the present Normal School was on the increase. This has been amphatically declared more than once by Mr. McLod in his letters and he is prepared, when called upon to state his evidence in detail, and will not be open to the objection that he is not the man on the spot. Prin. Soloac is shrewed enough not to challer ge a controversy with him.

has, and with the man on the spit. Yrin. Solong is shrewd enough not to challer go a controversy with him.

(i) About that picture. This was a mere incidental reference, as you lustly remark, a mere question of two-did dum and two-did dee. But now the Irin. Solong has admitted that he had not the Irin. Solong has admitted that he had not the Irin. Solong has admitted that he had not the Irin. Solong has admitted that he had not the Irin. Solong has admitted that he had not the Irin. Solong has admitted that he had not the Irin. Solong has admitted that he had not the Irin. Solong had not correspondent. Teacher "has instituted the Irin. Solong he will have not be picture of the Virgin (on the grounds of pit!) I have not him else to contend for. One may or may not so to it the trend of events. Many do.

The public were drubtless surprised to find that the state ment of these commonplace facts should throw the Principal of the Norman School into literary hysterics, in which he declares that forever I have lost all claim to confidence in my native province. Dombless he imagined that by raising a dust he would become in the issue. It is an old device that has rarely succeeded. The dust settles only too soon, and the facts remain all the more distinct for the attention that has been called to them. Permit me, further, to add that the assertion that I received my information from Mr. Method and the still more ungenerous irsennation that it was communicated to me by the exprincipal of the Normal School, are both entirely false.

And now, Mr. Eddior, I cannot close without

tion that it was communicated to me by the ex principal of the Normal School, are both entirely false.

And now, Mr Editor, I cannot close without a connadrum for the editorial sanctum. If I were to claim that the Presbyterian Church was the only true Church, that it was infallible; that it should have Separate schools and be State endowed; that all other so called Churches were hereited and their members (if saved) only saved on admission of their ignormance—surely a hard condition for editors; I should then be free from biggery and intolerance; for our Catholic friends make these claims for themselves, and I am wairing patiently to read your editorial condemna ion. But when I admit that Pres byterianism is not the whole Caurch, nor infallible; when I acknowledge Roman Catholicism to be also an expression of the Christian faith, and admire many of its examples of piety and therefore claim that there should be no discrimination, but in a fee country we should have equal rights for all and favors for none I am open to suepicion as a narrow minded bigst, who cannot understand. Weys a high that

much for its ministe a we would be in great glee; but we do claim that there are many great and good men among them. We do not sedmit that we are sell do not condemn anything we may believe wrong about the religion of pretensions of our "Catholic friende," unless we find such imperilling the peace and good government of the Dominion. Their religion is for themselves, and to the meelves and their church, and to their four) God (hey must stand or fall. What we may have to do with them is in their practices and behavior as fellow countrymen and in and as such we have no reason to condemn.]

Were we writing as a Presbyterian we could not admit "Roman Catholiciem to be also an expression of the Christian faith, "even though we "admire many of its examples of piety," but as an editor of a country newspaper we deal with all men so citz ne and condemn or commend according to their conduct, and in the cosmopolitan storic we freely and fully admit that their "examples of piety are the fruits of their religion. We are sure that Mr. Mackinnon would not ask us as editor of a non-sectarian newspaper to believe that men, or women who are worthily called "examples of piety," could have become such under the teaching of a religion that is only another name for "bigotry and involvance"

On the questions of fact in Mr. Mackinnon's letter we should have nothing to write. I may be admitted that in Halifax Separate schools have confuned since the according to their children in the faith and doctrible people do! The burden is laid on them of ducating their children in the faith and doctrible people do! The harden is also not men fit of the children without getting away from their Chord that while years as the schools are the schools they won't that such shools are the schools they won't their schools are the schools they won't that such support of Public schools, the same as Presby terians. Methodiste, Beptiefs and Episcopa lians do, and pay is without a murmur; is she way from their Chord and the children in the control of the contr

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helding first or second class prefer tificate. Female preferred State experience. Duties to begin Jar Address, Themas Seissons, Sec, acobin, Ont. 1417-4 TEACHER WANTED FORR C SEPARATE

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DIED. JORDAN — At Thorold, Ont., on Nov. 28th 1905, Mrs Maurice Jordan, daughter of Mr Michael McCarty. May sho rest in peace.

LAMEY.—In Percy township on Dec. 1st. 1905, Mr. Wm. Lamey, aged ninety-three years. May his scul rest in peace! OREILLY.—Died at CopperCliff, Ontario, on Oct. 85th, 1895, Edward O Reilly, late of Quyon, Que., sged fifty-two years. May his soul rest in peace!

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RAISE WHAT'S WANTED.

Few really intelligent and progressive farmers are heard complaining. The wise may is who who keep binned over on the atert to produce that commodity for which there is a good, a rong quick masket.

There are several ways in which the cash returns from the far may be largely tecreased without the sacrifice of much time, money or work. For instance, the raising of poultry has come to be a great profit-making business on some farms.

ome farms.

Now, a few years ago this end of the farming with

to help pay the interest or swell the bales tount.

Tow, however, conditions have changed, ere is a strong, steady and ever increasing mand for chicks as broilers. City hotels, teatrants, clube, cales dining cars and price kilchens are consuming more and more ery day, to say actaing of the lone and tous paired to fill the export demand. Dealers a never get enough to supply the wants of cir custom re, and thousands and thousands are could be sold at good prices if they were bred.

their customs rs. and thousands and shousands more quid be sold at good prices if they were offered.

A few farmers have been wise enough to see what was going on and to prepare to profit by these conditions. Breilers are wanted and good cash prices are being paid for every chick large enough to be made if you for the table.

Then why not produce them?

Several difficulties arise. Hens as hatchers are failures. They set when they take the notion and seldom when you want them to. They are careless mothers, almost always leading their chicks into danger and losing many. To make any progress or profit in the raising of chicks you must have a good Incubator and Brooder, and this initial expenditure may prevent those are not prepared to instal such a machine.

e, a good Incubator and Brooder any 's wife can raise chicks so as to make a me annual cash revenue. You should handsome annual cash revenue. You shoulget one at once and go into the raising of chick All you need is a small yard, eggs and the machine.

machine.

By the way, there's a firm in Chatham, Ont., who are advertising an Incubator and Broeder and who offer to send it prepaid and wait for the money, till after 1905 havvest. This offer is worth irquiring about If you will write a post card with your name and address to The Manson Campbell Co., Dept. No. 299. Chatham they will doubtless send full particulars of their offer.

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