### 1576

#### A Dream.

Back she came in a dream of light. Her eyes were pale as the stars a dawn,

And over her brow so smooth and white The shining folds of her hair were drawn.

As love may look on the parting bier I had seen her go o'er the seas afar, Yet marvelled nothing to feel her near-

A varying light from every side Stole in through the beech trees leafy

bars, For I thought that the west was saffron-

the east was a blossoming field of stars.

The cheek that looked to the western

With the glow of a happier time still shone, But the one that was next the east and

Was wan as the light of a snowy dawn. Only a little while she stayed, And she left no promise of day be

hind.
But the skies were over me star-

arrayed
And a dream-place vacant within my mind. And I felt-for my life was incomplete

for lack of the vision that would not As a child that hath tasted of something

Doth feel when 'tis snatched from its lips away.

Condy Molloy, in Derry Journal, Dunfanaghy County Donegal.

#### THE GREAT CARDINAL NEWMAN AND THE ANGLICAN CHURCH.

MORE THAN ANY OTHER MAN HE WAS THE IMPERSONATION OF CATHOLIC REVIVAL IN ANGLICANISM—THE ROMAN QUESTION - JERUSALEM BISHOPRIC NINETY-THE SINKING VESSEL AND THE FINAL END THEREOF.

That John Henry Newman more than any other one man was the impersona-tion and embodiment of the Catholic Revival in the Auglican Church few will deny. When the enterprise of re-union shall be an accomplished fact we believe its brief epitome will be found in the religious experience of that one personality, whose first religious awakening came from the evangelical teachings which had originated with the Wesleys in the eighteenth century, who grew in knowledge and spiritual stature until he had outgrown the limitations of the Carolina divines and submitting him self to the authority of the Vicar of Christ received in his good old age the exalted dignity of a prince and Cardinal of the Holy Roman Church.

Educated and drilled by the Royal Supremacy for three hundred years in horror and detestation of Rome as the Scarlet Woman and of the Pope as anti-Christ English Churchmen had very pronounced prejudices. And that which aroused opposition to the Oxford Movement from the start was the suspicion that it was a revival of Popery, and as Tractarians gained more and more a following among the clergy and people the chief rulers were heard again as of old to say: "If we let them thus alone all men will accept their teachings and the Romans shall come and take away both our place and nation."

At the outset no man feared this less wman himself. His genius had creeted the Anglican Church into a creation, and a sincere apologist theory of national churches. A Roman Catholic writer, J. B. Milburn, in his brochure on "The Oxford Movement," says: "Rome in his eyes was great. it great with the greatness of Chr st-in England an intruder and disturber; and objectionable by her claim to infallibility, which overrode the consent of the Fathers, and was at variance conditio ception of knowledge.

Yet as early as 1836, Dr. Arnold of Rugby prophesied: "The Movement will not take the form which Newman wishes but its far more natural and consistent form of pure Popery" Certainly in Newman's own case Dr.

Arnold was right. In Tract 71 he wrote: The controversy with Rome has overtaken us like a summer cloud." The first staggering blow which the giant of Oxford sustained in this controversy was dealt by the very authority he had invoked, the voice of Antiquity. In 1839 he took up the study of the Monophysite heresy, which denied the human nature of Our Lord, and leaned on the imperial arm for support. n the mirror of the fifth century he be lieved he saw reflected the image of the His "Church of the via Media was in the position of the Oriental communion: Rome was where e is now" (Apologia, p. 114.) second and heavier blow was the reading of Cardinal Wiseman's article on the Donatist schism in the Dublin Review. The words of St. Augustine in refutation of the Donatists judicat orbis terrarum" (unerring is the judgment of the world-wide Church) inded for Newman the death knell is appeal to Antiquity as against the Uhurch of Rome. "Here, then," he wrote, "was Antiquity deciding against tself. \* \* The theory of the Media was absolutely pulverized by those great words of the ancient (Apologia, p. 117.)

Yet, even so, he loved the Church of ngland passionately, and had no wish o abandon her in submission to Rome relation to the present Church Unity evement it is worth while asking:

Would Newman have left the Church of qui peut." If these words fairly re-Eagland had she listened to him, as a present Newman's thought at the time, England had she listened to him, as a teacher sent from God, and accepting his convictions concerning the Papacy set resolutely to work to undo the Re formation settlement and recover com-munion with the Apostolic See? There is much reason for thinking he never would. Shortly after the publication of Truct 90, "when he had been posted on the buttery hatch of every college, and when he was being denounced as a traitor, who laid his train and had been detected in the very act of firing it against the time-honored Establishment" he wrote to a correspondent, ing."
"whatever be the influence of the perm Tracts, great or small, they may become as powerful for Rome, if our Church re-fuses them, as they would be for the Church if she accept them. \* \* \* If this state of things goes on, I mourfully prophers, not one or two but many prophesy not one or two, but many secessions to the Church of Rome" (Apologia, p. 140.) Again two years later he wrote: "There were no con-verts to Rome till after the condemnation of Tract 90."

Along with the scoff of the denunciation rained upon him after the appearance of the last of the Tracts, that which cut him yet more deeply to the heart was the passing by both houses rliament of a bill confirming a com-with Lutheran Prussia for the of Parliament of a bill co establishment of a Protestant Bishopric of Jerusalem. An act which scandalized Newman and his Tractarian colleagues much as the Amendment to Canon 19 is grieving the hearts of Catholics in the copal Church at this very hour. 1842 Newman went into retreat at Little-more, to use his own words, "as wounded brutes creep into some hole to die." This was followed in 1843 by his resigna-tion of the living of St. Mary's, Oxford, and his retirement into law communion, but not until October 8, 1845, after two years more of travail and agony and prayer did his submission to Rome take

literature is his valedictory to the Church of England contained in a ser-mon he preached at Littlemore on the "Parting of Friends." It reminds one, if we may reverently so speak, of our Lord's lamentation over Jerusalem. He says: "O my Mother, whence is this to thee that thou hast good things poured upon thee, and canst not keep them, and bearest children, yet darest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it that whatever is generous in purpose, and tender or d ep in devotion, thy flower and thy promise falls from thy bosom, and finds no home within thine arms Who hath put this note upon thee be strange to thine own flesh, and thine eye cruel toward thy little one Thine own offspring, the fruit of thy womb, who love thee and would toil for thee, thou dost gaze upon as through a portent, or thou dost loathe as an offense; at best thou dost but endure, as if they had no claim on thy patience and vigilance, to be rid of them as easily as thou mayest. Thou makest them stand all the day idle, as the very condition of thy bearing with them, o thou biddest them begone where they will be more welcome, or thou sellest them for naught to the stranger that passes by. And what wilt thou do in the end thereof?"

These words of Newman are indeed a vivid revelation of his own state of mind, but are they an exact of the treatment meted out to him and his fellow Tractarians by the Church of England? After their long and devoted Via Media between Rome and Geneva, he was infatuated with the ideal of his own creation, and a sincere anglogist. on their death beds any such valedictory to their ecclesiastical mother? Their farewell to Ecclesia Anglicana we know was very different. And yet Newman was her favorite, her most gifted son. In spite of the deep, almost fanatical, pre-judice of the English people seventy years ago against anything and every thing Roman, which he had openly at defiance, yet Newman was not to surrender his living at St. Mary's Oxford, he retired into lay communio by his own initiative; Pusey was susended for two years, but Newman was ot suspended.

Nor is it true that the Anglican Church ever actually condemned Tract 90. The occasion selected for that purpose by the opposition was February 13 1845, when 1,500 people assembled for the contest in the Sheldonian theatre, Oxford. The proceedings were opened with the discussion of Mr. W. G. Ward's book, "The Ideat of a Christian Church." Mr. Ward himself speaking in its defence. The book was condemned by a vote of 777 to 386. But when it was proposed to introduce Tract 90 for consideration, Mr. Guillemand, of Trinity College, as Senior Proctor, resorted to an extraordinary exercise of the torial veto, quashing the assault by the single sentence, "Nobis procuratoribus non placet." For this he and his colleague, the late Dean Church, thanked in an address composed b Gladstone. The very storm of Protest-ant protest it provoked has given Tract 90 a name and a fame greater than all its eighty-nine predecessors, and the principle of interpretation it elaborated in regard to the Thirty-nine Articles of Religion so far prevailed in the event over all opposition that it is perhaps more generally accepted among Anglicans to-day than any other interpreta-

After telling of Newman's reception "into the communion of the undying Church," to use his own phrase, Mr. Milburn says: "The end was indeed come. The trusted captain, who so long as he thought there was a chance of saving the ship held back his men, was now among the first to abandon the sinking vessel. The cry was now, 'Sauve

the subsequent history of the Anglican Church goes very far to prove was wrong in his anticipations seems to us that certain of our b ren. both Roman and Anglican, equally wrong, who are saying same thing about the Anglicia (at the present hour. The the present hour. The deep of Newman was indeed Keble called it, "a thunder-bolt," and as Lord Beaconsfield said years afterward, it was "a blow from the Church of England was still But divine Providence permit either the Tractarian M to collapse or the Anglican sink. On the contrary, the Revival in the Church of Engl came one of the most notable religi events of the last half of the ni century and the extension and expansion of the Anglican Communion into an almost world-wide institution bering many millions of adhere been the concomitant of Anglo-Cath lic progress. In fact, no one of t most innumerable weapons f most innumerable weapons forge against the Oxford Movement has provailed for its overthrow, and what seemed most destructive at the time has in the course of a few years left by the roadside as a piece of br artillery. The Gorham Judgment, finstance, fell as a staggering blow upo the Tractarian forces in the early of the movement, but it has profutile to stop the progress of Anglican belief in baptismal regeneration as child's embankment of sand to resist Even the creation of the Jerusalem Bishopric, bad as it appeared at the time, seems to have been converted into good, and under the pacific administration of Bishop Blyth, it has

tended to draw the Eastern and Angli-

can Churches closer together.

"And what wilt thou do in the end thereof?" This question of Newman's many anxious souls in the Anglican many anxious sours in the Anglican Church are asking now. What will the Anglican Church do with the Catholic Movement in the end thereof? We started out by saying that Newman himself was the impersonation and epitome of that movement and the end thereof by the fiat of our Lord Jesus Church is union with His Vicar, the occupant St. Peter's Chair. There is a natio and an ecclesiastical conscience, as well as that of the individual, and by the dictates of conscience, nations and Churches, as well as individuals, are judged, but the conscience of a nation or a Church is slower and much more tedious in arriving at conclusions than is the case with individuals. Nations and churches live on through the course of many generations, the span of the individual is three score and ten. What Newman grasped by quick intuition and the prophetic vision in the course of a few years, the Anglican Church, as a complex organism hampered by civil and religious tradition, foreign and hostile to Catholic truth, has slowly, laboriously and painfully, "here a little and there a little," absorbed and appropriated through the course of a man's allotted span and still the process of Cathol assimilation on the part of the Anglican body goes on. The first decade of the twentieth century is signalized by a new and distinct advance. Following along the road that Newman in his men tal progress travelled, the Anglican con science is now awakening to the question of corporate submission to the Hol See, "and what will she do in the en thereof?" As in all else the Anglican Church, while seeming to reject, has yet in the event more and more accepted will she not in the end, like him, find her rest and refuge in the communion of the Apostolic See ?—The Lamp (Anglo-

## REV. DR HEUSER TO PRESIDENT'S

SETS BAPTIST MINISTERS RIGHT ON TH DOCTRINES OF PAPAL INFALLIBILITY THE TEMPORAL POWER AND OTHE

To the resolutions passed by the Baptist minister's conference in the city on November 30, condemning Pre sident Roosevelt's denunciation of "un warranted bigotry" in politics, Rev Herman J. Heuser, D. D., of the faculty of the Seminary of St. Charles Born meo, Overbrook, and editor of The Ecclesiastical Review, has made the following reply

"The Church claims infallibility cent red in the Pope when he speaks ex-cathedra. This necessarily involves his right to define the sphere of his own

authority."—(Baptist conference.)

The inference that the claim of Papal infallibility involves the right of the Pope to define the sphere of his ow authority rests upon a misconception of what the term "ex cathedra definition of faith" signifies in Catholic doctrine. The tenets of that doctrine are clearly set forth in the creed or profession faith to which the true members of the Church are pledged. When doubt is thrown on any one of these tenets by rationalism or the premature assertion of science, or in any other way, as, for example, the divinity of the virgin birth Christ, the apostolic succession, the inspired character of the Bible, or the like, the Pope is called upon as supreme head of the teaching Church to define the nature of the doctrine in question.
As the doctrine itself, being the teaching of the Man-God, is held to be infallible, so the definition of it, in virtue of the assistance of the Holy Spirit, promised for the maintenance of Christ's doctrine to the end of time, is held to be infallible. It never exceeds the limits of the recognized deposit of faith, nor does it ever regard any other matter than faith or morals comprised in what is called spiritual doctrine.

These ex cathedra definitions have erefore nothing to do with secular political interests. Like the term "royal supremacy," which occurs in the English statutes of Henry VIII., the docrine involved may be misconstrued to extend over the realms of both concience and secular rule, but such miserpretation would not come from action would not come from actions legislators, since they must inderstand the true meaning of "ex athedra definitions;" it can only come from non-Catholics not familiar with the germs of the legislators.

ns of theological teaching. Nor is there any warrant for the state-ent that Catholics would carry out the neiple of union of Church and State a supposed order of the Pope rathe d religious liberty. Where union of hurch and State obtained in the Ages and in the Latin counries of late ages, it was so because it ad been the expressed will of the sor accepted as a remnant of such

will and legislation.

These conditions changed when the e-called Reformation demanded recog-ition of dissenting religious bodies re formerly there had been but one ligion. What Catholics, when in the ajority, would do under these changed ditions is best demonstrated by a andy of the little kingdom of Belgium thin the last century. Sence 1830 the suggles between the Liberal and the holic parties have thrown the balange of power now on one, now on the other side. From 1857 to 1884 the tholics were subjected to the most just and intolerant discrimination in cational matters and in the appor-ment of public offices.

This created a reaction, and in 1884 he Catholics attained an overwhelmmajority. Since then the laws ting the free exercise of religion, of have been eliminated. The enjoy the fullest liberty ably, the press and education. primary schools were placed under the control of the communes, each commune being empowered to decide whether or not religious instruction should be

The State subsidized these schools on ondition that they accept the State rogramme and submit to State in-In short, all laws subversive f liberty were repealed and the broad-st spirit of toleration prevails under a Catholic government. A similar condiion will be found in Canada, Catholics are in the majority both in opulation and in the Governme only exception, pointing toward ectarian discrimination, obtains in Manitoba under a Protestant or non-

olic majority. The Baptist conference objects to the Pope's claim of temporal power and re-presentation at the courts of sovereigns and foreig governments. In the first place, the Pope's claim is not so much ne of temporal power as rather of independence from temporal power of foreign potentates who might interfere egitimate extent and influence from the local churches claiming allegiance of religious-minded men, the necessity of its international representation will ore easily understood.

The Church, though its aims are surely spiritual, must reach her children through an external administra-tion. For the local trustees of the ordinary institutional church she has to Luther in Germany—so far as each wa Thus the exercise of spiritual | with the nead of the Church keeps in touch with nterference of possibly prejudiced rulers who may wish to claim for themulers who may wish to claim for them-selves the title of "the only supreme ead on earth of the Church," as did Henry VIII. for England.

The habit of pointing out certain pases of past history to show that Rome has approved of persecution for e suppression of heresy " is altogether fallacious. Apart from a good deal of prejudiced writing of history, in which e authors injected the r individual ias, as is shown by more recent critical tudy of historic docume ts, it might e argued that religious partisanship. whether Catholic or Protestant in name has always fostered persecution for the pression of any opinion different nits own. A lenient view might be taken even of this weakness common to human nature when we remember not merely the fanaticism of popular uprisings and persecutions in our own time and country, but the simple fact that much of all this is foreshadowed and exemplified in the history of the Bible, particularly that of Israel, in whose divinely guided destinies Proestants believe hardly less implicitly than Catholics or orthodox Jews.

The good God wishes and means to we health and strength and joy and abundant life. So much we know. It is always going on. Jesus Christ is ving life more abundantly, and awakenng the dead now, just as he said he ould. Five hundred years hence they will publish a story about you and me. We shall seem very romantic then; and we shall be worth reading about, if what we do is simple enough and brave enough, and loving enough for anybody think that we do it "for the love of Christ," or for anybody to guess that we had been bound together in His name. And service cannot be mistaken which

### MISREADING THE SYLLABUS.

Some confusion arose in that portion of the Rev. Father Buell's admirable exposition of the meaning and scope of the Syllabus which dealt with the fiftyfifth proposition by the insertion of the trary meaning was intended. The passage should have read "which affirms the Church should be separated from the State and the State from the Church.' A careful perusal of the passage would, however, make the intended meaning clear enough. It were earnestly to be desire! that all the people who are now houting about the Syllabus and separation of Church and State would take favor the American ideas of civil religious liberty. Where union of selves of what the Syllabus actually condemns, instead of feeding themselves on fiction and reveling in claptrap. In the Syllabus the declaration that the Church and the State should not be eparated has no reference to any place like the United States, but only co plates an ideal state of things where the people are all of the Catholic faith. Father Buell's review of faith. Father Buell's review the actual conditions here is accurate, so lucid, so unquali-fied and so destructive of all the misunqualiconceptions now being dinned into the ears of the public by the Lutheran and other organs of division that we may be pardoned for repeating a few of the most pregnant passages of it, in view of the fact that one of the Lutheran papers came out recently with anothe denunciation of the Syllabus and a long ogey article based on its mistaken inerpretation of the meaning of that ument. Father Buell said :

"The people (in the United States) re not Catholies: at least four-fifths of them are of no religious faith or of any but the Catholic faith. The first adment to the Constitution forbids the making of any law respecting the establishment of any religion or forbidding the free exercise thereof. The sixth article of the Constitution ordains that no religious test shall be required as a qualification for any office or public trust under the United States. We Catholics look upon these Con tional requirements as practically as the best that can be made where the Catholic faith has never teen the religion of the whole nation, and even if the conditions were reversed, and the nation were four-fifths, or even ninety-nine per cent. Catholic, we Cath would be compelled by no tenet e Catholic religion, by no utterance of the Sovereign Pontiffs to alter the Constitution. We would consider it wrong to violate the religious liberty. the freedom of conscience, the freedom of worship, of even a small minority of our fellow-citizens."

Having thus emphasized the disclaimer

of a representative Catholic priest and citizen, we would now take up the other side of the question for a moment and dependent depend ask those reverend gentlemen, Lutheran we remember that the Catholic We do not put the question with any nurch is a very different thing, in its controversial intent, but merely as a test of their sincerity and good faith in charging against the Catholic Church as a crime the fact that it as a crime the fact teaches that in ideal such a union is the crown of civilized government. Did not the originator of each of these various religions teach and strive to establish such a union Calvin in Geneva, Knox in Scotland, provide administrative colleges of Car-linals, sacred congregations and com-all the vigor of the iron hand and the missions, regulating a uniform disci-pline and maintaining the integrity of fanatic, Knox, his disciple, enforce it sternness of a destroyin jurisdiction implies the need of an implemense external regime by which the whether under Tudor or a Cromwell, enforced it with fire and sword and rope its members, and this demands a cer-ain freedom or independence from the realize it in similar bloody fashion, after its own way. It ill becomes any of those sectaries of to-day, whose founders used the means they now condemn, to cast stones, by implication, at those founders because they, too, sought to realize an idyllic state of society and worked for the establishment of an Utopia. — Philadelphia Catholic Stand-

### SOCIAL STUDY CLUBS. From Kansas City comes word of

ew departure in the line of social udy. Those who knew Father Dowlstudy. ing when he was president of Creighton university, will not be surprised that he has originated the idea. The Catholic Register says: "In recognition of the growing importance of Socialism, Father Dowling, S. J., pastor of St Aloysius church, Kansas City, has in augurated a series of class meetings for the men of his congregation who desir to study that subject. will consist of addresses and discussion intended to show the real attitude of the Church towards Socialism, to answer objections and see what there is meritcan be accepted by a loyal Catholic.

"Father Dowling's position is that the Church does not oppose, but encourages legitimate aspirations of the working classes for social and industrial betterment; but she must discountenance the denial of the rights of private property, and she must stand against irreligion and atheism which many leading Socialists make a necessary part of their social creed. If the leaders of that cult were to elimate the objectionable features, some of which are essential to the movement for social reform, they would have on their side the immense power of the Church, comsed in great part of working people.

The Catholic Church, according to Father Dowling, is the historical and traditional friend of labor, the helper of the oppressed, the natural ally of the proletariate. The toiler has a number of acute grievances that call urgently for redress, and all possible help should be enlisted in his behalf and none repelled. led, by a narrow, prejudiced and short-sighted policy. The tenets of Socialism should be made broad enough to admit all toilers to its fold, no matter may be their religious convictions. The fire-eater, the radical the bigot and the blatant unbeliever must be relegated to the rear. The platform should not to the rear. The platform should not be narrowed along ethical and religious lines, until sympathetic friends of social reform find themselves out of place in company which needlessly does violence the assistance of all the forces it can muster, and it should not be throttled in the house of its professed friends."

Why not adopt Father Dowling's plan in other places? Social study clubs could be organized with little effort and lectures and discussions, both instructive and interesting, would insure good The good that can be done in this way is immense. Let us have it tried here in Omaha.—True Voice.

### CATHOLIC NOTES.

The Rev. John Micaud, Bishop of the Diocese of Burlington, Vermont, died at St. Vincent's Hospital, New York, Dec.

The Paulist Fathers conducted a two weeks' mission lately in the Visitation Church, Philadelphia, at which over twelve hundred men took the pledge.

As a result of a two weeks' mission in Philadelphia by the Jesuit Fathers, a converts' class of one hundred and forty members was started. Of this number fifty are non-Catholics, the others being neglected or neglectful Catholics

The convent of the Benedictines on the Isle of Wight has added another member of the Austrian royalty to the ranks of its nuns. Princess Adelheid, eldest daughter of the Duchess Maria Antonia of Parma, has definitely taken the veil.

The 100,000 members of the Holy Name Societies of the diocese of Newark, N. J., are to make war on theatres which give indecent plays. With such an immense force working in common, the doom of disreputable drama should be sounded.

After a year and a half of active construction it is officially announced that the new Cathedral of Saint Paus will st when completed \$4.500,000, but this cost covers only the bare structure with rough plastered walls, destitute of he rich interior ornamentation, decoration and furnishings, which will be given the huge structure later.

Sister Gregory of the Little Sisters of the Poor, St. Louis, the proud postessor of a certificate which entitles ner to practice as a stationary engineer. She re-cently passed examinations before the board of engineers and is authorized to operate steam plants with not more than fifteen pounds pressure. She is now in full charge of the boilers and engines at the institution.

Lord Justice James Mathew, one of he greatest jurists of his day in Great Britain, passed away in London on November 9. Sir James Mathew was born in Cork, on July 10, 1830. He was the nephew of Father Matthew, the apostle of temperance, and not only was there sympathy, but a distinct likeness, between them, especially in the ardor and geniality of their character.

Long ago Cardinal Newman said that intellectual education cannot be expected to concern morality. It has nothing to do with morality; that i pendent on character. The great English Cardinal said that he would as soon attempt to hold vessels at anchor with strands of silk, or quarry blocks of granite with razor blades, as expect intel-lectual qualities to restrain human passions or hew out true success in the noral difficulties of human life.

It is interesting to know that the brilliant red cloth of the Cardinal's robes worn at the Vatican has been manufactured for many generations by the same firm of merchants at Burt-scheid, near Aix-la-Chapelle. The secret process for distilling the dye is given by father to son, with every precaution to prevent any outsider from gaining possession of the receipt. family of cloth merchants Huguenot descent, and are all Protests

It is unofficially reported that the reults of the Catholic census taken up by the Government under the direction of Archbishop Glennon will show a Cathoic population in the United States of 17,000,000. The estimate given in the Catholic Directory for 1908 is "about 13,877,426." This is a pretty large discrepancy, and bears out the contention 13.877.426." of those who have been insisting that American Catholics are greatly estimating their own strength and numbers.

A meeting of the irremovable rectors and consultors of the Peoria diocese took place on Thursday with Archbishop Quigley of Chicago, to select three names to be sent to the Pope, for a successor to Bishop Spalding, whose con-tinued ill health has obliged him to resign the episcopal office. The scholarly Bishop's resignation is a source of profound regret, not only throughout his own diocese, but all over the country. It is to be hoped, however, that a release from the burden of episcopal labors will be efficacious in restoring the Bishop to

# THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.

CHAPTER XIII.

THE CITADEL. When Wallace withdrew, Lady Mar, who had detained Murray, whispered to him that she should like to be present at the planting of the standard. Mar declared his willingness to accon pany her, and added, "I can be supported thither by the arm of Andrew; for sorry should I be to be absent from so glorious

As they approached the citadel. a sight. Wallace and Sir Alexander Scrymgeour had gained the summit. The standard of Elward was yet flying. Wallace looked at it for a moment, and then layino his hand on the staff, "Down, tho red drugon;" cried he, "and learn to bow before the Giver of all victory!" As he spoke, he rent it from the roof and, casting it over the battlements, Lion of Scotland in its stead. As the vast evolvements floated on the air, the cry of triumph, the loud clarion of victory, burst from every heart, horn, and trumpet below. It was a shout that pierced the skies, and en-tered the soul of Wallace. "O God!" cried he, "we got not this in possession through our own might; but Thy right hand, and the light of Thy countenance, overthrew the enemy! Thine the conquest, Thine the glory!"

Thee, O power of Heaven!" rejoined Seryngeour. "Let this standard be Thine own, and whithersoever we bear it, the result will be victory!"

Wallace, dropping on his knee, cross sword, in token that he ed it with his sword, in token that he subscribed to the vow, and, rising, took Sir Alexander by the hand: "My brave frient," said he, 'we have here plante the tree of freedom in Scotland. Shoul Should I die in its defence, swear to bury me moder its branches; swear that no en-slaved ground shall cover my remains."

"I swear," cried Scrymgeour, laying his crossed hands upon the a m of Wallace: "I swear with a double vow: the blood of my brave ancestor whose valour gave me the name I bear; by the cross of Saint Andrew and by your valiant self, never to sheath my sword, while I have life in my body, until Scotland is free!"

The colours fixed, Wallace and his colleague descended the tower, and perceiving the earl and countess, who sat on a bench at the end of the platform, approached them. The countess rose. Lord Mar caught his friend by the hand, with a gratulation in his eyes that was unutterable; his lady spoke, hardly conscious of what she said; and proposed to the earl to retire with Lady Mar into the citadel, where she would be more suitably lodged than in the square tower. Lord Mar was obeying this movement, when, stopping, he exclaimed, "But where is that wondrous boy who was your pilot over these perilous rocks? Let me give him a soldier's thanks."

Happy at so grateful a demand, Wallace beckoned Edwin, who, just relieved from his guard, was standing at some distance. He took him by the hand, and, putting it into that of the earl, "Here," said he, "is my knight of fifteen; and he is the standard of the earl, and he is a sight of the earl of and last night he proved himself more worthy of his spurs, than many a man who has received them from the hands

hall wear those of a king," re 'He shall wear those of a king, fe-joined Lord Mar, unbuckling from his feet a pair of golden spurs;—"these were fastened on my heels by our great King Alexander, at the battle of Largs. intended them for my only son but the first knight in the cause of rescued Scotland doubles that blessing: he is the son of my heart and soul!'

As he spoke, he would have prethe young hero to his breast; but Edwin trembling with emotion, slid down upon his knees and, clasping the earl's hand to his heart, said, in a hardly audible voice—"Receive and pardon the truant son of your sister Ruthven!"

"What!" exclaimed the veteran, "is it Edwin Ruthven that has brought me Come to my arms. thou dearest child of my dearest Janet!"

The uncle and nephew were folded in each other's embrace. Lady Mar wept; and Wallace, unable to bear the remembrances which such a scene pressed upon his hear, turned away towards the battlements. Edwin murmured a short explanation in the ear of his uncle, and then rising, allowed his cousin Murray to buckle the royal spurs on his feet. The rite over, he kissed Lord Andrew's hand in token of acknowledgment, and called on Wallace to bless the new honours conferred on his knight.

Wallace turned round, and, stretching forth his hand to Edwin, replied, "Have we not performed our mutual promises? I brought you to the spot where you were to reveal your name; and you have destared it to me by the voice of glory your uncle awhile to seek his repose cooke, he bowed to the countess and, Edwin taking his arm, they walked

and, Edwin taking his arm, they walked towards the eastern postern.

Agitated with the delightful surprise of thus peeting his favourite sister's son, and exhausted by the variety of his late emotions, the earl acquiesced in a proposal for rest, and leaning on Lord Andrew, proceeded to the citadel.

The countess, lingering at he side of the rough knight of Torthorald, looked backs and when she saw Wallace disappears.

the rough kingut of Drohorata, fooked back; and when she saw Wallace disappear, she sighed. Murray led the way into the apartment lately occupied by De Valence. Lady Mar east her eyes round the splendid chamber, and seated herself on one of its tapestried couches. The earl placed himself beside her-Murray drew a stool towards them, and

Kirkpatrick took his leave.
"My dear Andrew." said the earl, "in the midst of this proud rejoicing, there is yet a canker at my heart. Tell me en my beloved Helen disappeared in the tumult at Bothwell, she was under your protection?"

replied Murray; "and I "She was." replied Murray; "and I thank the holy Sr. Fillan, she is now in the sanctuary of his church." Murray recounted the events which had happened to him from the moment of his withed to him from the moment of his withdrawing behind the arras, to his confiddrawing behind the arras, to his confidadvanced to meet him. "What is it I my lord and I to be left again to our the safety of a religious sanctuary, he

THE SCOTTISH CHIEFS; ing the English soldier, with the iron box, to the care of the prior.

Lord Mar sighed heavily when he

spoke of that mysterious casket. contains," said he, "it has drawn much evil and much good. The ver it contains, domestic peace of Wallace was ruined by it; and the spirit which now restores Scotland to herself was raised by his wrongs! But tell me, added he, do you think my daughter safe so near the

garrison of the enemy?"
"Surely, my lord, said the countess "Surely, my lord, said tre countess, remembering the enthusiasm with which Helen had regarded even the unknown Wallace;" surely you would not bring that tender child into a scene like this! d a messenger to convey secretly to Thirlstane: there she will be afe under the protection of her grand-

The earl acquiesced; and, saying that he would consult with Wallace about the securest mode of travel for his daughter, he turned to Lord Andrew to earn further of their late proceedings but the countess once more interrupted him. "Alas! my lord, what would your do? His generous zeal will offer to go in person for your daughter. We know not what dangers he may then incur; and surely the champion of Scotland is not to be thrown into peril for any

"Allow me," resumed Murray, "to be the happy knight that is to bear the surrender of Dumbarton to my sweet cousin. Prevail on Wallace to remain in this garrison till I return; and then full tilt for the walls of old Stirling, and the downfall of Cressingham!"

Both the countess and the earl were pleased with this arrangement. The latter retired into an inner chamber to repose; and the former desired Lord Andrew to inform Wallace that she should expect to be honored with his presence at noon, to partake of such fare as the garrison afforded.

On Murray's coming from the citadel, he learnt that Wallace was gone towards the great tower. He followed him; and, on issuing from the postern, he saw the chief standing, with his helmet off, in the midst of the slain. "This is a horrid sight!" said he to Murray, "but it shall not long lie thus exposed. I have just ordered that these sad wrecks of human nature may be lowered into the Clyde; its rushing stream will carry them to quiet grave beneath yon peaceful sea." His own dead, amounting to no more than fifteen, were to be buried at the foot of the rock.

"But why, my dear commander," cried Lord Andrew, "why do you take any thought about our enemies? Leave them where they are; and the eagles of our mountains will soon find them

ves. For shame, Murray!" was the reply of Wallace; "they are dead, and our enemies no more. They are men like ourselves; and shall we deny them a place in that earth whence we all

sprung?'
"I know," replied Lord Andrew, that I am often the asserter of my own folly; and I do not know how you will forgive my inconsiderate impertinence.

Because it was inconsiderate, replied Wallace; "inhumanity is too a guest to live in such a breast as

yours.
"If I ever give her quarters," replied
Murray, "I should most woefully disgrace the companion she would meet
there. Next to the honor of fair Scotland, my cousin Helen is the goddess of my idolatry; and she would forswear my love and kindred, could she believe n capable of feeling otherwise than mison with Sir William Wallace.

Wallace looked towards him with be nign pleasure. "Your sweet cousi does me honor; and William Wallace cannot but be proud of such approba-

"Ah! my noble friend," cried Murray if you knew all her goodness, all the would indeed esteem her: you would love her as I do.

The blood flew from the cheek of Wal-"Not as you do, Murray. I can no more love woman as you Such scenes as these have divorced woman's love from my heart. I am all my country's, or I am nothing.'

"Nothing!" reiterated Murray. the friend of mankind, the champion of Scotland, the beloved of a thousand valuable hearts, nothing? Art thou not the deliverer of thy country?"

Wallace turned his eye upon Murray with an expression of mingled feelings be all this, my friend, and Wallace will yet be happy! But not to me of love and woman; tell me not to the of love and administration of those endearing qualities I have prized too tenderly, and which are now ried to me for ever beneath the ashe of Eilerslie

Not under the ashes of Ellerslie, eried Murray, "sleep the remains of your lovely wife." Wallace eyes turned on him. Murray continued quick upon him. Murray continued:
"My cousin's pitying soul stretched itself towards them; by her directions they were brought from the oratory in the rock, and deposited, with all holy rites, in the cemetery at Bothwell."

The glow that animated the heart of Wallace overspread his face. His eye spoke volumes of gratitude: his lips moved, but his feelings were too big for utterance, and, pressing the hand of Murray, he turned away, and walked owards the cliff. When all the slain were lowered to their last beds a young priest in the company of Scrymgeour gave the funeral benediction, both to the departed in the waves and those

whom the shore received.

Having visited the wounded prisoner and his own wounded prisoners and his own wounded friends, Wallace was informed that Malcolm, earl of Lennox, passing by the foot of the rock, saw the Scottish standard flying from its citadel; and as amazed as overjoyed at the sight, had sent to request the layer of heiner admitted.

quest the favor of being admitted.
"Let me bring him hither!" interrupted Kirkpatrick; "he is brave as the day, and will be a powerful auxili-

"Every true Scot must be welcome to

these walls," returned Wallace.
Kirkpatrick hastened to the northern side of the rock, at the foot of which stood the earl and his train. With all the pride of a freeman and a victor, Sir

this citadel, and our king's colors flying from its towers! Where is the Earl de Valence? Where the English garri-

The English garrison," replied w twelve hundred Kirkpatrick, "are now twelve hundred men, beneath the waters of the Clyde, De Valence has fled; and this fortres manned with a few hardy Scots, sha sink into the waves before it again see Scots, shall the English dragon on its walls.

"And you, noble knight," cried Lenox, "have achieved all this. the dawn of a rlessed day for Scot land !

"No," replied Kirkpatrick; "I am but a follower of the man who had struck the blow. Sir William Wallace of Ellerslie is our chief; and, with the po his virtues, he subdues not only friends but enemies to his command." He then narrated the events of the last four and narrated the events of the last four and twenty hours. The earl listened with wonder and joy. "What!" cried he, "so noble a plan for Scotland, and I ignorant of it—I, that have not waked nor slept day nor night for many month, without thinking or dreaming of some enterprise to free my country and, behold! it is achieved in a moment I see the stroke as a bolt from heaven and I pray heaven it may sacrifice throughout the nation! me, worthy knight, lead me to your chief; for he shall be mine too: he shall command Malcolm Lennox and his

Kirkpatrick gladly turned to obey him, and they mounted the ascent to-gether. Within the barbican-gate stood Wallace, with Scrymgeour and Murray. The earl knew Scrymgeour well, having often seen him in the field as hereditary standard-bearer of the kingdom: of the persons of the others he was ignorant. 'There is Wallace !" exclaimed Kirk-

natrick. Not one of those very young men?

interrogated the earl.
"Even so," was the answer of the knight; "but his is the youth of the brave Ammon: greybeards are glad to now before his golden locks, for beneath them is wisdom

As he spoke, they entered the barbican, and Wallace advanced to meet his guest. "Earl," said he, "you are welcome to Dumbarton Castle." his guest. "Bravest of my countrymen," returned Lenuox, "received a soldier's embrace

receive the gratitude of a loyal heart accept my services, my arms, my men-my all I devote to Scotland and the Wallace, warmly straining the earl to

his breast, said, "Such support will give sinews to our power. A few months, and, with the blessing of that Arm which has already mowed down the ranks which opposed us, we shall see Scotland at liberty

And may Heaven, brave Wallace, exclaimed Lennox, "grant us thine arm to wield its seythe. But how have you accomplished this? How have you few overthrown this English host?"

"He strikes home when right points his sword,' replied Wallace: "the injuries of Scotland were my guide, and justice my companion. We feared nothfor God was with us: we feared othing, and in His might we con uered."
" And shall yet conquer!" cried Len-

nox; "I feel the strength of our cause. and from this moment I devote myself t

"Not to die, my noble lord," said Murray; "we have yet many an eve to dance over the buried fetters of Scotland; and, as a beginning of our jollitie must remind our leader that my aunt's oard awaits him.'

locard awaits him."

Lord Lennox understood, from this address, it was the brave Murray who spoke to him, for he had sufficient from Sir Roger Kirkpatrick to explain how the Countess of Mar and her patriot husand came within the castle.

The countess had arrayed herself with all her powers to receive her deliverer, nd awaited his arrival with an emotion at her heart which made it bound against her bosom, when she saw the wishes advancing along the platform. All others were lost to her as platform. All others were lost to her as in a mist; and, hastily rising from the window as the chiefs entered the porch, she crossed the room to meet them at the description of the crossed the room to meet the crossed the crossed the room to meet the crossed the cro

the sight of so much beauty and splendour in such a scene. Lady Mar had already attained her thirty-fifth year; but, from the graces of her person, and the address with which she set forth all ner charms, the enchanted gazer found t impossible to suppose her more than three or four and rather thought that it was some amphant queen he was going to salute, than a wife who had so lately shared captivity with an outlawed husband, Murray stared at such magnificence in his aunt; but Wallace scarcely obthat it was anything unusual, and, bowing to her, presented the Earl of Len-She smiled; and saying a few words of welcome to the e rl, gave her hand to Wallace, to lead her back into

Lord Mar had risen from his seat, and. eaning on his sword (for his warlike arm refused any other staff) he stood up or their entrance. At the sight of Lord Lennox, he uttered an exclamation of glad sur rise. Lennox embraced him: I too am come to enlist

"God armeth the patriot!" was all the reply that Mar made as the tears rolled over his cheek, and he shook him by the

hand. "I have four hundred stout Lennox men," continued the earl, "who, by tomorrow's eve, shall be ready to

our leader to the very borders."
"Not so soon," interrupted the countess: our deliverer needs repose.

"I thank your benevolence, Lady Mar," returned Wallace; "but the issue of the night, and the sight of Lord Lennox this day, with the promise of so great a support, are such elements that we must go forward."

be sure," rejoined Kirk-Aye, to be sure, rejoined rick: "Dumbarton was not patrick: during a sleep; and if we stay loitering here, the devil that holds Stirling Castle may follow the sent of De Va'ence, and so I lose my revenge."

"What!" said the countess; "and are

see? Sir Roger Kirkpatrick master of enemies? Sir William Wallace, I should have thought'

"Everything, madam," rejoined he, "that is demonstrative of my devotion to your venerable lord; but, with a brave garrison, I hope you will consider your-self safe here until a wider range of security be won, to enable you to retire to

As the apostrophe addressed to Wallace, in the latter part of the countess's speech, had been said to himselt in a rather low voice, his reply was made in a similar tone, so that Lord Mar did not ear any part of the answer but the con-"What!" said he, "is my cluding words. "What! said he, is my ever fearful Joanna making objections to keeping garrison here?"
" coniess," replied Wallace, "that a

armed citadel is not the most pleasant abode for a lady; but, at present, excepting perhaps the church, it is the safest; and I would not advise your lady o remove hence, until the plain be de as free as this mountain.

The sewer now announced the board in the hall; and the countess leading the way, reluctantly gave her hand to the Earl of Lennox. Lord Mar leaned on the arm of Wallace, and was followed by Edwin and the the relief tains.

> CHAPTER XIV. LADY MAR.

During the repast, the countess fixed her insatiate eyes on the countenance of Wallace. His plumed helmet was laid aside; and the corselet unbuckled from his breast disclosed the symmetry of his his oreast disclosed the symmetry of his fine form, and left his graceful move-ments to be displayed with advantage by the folds of his tartan vest. It was a warrior she looked on : the formidable Wallace, bathed in the blood of Heselrigge, and breathing vengeance against the adherents of Edward. It was the enemy, then, of her kinsmen of the house of Cummin; it was the man for whom her husband had embraced so many dangers; t was the man whom she had denounced to one of those kinsmen, and whom she had betrayed to the hazard of an ignominious death. Where now was the fierce rebel, the ruiner of peace, the outlaw whom she had wished in his grave? The idea was distraction. She could have fallen at his feet, and, bathing them with her tears, have implored his pity and forgiveness. Even as the wis sprung in her mind, she asked herself-Did he know all, could he pardon such weight of injuries? She cast her eyes with a wild expression upon his face. At that moment, Wallace addressed a few words to her, but she knew not what they were; her soul was in tumults mist passed over her sight, which eemed to wrap all her senses in a

The unconscious object of these en tions bowed to her inarticulate reply supposing that the mingling voices others had made him hear hers indistinctly. Lady Mar found her situation so strange, and her agitation so inex-plicable, that, feeling it impossible to smile, courtsied to the company,

When she had gained the upper apartments, she threw herself along the near-est couch, and, striking her breast exclaimed, "What is this that is How does my soul seem to pour itself out to this man! Oh! how does it extend itself, as if it would absorb his, even at my eyes! Only twelve hours—hardly twelve—have I seen this William Wallace, and yet my very being is lost in his!"

information which had sent Earl de Valence's men to surround him in the tains; should be ever learn that at Bothwell she had betrayed the cause on which he set his life, she felt that which he set his life, she moment would be her last. For now, to sate her eyes with gazing on him, to hear his manhood. the sound of his voice, to, receive his smiles, seemed to her a joy she could deny a few tears dropped in stealth over only surrender with her existence. the grave of my wife and child?" What then was the prospect of so soon losing him, even to crown himself with The Earl of Lennox stood amazed at convoy of Helen to the Tweed, she determined to persuade her nephew to set out without the knowledge of his general. She did not allow that it was youthful beauty and more lovely mind of her stepdaughter which she feared : even to herself she cloaked her alarm under the plausible excuse of care for the chieftain's safety. Composed by this arrangement, her features smooth; and, with a sedate air, she received her lord and his friends when they

entered the chamber.

But the object of her wishes did not appear. Wallace had taken Lord Lenappear. nox to view the dispositions of the fortress. Ill satisfied as she was with his e, she did not fai to turn it to advantage; and, while her lord and his friends were examining a draft of Scotand, she took Lord Andrew aside, and conversed with him on the subject nearest her heart.

"It certainly belongs to me alone, as her kinsman and friend, to protect Helen to the Tweed," returned Murray; "but, my good lady, I cannot comprehend why
I am to lead my fair cousin such a pilgrimage. She is not afraid of heroes You are safe in Dumbarton; and why

not bring her here also?"
"Not for worlds!" exclaimed the countess, thrown or her guard. Murray looked at her with surprise. It recalled

her to self-possession and she resumed:
"So lovely a creature, in this castle, would be too great a magnet. You must have known that it was the hope of obtaining her which attracted the Lord Soulis and Earl de Valence to Bothwell. The whole castle rung with the quarrel of these two lords on her account, when you effected her escape. Should it be known she is here, the same desire of obtaining her would give double excitement to De Valence to recover the place; and the consequence

who can answer for?"

By this argument, Murray was persuaded to relinquish the idea of convey ing her to Dumbarton; but remembering what Wallace had said respecting

advised that she s Fillans till the calls more firmly established. "Send a mes-senger to inform her of the rescue of Dumbarton, and of your and my uncle's health," continued be, "and that will be sufficient to make her happy."

That she was not to be thrown in Wal-lace's way satisfied Lady Mar; and she approved Murray's decision. Relieved from apprehension, her face was again dressed in smiles, and with a bounding heart she welcomed the re-entrance of Wallace with the Earl of Lennox.

Absorbed in one wish, every charm she possessed was directed to the same point. She took up one of the lutes which decorated the apartments of De Valence, and, touching it with exquisite delicacy, breathed the most pathetic air her memory could dictate. Wallace rose from his chair, and walking towards a window, stood with his eyes fixed on the descending sun. "So has set all my joy: so is life to me—a world without a un-cold, cold, and charmless !"

The countess vainly believed that some sensibility advantageous to her new passion had caused the agitation; and she ran through many a melodious descant, till she saw Wallace start, and with a pale countenance leave the room. There was something in his countenance which excited the atarm of the Earl of Lennox, who arose, and, overtaking the chief at the threshold, inquired what was the matter. "Nothing," answered Wallace, forcing a smile, "but music displeases me. With this reply, he disappeared. The excuse seemed strange, but it was true; for her whose strains user to greet his morning and evening hours was silent in the grave! Edwin had at intervals cast a glance

upon the changing complexion of his commander; and no sooner did he see him hurry from the room, than he also eft the apartment. After seeking for a long time, without avail, he was return ing, when, attracted by the splendors the moon which silvered the beacon-hill ne ascended, to tread that acclivity in light which he had so miraculously passed in darkness. He moved on with a flying step, till a deep sigh arrested him. He listened: it was repeated. He approached the spot, and saw a human figure reclined. He walked forward Again the figure sighed; but with a depth so full of piercing woe, that Edwin hes-A cloud passed over the moon and sailing off again, displayed to the anxious boy that he had drawn very near his friend. "Who goes there?" exclaimed Wallace, starting to his feet "Your Edwin," returned the youth

"I teared something wrong had hap-pened, when I saw you look so sad, and leave the room abruptly.

Wallace pressed his hand in silence Then some evil has befallen you?' in

quired Edwin; "you do not speak!" Wallace seated himself, and leaned his head upon the hilt of his sword. new evil has befallen me, Edwin; but

there is such a thing as remembrance that stabs deeper than the dagger remain longer without giving way to remain longer without giving way to tears, she rose from her seat, and, forcmy general? often told me that memory is a balm to all ills, with the good; and have you not been good to all?—the benefactor, the preserver of thousands. Surely, if

man can be happy, it must be Sir William

" And so I am, my Edwin, when I contemplate the end; but, in the interval, is it not written that man was made to mourn? — Doubly I mourn, doubly am I for, had it not been for enebereaved : She was now silent; but thoughts mies more fell than those which beguiled She was now strength and anguish reaght with self-reproach and anguish occupied her mind. Should this god of father: I might have lived to have glor occupied her mind. Should this god of ied in a son like thee: I might have ideal anguled anguled as such a seen my wedded angel clasp such a blessing to her bosom: but now, both are On the return of Wallace, Lord Len-These are the recollect tions which sometimes draw tears down thy general's cheeks; and do not believe, brother of my soul, that they disgrace his manhood. The Son of God wept over the tomb of his friend; and shall I

Edwin sobbed aloud. "No son could love you dearer than I do. Ah! let my duty, my affection, teach you to forget you have lost a child. I will replace all to you but your Marion; and she the pitying Son of Mary will restore to you in the kingdom of heaven."

Wallace Mark and Art Mary Wallace Mark and Mary Wallace Mark and Mary Mark and Mark and Mary Mark and Mark an

the kingdom of heaven."
Wallace looked steadfastly at the young preacher. "Out of the mouth of babes we shall hear wisdom. "Thine, dear Edwin, I will lay to heart. Thou shalt comfort me, when my hermit-soul shuts out all the world besides."
"Then I am indeed your brother!"

ried the happy youth: "admit me but to your heart, and no fraternal, no filial tie shall be more strongly linked than

"What tender affections I can spare from those resplendent regions," answered Wallace, pointing to the skies, are thine. The fervours of my once ardent soul are Scotland's, or I die; but thou art too young, my brother, to understand all the feelings, all the seeming contradictions of my contending heart." answered Edwin. "What

was Lady Marion's, you now devote to Scotland. The blaze of those affections which were hers would consume your being, did you not pour it forth on your country. Were you not a patriot, grief would prey upon your life. "You have read me, Edwin," replied

Wallace; and that you may never love to idolatry, learn this also. Though Scotland lay in ruin. I was happy. I felt not captivity in Marion's arms; even opp ession was forgotten, when she made the sufferer's tears cease to sue made the sufferer's tears cease to flow. She absorbed my wishes, thoughts and life; and she was wrested from me, that I might feel myself a slave; that the iron might enter into my soul, with which I was to pull down tyrany, and free my country pull down tyranny, and free my country. Mark my sacrifice, young man ; new smokes, and the tumes are inextinguishable. Never love as I have loved, and you may be a patriot without nishable. And you may be a patriou and you may be a patriou tasting of my bitter cup!" I can love none

better than I do you, my general! and is there any crime in that?"

" None, my Edwin; the affections are never criminal but when, by their excess, they blind us to superior duties. band's territories in the isle of Bute. The offence of mine is judged; and I The journey, she would contrive, should

bow to the penalty. When the expla-tion is made, then may my ashes sleep in rescued Scotland!—and God will grant the scraph spirits of my wife and infant me in their arms to Paradise He took the arm of Edwin, and they descended the bill together. On platform they were met by Murray. "I come to seek you," cried he; "we have had woe on woe in the citadel since you

left it. Nothing very calamitous," returned "Nothing very calamitous, returned Wallace, "if we may guess by the merry visage of our ambassador."
"Only a little whillwind of my aunc's in which we have had airs and showers

enough to wet us through and blow us

dry again."
The conduct of the lady was more extrivagant than her nephew chose to describe. After Wallace's departure, the chiefs entered into a conversation respecting his future plans; and Lennox mentioned that, when the Lennox men arrived (for whom he had despatched it was Wallace's intention to march immediately for Stirling, whither he supposed Aymer de Valence might have fled. "I shall be left here," continued the earl, "to relieve you Lord Mar, from the severer duties attendant on being governor of this place."

No sooner did these words reach the ears of the countess, than she was struck with despair; and hastening towards her husband, she exclaimed, You will not suffer this ?'

" No," returned the earl, mistaking her meaning: " not being able to peron the station form the duties attendant with which Wallace would honour me, shall relinquish them altogether to happy to find Lord Lennox, and be myself under his protection.

Ah! where is there protection with-out Sir William Wallace?" cried she. "If he go, the enemy will return.
Who then will repel them from these walls? Who will defend myself and your only son from falling again into the hands of our foes

Mar observed Lord Lennox colour as this imputation on his bravery: and, shocked at the affront which his wife had given to so gallant a chief, he re-plied. "Though I cannot be strong in plied. your defence, yet the earl of Lennox is an able representative of our command-

"I will die, madam," interrupted Lennox, "before anything approaches you or your child."

She again addressed her Lord with arguments for the detention of Wallace. ir Roger Kirkpatrick at last said, "Be assured, madam, our Samson was not brought into the world to keep guard over ladies; and I hope guard over ladies; and I hope he will be wiser than allow himself to be tied to the girdle of any woman living."

The earl was offended with his roughness; but ere he could so express him-self, his lady darted on Kirkpatrick a severe retort, and then, turning to her husband, with two or three byster call sobs, exclaimed—" It is well seen what will be my fate when Wallace is go have stood by, and beheld me thus insulted?

Distressed with shame at her conduct and anxious to remove her fears, Lord Mar whispered to her, threw his arms round her waist. She thrust him from her: "You care not what becomes of ae : and my heart disdains your blandishments.

Lennox rose in silence, and walked to the other end of the chamber. Sir Roger Kirkpatrick followed him, mutering his thanks that he had never oked with a wife. Serymgeour been yoked with a wife. Scry and Murray tried to allay the by describing to her how the fortress-would be as safe under the care of Lennox as of Wallace; but she was

nox advanced to meet him. "What shall we do, general?" said he. "Un-less you have the power of Hercules and can be in two places at once, either leave the rest of fear we must Scotland to fight for itself, or never

restore peace in this castle!"
Wallace smiled, but, before he could answer, Lady Mar entered the room; she held her infant in her arms; her hair was composed, but shone in tears. Lord Lennox, taking Murray by the arm, withdrew him out of the apartment. She approached Wallace—" You are come, my to speak comfort to the moth eliverer. poor babe. My cruel lord here, and the Earl of Lennox, say you mean to abandon us in this castle."

"It cannot be abandoned," returned the chief, "while they are in it; but if so warlike a scene alarms you, would not a religious sanctuary"—
"Not for worlds!" cried she; what altar is held sacred by the enemies of

our country? Oh! wonder not should wish this innocent babe Oh! wonder not that I to be from under the wing of such a protector. But that is impossible, Joanna," re joined the earl. Sir William Wallace has other duties to that of keeping guard over any private family. His presence is wanted in the field; and

e should be traitors to the cause did we detain him."
"Unfeeling Mar," cried she, "thus to echo the words of the barbarian Kirkpatrick; thus to condemn us to You will see another tragedy; die! your own wife and child seized by the returning Southrons, and laid bleeding

at your feet !' Wallace walked from her much agita-

ted. "Rather inhuman, Joanna, whispered Lord Mar, " to make such a reference, in the presence of our protector. not stay to listen to a pertinacity that is as insulting to the rest of our brave leaders, as it is oppressive to Sir William Wallace. Edwin, you will come for me when your aunt consents to be guided by right reason." As he spoke, he entered the passage that led to his

own apartment. Lady Mar sat silent. She was not to be warned from her determination by the displeasure of a husband whom she now regarded with the impatience of a now regarded with the impatrite or a hondwoman towards her taskmaster; and, only solicitous to compass the de-tention of Wailace, she resolved, if he would not remain at the castle, to per-suade him to conduct her to her hussuade him to conduct her to her hus-band's territories in the isle of Bute.

holding chance Edwin What " That m mother's child. ( daughter prisoner lose this plead to noble W

JAN

ecupy i

of me."
The a way to would you If you She r stands castle of to attrac until a g Wallace, Wallac remember quired i was dec Lady M into the his swee trambied

> more th he, draw child, Mar. At the Lady M entrance like dis husband here," s

she drop

and, in a head up There

but nor mitted ! did not THE LO

you to I

upon the

city's creased horror eyes we where where a sparks ly, a br apparer stretch "He volts w

growd

he said

ly lifte

laid on The be He wi mirael surgeo ing his him a week. their ! mothe Catho them. differenter

> ing on olic h while Unde Sacre trust eyes r mothe and w and d mean

ly and

Th her. sligh were troub while my ashes sleep in d God will grant wite and infant oms to Faradise" win, and they degether. On the by Murray. "I ed he; "we have citadel since you

nitous," returned y suess by the bassador." wind of my aunc's

airs and showers ough and blow us

lady was more exphew chose to de-e's departure, the conversation re-lans; and Lennox the Lennox men-e had despatched ce's intention to be left bere. r duties attendant this place."

e words reach the r; and hastening d, she exclaimed,

being able to per-idant on the stations would honour me, hem altogether to be happy to find happy to find tection ere protection with-allace?" cried she.

nemy will return. defend myself falling again into rd Lennox colour as

his bravery : and, ront which his wife llant a chief, he recannot be strong in the earl of Lennox is live of our command-

adam," interrupted anything hostile your child." essed her Lord with detention of Wallace.

lam, our Samson was the world to keep w himself to be tied

ended with his roughcould so express t ted on Kirkpatrick a o or three byster call It is well seen what when Wallace is gone, ood by, and beheld me

emove her fears, Lord to her, threw his arms

silence, and walked toof the chamber. k followed him, muth a wife. Scrymgeour afe under the care of Wallace; but she was ft the room in tears.
of Wallace, Lord Len-

to meet him. neral?" said he. the power of Hercules two places at once, I either leave the rest of this castle!

Mar entered the room; nfant in her arms; her osed, but her eyes yet. Lord Lennox, taking Lord Lennox, taking arm, withdrew him out ment. She approached are come, my deliverer. ort to the mother of this y cruel lord here, and ennox, say you mean to this castle."

this castle."
be abandoned," returned
ile they are in it; but if
seene alarms you, would
sanctuary"—
orlds!" cried she; what
wared by the

on that I his innocent babe never nder the wing of such a

s impossible, Joanna," re-arl. Sir William Wallace ties to that of keeping any private family. His vanted in the field; and traitors to the cause did Mar," cried she, "thus

words of the barbarian thus to condemn us to e and child seized by the uthrons, and laid bleeding

ilked from her much agita-

human, Joanna, whispered to make such a reference, tee of our protector. I can-sten to a pertinacity that ag to the rest of our brave t is oppressive to Sir Wil-e. Edwin, you will come your aunt consents to be ght reason." As he spoke, he passage that led to his

sat silent. She was not to from her determination by are of a husband whom she ad with the impatience of a towards her taskmaster; wallace, she resolved, if he emain at the castle, to perto conduct her to her hus-itories in the isle of Bute. y, she would contrive, should occupy more than one day wand, for holding him longer, she would trust to chance and her own inventio With these resolutions she looked up.

Edwin was speaking to Wallace.
What does he tell you?" said she.
That my lord has left me 'n displeasure? Ala?! he comprehends not a other's auxiety for her sole remaining aid. One of my sweet twins, my dear daughter, died on my being brought a prisoner to this horrid fortress; and to lese this also would be more than I could bear. Look at this babe : let it you for its life! Guard it, Wallace, whatever may become

The appeal of a mother made instant The appeal of a mother made instant her conscience, and succeeded in doing way to Sir William's heart. "What so to the extent that she promised to do would you have me do, my dear madam? If you fear to remain here, tell me where on think you would be safer, and I will be your conductor."

She replied—"In the seagirt Bute

stands Rothesay, a rude but strong castle of my lord; it possesses nothing to attract the notice of the enemy; and there I might remain in perfect safety. Lord Mar may keep his station here, mtil a general victory sends you, noble Wallace, to restore my child to his

Wallace bowed assent : and Edwin. remembe ing the earl's injunction, in quired if he might inform him of what decided. As he left the hady Mar rose, and putting her son into the arms of Wallace, said—"Let his sweet caresses thank you." Wallace trambied as she pressed its little mouth to his; and, mistranslating this emotion she dropped her face upon the infant's and, in affecting to kiss him, rested her head upon the bosom of the chief. There was something in this action more than maternal: it surprised and disconcerted Wallace. "Madam," said he, drawing back, and relinquishing the child, "I do not require any thanks for serving the wife and son of Lord

At that moment the earl entered. Lady Mar flattered herself that the on of Wallace, and his cold answer arisen from the expectation of his entrance; and blushing with something like disappointment, she informed her husband that Bute was to be her sanc-

Lord Mar approved it, but declared his determination to accompany her.
"In my state, I can be of little use here," said he: "you will require protection even in that seclusion; and therefore leaving Lord Lennox sole governor of Dumbarton I shall attend

ou to Rothesay."
This arrangement would break in upon the lonely conversation she medi ed to have with Wallace, and the countess objected to the proposal; but none of her arguments being adnitted by her husband, and as Wallace did not support them, she was obliged to consent to Lord Mar's being the lips: guardian of her new abode.

TO BE CONTINUED.

# THE LOVE OF THE SACRED HEART.

A TRUE STORY. Written for The Missionary by Rev. Richard W. Alexander.

There was a crowd gathering in the city's great thoroughfare, which in-creased every moment, and murmurs of horror were heard from its depths. All eyes were turned upwards to a tall pole, where electric wires were stretched, and where a human being hung limp-blue ly, a brave man rushed up a ladder, and with rubber-gloved hands pulled at the apparently lifeless figure — and outstretched arms received it as it fell.

"He's dead!" was the cry. "Enoug volts went through him to kill ten men! But a physician called out: "I am a dector; 'et me see him." Instantly the growd made a passage and the doctor knelt beside him. No! not dead—yet,"

e ambulance of the electric company rattled up just then, and he was tender-ly lifted and hurried to the city hospi-

He was barely breathing when he was laid on his cot. He was horribly burned. The bones on his forehead were bare, the flesh was gone from his shoulder and however, and told his mother he wished however, and told his mother he wished from one knee, where the quivering muscles were seen raw and shrivelled. He was a terrible sight, and it was a miracle he was not killed outright. The surgeons dressed his wounds, and pitying his awful agony shook their heads and said they did not know what kept him alive. And so he lingered for a week. Every day his mother and family visited him; but it was a long way from their home, and as he lived so long his mother prayed he might be moved to a Catholic hospital that was nearer to them. The authorities of the city hospital, knowing that this would make little difference, for the man was doomed, consented, and the change was made, quietly and safely, and ere long he was restg on one of the white beds in the Cath-

On the wall at the foot of his bed hung a picture of our Saviour looking out through beautiful eyes of tender love, while He pointed to the Sacred Heart which was revealed under His robe. Under the picture were the words: "O, Sacred Heart of Christ! I place my trust in Thee!" The poor young man's eyes rested again and again on this picre, and the words were continually s lips. He was not a Catholic. mother had registered him a Methodist, and was most devoted in her affection and daily visits. One day, he said during one of my visits:

"Mother, what does that picture

He turned inquiring eyes on me, but said no more. He seemed to improve slightly, and after a week high hopes were entertained of his recovery. But trouble began in the knee, which became nfected from the sloughing of the burns, while those on the forehead and shoulder were healing nicely. His sufferings be-came intense, and it was heart-breaking to hear him moan. But yet, that prayer s constantly on his lips, as his strained eyes sought the picture.

"O, Sacred Heart of Christ I place my trust in Thee!"

His mother, overcome by emotion one distinctly: "Yes! I have placed my lay, left the room to weep. I met her trust in Thee, O Sacred Heart of Jesus!" day, left the room to weep. I met her in the hallway. "Oh! Father!" she moaned, "do you think he will die?"
"I am afraid his days are numbered,"

I said, reluctantly.

"Father," she said, "it will be my fault if he is lost. I should be a Catholic. His father was a Protestant, and the children were all baptised Methodists. I have not practiced my religion since I was married, twenty-eight years ago. The way poor John looks at that picture and says that prayer breaks my heart. Oh! will Christ's Sacred Heart save him?

I consoled her while I tried to awaken all she could for his soul and for her

The next day she found him with

The next day she found him with a little crucifix in his hand, the tears rolling down his face.

"Mother, the priest told me all my Saviour suffered for me, and I want to

bear my own sufferings patiently." And then his mother told him of the and assured him that only in the Catholic faith would he find the peace she had lost for herself and for him by her apostacy. He listened in amazement and sent for me. "Father," he said, "my mother has

told me a strange story," and he repeated his mother's words.

"It is all true, my son," I said.

"Well, then, Father, I want to be baptized and be a Catholic. That picture at the foot of the bed seems almost to live, and to demand something from me, and when I think it means the love of Christ's heart I can understand why I so long to possess it." I knew death was near, so I briefly ex-

plained the mysteries of religion, and in presence of his mother and two nurses I baptised him conditionally and gave them a little catechism, out of which they might read a few words from time to time when he was able to listen.

enced to get better, and ere long was sitting up in bed. The catechism and other books of instruction were placed in his own hands, and he was told he must know the meaning of the sacra-ments before he could make his First

With the hope and feeling of returning health, however, the desire of being instructed seemed to grow cold. Poor John! Religion did not seem so much to him now that life seemed to beckon ith rosy finger. When his non-Cath-lic friends came he would hide his catechism and books of instruction under his pillow, and the scapulars in which he had been invested were concealed among his bandages. It was the last violent effort of the evil one, for with it all the eyes of John never fell upon the picture but the words came to his

When I mentioned the fact that I hoped he was preparing for his First Communion, he answered, "Yes—soon!" His mother now brought his non-Cataolic brother-in-law to see him, and John expressed joy that he was about to become a practical Catholic. He said: "I have a Catholic friend who went with me on my electrical jobs, and he used to tell me that the days he went to Communion he felt such happiness and peace of soul that he did not care what would happen to him. I wonder if I would feel that way."

His brother-in-law, to please him, said that he thought so, and one day in the presence of the family the question was discussed about changing religions. was there, and the presence of the pries made the matter more solemn. I instructed them and spoke with all the fervor of my soul to the three men of the value of their immortal souls. I

Next day the surgeons announced that John was not improving, and that an operation on the knee would be necessarv to save his life, and even then it was only a chance. This was on Monday and the operation was to be on Thurswas only a chance. This was on Monday and the operation was to be on Thursday, as the patient was very week and all possible effort was to be made to build him up. John was very hopeful, however, and told his mother he wished to make his First Communion, and begged her to go to Holy Communion the same day. In the meantime, all his apathy had vanished. He resumed the study of the catechism and I found him study of the catechism and I found him ready and glad to go to confession and quite as well instructed as the circumstances permitted. His poor mother also made her peace with God, and after twenty-eight years, received our Divine Lord the same day her suffering son made his First Communion.

The sentiments of poor John were nost editying, and after receiving Holy Communion he told me he was quite prepared for the operating room; for, said ne, "Father, I am going to get well and I will try to thank God by being a good Catholic." To his Protestant relations who visited him before the operation he seemed transformed.

The operation was performed, but it was unsuccessful, the gangrene was too deep. When John recovered from the anesthetic, he said to his non-Catholic brother and brother-in-law, who, were in the room:

"I am going to die and I am resigned to God's will," and glancing at the picture he murmured his favorite aspir-ation. His brothers were deeply moved and could scarcely be prevailed upon to leave him. He lingered for g one of my visits:
"Mother, what does that picture two days in peaceful resignation. Suffering had gone and he lay there tranquilly waiting for the call. He begged constantly for prayers, "more prayers!" and oh! to receive the turned inquising eyes on me, but him governal times a day and at least the survey of the call. him several times a day, and at last brought him Holy Communion and brought him Holy Communion and anointed him. He begged his brothers when I was not there to read the prayers for the dying out of a Catholic prayerbook which was on the table. could not refuse, and did as he bade them. At the last I was there, and with his mother, brothers and their wives present, gave him the last absolution, and when death came there was almost a smile on his face. Just before the gray shadow fell he raised his dying eyes to the picture and murmured quite shall offer even more prayers."

"Yes, Father, I shall pray much for you and to make sure of it, in case you are in need of them, let me know, and I shall offer even more prayers."

Tears rolled down the cheeks of those resent. And when all was over there present. And when all was over there was a long silence in which the words seemed to echothrough the death cham-ber, robbing it of its terrors. It was one of those wonderful, nay, inscrutable, mercies of the tender, Sacred Heart of Our Lord! His love had pursued this soul, and not only won it, but before the year was out his brother and brothern-law, wife and two children, beside his mother, were restored to the Church and are now all fervent Catholics.

Oh! Sacred Heart of Our Lord! Can

we ever fail to trust in Thee? Is there a doubt that in Thy mercy Thou wilt give all Thy children who implore Thee, "a safe harbor, a holy rest, and a peace at the last?"

### WIT AND HUMOR.

A paper describing an accident says: Dr. Crawfurd was called and, under his skilful treatment. oung man died on Wednesday night."

Client-My next-door neighbor has pitefully built a fence close to my dining-room windows, thus darkening the room. What can I do? Lawyer—Tey lighting the gas. Five dollars, please !

John Smith fell down the cellar stairs the other day, and broke his left leg, his right arm, two ribs, his nose, one finger, and cut his scalp, sprained his ankle, and put his shoulder out of joint. But he didn't really begin to feel bad about it till his wife asked him if he was hurt

Tommy was a very sound sleeper and wouldn't get out of bed earlier than 10 clock, no matter what his mother said to him. So one morning she tried coax-"You have heard of the little boy who

got up at 6 o'clock in the morning and when he went out he found a purse of gold ?' "Oh, yes," said Tommy; "but what about the little boy who got up before him and went out and lost it!"

A physician found one of his patients sitting in the bath and swallowing a dose of medicine.

"What are you doing there, instead o being in bed?" inquired the astonished practitioner; and the patient quickly

responded:
"Well, y you told me to take the nedicine in water, and that's what I'm

### AN OLD ACQUAINTANCE.

The wagons of the "greatest show on earth" passed up the avenue at daybreak. Their incessant rumble soon awakened ten year-old Billie and his five year-old brother Robert. mother feigned sleep as the two whiterobed figures crept past her bed into the hall on the way to investigate. Robert struggled manfully with the unaccustomed task of putting on his

"Wait for me, Billie," his mother heard him beg. "You'll get ahead of

me."
"Get mother to help you," counseled Billie, who was having troubles of his

paused as she heard the voice of her younger, guarded, but anxious and in "You ask her, Billie. You've known her longer than I have."

EXPENSIVE ARITHMETIC.

This letter was sent a short time ago to a school teacher by an anxious parent: "Sir: Will you in the future give my boy easier some to do at nites. This is what he's brought hoam two or thre nites back. If four gallons of bere will fill thirty-to pint bottles, how many pints and half bottles will nine gallons of bere fill? Well, we tried and could make nothing of it at all, and my boy cried and laughed, and sed he didn't rowed a lot of wine and brandy bottles.

in water, as I am not able to buy more

### MESSAGE FROM THE OTHER WORLD:

APPARENTLY WELL AUTHENTICATED IN-STANCE OF RECENT APPARITION OF A DEPARTED SOUL.

The following narrative is from the een of the Rev. A. Body, O. P., who is known personally to the editor of the Ravista Catalica The Rev. Matthew Lecompte, O. P., a famous preacher whose voice had been heard in many a French cathedral, died at Jerusalem in 1887. He was a man of initiative and energy and he had conse-crated the last days of his life to the oundation of a convent of his order on

ecome celebrated since as the home of the Biblical students of the Dominican Order. When his final sickness overtook him Father Lecompte was brought to the French hospital in Jerusalem. There he was nursed by a Sister who is still alive. When Father Lecompte found that death was approaching, he became terrified at the thought of the account he should have to render to God. The Sister tried to console him by recalling the great apostolic works he had done, the value of his religious vows, the conversions of

the site which tradition points out to be the spot where the first martyr shed his

blood. This convent of St. Stephen has

which he had been the instrument. "My child, it is not enough to do good works, it is necessary to perform them with such purity of intention that—Oh! Sister, pray for me after my death." The Sister promised, but as the

priest's m.nd was still engrossed with the same thoughts, she added: "Yes, Father, I shall pray much for

"Sister," said the Father, smiling, "it is not so easy to come back from the other world."

"Then, ask God to permit it. But, however it may be, I shall omit nothing that I may be able to do, to get you to

Father Lecompte died a few days after this conversation and he was interred with great pomp in an ancient cave which had been discovered during the

During several weeks the Sister rayed for the deceased, but distracte y her occupations, after some time she

om she heard, of a sudden, a noise that

frightened her, and she smelt the odor of sulphur and smoke. Then a voice, which was that of the defunct religious, aid in mournful tones:
"Ah! Sister, pr y for me, for I am

uffering intensely."
Fifteen days afterwards the sam phenomena repeated themselves, but less rividly. The voice told her that her communions, beads and penrayers, ces had helped his soul. Many thanks, Sister; your charity

as been of service to me, your prayers have been like a copious dew that fell upon the flames and diminished their

Go to the convent I have founded and leg the superior, for me, that he celebrate a novena of Masses so that my

The Sister communicated without dey the message she had received. Father Paul Menier listened to the range details without expressing any inion but he felt himself inclined to ad been the victim of an hallucination. hen she had gone, he reflected upon tone of conviction, her well-known utation for common sense, her virtue. of deception, and he wound up his ections by saving to himself, "Well, ections by saying to himself, hall celebrate the nine Tather Lecomote will have the benefit them, even if this apparition was

usory. The next day, without saying a word any one, he began the novena of

The night of the day upon which the novena of Masses was completed, when the Fathers of the convent were retiring o rest, one of the Brothers, a very able and practical man, and the last to be ected of being the victim of an

usion, heard a knock at the door.
"Come in," he called out. To his astonishment he saw Father Matthew Lecompte enter; he was radiant with joy. With smiling countenance he approached toward the Brother, and asked him for news of the convent. This he did in the most natural manner,

and just as if he were a living being.

"All goes well, Father, but what a loss you have been to us!"

"Courage! I am going to heaven, there I shall be more useful than upon

In saying these words, he grasped the Brother's hand with so much affection that he felt for many days a sensation in his hand. Afterwards the Father went to the door, went out, and closed it after him. The Brother ran in fear to the superior's room and narrated what

Father Body concludes his narrative y stating that he interviewed, in 1900, both of the witnesses of this apparition, and he considers them above suspicion.

# RELIGION'S PLACE IN LIFE.

From Lecture by Rev. Herbert Lucas, S. J. Knowing, in accordance with what has ready been said, the value of a lofty ideal, and taking my cue in part from the passage which has just been read. I would say that a man gives to religion its due place in his life if he aims at be-coming—as nearly and as fully as it lies in his power, aided by God's grace, gradually to become—more and more "absorbed in G d, and on fire with the love of Our Lord."

"Absorbed in God." This does not

mean that we are to withdraw our minds from necessary and lawful secular busi-ness, or in anywise to neglect it: for that would plainly not be in accordance with God's most holy will for us. But it means that we do well assiduously to cultivate that habitual "desire towards God" of which Walter Hilton speaks in the admirable treatise which he wrote for the instruction of an educated Catholic layman in pre-Reformation times a desire which is not, indeed, continu-ously felt and experienced, but which when it has been thoroughly acquired asserts itself as often as the mind is for the moment set free from affairs which while they last, of their nature claim its full attention. It means that, to the atmost of our capacity, we should eve be on the alert for indications of God's good pleasure, making that divine wil the rule of our every conscious and de liberate act and word and thought And it means, too, that we should learn with ever increasing facility to seek and to find God in all His creatures. It is not we alone who are—or should strive o be or to become—"absorbed in God;" but it may be hoped that, as our spiritual insight grows more keen, we shall learn to perceive that they too are "absorbed in Him," inasmuch as from Him, and through Him, and in Him, they have their whole being and all their activ-

In objects, in persons in occupations in events, incidents, experiences, we must learn to seek God and to find Him. In objects, for His footsteps are on every field, the skirts of His garment trail over every landscape, waking it to

STATE OF OHIO, CITY OF TOLEDO, S. LUCAS COUNTY.
Frank J. Cheney makes outh that he is senic partner of the firm of F. J. Cheney & Co., doin pusiness in the City of Toledo, County and Stat droresaid, and that said firm will pay the sum of NE HUNDRED DOLLARS for each and ever ease of Catarith that can not be cured by the use of se of Catarrh that can not be cured by the use i ill's Catarrh Cure, FRANK J. CHENEY Sworn to before me and subscribed in my presenc is 6th day of December, A. D. 1886. (SEAL) A. W. GLEASON, NORTHER PROPERTY

Hall's Catarrh Cure is taken internally, and ac directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY, & CO. Toledo, O. Sold by all Druggists, 7sc.

Take Hall's Family Pills for constipation.

Vapo resolene. 

Established 1879 Whooping Cough, Croup, Bronchitis Cough, Grip, Asthma, Diphtheria

Cresolene is a boon to Asthmatics

Does it not seem more effective to breathe in semedy to cure disease of the breathing organ han to take the remedy into the stomach? It cures because the air rendered strongly and

dust of His treasure house. His voice is in the thunder, the whirlwind, the whisper of the gentle breeze. As a reent writer of minor verse has put it :

o the poet God speaks in the voice of the thunder Speaks in the lightning, speaks in the rain: arth, sea, sky, dawn, noon, sunset are full of His Of His praise all creation strikes chords to the

preading cedar, rich olive, tall palm, bounteou

True, we have not all the poetic, or artistic, or mystical, or contemplative temperament in a highly developed state; but there is not one of us who cannot feed his soul on such simple vet ar-reaching an logies as are suggested—and suggested, I venture to say, by way of specimen and example for our instruction—in the parables of our Divine Lord.

Then again, in persons; for there is so one of our human fellow creatures but bears about with him, stamped on his very being—however marred and defaced—the image and likeness of God while the poor, the sick, the afflicted, and in particular little children, in a

s an old and a shrewd saying that the nav not-by wise use-be turned into a velops with the help of sedulous cultiat least-to discern in the seemingsual heaping of the boulders which-though shot in a land slide—aggres ively threaten to bar our way, a care graded ladder—a very Jacob's er—whereby God's angels descend to us, laden with blessings, and bid us follow them upward and onward towards the ever-receding—yet ever-beckoning goal of perfect attainment. And happy we, if even though we should lack this insight, this explicit spiritual discernment, we have faith enough, confidence enough to trust ordinance, and His governance, even when we cannot trace it, in the socalled mischances, no less than in the nore pleasant and normal experiences of

It is this habit of constant converse with God—this habitual "desire to-wards God"—this absolute and un-bounded confidence in God, this limitour will to His-it is these dispositions which are the living weft and woof of a thoroughly vital religion, and which establish the soul in that unshaken calm and that unswerving strength of pur-pose that is needed to qualify a man to

The truth of our essential nearness to God and the claseness of our int -conscicus and unconscious—with Him, has been admirably expressed in half-adozen stanzas, possibly lacking the last polishing touches of the poet's hand, which were found among Thompson's papers at his death—less than a year ago. They are entitled:

" IN NO STRANGE LAND."

The Kingdom of God is within you." Does the fish soar to find the ocean,
The eagle plunge to seek the air,
That weask of the stars in motion
If they have rumour of thee there

Not where the wheeling systems darken And our benumbed conceiving soars! The drift of pinions, would we heatken Beats at our own day-shuttered doors

The angels keep their ancient places; Turn but a stone, and start a wing l 'Tis ye, 'tis your estranged faces. That miss the many-splendored thing

But (when so sad thou canst not sadder) Cry; and upon thy so sore loss, Shall shine the traffic of Jacob's Ladder, Pitched betwixt Heaven and Charing Cross Yea, in the night, my soul, my daughter, Cry - clinging Heaven by the hands And lo! Christ walking on the water, Not of Genesareth, but Thames.

It must be understood, of course, that the efforts to cultivate the sensus Dei, as Pere Denis has called it, that is to say, the sense of His Presence, of His Providence, of His Dominion, is only an effort consciously to bring ourselves into harmony with a great transcendent fact, the truth of which is in substance independent of our efforts. But it must likewise be remembered that the good effects of this transcendent fact upon ourselves are in large m asure the reward of those same efforts. For, in spiritual matters, by contrast with those which are purely physical, it lies within our power, either to conform ourselves to the laws of the divine governance, or to ignore or oppose these laws; not indeed, with ultimate impunity, but without that immediate shock of visible and tangible catastrophe which inevitably

### Educational.

### St. Jerome's College. BERLIN, CANADA

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

follows on any defiance of, for instance, the laws of gravitation or of health.

Thompson's singularly noble ode, "The Hound of Heaven," tells of the pursuing mercy of God, which bounte-ously tracks down the sinner, however oolishly and persistently he may fice therefrom, seeking refuge in laughter or in tears, in the vain hopes or the vainer fears of life terrestrial, in love unlawful or in love unsatisfying, in art-culture or in nature-worship, or lastly,

in sheer broken-down despair.

Let me quote at least a few lines that, to those who have not read the entire poem, may give a taste of the

This, and much which follows, is sublime in its pathos. But far more sublime could the story but find a yet greater poet to hymn it, is the life's record of the soul which has never

broken its bonds to engage in so erratic a comet-course, but has ever—like the planet which the poet finely figures as kept its appointed orbit, obedient to and spurning the counter-attraction of its 'ellow planets or of wandering aster-

Of St. Catherine of Sienna we read, in the words of her contemporary biographer, that "In her heart and on her lips she had not save Jesus; through the streets she walked with Jesus; her pecial manner representations pecial manner representations and incidents of life? That nothing and incidents of life? That nothing hut by God's permission, and sketch of one of whose life religion in the highest, fullest sense held its right-permiseasa, the eyes were ever fixed on Jesus, nor did happens but by God's permission, and that God permits nothing to happen which is not capable of being turned to good account for His service; these are truths which are familiar to us all. It sure, a saint; and yet the ideal ex-pressed in these few words is one which the least spiritually minded among us that may in part be realized even by

### A HAPPY NEW YEAR'S THOUGHT.

The fact remains that all our contrivances for outward reformation of institutions are but futile tinkering with the body of society, when it is the soul of man that needs attention. A little more honesty, a little more love, a little more gentleness and helpful generosity in the heart of average men and women—these are more important than the passage of a thousand laws, or the instituting of any new schemes of social betterment. Love is an old, old remedy for the unhappy plight of the world. lieve in its efficacy, we cannot summon yet; for most of our attempts, though some of them have been brave enough, have been but half-heart d.

Suppose we try to carry over a little of the Christmas elation into the New Year. Suppose we try to make the new year a little less heathenish, a little less full of cruelty and noise and terror and greed, a little less absurdly at variance and that unswerving strength of purpose that is needed to qualify a man to do great things—great things as God sees them—in the battles of the Lord.

The truth of our essential nearness to adopt the Golden Law, to return with gladness among men.—Bliss Carman in "The Friendship of Art."

If you will once resolve to worry about nothing except the evil or hard-ship that confronts you now, this hour or minute, and from which you cannot possibly escape, ninety times out of a hundred you will find there is no such evil or hardship.—Celia P. Wooley.

# To Redden the Blood

Rich, red blood.

That is what pale, nervous, weak people need.
Red blood to form new cells and tissues, to invigorate the nerves, to strengthen the heart's action, to give energy and vigor to the organs of the body. oody.

The elements from which nature forms

rich, red blood are found in condensed and easily assimilated form in Dr. A. W. Chase's Nerve Food and because of its wonderful blood-building qualities this great restorative has become world There is no guess work, no experiment-

ing with this treatment. Every dose is bound to do you a certain amount of good. Mrs. John Boutilier, 163 Morris street, Halifax, N. S., writes:—"My daughter was very weak and nervous and had severe headaches as a result of confine-ment at school. Dr. Chase's Nerve Food

has fully restored her health."

The portrait and signature of A. W. Chase, M. D., the famous Receipt Book author, are on every box of the genuine. 50 cents at all dealers or Edmanson, Bates & Co., Toronto.

DR. A. W. Chase's Nerve Food

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

and recommended by the Archbishops

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

LETTERS OF RECOMMENDATION.

ore, as its wholesome influence read atholic families. With my blessing atholic families. With my blessing a best wishes for its continued successions very sincerely in Christ.

Donatus, Archbishop of Ephesus,

Apostolic Delegate
University

University of ottawa. Ottawa, Canada, March 7th, 1900.

the CATHOLIC RECORD, and congr he manner in which it is publishe form are both good; and a tru tryades the whole. Therefore, wi ecommend it to the faithful. Ble

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

LONDON, SATURDAY, JANUARY 2, 1909

### ARMINIANISM AND CALVINISM One of the difficulties in the proposed

Church Union is the harmony of creeds

Both the Presbyterian and the Con-

gregationalist bodies are Calvinistic

The difficulty therefore does not lie

are to be reconciled is hard to see,

Arminianism is the doctrine of the party

Calvinism. From the start human reason tended to revolt against Calvin's horrible decree of predestination absolute-salvation and damnation neted out without regard to merit or demerit. By it charity and mercy were expelled from the hearts of his followers. Revolt against the doctrine was given shape by Jacobus Arminus or James Hermatzoon of the University of Levden. His doctrines are chiefly five. The first who professed them were known as Remonstrants. They were opposd to (1) Predestination in the defined form, as if God by an irrevocable decree had destined some men to eternal happiness and others to eternal woe without any other law than Hi own pleasure. The Remonstrants, on the contrary, thought that God by the same resolution wished to make all believer in Christ who persisted in their belie to the end blessed in Christ, and for His sake would condemn only the unconverted and the unbelieving. (2) The doctrine of election according to which the elect were counted as necessarily and unavoidably blessed and the outcasts necessarily and unavoidably lost The Remonstrants taught the milder doctrine, that Christ had died for all chosen in so far as they enjoyed the forgiveness of sin. (3) The doctrine that Christ died for the elect alone to make them blessed and no one else, ordained as mediator. (1) The doctrine that the grace of God affects the elect only, while the reprobates cannot participate in this through their conversion, but only through their strength. On the other hand, the Re monstrants hold that man has no saving belief in himself nor out of the force of his free-will, if he lives in sin, but that it is necessary he should be born again from God in Christ by means of His Holy Spirit, and renewed in understanding and affection, or will and all strength. (5) The doctrine that he who had once attained true saving grace could never lose it and be wholly debased. This very controversy when transplanted to England divided the early Methodists into two parties-the followers of John Wesley adhering to the Arminian view, those of George Whitefield professing the strict Calvinistic tenets. These two doctrines, so far as their history is concerned, have tended to divide rather than unite their different adherents. Unless both Calvinism and Arminianism have lost their definiteness division must continue and union be merely mute and only in name. A stand similar to this was taken by the Gomarists or followers of Gomarus. They neither embraced nor condemned the rigorous doctrine of Calvin; they omitted the question concerning the antecedent decree and taught simply the preknowledge of

has been given of the proposed union,

this seems to be the basis upon which

the Presbyterians and Methodists are seeking a common creed. The Presbyterians have a double advantage: first from the fact that Arminianism started from Calvinism: and secondly that Methodists are not nearly so tenacious of any doctrine as they themselves do. Both Calvinism and Arminianism are erroneous, more because they are both defective than because particular points in them are false. The question upon which they both hinge is the deepest and darkest abyss in all the waters of theology, concerning as it does the reconciliation of God's foreknowledge and majesty. The Calvinist looks at only one truch-the sovereignty of God. This is introduced everywhere-it explains everything-it sweeps into the ocean of oblivion all else. God is an absolute sovereign, disposing of all things as He pleases, makes one vessel unto honor and another unto dishonor; has mercy on whom He will and whom He will He hardeneth. Particular texts of scripture are chosen without reference to others. They are unjustifiably em phasized and made to do duty for the whole plan of redemption and sanctification. It is true that God is sovereign master. There is another truth which the Calvinist overlooks - the free We should distinguish people who are agency of man. He exalts God's majesty to the exclusion of man's freedom-and extends the sphere of the out of the plan. The Arminian, on the other hand, in his efforts to exalt man and give him his proper sphere of activvirtually annihilates God-He attributes too much to nature and not enough to grace. God's majesty retainsfree will and uses it for His own greater honor and glory. The error sprang from a twofold source-the effect of sin upon nature and the character of grace. Sin, these reformers maintained, killed the soul. By original sin the soul was not merely wounded; it was dead. Nature and grace were therefore as antagonistic as death and life. All natural reason was there. It is with the Methodists who are gone, all free will, all natural morality, believers in Arminianism. How they all natural religion were impossible on account of original sin. But without reason there can be no belief, and without freeformed among the Calvinists: so that it will no moral obligation. The Arminewes its origin to a separation from ians saw this. They failed in their depravity of reason after original sin. Some of them rushed to the other exgrace. They have really concluded by being rationalists, disregarding the necessity of grace, have made the natural law sufficient and asserte only a natural morality. Surely these cannot in candour and truth after three hundred years of separation unite by a vote of any ecclesiastical court. Divergent ideas do not so easily harmonize, nor does conscience so quickly throw aside what it had been taught to keep so

### STAGE WEDDING.

What with some ministers turning their churches into theatres and others using the stage for church purposes the sectarians are fast bringing religion into contempt. Here is a Baptist minister in London who actually employ stage methods in his religious service Down in Toronto a Methodist minister performed a marriage ceremony on the stage of the Majestic theatre between the acts and before a well filled house men and that believers were the only Never mind the contracting parties; the officiating clergyman was a Rev. had displayed a tendency to side in when disgust ought to have prevailed. It shows a baseness of religious instinct which nothing can excuse and turns into mockery what is a sacred right. For our part as Catholics when we read of such travesty upon the "great sacrament," we grow deeper in our gratitude to holy Mother Church for the precautions she takes and the care she exercises upon the administration of all the mysteries and sacraments. The Church is not posing. She is not playing a part or acting for effect. The ceremony did not pass by unnoticed. Even the Methodists themselves felt humiliated. They do not openly encourage or like the theatre, concerning which their ministers have said hard things. When therefore one of the ministerial breth ren steps on the stage, marries a couple and gracefully bows to the applauding gallery, the Methodists of Toronto are indignant, they deny this gentleman's power, claiming that they know not the man. Their indignation assumes an extreme form. They question the validity of the marriage. It is their own cooking. Civil law threw open the gates as wide as possible to every one who in any sect might claim the title of reverend and gave him, as far as lay in its power, the right to perform the marriage ceremony. Now a doubt is thrown upon it. If conscience is not dead and society not absolutely corrupt the farce of the Toronto stage wedding ought to impress all as a most terrible drama in which all feeling of righteous original sin. As far as any explanation virtue is ridiculed and the most sacred

relations made the sport of the passing

crowd and mocking passion. No guard-

ianship can be too watchful over those who hold in their hands the keys of the stability and happiness of society. We are glad to know that the Church to whom the care of all the sacraments, matrimony included, was intrusted, has different methods of securing respect for their administration and proper legislation regarding time, place and all other circumstances. The Toronto incident is a mere ruffle in the wave. All society is dreadfully lax upon the sacrament of matrimony, its dignity, its stability and its supernatural character. In vain can we hope to see an improvement. If come it will, it must come from the Church-not from sects which will allow stage acting, nor from the civil power which does not guarantee the indissolubility of the marriage tie. It must come from the one institution to whom these things were entrusted, and which through good repute and evil repute has been true to the trust-the Luther, although beginning well, soon Catholic Church.

### FREQUENT COMMUNIONS.

A correspondent seems to have doubts about frequent communion as explained in a paragraph taken from "Rome." well from those who are sick. Amongst those who are sick there are again two classes: those who can observe the fast divine action so far that he leaves man required for communion, and those who cannot observe it, or who cannot receive holy communion fasting. Now, according to a decree dated Dec. 9th, ity, overlooks the divine agency, and 1906, holy communion is allowed to the sick who are confined to bed for a month with no hope of immediate recovery. If these are able to keep the fast their case presents no difficulty. They may have communion much more frequently. Let us suppose persons who cannot keep the fast: they are obliged to take a drink of water. Provided the confessor judges that they are not able to keep the fast they may take a drink, and may receive holy communion according to circumstances. If they are living in a community where the Blessed Sacrament is reserved, or where Mass is celebrated, they may receive twice a week. Thus a professor or servant in a college or any member of a priest's household, or any sister or person living remedy, because they stuck to the total in a convent, may when ill have this privilege. In other places holy communion is allowed once or twice a month. treme and embraced Pelagianism, exalt- It is to be noted that this decree speaks ing nature and restricting the office of of people who are confined to bed. A later decree allows the same privilege to those who are sick for a month with no hope of recovery but who are not confined to bed. Frequent communion as urged by the Holy Father does refer to people who are well; for it means more than once or twice a week, and the ordinary time for communion is during Mass. Our correspondent's confessor is all right in his decision and generous in his devotion. We suppose that our correspondent is able to fast, in which case the number of her communion, will depend upon the priest. Concern ing the nun in the hospital who received daily communion, we presume that she fasted. It is necessary for one unable to fast to apply to the Holy Office; for others, no. We hope we have made it

## LUTHER.

Some one asks us why Luther left the Church, and, secondly, why the Pope condemned him. For several years previous to his condemnation Luther un-Catholic doctrin and practice. Warm disputes had taken place concerning indulgences. Rome paid little attention to them, assuming that they derived their impor tance more from the heat of the dis outants than from the doctrine positively. The first notice came from Germany itself when Luther was denounced to the Pope by the Elector of Saxony. Accordingly, in 1518, Leo X. summoned Luther to Rome. Frederick the Elector requested that the examination take place in Germany, and Cardinal Cajetan, a man of great learn ing and virtue, was delegated for the pur pose. Luther asked for a delay of three days, which was granted. He declared on the following morning to the Cardinal that he had never intended to teach any thing offensive to Catholic doctrine to the Holy Scriptures, to the authority of the Fathers, or to the decrees of the Popes A few days after making this solemn declaration he showed his duplicity by affixing to the convent wall, wherein he lodged, a document in which he stated that he had not gone to Rome, that it was a place where justice once abided, but homicide now dwelled. He finally appealed from "the Pope badly informed to the Pope better informed." He continue in increasing effrontery until Leo the Tenth's patience reached a limit. It was after long delay that the Pontiff published the celebrated Bull by which Luther was excommunicated. Its date was Sept. 15, 1520. Then the heresiarch burst out in all his fury. No language was coarse enough, no anger harsh

burned the Bull and urged the people to latent energies. He takes to the saloon leave Rome. "If," he said, "you do as a duck t kes to water, and pours into not separate from Rome, there is no salva- his stomach something which the wine tion for your souls." To explain why Luther left the Church we should have to seek it in his character as well as in the formal action which really expelled the Augustinian. He was coarse in soul, lacking in humility and mistaking refinement for sinful lucury.

After his return to Germany from his first visit to Rome in 1518 he manifested his malignity towards the Romanists, his contempt for scholastic theology, passion for every novelty and yearning to give a shock to the salutary lessons from the lower animals. world. He was a man peculiar in character-sometimes excessively jolly, generally haughty, and as rash as he was cunning. If we add to these attributes the instinctive hatred of Germans in those days to the Papacy we find plenty of reason not to be surprised that displayed a spirit of insubordination and unCatholic belief.

ANSWER. A correspondent wishes to know whether it is a mortal sin if you do not confess a sin you think may not be a mortal sin and yet you are in doubt as to whether it is a mortal sin. The sin should be confessed as doubtful. In the case of a scrupulous conscience a prudent confessor is not only the Fest judge but the best physician. It is for him to decide the gravity and nature of the sin and to prescribe both the remedy for the future and the line of conduct to follow in regard to the confession of doubtful matters. The second question which this correspondent asks refers to the omission of a doubtful sin in confession: "If one omits a sin of which he is in doubt when is the omission sinful?" An omission in confession is sinful when it is deliberate and when it renders the validity of the sacrament doubtful. We are drifting out into questions of conscience and casuistry whence we fear we could not return-nor could we satisfy our correspondent. The best plan is to ask a priest by putting a special case There are two points upon which the doubt may turn. We may be certain that we have committed it; but we are in doubt about its gravity. To omis that sin deliberately in confession is to expose the sacrament to invalidity. The confession is bad and should be repeated entirely. If we are in doubt as to whether we committed a sin the doubt works in favor of the penitent, so that he is not obliged to confess it. Its omission therefore would not be sinful. We are in our statement of the case excluding lax conscience. Penitents for their own peace and consolation should seek the solution of them from those who can solve them best-their confessors.

### TRAGEDY OR COMEDY.

A little histrionic acting went on about a fortnight ago in the Talbot Street Bapt'st Church of this city. It was well prepared and well acted. It was a kind of interlude between other parts of the service. The actors were two: the minister and a young man About a week before the young man tired of life, had taken a dose of ehloro form with a view of terminating thi world's woes at any rate. The minister, upon closing his sermon, which bore directly upon discouragement, openly referred to the case. "If the young gentleman," said the minister with great Iramatic power and stage effect, "if th young gentleman is in the congregation, would like him to come forward and sing." Of course the young gentleman was in the congregation: he had been told to be there. The minister had made arrangements-practised the parts each should play; and with great elocution summoned the weak and erring to come forth and sing. The minister showed great art in calling upon the young man to sing. It spared the young man, it prevented any criticism upon his own delivery; and music is always agreeable in a play. "All the world's a stage," especially London Talbot st. Baptist Church.

FROM TORONTO comes a despatch stating that Mr. James Haverson K. C., considers it unreasonable to cut off any more licenses in that city. This is an open question. Many will agree and many more will disagree with Mr Haverson. But in the following additional statement he will, we think, find a majority against him: "There is a great outcry against the saloon, but there must be places to drink, for men must drink, and they will drink. Horses drink water, and men-some at leastdrink whiskey. Who would think of not supplying a sufficient number of troughs for the horses to drink? Then why not have enough accommodation for those people who want to drink anything else?" It is quite true that men must drink, as also the horses. A man feels out of sorts on occasion. The causes may be many, such as overwork, worry, going to bed in the "wee sma' hours," enough to satisfy the wretch's passion. etc., and during working time, he feels he

He indulged in brutal invective, he should have something to spur on his clerk compounds for him and calls a bracer. Common sense tells him that a good cup of tea or coffee would give him better staying powers for his work, but he brushes this thought aside and quaffs the stuff that puts him in an aeroplane for a short space. True for you, Mr. Haverson, the man takes to whiskey and the horse takes to water. Suppose the horse took to whiskey. What sort of service would be give his driver? Poor weak humanity! how often it may take

> sermon in the Talbot street Baptist Church, in this city, in the course of which he made some very uncomplimentwhiskey business. For this very few, ation work. save those who are engaged in that industry, will find fault with him, While it may be considered necessary to allow spiritous beverages to be sold in hotels worthy the name, there should be no place for the saloon in our centres of population. The amount of harm done to the rising generation in these places is incalculable. We may say, however, to our brethren of the Baptist persuasion that temperance should always be an adjunct of Christian conduct. Too often have we had to refer to intemperate utterances in the Baptist churches when reference was made to the Mother Church. It is pleasant to record a kindly word for the Mother Church on the part of Mr. Gibson. He stated that the Catholic Church in Cucar c was ahead of all other denominations in the advancement of prohibition, and that out of one thousand Quebec parishes seven hundred were under prohibition 'We must give credit," he continued to our Catholic friends for this grand work." We desire to remind our Baptist friend, however, that prohibition in Quebec is altogether a different condition from that which applies to the word in Ontario. Through the spiritual administrations of the priests, the people in many places have ceased to drink intoxicating beverages. Therefore there is no business for the whiskey seller. This is the prohibition that prohibits The spiritual leaders of our separated brethren possess no such power for good over their flocks.

AN INCIDENT of a touching character ook place in St. Peter's Cathedral on Christmas day. The sermon was preached by the Rector, Rev. J. T. Aylward. It was one appropriate to the occasion, leaving in the minds of his hearers an inspiration to thankfulness for all the inestimable favors received from Our Divine Lord-an inspiration to joyfulness because we were celebrat ing the natal day of the world's Redeemer. Before the conclusion of the discourse the Rev. Rector made re ference to the absence on this Christmas festival of our beloved Bishop. Rome in its wisdom had decided to translate him to a higher and larger field of usefulness. It was, he said, satisfaction to know that his grea worth had thus been recognized by the Supreme Pontiff. But, nevertheless, the change had left that feeling of sadnes which poor human nature is called upon to endure when those we love have gone out from us. There can be no doubt, the Rev. Father continued, that upon this occasion the heart of our late chief pastor beats warmly for his former While we may not see him in person on this day his affections will turn lovingly towards those with whon he had spent nine years of ceaseless toil and unwearied activity. On this occasion, too, there will go to him to Toronto from every Catholic heart in London diocese the fervent "God bless you and spare you and guide you and guard you." During the present generation there will ever be : warm spot in the hearts of the Catholics of this western district for a chief pas tor whom to know was to love. Before the Rector had concluded his remarks there were visible tokens of affection for Archbishop McEvay in every part

AN EXTRAORDINARY evidence of affection for a priest took place recently at the Church of the Annunciation, Shenandoah, Pa. The occasion was the funeral of the Rev. Henry F. O'Reilly, who had been rector of that parish for thirty years. Twenty-five colleries, employing sixteen thousand men, were shut down to enable the workers to attend the funeral. In addition to this the Public schools were closed and all business suspended. More than two hundred priests attended the funeral services and Bishop Prendergast, of Philadelphia, celebrated the Solemn Requiem Mass. Father O'Reilly had endeared himself to all classes in the community and was a great power in the promotion of harmony in a section where labor disputes had often threatened to engender bitterness and dis-

of the sacred edifice.

F OUR AMERICAN exchanges MANY e been speaking quite strongly about the woman who thinks she has a mission to reform the world and takes flights from one end of the country to the other on convention business. This sort of work may be all very well in its way, but while the good woman is absent who is taking care of her family? Possibly she has no home work to perform. If such be the case she is not as blameable as one who has little ones who need training. Viewed from any light there seems to be a glaring unfitness about the appearance of a woman on a public platform. We have too many of them. It may be that they mean well and desire to advance the cause of Christianity and philanthrophy, but they REV. MR. GIBSON lately delivered a could do this more effectually were they to remain in their proper sphere. Many a young man is doing the saloons while ary references to those engaged in the his mother's time is taken up with deleg-

> FATHER TEEFY AT THE CANADIAN CLUB.

> INTERESTING ADDRESS-A GLANCE AT THE VATICAN.

At the noonday luncheon of the Canadian Club, held to day, Rev. Dr. Teefy, of St. Michael's College, Toronto, was

He delivered a strong address on "The Vatican," explaining the art treasures there, and giving a detailed account of the work of the celebrated artists of antiquity, Michael Augelo, Fra Augel-Raphael. He gave a close study of Pope Pius X., touching also on the work he had accomplished during his pontificate.

President Frank Lawson presided and in introducing the speaker, referred to the fact that this was his first visit to London, and he felt certain that the Canadian Club would feel grateful of

FATHER TEEFY'S ADDRESS. In opening Father Teefy expressed his regret at his inability to prepare something distinctly Canadian for the Canadian Club. Pressure of work at this time of the year made it quite impossible for him to do so. However, he as delighted to be present, and if the address was at all interesting to those present he would be satisfied

He selected as his subject "The Vat-To some it spelled museum, and can." to some it spelled something else, some thing very serious. The Vatican was a very irregular building. The Coliseum of St. Peter's was 585 feet in length, and 468 in width, but it could be placed on th ground floor of St. Peter's Basilica. Vatican contained 11,000 rooms. The roing through it, one was overcome by

"When going through it, we cannot talk," said Father Teefy. "We are drinking in the best history, we drinking in the best of art, and receiv-

A WONDERFUL LIBRARY. 24,100 manuscripts in every language in the world, and students e seen pouring over these manuscripts trying to unravel their message

ous gifts to the Pontiffs, some of rare beauty and value, and others of great

"Amid the curios is a love letter of Henry VIII. to Anne Boleyn," said Father Teefy. "I do not know how the Vatican came to get it," he added, amid

In Byron's day, he continued, the Vatican library was in charge dinal, a famous polyglot, fluently sixty languages. It was of him that Byron said that be should have been interpreter for the Tower of Babel

In the statue building, there were several groups of statuary, the two principal ones being the Laocoon group and the Apollo Belvidere Father Teefy described them in explaining their history and their mean

GROWTH OF THE VATICAN. owth of the Vatican under the power of Pope Julius II. He was the Pope of temporal power, the man who freed Italy from French domination, and made her free. He brought Michael Angels to the Vatican, and he began to enlarge While a great ruler he and beautify. devoted much time to the liberal arts, and was the patron of artists and scholars. Michael Angelo rebuilt and

constructed the Vatican, until to-day it is the glory of the world. He spoke of the great work of Fra Angelico, Michael Angelo, and Raphael, pointing out the work done by each in he great centre of the church.

The Sistine Chapel was especially spoken of and the great drama of humanity as depicted by Angelo on the walls and ceiling of the chapel was vividly described.

'The work of Michael Angelo, who had

but two friends, Dante and Savonarola, has preached more sermons to humanity than any other preacher in church or pulpit," said Dr. Teefy.

The conclave at which the Pope is

elected is held in this chapel.

Father Teefy spoke of the election of Pope Pius X., who on the first ballot had but one vote, but who was afterwards selected as head of the church.

This unknown man had ruled the church well. He was greater than Pope Leo XIII., great as he was. In France he had opposed the Judaic minority in control, which had attempted to make France atheistic by banishing all religious teaching from the schools. He had also condemned modernism in his church

in Germany, France, Italy and even among the English-speaking members. "We may have our differences of opinion, wide differences, perhaps, but we all believe that Christ is the Son of God," said Dr. Teefy. "By applying Kant's philosophy to the miraculous birth they would seek to destroy our faith, but Pope Pius forced them out of the Church. He prevented again the great battle of Arianism."

Say Cong Fati

vers the beer with side sion men bee rem Fat

miss men the are and Chi

ly wor ma ish

Ch tio col for

the sur

int

UR AMERICAN exchanges en speaking quite strongly an who thinks she has a orm the world and takes ne end of the country to onvention business. This nay be all very well in its e the good woman is abaking care of her family? as no home work to perbe the case she is not as one who has little ones who

. Viewed from any light to be a glaring unfitness pearance of a woman on a m. We have too many of y be that they mean well advance the cause of Chrisphilanthrophy, but they more effectually were they their proper sphere. Many is doing the saloons while time is taken up with deleg-

EFY AT THE CANADIAN CLUB.

ADDRESS - A GLANCE AT THE VATICAN.

onday luncheon of the Can-held to day, Rev. Dr. Teefy, ael's College, Toronto, was

red a strong address on "The oplaining the art treasures iving a detailed account of the celebrated artists of Michael Angelo, Fra Angel-phael. He gave a close pe Pius X., touching also on the had accomplished during

Frank Lawson presided, ducing the speaker, referred that this was his first visit Club would feel grateful of HER TEEFY'S ADDRESS.

ng Father Teefy expressed at his inability to prepare distinctly Canadian for the Club. Pressure of work at r him to do so. However, he rn in to do so. However, he ced to be present, and if the cis at all interesting to those would be satisfied.

ted as his subject "The Vat-

some it spelled museum, and spelled something else, someouilding. The Coliseum of St. 585 feet in length, and 468 in it could be placed on the it could be placed r of St. Peter's Basilica. The ugh it, one was overcome by freverence.

going through it, we cannot I Father Teefy. "We are n the best of art, and receiv-

WONDERFUL LIBRARY. nuscripts in every language ouring over these manuscripts unravel their message.

to the Pontiffs, some of rare d value, and others of gre

he curios is a love letter of II. to Anne Boleyn," said efy. "I do not know how the

on's day, he continued, the ibrary was in charge of a car-famous polyglot, who spoke xty languages. It was of him on said that be should have preter for the Tower of Babel statue building, there were

ups of statuary, the two prin-being the Laocoon group Apollo Belvidere group efy described them in detail their history and their mean-

OWTH OF THE VATICAN. the Vatican under the power ulius II. He was the Pope of power, the man who freed French domination, and made He brought Michael Angelo tican, and he began to enlarge tify. While a great ruler he nuch time to the liberal arts. the patron of artists and Michael Angelo rebuilt and

Michael Angelo rebuilt and ed the Vatican, until to-day dory of the world, ke of the great work of Fra Michael Angelo, and Raphael, out the work done by each in centre of the church. istine Chapel was especially f and the great drama of as depicted by Angelo on the

d ceiling of the chapel was escribed. ork of Michael Angelo, who had

riends, Dante and Savonarola, thed more sermons to humanity other preacher in church or said Dr. Teefy. onclave at which the Pope is sheld in this chapel. Teefy spoke of the election of

s X., who on the first ballot had s X., who on the first ballot had vote, but who was afterwards as head of the church.
Inknown man had ruled the rell. He was greater than Pope

., great as he was. In France, posed the Judaic minority in which had attempted to make theistic by banishing all religi-ting from the schools. He had emned modernism in his church

any, France, Italy and even be English-speaking members. may have our differences of wide differences, perhaps, but lieve that Christ is the Son of id Dr. Teefy. "By applying philosophy to the miraculous ey would seek to destroy our t Pope Pius forced them out of

rch. He prevented again the ttle of Arianism."

Father Teefy spoke of the Pope's atti-tude toward the Vulgate, and he had set number of monks revising it. At the Benedictine moul of great scholarly attainments.
A hearty vote of thanks was accorded

# FATHER VAUGHAN IS PLEASED.

Writing in the London Tablet of D. D., of England, has pleasant words to say of the First American Missionary Congress recently in session in this city. Congress recently in session in this city. Father Vaughan is a brother of the late Cardinal Vaughan and also of the famous London Jesuit, Father Bernard Vaughan, and his opinion carries much weight oversea. In part he says: "The Catholic Church, during the

professors, and subordinated to this, there has been built up a system of colleges and parochial schools throughout the country. Moreover, Catholics have been erecting cathedrals that will vie with some of the famous cathedrals of the old world. Besides these sizes of the expected to construct the country of the cathedrals of the old world. Besides these sizes of the expected to construct the country of the old world. the old world. Besides these signs of mater al progress, there has been a considerable development in spiritual or-ganization. This latter is indicated by the manuguration of the Apostolic Mission House and the missionary moveremarkable success by the Paulist Fathers, and more recently by diocesan missionary bands. All missionary recently and the paulist Fathers are missionary bands. All missionary recently by diocesan missionary bands.

mark the change of the Church in North | bration of the adoption of the American America from missionary condition to its full share in the efforts of the Church "The Constitution of the United universal by striking the note of unself-ishness clearly and forcefully. To crystallize the missionary sentiment now being awakened in the Catholic clergy and people, to the end that all may real-ize their common duty of preserving and extending the Church of Jasus perpetuate."

"The Constitution of the United States is worthy of being written in letters of gold. It is a charter by which the liberties of sixty million of people are secured and by which, under Providence, the temporal happiness of countless millions, yet unborn, will be and extending the Church of Jesus Christ. To study missionary conditions, especially of America and the is: "It has be tions, especially of America and the colonies of the United States, and plan for their improvement. To pledge to the Holy Father America's loyal support

appears to me that one thing at least is necessary to make the work complete. They need a national universal league or confraternity of prayer for America's conversion. It seems as if this spiritual appears to me that one thing at least is when it was my privilege to address the congress, I urged this point. I pleaded for such a society as the Guild of Our Lady of Ransom or the archeonfraternity of Our Lady of Compassion of Our Lady of Ransom or the archeonfraternity of Our Lady of Compassion—
for a league of prayer that would be
preached everywhere and erected in
every parish of the United States.
Surely such a confraternity, added to
the organized and systematic work is
now being carried on with such signal
success would certainly hasten the conversion of one of the greatest nations in
the world."

Government, following the example of
the United States, keep within its own
sphere, giving to God the things that
are God's and it will experience no opposition from Pius X. But Pius X. him
self replying to addresses made to him
during the celebration of his sacerdotal
jucilee just closed said on this very subject: "The Church will always defend
the constituted authorities, imposing

The latter suggestion is an excellent ne and worthy thoughtful consideration. It may be ventured, however, that it is easier to reach the 2,000,000 Catholics easier to reach the 2,000,000 of England with such an organization than to induce the 16,000,000 Catholics than to induce the 16,000,000 Catholics of the United States to accept membership in such a worthy society. It is pleasant to learn, though, that the late congress impressed Father Vaughan quite favorably. Although barely two months in the country, he frankly admits the activity and zeal of American Catholicity, and gives us credit for "erecting cathedrals that will vie with some of the famous cathedrals of the old some of the famous cathedrals of the old world." Certainly we have cause to be world. Certainly we have cause to be glad of having won the admiration of this distinguished English prelate. A quarter of a century hence we will be able to show him even greater marvels. -New World.

### THE BAPTIST WATCHMANS' MISCHIEVOUS UTTERANCES.

We regret to find the Watchman (Baptist) of Boston sowing the seeds of sectarian hatred among its readers. It even outstrips the Lutheran ministers, of New York, who undertook to reprimand the President of the United States for holding that Catholics are loval citizens. It is inexplicable to us how any thoughtful man, who has the interests of the community at heart, could to-day raise such an issue. The reports of our own Finance Commission and of similar agencies throughout the country make it plain that the vital question of the day is, not the reputed religion but the honesty of the office holder. Protestant and Catholic, Jew and Gentile, ought to combine against religion but the honesty of the office holder. Protestant and Catholic, Jew and Gentile, ought to combine against the grafter and the thief. The burning question of the day is: How best may we secure for the public service, honest and capable men? One of the first and capable men? One of the first at spirit. The late Deacon Richardson of the Cambridge North Avenue Bartis.

viously to eliminate from the minds of our citizens all sectarian rivalries and prejudices. These infirmities only cloud the mind or bias the judgment. We should aim to make it impossible for a man to be influenced, in the casting of his vote, by the mere consideration

of one's nationality or his supposed religion. The first thing to be considered by a voter is the ability and honesty of the candidate for office. If the voter riting in the London Tablet of be influenced by religious animosities ember 5, Father Herbert Vaughan, by the recollection of the injuries, the wrongs, of which he or his fathers were in former years the victims, the ballot in his hands is a dangerous weapon.

If the voter be a man like the writer of this paragraph in the Watchman steeped in religious antipathies, which are born of ignorance, he is a dangerous man in the community. We do not say oversea. In part ne part ne the control of the catholic Church, during the past quarter of a century, has been making rapid strides in the United States of America. On the intellectual states of America. On the intellectual qualifications for the position. We simply insist that the primary, the most important and necessary qualification in the religious pro-

integrity. But how can our Catholic citizens be expected to approach the ballot-box with a mind thus unbiassed, free from religious resentment, while they themselves and their most cherished religious beliefs are made the object of vulgar misrepresentation and

Fathers, and more recently by diocesan ministers of New York, undertakes to missionary bands. All missionary movements are signs of growth and when they are vigorous and universal them. ments are signs of growth and when they are vigorous and universal they are regrous and universal they are infallible marks of unusual health runs as follows: "It is the doctrine of and strength in organization.

"The first great American Missionary
Congress, which was held this week at
But Lee XIII, who has dealt professedly the Roman Church that the authorities Chicago, is in many respects a measure But Leo XIII. who has dealt professedly of the activity which is now stirring the great body of the Catholic Church in the United States.

The idea of calling such a congress

"The idea of calling such a congress

"The idea of calling such a congress

"The idea of calling such a congress both come from God, and that each arose, in the first place, from the mind of the Archbishop of Chicago. Its object is perhaps more briefly and clearly set for h in the Archbishop's own words, which were as follows: "To on the occasion of the centerary cele-

The Watchman's second specification solonies of the United States, and plan for their improvement. To pledge to the Holdes of their uniprovement. To pledge to the Holdes of their a year that the allegiance of Roman Catolicis to their Church is surprised to the Holdes of their and earlier co-operation in his mighty task of 'restoring all things in Christ.' In closing his page report of the compense of the compense of the pages reach thinks, that "owing to the number, and sometimes the length, of the papers read at the congress no time was left for discussion." Discussion would have been interesting, no doubt, but perhaps it unavoidable omission was just as well as the first congress. The papers were sufficiently thought providing to alrow of the Apostics explains for all time the work of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the work of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apostics explains for all time the variety of the Apost the Apost the Apost the Apost to explain the Apost the Ap love, obedience, respect and observance of the laws, helping the state to provide for the maintenance of peace. At the same time the state should always ren-der to God the things that are God's by

showing itself respectful to that authority of the Church which God has given her, and by not thwarting but rather protecting her and her children." The third specification of the Watchman is: "The history of the Roman Church shows that it is its purpose to concrol civil government." If the Watchman means by the word, "control," that the Church has helped, in all ages, when it had the power, to estab-lish civil government on principles of civil and religious liberty, it is right; otherwise it is mistaken. No sane man otherwise it is mistaken. No sane man would think of denying these truths. There is no need of quoting either Pope There is no need of quoting either Pope or Council to prove the loyalty of Catholic citizens to any and every form of civil government, whether that government be represented by a tyrant like Nero, or by a number of tyrants, such as we find to-day in France. But the absurdity of the Watchman's contention is best shown by the history of the Church or —what serves our purpose equally well—by the civic worth, the unselfish, patriotic loyalty of American Catholic citizens.

Catholic citizens. But has the Watchman, in its comments, or in its assumed facts, troubled itself to ascertain the truth? We fear not. Its purpose appears to be to arouse by every possible means, the unfounded fears, enterained formerly by well-meaning but mistaken people, and to stir up the dying embers of religious ani-

mosity. We submit, in all earnestness, that

OF THE SECULARIZED FRENCH NUNS.

I met Dr. Mercerand yesterday. You don't know Dr. Mercerand? He is the most freethinking doctor of Paris. I should add, and the most original, for the good doctor laughs at his high-toned clients of the Champs-Elysees or the Avenue Montaigne. He has eyes and heart only for the practice he has won for himself on the outer boulevards. Nowhere else does the human animal appear to him so interesting, because neets it there with all its vices and

What a curious book Mercerand could write about his campaigns in the country of the "Forts" whose overcrowded population he has been visiting for the

Will he ever write it? I hope so. He almost made me a promise to that effect Mercerand got off the omnibus Made-

leine-Bastille. He was covered with mud up to his eyes, and apparently in a ferocious frame of mind.
"Hello, doctor!" I said, extending my
hand. He did not deign to notice it.

ou ask such a preposterous quest 'Why?" Because he could add aneartrending story to all those he sick nurses.

has already woven into his work."
Then Mercerand passed his arm
through mine and began to thread his
way along the Boulevard Malesherbes, where he lives. I allowed myself to be taken in tow, for I was sure to hear an

all of a sudden, "can you imagine a more revolting spectacle than to see our leg-islators gluttonously buttering their highways are dying with hunger?

"I'm not a milksop—I've often seen people die—but upon my life I never had said. "And since their arrival they lived on

church had no patience with methods so unChristian. The present worthy mayor of Cambridge, a Baptist, we believe, has, by his private and official life, repudiated ideas and methods so narrow and no less detrimental to the civil than to the religious life of the community.—Sacred Heart Review.

MAD!

A VIVID PICTURE OF THE SUFFERINGS OF THE SECULARIZED FRENCH NUNS.

A VIVID PICTURE OF THE SUFFERINGS OF THE SECULARIZED FRENCH NUNS.

A VIVID PICTURE OF THE SUFFERINGS OF THE SECULARIZED FRENCH NUNS.

A STAND THE SECULARIZED FRENCH NUNS.

A fraid of competition. Then they timidly pulled every doctor's doorbell and awkwardly presented themselves at every doctor's doorbell and awkwardly presented themselves at every chemist's shop in the ward, every where offering services that were not every chemist's shop in the ward, every where offering services that were not every chemist's shop in the ward, every where offering services that were not every chemist's shop in the ward, every where offering services that were not every chemist's shop in the ward, every where offering services that were not every chemist's shop in the ward, every where offering services that were not every chemist's shop in the ward, every where offering services that were not every chemist's shop in the ward, ever pavers; who, careworn and sick at heart and tired of existence, haunt the seats in the public squares. And God only knows on what they lived—on a bread check perhaps, or a sou drawn from the pity of the passers by stand about the braziers of he street

or sick child, and little by little the

hand. He did not deign to notice it.

Presently he turned on me.

"Do you know if your friend Bazin is preparing a new edition of his "I'solee?"

"I don't know," I said. "But why do you ask such a preposterus question?"

"I don't know," I said. extending my hand. "But why do you ask such a preposterus question?"

"I mey occupied a garret on the flith a day or two. Then I made the necessary preparations for transferring the sick woman to St. Anne's hospital.

"Two hours later all was in readiness. The ambulance was waiting at the door, and I was on my way to the garret when one of the nurses whom I had despatched."

The don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?"

I don't know," I said. "But why do you ask such a preposterus question?" discovered a slip of paper pinned to a

had just died after a fresh crisis. I knew that the patient could not hold out much longer, but I did not expect the much longer. Fruit-a-tives in much longer, but I did not expect the much longer, but I did not expect the much longer. Fruit-a-tives is much longer, but I did not expect the much longer, but I did not expect the much longer. Fruit-a-tives is much longer. Fruit-a-tives is put up in two sizes and the heart.

There were no poisons—no noxious gastern and the beart was no longer irritated. Them the patient could not hold out much longer, but I did not expect the match the heart.

"Fruit-a-tives" immediately the bowels, There were no poisons—no noxious gastern and the beart was no longer irritated. Them the much longer, but I did not expect the much longer in the patient could not hold out much longer.

"Fruit-a-tives" is put up in two sizes gastern and the beart was no longer irritated. Them the patient could not hold out much longer.

"Fruit-a-tives" is put up in two sizes gastern and the beart "I found two women there, the one old, the other young, as I have already rold you. Want and exposure and mental suffering had emaciated their frames, paled their cheeks and hollowed their eyes. In a moment I had laid bare the wounds of these unfreeked nuns for such were the women before me. "Come, now," he said, stopping short "Their convert a provincial convent had Their convent, a provincial convent, had been lately closed. As they had been infirmarians in their community, the bread with five millions whilst the Mother Superior had sent them to Paris are no slack sea ons, the good Mother

people die—but upon my life I never assisted at such an agony as I have just been witness of in the Rue du Chemin-Vert, in the Eleventh ward. You know, I have the bulk of my practice in that quarter. I know everybody there.

And since their arrivat ricy fived in the privations. Living on privations! Of the practice antithesis! I promised not to let them die outright. Two days ago the total the Rue du Chemin-Vert. She had grave fears for programming who was a prey to the programming who was a prey to the programming who have the programming the programming who have the programming the programming the programming who have the programming the programming who have the programming the programming who have the programming the programming the programming who have the programming "A fortnight ago I was told about two for her companion, who was a prey to the

often leads to this terrible alternation of stupidity and raving madness. I came at the end of one of these crises.

man or sick child, and little by little dis-good offices, the sweetness—don't smile! the astonishing sobriety of the newcom-ers had won friends for them.

on her hands and sheets gut them, and repeating fragments, kissing them, and repeating over and over: "Forgive me! Forgive me!" Oh, monsieur, I believe I shall go

'Mlles, Rose and Louise Vernay, from my clinic told me that the woman had just died after a fresh crisis. I

good and kind and charitable, infinitely wretches whom they have cast upon the as sick nurses & It's a good trade; there display their eloquence on the platform possibly resultant on spiritual forces. of Parliament, fall upon defenseless women, starve the priests and, in their wanton lust for spoil, rob the dead even of the prayers for their souls."

Thus spoke Mercerand, the most

ptical, the most freethinking doctor

### PROTESTANTS AND MIRACLES.

HEART TROUBLE

LOOKED FOR DEATH IN A SHORT

Entirely Cured by "Fruit-a-tives."

stand about the braziers of he street pavers; who, careworn and sick at heart and tired of existence, haunt the seats in the public squares. And God only knows on what they lived—on a bread check perhaps, or a sou drawa from the pity of the passer-by.

"I don't want to talk literature: that's not in my line. I'll be brief.

"A policeman was their good Samaritan. They had picked him up after a fall he had sustained and dressed his wounds, and he, not to be ungrateful, but in a good word for them in the quarter. In this way they had gotten something to do. Instead of money, they were paid in a little coal and a few potatoes for the long nights spent by the bedside of some decrepit old man or sick child, and little by little the good offices, the sweetness—don't smile!

"magine what such a night must have in that such a night must have been. Imagine, if you can, what must have been. Imagine what such a night must have been. Imagine, if you can, what must have been. Imagine, if you can

At this time my son asked me to try "Fruit-a-tives," and from the outset of taking these wonderful tablets I was better and gradually this medicing completely cured me. I took a large number of boxes, perhaps a dozen, and now I am entirely cured and I have gained over thirty pounds in weight. "At last, when my ears had been dinned full of the praises of the Miles. Vernay—the name they had assumed—I made up my mind to go to see them and judge for myself.

"They occupied a garret on the fifth the They occupied a garret on the fifth aday or two. Then I made the necessary preparations for transferring the sary preparations for transferring the gained over thirty pounds in weight. I am now so well that I have sold my farm and bought 200 acres more land. I make this statement voluntarily for the sake of humanity, and I am own very sary preparations for transferring the land. I make this statement voluntarily for the sake of humanity, and I am own very sary preparations for transferring the land. I make this statement voluntarily for the sake of humanity, and I am own very land. I make this statement voluntarily for the sake of humanity, and I am own very land. I make this value that I have sold my farm and bought 200 acres more land. I make this statement voluntarily for the sake of humanity, and I am own very land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sold my farm and bought 200 acres more land. I make this value that I have sol

thing else fail."

(Sgd) Henry Speers, J.P.

The doctors were all wrong. Mr.

Speers had what we call "irritated heart." Indigestion and dyspepsia completely upset the stomach. Poisonous gases were formed which swelled the walls of the stomach and pressed against the heart.

And whilst Dr. Campbell Morgan thus candidly avows his conviction that miracles have taken place at the shrine of St. Thomas and at Lourdes, he expresses his distrust of faith-healing perations among American Protestants. He has, he says, been studying very carefully the reports of the American Emmanuel Mission, and has come to the conclusion that many of them border



### FIVE-MINUTE SERMON.

A New Year's Sermon.

Rev. Joseph Time Our days upon earth are of a shadow; and there is no stay." (1, Par. xxix., 15)

Wise people regard their years of life as so many mile-stones placed along life's highway to eternicy. Each year places its mile-stone, each year robs us of a griend. Time in its swift and ceaseless with the care habited it field will are and Eight leaves behind it field, village and flown, placing each year its mile-stone as flager boards along life's journey and indinger boards along life's journey and inscribing each year its significant tablet can our hearts. So many years, so many mile-stones, so many finger boards. Which shall be the last you know not, neither do I. So we have lived another year and so have taken another step towards life's goal, which is death, and the year which we now begin is perhaps the fast mile-stone for some of us. We stand perhaps before the door of death, through which all must enter, but none Ckrough which all must enter, but non Exrough which all must enter, but none ever returns. Has the journey been long, and are you tired of your pilgrimage? Ask the gray-haired old man, listen to the dying, who have reached the end of life's journey, and both will answer: "My life has vanished as if in a moment." Wes. our days upon earth are as a shadow;

growent; wave follows wave, the one drives the other before it, and what they cry out to the flowers growing along its only two portions, the past and future, but no present for the very moment in which we now speak it has already changed its name from present to past. Thus, therefore, is time a constant flight

Time has sprung from the abyss of nothingness. From there it has come into the world and therefore does it hurry with all its might to give back safe those things made in time to their first origin, thus handing them back sgain to the abyss of nothingness from their first sorrors. Look over whence they first sprang. Look over the whole earth; on everything has time placed its seal and impresses everythin with its stamp of mutability. It has written its name on that faded rose. And what are the words? They these: "There was a time when this rose was fresh and beautiful; now this rose was fresh and beautiful; now the squite otherwise." Time has placed the name on the old castle built on the hill. Where are those gallant knights and those noble ladies who were wont to Book from the citadel's height on the beautiful valley below? All is still in those large halls which once echoed with shouts of laughter and merriment, and mow the wild ivy twines itself along its serted and crumbling walls. Time has inscribed its name on the old church yonder. Where is the architect, where the builder and the stone masons who out of love for God's holy service built the high arch and tall tower, and where e the worshippers who a hundred ears ago worshipped within these walls?

beard is like the winter's snow. See the candle before you; how peace-shilly its light burns. Still all the while it burns it is consumfagitself until finally it is extinguished. And as for man, his first step in life is at the same time his first step towards the grave. He cannot live unless at the same time he dies, and the more he lass died. As for time firends, who follow him to the grave, him no rest, but hears him ever lives the more he has died. As for time firends, who follow him to the grave, him no rest, but hears him ever lives the more he has died. As for time firends, who follow him to the grave, and his third friend are his good works, and his third friend are his good works. Also which he will risk an affirm the aid of some authority other than its belf?

We do not think he will risk an affirm the aid of some authority other than its elf of some authority other than its he aid of some authority other than its wipidity. one place and that is the grave. So man journeys ever onward. There is me standing still for him; he goes forword with time and grows old with it. Man travels ever onward, but seems to Corget in the words of Sacred Scripture that he is like the flower of the field that blossoms forth and is trodden under foot, and like a cloud scattered by the wind, he has no stay. The King must one day lay down his sceptre and crown and himself be laid the grave. His vesture another weated his successor. The priest of God will ascend no more the altar and his good people will be instructed by another. Soon will they forget him, and become attached to their new paster. Life is a stage on which each the form of the period acts his part disappears, only to be followed by garment just laid down, acts his part when he too disappears, and becomes as more as the one who went before him. And so the figure of the world, says St. es for time, comes a last and final day

And you, my dear brethren, do you and you, my dear preserved, do you wish to be an exception to the general law? Must you not go the way of all desh, the way of your ancestors, your garents and your relations? A very

beautiful and practical story is told of beautiful and practical story is told of an old monastery clock which had in-scribed on its face these Latin words: "Una ex hase"—one of these. Here was a most powerful sermon. In these words it said to each one who stood before it:
"One of these hours is also your hour, shall be the hour of your death." After the clock has run a certain number of hours it stops running and stands still' You have an appointed number of hours You have an appointed number of hours which God has determined for you before your birth, and the reating of your heart calls off the number, day, and night, until it has counted the last hour. It counts the number fast, very fast, and when it has come to the last few heart beats it begins to beat very slowly and now it beats no more. So time goes and we go with it. "In the beginning," sings the Psalmist, "hast thou, O Lord, foundest the earth and the heavens are the works of Thy hands. They shall perish, but Thou remainest and all of them shall grow old like a garment. And as a vesture Thou shalt change them and they shall be changed. But Thou are always the self same, and Thy Thou are always the self same, and Thy years shall not fail. The children of the servants shall continue and their seed shall be directed forever." (Psalms ci.) The world, then, says the Sacred

"My life has vanished as if in a moment."

The world, then, says the Sacred Seripture, shall perish, but we have stand at one of the cross-roads of life; therefore let us take two very important questions for our consideration to day.

The world, then, says the Sacred Seripture, shall perish, but we have still a second question to ask; "What remains?" And you answer: "There remains for us only God and eternity." Time is a creature of God, and since it has a beginning it has also an end. Not so eternity. It is not a creature, but it is like to God Himself. Therefore is it is like to God Himself. Therefore is the sacred as God Himself. day.

First, I ask what passes by? and I asswer time, and, second, I ask what remains? and I answer eternity. Time discrepidly by. Consider the stream of a fast flowing river; how it courses along its wide bed, never pausing for a moment; wave follows wave, the one amount; wave follows wave, the one suppose an ant making a journey around suppose an ant making a journey around it. How often must i' travel around the same before it has beaten a path, and thanks is their perpetual farewell song, than announcing their ar ival and departure with a greeting. So, too, it is with time. With it there is no standing still, but ever a constant flight; one still, but ever a constant flight; one storion drives the other before. It has only two portions, the past and future, and the properties of would still remain: Electricy in an ideal entirety, for after the lapse of all these years eternity has scarcely begun to exist. Take, again, all the men that have lived since Adam, who live now and all those who shall live till the end Thus, therefore, is time a constant light of succeeding moments, each one dying the very instant it is born to give place to its successor. And, as time flies, so, too, do all things with it, as the heathen poet beautifully says: "Times change and we change with them."

and we change with them."

and all those who shall live till the end of time. Let the first of these begin to occur the days and nights of their lifetime upon earth and the number of persons who have lived during this long period; then let those who are now living begin where the first have left off, and after these let those who are to live till like. after these let those who are to live till the crack of doom continue in like manner. Now if we consider these days and nights and persons to represent each so many millions of years we shall have indeed an unspeakable sum of years. Subtract this immense number of years, and I ask what portion of eternity remains? and I answer as before, eternity is thereby not in the least diminished, but still remains in all its fullness What remains? God. Yes, God alone remains and His years know neither beginning nor end, and with Him remain His love and His justice. There remains the punishment of sin. It is an eternity, eternity of hell. Woe to him to whom this punishment shall be decreed. Woe, threefold woe, to him who must endure this eternity, Hell remains, and just as it is impossible for God's justice to have an end, so also it is for the pains of hell to have an end. There remains God's love and bears with it an eternity, the eternity of heaven. Happy is he who will one day find his dwelling there. Happy, thrice happy, are all those who are permitted to stand round the throne of the Lamb with crowns on their heads and palm branches in their hands. Heaven remains where the face of the Most High is forever visible, A h! the tower and arch still withstand the storm and rain, but the architect with his assistants and the pious people have long since sunk into their graves, and no one knows their name or is able to point out their resting place. So the whole world is a large cemetery book, and the vastearth its lfagraveyard, since everywhere over its surface are scattered the graves of the dead.

Time has written its name on the forehead of the aged. Once was this shead young and beautiful; now it is stooped and bowed with the weight of his works. The storm of the sea drives stooped and bowed with the weight of his works. The storm of the sea drives wave upon wave before it, and what rewave upon wave before it, and what remains behind is either the mire or gold The man and now he is bare and his behind is either the mire or gold beart is like the winter's snow. See the sand which is east upon the shore. So, and which is east upon the shore. So, too, in the storms of life. What remains after the storm of life is over remains of the aid of some authority other than its tupidity, mortality. No action can be after the storm of life is over remains.

# Tobacco & Liquor Habits

n time, that we shall be for all eternity

so that during life we may be said to be either saved or lost. Therefore, I ex-

hort you all to seize and make use of the moments of life, for on their wings

depend eternity. Time is for us the birthday of eternity; each moment of it is worth an eternity, since in a

moment of time may be gained or lost an eternity. Oh! what would the damned give for a single moment of time,

since in it they could by a sigh and an act of contrition deliver themselves

from their torments? And it shall never be granted them. And we who have now these moments of time, shall

we suffer them to pass by unemployed,

sire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Prote \$2.

Truly marvelous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a certain cure.

Address or consult Dr. McTaggart 1.5.

THERE'S NOT A FLAW

IN A PAIL OR TUB MADE OF

DDDY'S JIBREWARE

TEvery one is a Solid, Hardened, Lasting Mass without a Hoop

¶ And, b-side, many other Exclusive Features are yours, too, if you positively persist in geting Eddy's. Always, everywhere in Canada. - - Ask for Eddy's Matches

DONA D McLEAN. Agent, 426 R.chmond St., London



# SEAT

YOUR CHURCH COMFORTABLY Interior Fittings and Panelling

#### **FONTS PULPITS ALTARS LECTERNS** DESKS

The Valley City Seating Co., Ltd. Dundas, Ont.

and so have cause throughout all eternity to sigh in vain for a few moments of time? Choose now while there is still time. During these days you wish each other a happy New Year, but I wish you one and all something of far more yalung. I wish you a happy and ever quiescent, like a fly in amber. value-I wish you a happy and blessed eternity. Amen.

DR. CRAPSEY ON MODERNISM.

Dr. Crapsey of Rochester was for many years a minister of the Episcopal Church until his theological speculations raised a suspicion of his orthodoxy and he was charged with being in antagonism with the principles of his Church. An ecclesiastical jury sat on him, and the charges being verified he was de-His authority to preach his private judgments in the name of his Church was denied.

But the doctor is an energetic man clever, a good talker, and had a goodly number of admirin followers in his co gregation. He therefore set to work to establish a new organization which, doubtless, he hoped would evolve or develop in time into a new Church. secured a hall and continued giving forth his theological speculations and views on men and things to those who assem-

bled to hear him The Pope's late Encyclical on Mod-ernism was too interesting and impor-tant a subject to pass without catching his vigilant eye. It did, and he recently gave out his meditations upon it. It is on some points in these meditations toat we propose to comment; and in doing so we will for the sake of brevity quote Dr. Crapsey's words as reported.
Dr. Crapsey: "The Charch's principle

truth, but upon the principle of external Just what the doctor means by "internal" truth is not clear. Does he mean truth as known to the m nd by the

exclusive of the action of all agencies

rests not upon

If so it seems to us that his investiopposition as antagonistic or incompatible agents. We will try to show him need is there of him as a teacher. opposition as antagonistic or incom -authority and reason—are co-operative and necessary to each other in the acquisition of knowledge; that knowledge, without the agency of some authority other than the mind or reason itself. acquisition of knowledge; that knowledge, without the agency of some authority other than the mind or reason itself, is impossible to man in the present phase of existence.

In minous for them as for nim? It is to edge, without the agency of some authority is since ure that the doctor's tacory consigns him.

Dr. Crapsey: "It is now personal intelligence that is the power which has the property of the property o

possesses come to his conscious intelli-gence? How does he know what he "Personal intelligence" is an abstrace

and accompany him to his Judge. There he stands mute and silent—his works, good or bad, represent him and shall determine his destiny for all eternity. Time is changeable; it flies rapidly by. Eternity is constant, it alone remains. What we have become

Thus the mind begins its journey towards knowledge by accepting the authority of the senses. Reject their authority and you can know nothing, think nothing about the things of science. It follows then that the principle of authority, with which Dr. Crapsey credits the Church, is the principle principle or starting point, from which the mind sets out to acquire knowledge. Deny the validity of authority as a means to the truth and you isolate the mind from the universe of things, and leave it in a vast and awful solitude, unknown and unknowing. It is by the authority of the senses that the mind comes in conscious touch with the universe of things, and knows that anything save itself exists. Hence a demal of this authority of the senses closes the way to all knowledge of things and readers knowledge impossible. It remains then that in the last analysis the way to knowledge is the way of authority other than reason itself. Some authority must therefore be accepted as a necessary condition to the acquisition of knowl-

edge. What then, must we reject reason and trust to authority in our search after truth? By no means. Reason tain cure.

Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

and so have cause throughout all eter- (of the senses) addresses reason—the ever quiescent, like a fly in amber. Reason of itself cannot supply the materials, the data, on which it acts. They are given to it by some agent other than self, whose authority must be accepted as a condition of thought. Like the millstones, it grinds orly the wheat that

s given to it. The main function of the individual thinking principle called reason, is to think. It must think things, for it cannot think nothing. But things cannot become present to its consciousness except by the instrumentality and authority of the senses Hence again the nece sity of authority to thought concering things. When we speak of the senses we refer to them as external authority, for they are as much externa to the mind as is the farthest telescopic

But a word or two more about Dr Crapsey's rejection of external authority and his appeal to what he calls "interna truth' as the only medium to the acquisition of knowledge. As we can only guess at his meaning we assume that by "internal truth" he means some truth as known to his mind, that is mething that he is persuaded is true it how did he come to a knowledge But how did he come to a kno of this supposed truth which he make the criterion or standard? Take for instance his knowledge of astronomy. Did he evolve it from his own interna consciousness, or did he, on the author-ity of his senses, learn it from some astronomical professors whose authority he accepts? Move as he will he meets with authority on which he must depend for the validity of his knowledge of things. In the present case he depends on the authority of his senses for the existence of the professors and then on the authority of the professors for the facts of astronomy.

Again, if the myster ous or vagu thing which he calls "internal truth" b so it seems to us that his investiiso it seems to us that his investiions into the origin of ideas and of
nal to others, and equally a valid guide knowledge have not been as profound as the importance of the subject demands. He puts mind or reason and authority in he assume to teach others, having no one agents. We will try to show him hat instead of being autagonistic they authority and reason—are co-operative and necessary to made others bearings in their head light of the control of the control

How did the knowledge which he come in contact with the principle of

is by the authority of the senses that this "personal intelligence" something the mind can begin to think, that is, to that has recently come into existence, reason about the universe in which we like electric lighting? Have not the minds of some people been in contact or collision with the Church from the beginning? Are they not as ancient as mosquitos and gadflies? Why then say now, as indicating a new state of things Is it because the doctor's own collision with his church is a thing of recent He mistakes if he imagines that little affair has changed the attitude of the "personal intelligence" of the civilized world towards the Church.

There are several other things in Dr. Crapsey's lecture suggestive of comment. But enough for the present. N. Y. Freeman's Journal.

There is no protection, no spur to ambition and progress, like a lofty aim, a noble purpose.

CRESOLENE ANTISEPTIC TABLETS SORE THROATS AND COUGHS They combine the germicidal value of Cresolene with the soothing properties of slippery elm and licorice. Your druggist or from us, 10c in stamps. LEMMING, MILES CO., Limited, Agents, Montreal. 40x

reason search Reason it each hority stablished address the search hority stablished and reference in the search hority stablished and reference in the search with the search sea

# The Northern Life Assurance Co.

OF CANADA

THE NORTHERN LIFE ASSURANCE CO

**Head Office** 



LONDON, ONT.

FIRST SEVEN Months of 1908 show a STEADY INCREASE over

same period 1907 INVESTMENTS increased over \$100,000.00—15 per cent. INTEREST EARNINGS increase \$5,000.00-20 per cent. SIMILAR INCREASES in other Departments. CONTRACTS TO GOOD PRODUCERS.

T. H. PURDOM President. JOHN MILNE, Managing Director



# OLD AGE

can be made care-free and comfortable with the proceeds of an Endowment policy of insurance procured in early

There is no more certain, safer or better way in which to accumulate a competence for one's later years than by means of Endowment insurance.

Write at once for particulars, or consult one of our representatives located almost everywhere

# North American Life

Assurance Company

"Solid as the Continent"

HOME OFFICE

**TORONTO** 



vestigation will prevent disapointment and give years of satisfaction and enjoyment

A little intelligent in-

WARM AIR GENERATOR

ILLUSTRATES THIS

The Kelsey is the application in practice of the latest accepted theories of heat production, heat distribution, and heat location It involves the right principle of ventilation. The Kelsey utilizes every possible atom of combustion. It practically prevents any loss and distributes the air when warmed to the right degree of temporature patches to higher teacher. IT KERDS THE BUILDING UNIFORMLY WARM AND THE AIR FRESH

THE JAS. SMART MFG. CO., LTD.

Western Branches: WINNIPEG and CALGARY

BROCKVILLE, ONT.

# TEN YEARS O'Keefe's Liquid GROWTH.

The measure of a Company's prosperity is its steady growth, along safe lines, at a moderate outlay for expenses of management. - - - -

fills the bill in these respects, its operating expenses for many years having been much lower than any of its competitors while its growth for the past ten years has been abundantly satisfactory in every department of its business.

Year Income Assets Surplus Busines 1897 \$ 819,980 \$ 3.730,777 \$ 218.140 \$21,487,181 1907 2,242,570 11.656,410 1.503,719 51,071,848

Head Office - WATERLOO, ONT.





selected barley in such a way as to change all the constituents of the grain into easily digested nutriment; adding hops to this product gives the properties of a perve perties of a nerve tonic, inducing sound and refreshing sleep. O'Keefe's Liquid Extra-of Matt is made solely with this object in vi-and is the best made. W. LLOYD WOOD, TORONTO General Agent

# Dominion Land FOR SALE

Any Dominion Land open for Homestead or pre-emption entry may be acquired by the purchased of scrip issued by the Dept of Interior.

### Volunteer Bounty Scrip

entitles the purchaser to take up two adjoining quarter sections and after residing on or near the land and cultivating it or keeping stock thereon for three years he will receive a patent from the crown. Homestead entry may be made for another quarter section ad-joining and under the pre-emption law another one quarter section may be purchased at Three Dollars per acre.

Lands in Moose Jaw and Lethbridge District PRICE OF SCRIPT \$800 OWNER, R. J. HEALY, 124 Shuter St. invaria

CHAT

Will

impor of his people

enabl keep Hi adva

E

Canadian Barley Malt is made from

vill spring from you will do as great

More than a century ago—indeed, ball a generation before the Declaration of Independence—there was a terrible storm in the West Indies. It was one of

those dreadful gales such as Captain Marryat has so well described—a hurri-

ane that wasted the rich man's planta-

As Washington's secretary he had

A Father's Consent.

ather's consent to become a

she was going to run away.

t day and that

where Marie was.

"Well," said Mrs. Hunter, "I guess that is the only thing for you to do, and maybe one day your father will con-sent."

Together they packed Marie's trunk

Hunter was asleep, Marie, between sobs and tears, kissed her mother good night told her not to worry about her, and

then went away, almost heartbroken.

Next morning Mr. Hunter asked

and may God bless her wherever she

Now, to return to Marie. After leav-

Mother above to make her father relent

here her mother was dead. Over he

dead mother's body Sister Agnes begged

and begged her father for his blessing

You cannot possibly have

a better Cocoa than

A delicious drink and a sustaining

food. Fragrant, nutritious and

economical. This excellent Cocoa

maintains the system in robust

health, and enables it to resist winter's extreme cold.

Sold by Grocers and Storekeepers

in 1-lb. and 1-lb Tins.

PS'S

EP

Catholic Telegraph.

deeds as ever were done in the past.

# rance Co.

LONDON, ONT.

INCREASE over

per cent. per cent. SPLENDID

Managing Director

AGE e and comfortable f an Endowment

e certain, safer or to accumulate a later years than

procured in early

ent insurance. sult one of

everywhere

in Life

TORONTO THE RESERVE AND A STREET

elligent in= will prevent ent and give satisfaction joyment

HE SEY

GENERATOR TES THIS

ne latest accepted and heat location on. The Kelsey it practically pre-urmed to the right blow. IT KEEPS THE AIR FRESH

. CO., LTD. LLE, ONT.

efe's Liquid act of Malt

Canadian Barley
Malt is made from
selected barley in such
a way as to change
all the constituents of the grain into easily digested nutriment; adding hops to this product gives the properties of a nerve tonic, inducing sound and refreshing sleep. O'Keefe's Liquid Extract of Malt is made solely W. LLOYD WOOD, TORONTO

inion Land OR SALE

General Agent

4

nion Land open for Homestead chased of scrip issued by the terior.

teer Bounty Scrip

ne purchaser to take up two quarter sections and after n or near the land and cultior keeping stock thereon for rs he will receive a patent crown. Homestead entry may or another quarter section ad-id under the pre-emption law one quarter section may be at Three Dollars per acre.

Lands in aw and Lethbridge District CE OF SCRIPT \$800 R. J. HEALY, 124 Shuter St.

Toronto.

CHATS WITH YOUNG MEN. your hands, let it bear the stamp of a those who have succeeded were less than FOR YOUR COMFORT'S SAKE

The Love of Excellence. William Howard Taft's remarkable career is an illustration of the steady and persistent advancement which comes from doing things with a lofty purpose

that his ability to do something more important would be judged by the quality of his daily work, and that the step to something higher, to the place above him, was in the tring he was doing at the time. He knew that his record must ultimately stand, not on what people thought he could do if he had an opportunity, but upon what he actually like well that his advancement deepedged.

It was a doing at think, Get exact knowledge without taking in. This is law of mind as well as of matter.

Now, to increase fluency, you one thing, step in the tracks of like the his advancement deepedge.

his employer that he is capable of filling

for which he was working. He had agreed to work for the firm for so many years at \$7.00 a week, but he had was capable and worthy of being made a partner. The qualicy of his work very quickly commanded attention.

Put your trade mark upon everything

piece of work that goes out of your hands is more important to you than every piece of the work that goes out from the factories of the well-known New York firm, Tiffany and Company, is to them. They can back everything they do with the weight of a reputation which required a century to build up. Every-thing that goes out from this establish-ment is guaranteed to be just as they represent it, the best of its kind. How did it get its world-wide reputation? By doing things to a complete finish, by doing them as well as they could be done, by being absolutely reliable.

You are not in the store keeping business, but you are in business of some sort. What is your merchandise? Everything that comes out of your hand is a piece of your merchandise. You are giving it to the world in your service. It should bear the hall-mark of your character, should have your trademark upon it.

ark upon it. Everything you do should stand for inperiority, for excellence; should be roof positive that it is not done in a proof positive that it is not done in a slipshod, slovenly way, but that it is done to a complete finish, just as well as you know how to do it, just as well as you know how to do it, just as well as that is at the head of the Carnegic Complete man ager.

I know a young man who was advanced first step upward. highest office in their institution, a has characterized his work and everything he has ever undertaken.

I once knew this young man to forego an important banquet to which he had been invited, and keep a force of steno graphers in his office until 10 o'clock at night, rewriting a large number of letters, because of a mistake which many of those in position above him would have regarded as too trivial to make such a fuss about. A mispelled word, a carelessly written letter, bad punctuation, a stamp up-side-down or crosswise on an envelope, a blunder or inaccuracy of any kind were not trilles to this man. graphers in his office until 10 o'clock at night, rewriting a large number of had to be done to a complete finish. To doit "fairly well," "pretty well," was not enough; it must be done just right. No doubt many of those above him laughed at him for being so particular, for keeping his stenographers after hours to remedy a trifling defect, but they did not laugh long at him. The officers who would not recognize him on the street a few years ago, when he was a "nobody"

The Arts of Talking and Stopping. To talk well you must first have some

thing to say, and must forget yourself in saying it. Do not hope to interest unless you know something interest-ing. The first thing needful is to fill yourself with ideas. Find a subject that Mr. Taft did not have great genius to is near to your heart, and study into start with, but he decided to make it an it. Whether it is architecture or antistart with, but he decided to make it an invariable rule to do whatever came to him so especially well that it would become a stepping stone to something higher.

Leek for an open Many young men look for an open door to advancement outside of their regular work; to some mysterious power or good luck. But young Taft knew that his ability to do something more important would be judged by the graits. do not take your opinions second-hand; do not let newspapers tell you what to think. Get exact knowledge or e speak with qualification. Know for a certainty that you can not give out

people thought he could do if he had an opportunity, but upon what he actually did, and that his advancement depended on the trade-mark which he stamped upon everything that went through his hands.

A love of excellence for its own sake characterized Mr. Taft from boyhood, and it is this, above all else, which had enabled him, amid the turnoil and temptations of public life, to keep his record clean and to stamp superiority upon everything to a complete finish.

His career is a good example of the edvaceing force of the had a good example of the edvaceing force of hish size of hish s

His career is a good example of the advancing force of high aims, and the possibilities that lie in doing everything cartensted to one just as well as it can be done.

Every little while we hear of young men taking sudden, tremendous jumps. Apparently without any intermediary steps they leap from the position of a stenographer or private secretary to a much more responsible situation. If we investigated we should find that the person who seems to advance ar a bound has been preparing for the higher position for years; by carning vastly more than he found in his pay cive-lope, by doing whatever was given him to do to a complete finish, thus building up a reputation for doing things in a superior way, and also establishing confidence in his employer that he is capable of filling a more responsible.

Boys Who Made Good.

A New York millionaire told me, some time ago, that when working his way up his salary was raised from \$7.00 a week to \$3,000.00 a year without any intermediate steps, and he was also made a partner in the concern for which he was working. He had the concern for which he was working. He had the concern for which he was working. He had the concern for which he was working. He had the concern for which he was working. He had the concern for the concern for which he was working. He had the concern for the co "There you are, fortune and fame and everything all at once!"

Genius may fly to its goal, yet even genius must work and wait for results. For most people the long, steady road is grit and determination and no idea of just trying to earn \$7.00 a week and then stopping. He was resolved to show his employers that he was equal to any man in their employ, and that he had been stopping. The state of the investment of the state of the

Mr. Charles M. Schwab, who, twentyfive years ago, was a grocer's errand boy, and whose faithfulness recommended boy, and whose faithfulness recommended him to the higher employment which led to his present position on the heights of wealth and influence, gave a little talk to the boys of a trade school some time to the boys of a trade school some time to the boys of a color of the school some time to the boys of a trade school sch

the clock to see what time it was. That boy was the one the manager wanted, and he was taken into the office. And as he continued to manifest the same interest in his work, he was promoted until at last he got a very responsible

"Then there was another boy. He Then there was another boy. The began carrying water, and he did it so much better than any other boy, seeing to it always that the men had good water, cool water and plenty of it, that he attracted attention to himself. He pany, with thousands of m Some one says that efficiency never has to go begging for advancement; the man that masters his trade goes to the front.

over the heads of much older men than he is, simply because he filled minor positions with marked superiority and took infinite pains to stamp his efficiency and integrity upon everything he did. His financier employers watching him, His financier employers watching him, him here at the time I told him to come that his measure and placed him in the two or after two, but at two precisely position which he has filled for years with great efficiency. He has recently in that way when I have been here withwith great efficiency. He has recently been offered the presidency of a great institution in which he has had no experience whatever. He was chosen because of the marked superiority which has characterized his work and every-will attend to business in that way has the superiority and the superiority which has characterized his work and every-will attend to business in that way has the superiority and the superiority which has characterized his work and every-will attend to business in that way has the superiority and the superiority which has characterized his work and every-will attend to business in that way has the superiority which has characterized his work and every-will attend to business in that way when I have been here when the will be superiority which has characterized his work and every-will be superiority which has characte got stuff in him. He doesn't know it yet, but I am going to put him in my bank, and you will see that he will be heard from."

There has lately passed away by of any kind were not trifles to this man.

Everything which went through his hands had to be done to a complete finish. To do it "fairly well." "protty well." was not very sore to the readers of the Voyng. few years ago, when he was a "nobody" martyrs, or that the world has been robin the concern, now take their hats off bed of its ancient grandeur and nobility Make it an unvarying principle of your can not put the trade-mark of your character, the patent of your manhood.

When any piece of work goes out from

Do not believe that people are against you, and are seeking to prevent your progress; such impressions are sure to impede your advantage. CAMPANA'S ITALIAN BALM impede your advancement, and nobody can injure you haif as much as you in-jure yourself by such thoughts.

Do not be over-auxious to be credited E. G. West & Co., 176, King Street E. Do not be over-anxious to be credited with all that you do. If you plant a tree, it will grow, through night and day, through winter and summer, through heat and cold, whether you watch it or not. Just so with your reputation. . . All the gre t men of he past sprang from such youths as you are, and the men of the future who will sering from you will do as great

but he would not give it to her. He said: "You would not listen to me, and now do you think that I will give you my blessing? No, never!"

Poor Sister Agnes was heart-broken. After her mother's funeral she went back to the hospital, and one day about a year later a man came there with a wound in his head. He was delirious. He was always saying: "Oh, Marie! Please forgive me. Oh, please come back to your old father before he dies; please do, Marie! Oh! why was I so cruel to her?"

Sister Agnes at once recog as her father, and her eyes filled with tears when she saw that he had indeed repented for what he had done. One day he awoke from a long sleep and saw Sister Agres sitting near his bed, and he sprang up, saying: "Am I dreaming, or is it really my Marie?"

"Sister Agnes said, "It is your own

Marie, now Sister Agnes, who is attendng to you, dear father.'

ing to you, dear lather."
"Can you forgive me, dear?" said he.
"You were lorgiven long ago, my dear father," Sister Agnes replied.
She knelt down by the bed and thanked the Blessed Mother, for she knew that it was through her intercession that her father had relented. He gave her his blessing, and in about reeks he recovered, and then he weeks he recovered and then he to towork and gave all his money for churches and to the poor, and he always doing good and helping ers. He also attended to his duties a good Christian should, but one day ock sick and Sister Agnes went to im. He told her that all his money whatever he had were to go to bitals and churches. He then said o and call a priest, and just as the st was anointing him he closed his forever upon this world and died ith a beautiful smile upon his face. Sister Agnes continued to do good, done night about ten years later she,

was called to the eternal resting use. As Washington's secretary he had a great deal of important correspondence placed in his charge, and many a letter both in French and Eng'ish, passed through his hands. In after years his bitterest enemy, the man who fired the shot that killed him, said: "The man who puts himself on paper with Hamilton is lost." A remarkable career began when Alexander Hamilton wrote the account of the hurricane.—Catholic Telegraph. It is never too late to return to our Lord.—Francis Casteix, Convent of Perpetual Adoration, New Orleans, La.

"A RESURRECTION."

The most recent cure recorded at Lourdes can, writes the Paris corres-pondent of the Irish Catholic only be described as one of the most remarkable of which the famous shrine of the Im "You shall never become a Sister of nalizing in a most marked way its golder Charity with my consent."
Such were the words uttered one day jubilee. The subject of the cure was one Ernestine Guilloteau, of St. Denis en Gatine, Diocese of Poitiers. The by Mr. Hunter to his daughter, Marie, his only child, when she had asked her poor sufferer was not unknown at Lourdes, having acted for five years as Marie then threw herself at her father's shrine. The malady that reduced her wealth and influence, gave a conserved to the boys of a trade school some time ago. Said he:

"There were ten boys employed by a concern once, and one night the manager said to his subordinate: Tell the boys they are to stay a little longer to-night—tell them they are to stay until 6 o'clock. Don't tell them why. Just tell them that and watch them.' So this was done, and when 6 o'clock came around there was just one boy who was interested in his work and was not watching the clock to see what time it was. That the clock to see what time it was a clock to clock the concernation of the clock to see what time the clock to see friends urged the absolute impossibility of one in her condition being transported "My child," said her mother, "when your father says something he means it, but I will try for your sake."

Days and months passed by, and still
Mr. Hunter did not releut, but became
more firm. Mrs. Hunter's and ward appeal. Her condition was so desperate that, to aid her to die without too much suffering, twelve centigrammes of morphine were administered to her more firm. Mrs. Hunter's and poor Marie's heart were almost breaking, until at last one day Marie told her mother that she could stand it no longer;

At last she carried her point, and, accompanied by her mother, arrived on Aug. 24 at the grotto, and, according to an eye-witness, never did a more periect spectre appear on the banks of the Gave. When the procession of the 27th arrived on the explanation that are the ground and the graphent of the graphent. passed at the Hospital of the Seven Dolours, where a mirror was several times placed be ore her lips to see if she still b-eathed. On the 28th the medical authorities forbade her being where Marie was.

"Marie?" said Mrs. Hunter, as if surprised. "Well, I guess she must be in a convent by this time."

She then told him that Marie had run away, adding: 'Seeing that she could not get your consent and blessing, she went without it, and with only mine, and may God hess her wherever she brought to the grotto on account of her noribund state, but she re used to re ceive Holy Communion in the hospital, demanding that the administration of the Most Holy Sacrament to her should take place in the grotto. At 9 o'clo k, when the ciborium for Communions was being borne by the Bishop of Ravennes from the grotto to the Basilica of the Rosary she heard the well-known voice within her bidding her "Arise!" And suddenly the living skeleton came forth from its winding sheet. She sat up, and then followed after the God who had the galled by health life. The great ing her home she went to a convent, and after a few months became Sister Agnes. She prayed and prayed to the good thus called her back to life. The great-Years passed by and one day Sister Agnes received a letter stating that her est miracle of the golden jubilce was mother was sick and wished to see her. She went at once, but before she arrived

accomplished.

The succeeding scene is indescribable. Returning, accompanied by a marveling crowd, to the hospital, she felt hungry. She was given soup, which she partook of with appetite.: Then she consumed three eggs; next a little champagne. The digestive organs had resumed their functional activities, and there was no abdominal pain whatever but there still remained, as it were, the narks of death's claws imprinted on he visage. After the procession of the blessed Sacrament in the evening, when the skeleton of Ernestive, appeared at the Bureau of Evidence, where the doctors and five French, Belgium and doctors and five French, Beigium and Italian Bishops awaited her. Dr. Boissarie, usually so reserved, was not alraid to sum up in these words the situation:

My Lords. It is not a cure present to you—it is a resurrection."

Our customs and habits are like the ruts in the roads; the wheels of life settle into them, and we jog along through the mire because it is too much trouble to get out of them.



Makes Your EXPENSE3 Light Makes Your DISCUITS Light Makes Your CAKES Light Makes Your BUNS Light Makes Your LABOR Light



APOLOGY FOR PRINTING "CRUCI-FIXES."

Says the Southwestern Presbyterian in its issue of Oct. 14:
"Last week an advertisement of 'cru-"Last week an advertisement of crue eifixes' slipped in, in a word, in a cut which came to us from a reliable and good quarter. We are sorry for it. of course, and shall see that it does not occur again. No one who knows us however, will be apt for a moment to suspect we of being willing consciously to

ever, will be apt for a moment to suspect us of being willing consciously to advertise any such paraphernalia of Romanist worship and superstation."

On, horror, that the Presbyterian should have been be rayed into advertising erucifixes. It is quite superfluous for the Presbyterian to express its sortow for the awful oversight in allowing this to also in, we are of those who this to slip in; we are of those who know" men of this mental calibre, and we have long since ceased to be offended by their hackneyed accusations of superstition and idolatry in reference to the most venerable practices of the

But seriously speaking, isn't it passing strange that men wao call themselves Christians, followers of Christ, dare call the pictorial or scriptural representation of their Redeemer's sacripresentation?" Do ice on the Cross a "superstition?" Do we not honor great men by perpetua: ing their features on canvas or in marble? Wh then? should we not raise monuments in honor of the greatest of all men and have the picture of His unspeakable love ever before our eyes?—From the Morning Star.

A MIGHTY RACE. PASSING EXEMPLARS OF A LIVING FAITH. They are going, my dearly beloved brethren, they are going—this mighty race of men and women, who lived by faith and t cir vision of eternity. Like some old weather-beaten oaks that have survived a hundred years of storms, or se solitary cairns on your moun tains that mark the graves of kings, a ew remain, scattered, here and the in lonely hamlet or village, to remind us, a puny race, of what our forefathers were. We have amongst us a good were. We have amongst us a good many pretty pieties; in lact we are bewildered by all these luxuries of devotion. But where—oh! where is the mighty faith, the deep, heartfelt compunction, the passionate love, the divine tenderness of these old Irish ways. saints. You have prayer-books now, in velvet and ivory bindings: but have you the melodious and poetic prayers of

accompanied by her mother, arrived of Aug. 24 at the grotto, and, according to an eye-witness, never did a more periect spectre appear on the banks of the Gave. When the procession of the 27th arrived on the esplanade she could not hear what was going on about her. The night was worn, beat hearts that were was going on about her. The night was and worn, beat hearts that were and His priests, and true to their country. " Aye," he cried, as he remembered

Professional.

R. STEVENSON, 391 DUNDAS STREET London, Specialty Surgery and X-Ray Work.

DR. P. J. MUGAN, Physician and Surgeon, Office, 720 Dundas street, Hours—11 to 12 2.0%. 1 to 3; 6 to 8 p. m. House and Office Phones.

JOHN F. FAULDS, Barrister, Solicitor, Notary Public, &c. Money to Loan, Robinson Hall Chambers, Opposite Court United, London, Canada Telephone 907.

JOHN FERGUSON & SONS 180 King Street

The Leading Undertakers and Embalmers. Open Night and Day Telephone-House, 373. Factory 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street

THE WAR THE THE THE TANK THE WAS TRUE AND THE THE TANK TH D. A. STEWART Funeral Director and Embalmer

Charges moderate. Open day and night, 104 Dundas St. Phone 459

GEORGE E. LOGAN, Assistant The Catholic Confessional

By Rev. Albert McKeon, S. T. I. 15 cents post-paid

Average Sales, 2,000 Copies per month

The Catholic Record

LONDON, CANADA

SAVE All the Canselled Postage Stamps you can get : Par-

SEND \$1.00

SOUTHCOTT & CO., 9 Coote Block, London Canada.



creams above the elm trees, is like the screams above the ein trees, lordly eagle that scales the mountainsides and looks fearlessly into the eyes sides and looks fearlessly into the eyes. P. H. of the everlasting see,—Rev. P. H. Sheeban.—"The Blindness of Rev. Dr. Gray."-Ecclesiastical Review.

Reading Bad Books.

you the melodious and poetic prayers of men and women who never learned to read a line? You have silver mounted rosaries rolling through your kid-gloved fingers. Give me the old horn or ivory beads strung upon a thread, and fondled by fingers roughened, hardened and consecrated by honest toil. You bow down your hats and bonnets at the Elevation. I'd rather see one gray head bending in salutation to the King of Kings, and Lord of Lords. For beneath those old silvered heads were brains that knew St. Isidore asserts that to read books

Church to a bitter enemy.

"Aye," he cried, as he remembered his own trials, past and present, amongst them, "you are not as your forefathers were! You are a superficial, eunning, selnsh and tricky race, and in your lust after gold, you are traitors to your fellow-men and liars before God. You are no more like your forefathers than the eawing rook that steals and In the Middle Ages, Henry Ballin-

TO EARN THAT BIG SALARY, LEARN RAILROADING. GET OUT YOUR LEAD PENCIL AND DO A LITTLE FIGURING.

Whatever your present monthly salary may be, multiply it by 12, and find your yearly income. Will it amount to \$1,699.80, the salary shown above? Do you earn one-half that amount? If not, why not? You can earn that money. We can start you for it.

FIREMEN AND BRAKEMEN Earn from \$75 to \$150 per month.

With the rapid progress of it takes only from two to three years to be ad-vanced to engineer or conductor, whose om \$90 to \$185 per

month.

We teach and qualify you by mail in from 8 to 14 weeks without loss of time from your present work. Positions are secured; in fact, there are many openings right now if you were qualified to fill them. Our Course is the most qualified to fill them. Our Course is the most complete treatise on the subject of Railroading in existence. We defy any school to show a course anywhere nearly as therough. Don't tamper with our education by buying cheap bargain courses, are is the only School of its kind in Canda with text-books written for use on

da with text-books written for use on Railways. Our free booklet tells all about our system of teaching. When writing, state age, weight and height. Address:

THE DOMINION RAILWAY SCHOOL, Dept. N Winnipeg, Canada.

PROVED THAT CATHOLIOS ARE ENTITLED TO A HIGHER RATING, SAYS WESTERN

Out in Cedar Rapids, Iowa, Bishop Keane, of Cheyenne, Wyoming, has just concluded a series of eight lectures Tust concluded a series of the expenses of the "mission" were paid by the Knights of Columbus. The city Auditorium, seating about three thousand, was crowded every

the Cedar Rapids Republican, "that the lectures have left a profound im-pression on the community. The pression on the community. The papers containing reports of the addresses have been in so much demand that the Republican and Times have not been able to supply all inquiries. Of the week's issues they have left only

of the lectures has not been to 'revive the Papacy,' as one man feared, nor to combat Protestantism. The object has been rather to dispel certain confused and prejudicial ideas that are still held by many otherwise intelligent people in regard to the Church which Bishop Keane represents. Catholics have long felt that they are entitled to a higher rating, to use a commercial phrase, in

" And this end was "And this end was accomplished in this city undoubtedly. It was accomplished not by abusing Protestants, nor by praising Catholics, but by the simple setting forth of the truth as it appears to one of the learned men of the Catholic Church. Bishop Keane was, of all men, the fittest to render his Church this service, for he is learned, sincere, logical, kindly and courteous of utterance; in short, the highest type of a Christian gentleman as both the Church and the world un-

derstand that phrase.

"The eight addresses have given Cedar Rapids a distinct moral uplift and a new intellectual stimulus. We shall all be better men and women as we learn to understand each other better, credit each other's good motives and honor each the other's sincere be lief's and consistent practices. This is a good idea in politics as well as in

### A NON-CATHOLIC AT LOURDES.

H. H. Bachford, a non-Catholic, write in the Cornhill Magazine an account of "A Jubilee Day at Lourdes" which, despite its subtly-suggestive note of unbelief, contains many passages which mirror forth faithfully the wonderful manifestation of faith in the power of God through His Blessed Mother of which Lourdes is the scene. He says, for instance: "It is fifty years this year since the little peasant girl, Bernadette Soubirous, made known to her relatives and friends the visions that had been vouchsafed to her in the cavern by the Gave; and it is impossible not to be impressed with the extraordinary position that her native village has since come to hold throughout the Catholic world. As we linger over our coffee an unbe-liever among us raps the table dogmatically with his teaspoon. The neurotic imaginings of an hysterical girl, he tells us, a little brown water out of a rock and the infinite gullibility of evolving humanity in its lower intellectual stages —these are the ingredients of the re-nown of Lourdes. And yet and yet— well, by the day's end, even our unbeliever, unbelieving still, has contrived to modify his statement by a little, has come to behold in this scene of twentiethcentury pilgrimage, in this odd jangle of electricity and medievalism, of science and, if you like, superstition, something that lies too deep among the root fibres of the human being to be a mere spectacle for an instructed scoffer."

Mr. Bashford seems to have caught some of the spirit of the Catholics who flock to Lourdes, either to be cured of some bodily or mental malady or to praise Almighty God Who has wrought there, through the Blessed Mother of His Divine Son, Jesus Christ, such works of tender mercy to His suffering works of tender mercy to His suffering children: "Is it not wonderful? A young priest, speaking English, pauses for a moment at our side. Is it not wonderful? And he reminds us that, alas! France must be no longer regarded as a Catholic country. He shakes a sorrowful head. The State has pronounced against religion—against clericalism, if you like to put it that way—but in reality against religion, and with a fervor of ty against religion, and with a fervor obitterness, of which only a Latin rac could be capable. They have robbed u of the children, he says, and the times are evil; and yet, behold, is there and other country in all the world that could offer such a spectacle of faith as this? The smile that is never far away, for all the colemnity of Lourdes, breaks out again, if a trille wistfully. Ah, la belle France, but it will all come right in the end. The pendulum will swing back.
The heart of the people must have its
God again, and its God is still the dear
Son of our Lady of Lourdes."

The great central ceremony at Lourdes is described, impressively and sympathetically, by Mr. Bashford: The process is described, impressively and sympathetically, by Mr. Bashford: The procession and Benediction of the Biessed Sacrament, when the Host is borne in the monstrance to each sufferer, and heartfelt cries go up to Him Who healed the sick of old, in Judea. The officiating priest on the day described by Mr. Bashford happens to be a fellow-countryman of his—an English Rishon Theman of his his high theman of his high high theman of his man of his—an English Bishop. The writer says: "The hot sun pours down upon us. There is no shade. The great arena is a white glare of reflected light. And to the Bishop, swatted in vest-ments, stooping continually to each sucments, stooping continually to each succeeding sufferer, the centre, if only vicariously, of this great tide of adoration, our sympathy goes out. For fully an hour, perhaps for longer, his slow DR. CHASE'S OINTMENT.

BISHOP KEANE TO CEDAR RAPIDS journey must proceed. None can be left out. He must neither slacken nor be weary. As he draws near at length, and we too bend at his approach, we can see the perspiration standing out in beads upon his forehead. The crowd about us thrills to the approaching wave of ecstasy. But for him it has been the wave's crest all the way along. And yet it is just this, as he tells us afterwards, that robs him of any thought of bodily fatigue. He is borne upwards upon it as unon a sea of visible and passionate mission" were paid by the Kingaus of Jolumbus. The city Auditorium, seating bout three thousand, was crowded every light.

"It must be admitted by all," says he Cedar Rapids Republican, "that he lectures have left a profound impression on the community. The apers containing reports of the adpresses have been in so much demand the support of the property of the property of the property of the adpresses have been in so much demand the property of the property him tireless. So, finally, and to an ever-deepening note of almost agonized en-treaty, he completes the long round, the week's issues they have less the week's issues they have less the enough copies for their own files.

"It was the first series of lectures of the kind attempted by Bishop Keane, the kind attempted by Bishop Keane, the whole kneeling concourse the words of his last benediction. An immediate of his last benediction. An immediate of his last benediction. with the success that his enores men and with the personal kindness and the intellectual hospitality of Cedar Rapids audiences. He had hardly expected such a reception. Protestants received his views as kindly as Catholics themselves. It may be said that the object of the letters have been to be received. fourteen years, rises up from her invalid chair, totters a few steps into the open space. Behold, she is a miraculee." (One miraculously cured).—Sacred

#### A Protestant Tribute to "Mary, the Mother of Our Lord."

Rev. William Hutton, of the Greenwich Presbyterian Church, spoke on Sunday evening on "Mary, the Mother of Our Lord." Delivered at the same time that celebrations were being held in Catholic churches in honor of her Lawrendian Canantin, this discourse. Immaculate Conception, this vas more appreciative of the Blessed Virgin than is usual among our separated brethren, and in line with a growing tendency.

Dr. Hutton stated that he considered the subject a proper introduction to his Christmas sermons. He alluded to the Christmas sermons. He alluded to the prophecies of the coming of the Messiah to be born of a virgin; to the honor conferred upon Mary as the chosen one; to the fact that she was selected from the truly Godly, and not from among those of wealth and social standing. She was of wealth and social standing. She was sincerely pious and of beautiful character, as revealed in her reply to the Angel Gabriel. This was dwelt upon, as also the respect shown her by her Divine Son during His ministry and at the cross when committing her to the care of the beloved disciple. The influence of the Carle fluence of the Christian religion in the uplifting and honoring of wo nanhood as a 'so commented upon.—Philadelphia Catholic Standard and Times.

#### ROBERT EMMET OF THE AMERICAN NAVY.

A very interesting feature of the American fleet to Australia was the affection and honor shown by the lead-ing men of Auckland to Ensign Robert Emmet of the American navy. The name, Robert Emmet, has, after more name, Robert Emmet, has, after more than a hundred years, power to awaken springs of patriotic affection in the hearts of people of Irish blood, and the Robert Emmet of to-day, an American sailor and a great-grandnephew of the Irish patriot who died for his country, received an evention among the Ausreceived an ovation among the Australians. At the banquet tendered by the Government to the admiral and officers of the American fleet, this young ensign was discovered, and immediately ensign was discovered, and immediately sought out. Soon there gathered around him a number of the leading men including the Prime Minister of New South Wales, who shook Mr. Emmet's hand warmly, saying, "I welcome you as an American officer, but above that for the other great reason too." "Here was this young man," says the correspondent of the New Zealand Tablet, "only twenty years of are, thousands of miles from of the New Zealand Tablet, "only twenty years of age, thousands of miles from his home in New York, on a foreign shore, yet he had gathered round him in that spacious banquet hall an enthusiastic body of friends, gathered as if by marie, and drawn towards him by the port fibres of the human being to be a leave special port fibres of the human being to be a leave special port of the catholics who have caught the spirit of the Catholics who have to have the spirit of the Catholics who have the spirit of the spirit of the catholics who have the spirit of the spirit souvenir of his visit. This young scion of the Emmet family is the son of Colonel Temple Emmet of New York, and is an officer on the "Connecticut," the same battleship on which Father Gleeson is chaplain.—S. H. Review.

A client of St. Gerard returns thanks A chefic of the fortemporal favor received after novena and promise of publication in the CATH DLIC RECORD.

## "LIFT YOUR HATS BOYS!"

The 'practice now so widespread mong Catholics of raising the hat when assing a church, as a mark of respect passing a church, as a mark of respect to the Blessed Sacrament seems to have been of Irish origin. In view of this claim the Holy Father last year author-ized His Grace the Archbishop of Dub-lin to grant an indulgence of one hun-dred days to the faithful of his diocese cash time they offer this mark of faith dred days to the faithful of his diocese each time they offer this mark of faith and veneration. The following spirited stanzas, bearing the title given above, are by one of the many gifted Catholic women who are now using their pens for the credit of their faith in the United States. The name of Miss Mary Sarsfield Gilmore will recall that of her father, once a notable figure in the father, once a notable figure in the American musical world.



- From the schoolboy with his satche To the old man with his cane:

- Now and then a boy looks shamefaced

# LIFE AND HEALTH WITHOUT DRUGS



Herenles Danche. Copyright 1907 by Dr. Hercules Sauche

Oxvgen is death to disease, and life and health to the human body. On this principle OXYDONOR has cured hundreds of cases of the chronic diseases-pronounced incurable. The application of OXYDONOR creates

a strong affinity for oxygen in the body, so that Oxygen from the air is instilled into it, entirely re-vitalizing it, So long as no vital organ is destroyed, the disease, what ever it may be, is speedily driven out, and abounding health takes the place of the diseased condition.

This seems wonderful, but we have letters from hundreds of people who have expierenced it. The Sisters of St. Ann's Convent, Nanaimo, B. C., write Apr. 29, 1907.

YDONGRS, they each use one with satisfaction."

Mrs. A. C. Young, Raymond, Alberta, writes Dec. 18, 1908. "Lattribute my cocure of Nervous Headache and Insomonia to the use of OXYDONGR, and with the aid of Hydrotor
worked wonders with me. I was in very poor health and troubled with Bronchitis for many years.

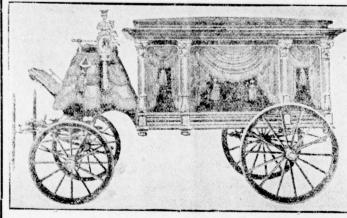
I was in very poor health and troubled with Bronchitis for many years. d's parents have had their OXYDONOR Victory ten years. It has giver bad case of stomach trouble, and has always proved itself a wonderful little

WRITE TO-DAY for our Free Book telling about the OXYDONOR treat-

# Dr. H. SANCHE & CO.

380 St. Catherine St. West

THE BEST IS THE CHEAPEST



Funeral Cars Pall-Bearing Coaches Undertakers' Wagons Landaus Ambulances, etc.

Send for Catalogue, Prices and Terms. A large line of BUGGIES TRAPS, etc., constantly on hand.

A. B. GREER

## "Dr. Schule's Nervine Tablets"

The famous Dr. Schule used these tablets in his private practice for many years, with wonderful; success, not one case of failure being [reported. These tablets are a specific for weak men and women, for rain worry, loss of energy, failing memory, deranged digestion, general weakness and Indolense. These blets have cured when all others have failed. Sent a receipt of price, \$1.00 per box or 6 for \$5.00, only at

SUMNER'S DRUG STORE 5 272 Dundas Street, London, Ontario

- And the dude gains self-respect,
  And the postman's step is lighter,
  And the offirer looks mild;
  And the man of sin smiles gently
  On the sinless little child;
  And the sad and glad seem kindred,
  Who were aliens before:
  And the strong and weak are brothers,
  As they pass the church's door!

- As they pass the church's door!

  For the Captive of the chalice—
  Peter's sacrificial Dove—
  Is the God of peace and concord,
  And the Christ of tender love,
  And His gentle benediction
  Rests upon His faithful own,
  Who salute the world's Redeemer
  On His sacramental throne!
  So the smile of the Good Shepherd
  Speeds His flock upon Life's way.
  Through the earthly shadows drifting
  Towards the dawn of heaven's day
  And though sin and serrow menace,
  Yet God's blessings hovers o'er.
  Boy and man whose hats are lifted,
  As they pass the church's door!

- O, surviving sign of worship,
  Mute acknowledgment of Christ
  Present on the mystic altar
  Of the Holy Eucharist!
  By thy witness, faith is victor;
  And its least aud humblest sons
  Are the noblest human heroes—
  Christian Life's immortal ones!
  Blessed are the hands uplifted,
  Be they paims of king or slave!
  Blessed are the manly foreheads
  Bared and bowed in tribute brave.
  "Welcome to My Father's mansions,"
  Christ shall say, when life is o'er
  To the men whose hats are lifted,
  As they pass the church's door!

  —Mary Sarsfield Gilmore, in the Irish Monthly.

TEACHERS WANTED.

WANTED A PROPERLY QUALIFIED TEACH

CATHOLIC SINGLE MALE TEACHER wanted immediately for Wikwemikong Industrial School, Ontario, Salary \$450. Apply stating experience with testimonials to Rev. T. H. Couture, Wikwemikong, Ont. 1875-tf. WANTED TEACHER FOR S. S. NO. 6. MONT

A TEACHER CAPABLE OF TEACHING French and English, for S. S., Section No. 2.Hugel Salary \$1.30. Duties to commence Jan. 4th. 1990 Apply to Rev. T. J. Crowley, Sec. Treas., Box 8: Warren, Ont."

TEACHER WANTED FOR S. S. NO. 7, MARA perience, qualincations and salary expect-iss Peter Mangan or Edward Kenny, trust-gton, P. O., Ont.

PEACHER WANTED FOR THE R. C. S. No. 14, Haldimand. Salary \$300. Apply, staing experience and qualification to Dan Calma TEACHER WANTED FOR THE R. C. SEPAR ate school. Section No. 3. Able to teach be thand English. Having a first or second clicate. Close to church and school. This from electric road and seven miles from town ham. Apply ro Isaac Bechard, Sec. Dot, Ont.

TEACHER WANTED FOR R. C. SEPARATE school Section 3 A, Malden. Duties to commence 3rd. of January. State salary and qualifications, Apply to John Dufour, Sec. Treas., North Malden, P. O.

TEACHER WANTED FOR PUBLIC SCHOOL

TEACHER WANTED FOR CATHOLIC SEPAR ate school, Section No. 3, Dover, vilage of

SITUATION WANTED

ANTED-A POSITION AS HOUSEKEEPER Apply, stating salary to Miss Kate Fitzpatr

HOMES WANTED. OOD CATHOLIC HOMES WANTED FOR a few boys, aged fourteen to sixteen years. One of these lads has had experience on a farm. Apply to Wm. O'Connor, Inspector, Neglected Children's Department, Parliament Buildings, Tor-

1574-3 POSITION WANTED.

DEFINED, HIGHLY RESPECTABLE WOMAN
would like housekeeper's place where she could
ave her five year old boy with her. Thoroughly
ompetent and no objection to work. Address,
C.H.H.," CATHOLIC RECORD, London, Ont. 1574-4 INFORMATION WANTED

est is Rev. Father Traynor, Bre

EXPERIENCED TEACHER WANTED FOR

### PICTURE POST CARDS Twenty-five good post-cards, assorted

NORMAN PEEL, Mfr., London, Ont.

## STRONG'S CARMINATIVE

For Infants and Young Children

Instantly relieves colic, cramps, teething troubles, restlessness, peevishness, sleepless-ness. It will also prevent that exceedness, it will also prevent that exceedingly troub esome affection of the membrane of the mouth, arising from acidity, known as whitemouth. Prescribed for years by the Medical Faculty.

PRICE, 25 CENTS MAILED ON RECEIPT OF PRICE. Manufactured by

W. T. Strong, Chemist

LADIES SUITS \$7.50 TO \$17

order, Cloaks \$6 to \$10, Skirts \$3 to \$7

# THE . **HOME BANK** OF CANADA

NINETEEN BRANCHES IN ONTARIO. Head Office :

Toronto, 8 King Street West Six Branches in Toronto.

394 RICHMOND STREET London

> BRANCHES ALSO AT St Thomas, Ilderton, Thorndale.

J. MASON, General Manager

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



SUPPLIES A Specialty made of Mission Articles

Send in for prices and samples. You will be greatly benefitted by ordering your Mission Supplies from me.

LANDY 416 Queen St. west

# CHRISTMAS CRIBS,—

BEAUTIFULLY DECORATED



The most beautiful and varied stock of Church ods in Western Canada. If you cannot visit our Warerooms, write us for Special Christmas Crib List,

W. E. Blake & Son 123 Church Street, Foronto. Can.

## BEAUTIFUL CHRISTMAS GIFTS

Books by Dr. William Fischer Author of

"The Years Between" "Children of Destiny" Etc.

The Toiler and other Poems (Illustrated and handsome cover) cloth, pp. 170 Price \$1 00
"The true poet is plainly revealed." New York Glo
"Many exquisite things are to be found in this volum hich entitles the author to a promising place area. "New York Globe

Winona and other Stories

cloth, pp. 220, Price 80c

Sent post paid to any address upon receipt of price Dr. William J. Fischer, Box 37, Waterloo, Ont.

Delightful Rea ing Beautiful Illustrations 26th year-JUST READY-26th Year

# Catholic Home Annual

FOR 1909

Charming Frontispiece in Colors and a Profusion of other Illustrations. PRICE 25 CENTS

Free by Mail. Per dozen \$2.00 Stories and interesting Articles of the Best Writers—Astronomical Cal ulations—Cal-endars of Feasts and Fasts—A Household Treasure-Reading for the Family.

CONTENTS OF THE 1909 ISSUE. A Century of Catholic Progress. By When the Tide Came in. By Marion AMES TAGGART.
Some Words of Wisdom.
General Philip Sheridan, Civil War
Hero. By Hon. Maurice Francis Egan, L.L.D.

Eight Illustrations.

A Tug of War. By Mary T. Waggaman. Four Illustrations.

The Statue. By Mary E. Mannix.

Mountain Monasteries. By Mary [F. Nixon-Rouler. Eleven Illustrations.

Across the Y-ars. By Anna T. Sadlier.

The Romance of An Indian Maiden. An Easter Lily. By JEROME HARTE. Three The Test By Grace Keon.

A Double Mistake. By Magdalen Rock.

Some Notable Events of the Year 1907

1908. Eight Illustrations

The Catholic Record LONDON, CANADA

C. M. B. A., Branch No 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Richmond street. THOMAS F. GOULD, President; JAMES S. McDougall, Secretary.

H Good m

VOL

May And ma

Then m Of gold Whice But if ! .Beat Ah! th He mak And all

That

Of sir This da Whose So, if y Your so If ye th

> Sacred throug Buchar to have entic nation' instanc and inc olic ele loyal a Englis this c Cardin throug

> > of prej

ed for

of We

THE

funds House return the F and all conside favor: Vaugh formed conver but a Ameri House

It w

Club c Father P. Do

tolic !

audier ve**r**sio Vaugh Father from of th felicit progra weigh ally, I slight type, frank Batter

> "Su marke Amer minist he'll l in his the di Fat with addre initia Fathe

was t
In
porte
land
which
of on
gress
gener
societ
publiterfer
gress
refer
olic (
repre
to th
Engli