

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

In the concluding paragraph of last week's article we called attention to the doctor's misrepresentation of the meaning of a quotation from St. Augustine.

McAllister—in reference to the unjust use of authority by the bishops of Rome about which certain persons were complaining, Augustine says: "As if it could not be said and most justly said to them concerning this, Behold, we may think that those bishops who judged at Rome were not good judges; there was yet remaining the Plenary Council of the Universal Church, where a cause can be prosecuted even with those judges convicted of having given wrong judgment, their sentences may be rendered null and void."

"Quasi non eis ad hoc diei posset et iustissime dici. Ecce, pateris illos episcopos, qui Romae iudicarent, non bonos iudices fuisse; restabat adhuc plenum Ecclesie universae concilium, ubi etiam cum ipsis iudicibus causa posset agitari, ut si male iudicasse convicti essent, eorum sententiae solverentur." (Patrologiae Cursus Completus, Opera Augustini, Tom II, p. 169.)

Here a false impression of the saint's meaning is produced by mutilating or garbling the text. The words immediately preceding those in the above quotation, and which make clear the meaning of the quoted, are omitted. And the translation given is erroneous in that it represents the saint as thinking that those who judged at Rome were not good judges. This is to misrepresent him. The full text will show that the doctor was not fair to the saint or to himself. St. Augustine was writing in refutation of the Donatists, African Schismatics, who had been condemned in a synod held at Rome in 313 under Pope Melchides. The Schismatics protested against the Roman sentence, and demanded another trial before a council in Gaul. This was granted them, and a council was held at Arles in 314. This council reaffirmed the sentence of the Roman synod. All this took place nearly half a century before St. Augustine was born. It was concerning these Schismatics that the saint was writing. In the light of these facts the reader will easily understand this saint's meaning when he sees the whole quotation, which is as follows:

"They (the Donatists) would still have something to say, namely, that they had suffered from evil judges (at Rome); which complaint is that of all evil litigants, even when they have been vanquished by the most evident truth; as if to this it might not be said to them, and most justly said, 'Well, let us suppose that these bishops who passed judgment at Rome were not good judges, there still remained a Plenary Council of the Universal Church, where even with the judges themselves the cause might be agitated and their sentence, if they should be convicted of having passed a bad judgment, might be quashed.'"

Here the saint speaks without Dr. McAllister's gag in his mouth, and how different is the meaning. It will be seen that he does not concede, as Dr. McAllister implies he does, that there was any unjust use of authority by the judges at Rome. His argument put in modern parlance would be something like this: "The Donatists claimed that the judges at Rome were unjust to them. That is the claim of all evil litigants, even when convicted by the most evident truth. But let us suppose that the judges who passed sentence on their case were not good judges; that did not justify their schism, for there still remained a general council, where the sentence passed on them could be quashed if found to be erroneous."

This is an hypothetical argument, an argument based on a supposition, which does not concede that the Roman judges erred in their sentence or that a council would reverse it, for he believed the sentence to be just. Speaking of the Roman decision and the conduct of the Donatists in reference to it, St. Augustine writes: "They had indeed the audacity to accuse of a corrupt decision the Bishops (at the Synod of Rome), ecclesiastical judges of such high authority, by whose sentence both the innocence of Caecilian and their own wickedness had been established—and this charge they advanced, not before the colleagues of Bishops, but before the Emperor (Constantine). He afforded them another trial at Arles, conducted by other Bishops; not that this was necessary, but yielding to their perverseness and desirous of employing every means for the purpose of representing their extravagant impudence. For the Christian Emperor presumed not to entertain their tumultuous and deceitful quarrels, as if he were to judge the decision of the Bishops who had sat at Rome; but, as I have said, he gave them other Bishops, from whom, however, they chose again to appeal to the Emperor. You have heard how he detests them because of this conduct." (Tom. 2, Epist. 162.)

On the same subject he writes: "But as Constantine did not presume to pass judgment in an episcopal cause, he deputed it to be discussed and finally decided by the Bishops. This was done in the city of Rome by Melchides,

Bishop of that Church, sitting in judgment, and supported by many of his colleagues." (Tom. 2, Epist. 166.)

Speaking of these same Schismatics in a sermon, St. Augustine said: "Out of the Catholic Church a man may have everything—but eternal salvation. He may have honor, he may approach the sacraments—may sing ballads—may answer amen—may believe the Gospel—may hold and preach the faith in the name of the Father and of the Son and of the Holy Ghost; but nowhere save within the Catholic Church can he attain salvation." (Tom. 7, super gestis cum Emerito Donatistarum Episcopo.)

By Catholic Church St. Augustine meant all Christians who were in communion with the See of Rome, the Apostolic See, as he himself was. To him all not in that communion were heretics, as his severe condemnation of the Donatists and the Pelagians proves. It was of the condemnation of the Pelagians by Pope Innocent I. that Augustine said: "Causa finita est"—the case is ended.

The Donatists appealed to Rome, just as Luther did, and, like him, they protested against the decision, and rebelled. They were the Protestants of their day; and, judging by the way St. Augustine lashed them, we may judge how he would rebuke the Covenanters and other schismatics and heretics of our day who protest against the authority of the Apostolic See, if he were now living. He detested heresy and schism.

From his garbled and mistranslated quotation from St. Augustine the doctor draws the following inconsequential inferences:

McAllister—According to Augustine, then, the See of Rome was only one of the sees at which an inspired apostle had been originally in authority. And the successions of bishops or presbyters at all these sees, including that of Rome, like the succession of bishops or presbyters at other sees or centres of ecclesiastical life where no apostle had ever been, were on a perfect equality.

Rome was, of course, one of the sees where an apostle was originally in authority. But it was more than that. It was the See whose Bishop, because the successor of St. Peter, held the primacy among Bishops, as St. Peter held the primacy among the Apostles. This is clearly the doctrine of St. Augustine. "Who," he asks, "can be ignorant that the most blessed Peter is the first of the Apostles?" (Tract 56 in Joan.)

Again: "Of the Church, Peter the Apostle, on account of the primacy of his apostleship, bore a character which represented the whole Church." (Tract 124 in Joan.)

Again: "If the order of Bishops succeeding to each other is to be considered, how much more securely and really beneficially do we reckon from Peter himself, to whom, bearing a figure of the Church, the Lord says, 'Upon this rock I will build My Church, and the gates of hell shall not overcome it.' For to Peter succeeded Linus, Clement [here he gives the whole succession of Popes down to his own time]; to Damasus, Siricius; to Siricius, Anastasius." (Epist. 53, ad Gensuram.)

These quotations prove two things. First, that St. Augustine believed in the primacy of St. Peter; and, second, he believed that the Popes are the successors of St. Peter in the Apostolic chair, and consequently successors to his primacy. When, therefore, Dr. McAllister represents the saint as holding that sees are on a perfect equality with the See of Peter, he misrepresents him. It is clear, not only from the saint's writings, but also from his practice in his relations with Rome and his correspondence with the Popes of his time, that he recognized the supremacy of the Pope, as the successor of St. Peter, and consequently the pre-eminence of his authority over all other Bishops of the Church of Christ. Dr. McAllister has been unfortunate in making issue with the Euseyical on the writings of the great Catholic Bishop of Hippo.

ONE HUNDRED CONVERTS.

Remarkable Confirmation Ceremony in the Parish of St. Joseph.

New York, November 15.—"Grant me, O my God, such purity of intention, such true humility and strength of faith that my whole heart and mind be raised above all the earthly things, I may seek but the teachings of Thy Church, which alone can surely guide the learned and ignorant into the way of truth and everlasting life." So said Rev. Father McMillan to the adults in the confirmation class at the Church of St. Paul the Apostle yesterday.

Yesterday morning at 10 o'clock Archbishop Corrigan administered confirmation to a large class, consisting of nearly three hundred children and adults.

To the one hundred adults in the class the words of the prayer which Father McMillan uttered appealed especially, since they were all converts. The confirmation was noteworthy in the history of the Paulist Fathers, since the number of adult converts to the Church is believed to be the largest ever confirmed at one time in this city. In the ceremony yesterday Rev. John Hughes, C. S. P., who had baptized

most of them during the past year, was their sponsor.

An immense audience filled the great church to witness the ceremonies, which were very impressive. Coadjutor Archbishop Corrigan was seated in the sanctuary.

With him were Rev. Father George M. Scallies, of the Catholic University in Washington, and Father Dabson. He was also assisted by his secretary, Father Connelly; by Rev. Dr. John Hughes, rector of St. Paul's, and Rev. Henry T. Nears.

The converts were the result of the non-Catholic mission of Father Elliot, the Paulist missionary, at the Church of St. Paul the Apostle last January. Missions to non-Catholics had been held before, but Father Elliot, who is the animating spirit of the non-Catholic mission movement, set on foot last year a systematic mission of two weeks for the conversion of non-Catholics in this city.

The one hundred persons confirmed yesterday are not the only fruit of that mission. The date of another mission to be held in January will soon be announced.

UNMANLY MEN.

Home or the Workshop is the Father's Place.—He Must Take St. Joseph as His Model.

That Rev. Father Roswinkel, S. J., has captured the attention of hundreds, or rather thousands, of the thoughtful population of Detroit, is proved by the crowded congregations lately seen at the Church of St. Peter and Paul, on Jefferson avenue. In spite of the weather of last Sunday, the scenes of the previous weeks were reenacted. There might perhaps have been a slight decrease in point of numbers, but if so, it was so small as not to be perceptible to the keenest of visionaries and only to an eye accustomed to estimate the size of crowds. In point of attention to the reverend gentleman's discourse, the interest seems to increase, and at the close of the lecture, the relaxation of the intensity of the attention paid seemed almost a corporal relief. Vespers were sung by Father Ross, S. J., and after the invocation the Holy Ghost was sung and the usual intentions announced, Father Roswinkel began the third lecture of the present series.

He could not begin, said the reviewer, his evening's discourse with out expressing his appreciation of the magnificent and intelligent audience which had assembled that night to hear him speak of "The Christian Father," and that, too, in spite of the inclemency of the weather, a sufficient excuse for his absence, if the lectures were not of interest to him. He repeated that he highly appreciated their attendance, and it was a pleasure to give them the instructions.

The conclusion to which they must have come after hearing last Sunday's lecture must have been that only heroes are fit for the exalted position of the Christian father. But every married woman was by no means a heroine; therefore not all married women were Christian mothers. The stream was not higher than its source, and the law of nature held in this case. Great, noble men are born of great, noble mothers. True, the race of moral pigmies was increasing, the conclusion was that the Christian mother was on the decline, not in quality, but in quantity. *Fortia creatur fortibus.* The strong is begotten by the strong. The succession of beings with reason, without the process of generation, cannot be; otherwise mankind would be detached entirely, and the most beautiful origin of the family lost. It was not to be expected that God would so lower the dignity and honor of marriage. The position of the mother must be supplemented by an explanation of the position of the father. By marriage there were two in one flesh, living in harmony. Let them look at St. Joseph in the home of Nazareth, and take him for their model. As the Blessed Virgin was proposed last Sunday as the model of the Christian mother, so St. Joseph, the foster father of our Lord, was to be the model for every Christian father. Let them look attentively at their relative positions. He was inferior in dignity; she was the mother of our Lord; he was only the foster father. He was inferior in grace; he was inferior in personal sanctity. But St. Joseph was the superior in authority, the "wise servant," whom the Lord hath placed over his family. Concede at once his position to the husband; he must be the head; he must never be subordinate; and take him for their model.

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His position is representative of more—he is the representative of that higher Fatherhood from whom, in the words of the Holy Scriptures, "every fatherhood in heaven and on earth is derived." He is not the proprietor, or the owner of the family, he is God's administrator, the defender of His rights, the holder of the priesthood, in

charge of the souls committed to him. But what is the character of the flock placed under his authority? The motley crowd is not meant, that gathers under one's roof and round one's table, and actually called a "family." This is not the true meaning of a family.

First, she is there, nearest and dearest, Queen of the Home. St. Joseph was espoused to a Virgin. So should the wife be in the sight of God. So, Christian husbands, when they have found the treasure, and have led her to the altar, God speaks: "I have created her in My own image—her beauty, her strength, her intellect. She is the work of My hands. She is My Son's, who has purchased her at a great price; she is the Holy Ghost's in the sacraments." She is exclusively ours; she has never been desecrated by sin. She has lived in Christian maidenly virtue, and we cede to you a portion of our right in this pure, spotless sanctuary of God's work, to be a loving companion and a help. Prove yourself a worthy representative in her regard. The wedding day makes a husband a Christian husband, if his sentiments are those of St. Joseph; all others are paganism.

The husband is not yet a father; but in fulness of time, in mutual love, the smile of the first born brings the sunshine of love. The little arms around the father's neck, the lips pressed by the father's kiss, add a new dignity to his position, and of the noblest. And when the sweet word "papa" first is uttered, his heart should leap for joy and gratitude that he is a parent, a father, the representative of God to his child. A child, not Joseph's indeed, the very Son of God, but the true image of God, cohered with Christ, brother of our Lord in baptism. Christian marriage and baptism represent two most solemn epochs in the history of the family. God fixes his seal upon the family and regards them as his right and property.

There is no cause to envy St. Joseph in his guardianship of the Son of God. Our Divine Lord says Amen, amen, I say unto you, whoever receiveth one of these little ones, receiveth me; and to each father God says, Take this child and bring him up for Me. But remember, the child is not the husband's property; it is a sacred charge for which he will receive a fitting reward if he prove faithful to his trust.

Let then the Christian father see the flock of which he is the shepherd. Let him behold the mother, the sanctuary of God's own work, the temple of the Holy Ghost. He will recall the many acts of sacrifice done for him. Let him behold the children, like olive plants sated around his table. The more numerous the family, the greater the dignity. As many as the children so many the guardian angels. Who so receiveth one of these little ones receives Me. And their angels see the face of their Father who is in Heaven.

Be sure God always reserves his best gifts for the children of the largest families. It is a wonderful thing, but it has never been heard that the children of large families, brought up by Christian parents, have come to grief. He exercises a special keeping over large families, and will work a miracle to prevent their coming to grief. But it must be remembered the families of Christian parents; there are many instances witnessed of the fulfillment of God's threat to visit the sins of the parents upon the children even to the third and fourth generation.

What has the father done with the priesthood invested in him? Let him look at his model and see St. Joseph conducting the family devotions, and instructing his spouse and Jesus Christ in the law and doctrines of religion. Jesus, the uncreated wisdom, requiring no instruction, still in outward human form, elected to be so taught: "And Holy Scripture tells us He 'advanced in wisdom and age and grace before God and man.' Is the father the defender of the rights of God? Does he on all occasions enforce His laws and instruct his family in their duties and in the laws and doctrines of their holy religion. He can not plead incompetency or his limited education. 'Fools rush in where angels fear to tread.' He has no business to excuse himself. 'I did not know my own religion' will be no justification to him. He is the head, and it is His bounden duty to see to the propagation of the gospel in his family. This rule was laid down by Moses: 'Hear, O Israel, the Lord our God is one God. Thou shalt love the Lord thy God with thy whole heart and with thy whole strength and with thy whole mind.' And these which I command thee this day shall be in thy heart and thou shalt teach them to thy children."

Has the father been a priest in the sight of God? If not, as the Lord does not build the house, their labor is in vain who build it. If he is recreant to this most important duty, he is like the foolish man who built his house upon the sand and the rain came and the house fell and great was the fall thereof. Drive God from the home and the words of Holy Scripture will be fulfilled, "the houses of the wicked shall be destroyed, but the hut of the just shall flourish." He may build of the costliest material, or in the grandest architectural beauty, but without a Christian foundation, let him place

over it in blazing characters, that there is little comfort within. Let him call it home, mansion or castle, it will be never "home."

What has been said is fundamental, but the salvation, perhaps the happiness and peace of the lives of those entrusted to the father's guidance and direction, depends on his recognition of his position.

As God is the All Father from whom all other paterity is derived, so He is the source of all authority. When God shares his paterity, He gives sufficient power to discharge the duties, and so parental authority is seated on a throne—a borrowed throne it is true—but still an exalted and a respected one. Let the father live up to his model. Let him look to St. Joseph at the head of family affairs; he enrolls the family; under St. Joseph's orders they prepare for flight, and for their return; he presents the Child in the Temple and makes the customary offering; when the child is lost the Mother says, "Thy Father and I have sought Thee." In everything he is the head of the divine family, the privileged provider of their temporal necessities, the visible providence of God.

This teaches the father's power, but it also teaches his duty. Where does he find St. Joseph? Invariably with his family or in the workshop. Such is his proper place. From the bridal day, it is his duty to cherish and increase the affection of the wife's heart. And this has been beautifully developed in Catholic writings.

O thoughtless neglect! O lack of manly virtue! To wound the tender heart of woman; to leave her to her lonely vigils, night after night, alone with her child, until her conjugal devotion becomes an aversion deep and unathomable.

There should be no sympathy with those societies and clubs whose tendency is to scatter families by their frequent meetings at night, committee work, etc. No Christian father should join them without sufficient reason or (and this in defense of persecuted woman) without the consent of his wife. Where the fathers' duties are not fulfilled, there may be many houses but very few homes.

In another form, where does the husband recognize his wife's place? He expects to find her at home without legitimate excuse. And so all time not given to business, it should be his place. There are but two places for the Christian father, the family and the house of business.

Labor is a duty incumbent upon all. Even before the fall man was not intended to be idle. He was placed in the garden of delights to till it and to keep it. There was no pain or trouble; the earth brought forth spontaneously what was needed by man. But sin changed all this. Pleasure gave way to penance. The earth brought forth thorns and thistles; in the sweat of his brow man gained his bread. The king of the visible creation rebelled against God and nature was released from all obedience to man, and rebelled against him. The earth reluctantly gives up even what is necessary. One can never say "I do not have to work;" there is no such thing as a lady or gentleman of leisure. The life of a Christian is not Adam in the garden of delight, but Adam among the thorns and thistles. Labor and work dates back to paradise. This universal law is doubly binding on those on whom others are dependent. Those who have experience "hard times" and have difficulties in providing necessities should have every sympathy. The overworked and underpaid son of toil, the clerk behind the counter, the prisoner at the office desk are entitled to amelioration of their lot by all fair means; yet work with prayer will bring what is really needed. But it is to be said of the father who does not wish to work or spends his earnings in salacious or brothels? He is worse than a robber. He spends his time and money with strangers and deprives his own wife and children of their rights. Let them remember holy scripture says "If any man hath not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel." The very birds of the air, the insects and all creation teach a lesson of industry and of tender solicitude for their young. From dawn to twilight they toil in building nests or procuring food. The lazy, shiftless father is worse than these senseless animals.

But no language can express the monstrosity of the human monster who deserts his family and leaves them to the cold charity of the world. Would to God such cases were less frequent! One cannot but deplore the namby-pamby sentimentalism which talks of mercy for these unnatural beings and one cannot but advocate the severest measures against these unmanly men.

But turn from this shameful and painful picture once more to St. Joseph—the good St. Joseph, provident guardian of the holy family of Nazareth, and model of the Christian father! A few minutes suffice to make the preparation for their flight; his offering in the temple is the offering of the poor, two turtle doves; the holy house, which exists to day, displayed no sign of luxury. Wealth is not necessary to constitute a happy home.

If a father has, then, been remiss in

his duties [let him fix his mind upon St. Joseph as his model. And if there is joy among the angels over one sinner doing penance, there surely will be double joy in heaven when a father makes up his mind to become a true Christian father after the example of St. Joseph.] O, that such traditions were followed now as were contained in the admonitions of Tobias to his son: "Hear, my son, the words of my mouth and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body; and thou shalt honor thy mother all the days of her life. For thou must be mindful what and how great perils she suffered for thee in the womb. And when she also shall have ended the time of her life bury her by me. And all the days of thy life have God in thy mind, and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms of thy substance, and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly; if thou have little, take care even to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity."

For thus thou storest up to thyself a good reward for the day of necessity. * * * See thou never do to another what thou wouldst have to have done to thee by another. Eat thy bread with the hungry and the needy, and with thy garments cover the naked. Lay out thy bread and thy wine upon the burial of a just man and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Bless God at all times, and desire of Him to direct thy ways, and that all thy counsels may abide in Him. * * * Fear not, my son; we lead indeed a poor life, but we shall have many things if we fear God and depart from all sin and do that which is good."

Let the Christian father make such the rule and conduct of his life, and his home will be as the happy home of Nazareth.—Detroit Witness.

THE CHURCH IN SCOTLAND.

Progress Made Since John Knox's Days.

In the course of an interesting discourse at the opening of a new wing at Blair College in Scotland, the Archbishop of Edinburgh had this to say of the church among the many Scots: "It was not till about the close of the 17th century (1695) that the first great step toward an efficient system of organization of the Church of Scotland was taken, in the appointment of Bishop Thomas Nicholson as the first Vicar Apostolic. Under his wise and active administration, the country was divided into districts, each of which was assigned to a missionary as the sphere of his ministry. A body of regulations was drawn up—the Statuta Missionis in their earlier form—to remove abuses, and to introduce uniformity in all the more important branches of ecclesiastical discipline.

He established what might amount for a seminary at Scalau, a remote spot which was his salvation under penal laws. Such was the impulse thus given to religion that in less than half a century it was found advisable to divide the country into two vicariates, the Lowland and the Highland; and as Scalau remained attached to the Lowland district, the Highland vicar found it necessary to make similar provisions for his wants within the bounds of his own administration. A beginning was made in a hotel, concealed in an island on Loch Mazar, where he gathered a few candidates, and himself, as circumstances allowed, formed them for the priesthood. This was, later, transferred to a more suitable building at Buorblack, on the adjoining mainland, which in its turn gave place to the seminary at Samatanen in Meikart. And, eventually, towards the close of the last century, Bishop John Chesholm acquired, for the purpose of a seminary, a small property in the island of Lismore, from the proprietor of the estate of Lochneil, who had always shown a friendly feeling toward his persecuted Catholic neighbors, and whose present representative has, by God's grace, returned to the faith of his ancestors. Meanwhile, the seminary at Scalau has been transferred to the larger and more suitable establishment of Aquhorthies. So the work of development went on, and in the year 1827 a fresh epoch in the revival of religion was marked by the division of the country into three districts—the eastern, the western and the northern. Almost coincidentally with it, in 1826, came the important events—the Emancipation Act and the uniting of the two existing seminaries of Aquhorthies and Lismore into one central college for the whole country.

In 1875 was published the Apostolic letter, Ex Supremo, drawn up by Pius IX., of glorious memory, and signed by his no less illustrious successor, by which our ancient hierarchy was revived, and the centres of ecclesiastical administration and of religious activity were increased in number twofold by the erection of six dioceses."

The Blessed Sacrament is that Presence which makes a Catholic church different from every other place in the world; which makes it as no other place can be, holy.—Cardinal Newman.



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LORD EDWARD FITZGERALD

An Historical Romance. BY M. M'D. MOYKIN, Q. C. CHAPTER I.—CONTINUED.

"Lord Edward Fitzgerald," the senior officer said, sternly, when he had come so close that he could address him without those hearing...

"You will forgive me," pleaded the other earnestly. "Even if you cannot forgive me, do not send me back to the camp like a schoolboy in disgrace."

"The very two favors I had in my mind," returned Lord Edward, emboldened by the other's smile. "But I had not the courage to mention them."

With an uneasy feeling in his mind that he was not the watcher but the watched, Major Doyle, as the night fell, turned his men back to the camp...

"THIS MOST WISE REBELLION," Coriolanus. "The dangers of the days but newly come have put us in those ill-becoming arms..."

DR CHASE'S SOOTHES THE THROAT. QUIETS THE COUGH. ALLAYS INFLAMMATION OF THE LUNGS AND BRONCHIAL TUBES.

on the man with the pistol. He waited in an agony of suspense for the flash and the bullet.

He was lying half out of his camp bed, and the morning sun was streaming through an opening in the canvas.

"My lad," he said, "in a voice only one tone removed from that of the Creator. It was amusing to note how the reverence was reflected on the face of the young soldier who heard him."

"It is impossible I can let you off soot free for your frolic," he added. "It would be a bad example to every young scamp in the camp who has got more courage than common sense."

"Then," said the general, clapping him kindly on the shoulder, "I will scold you no more. Your punishment shall be that you will breakfast with me this morning. I hear you have a keen eye for a map or the lie of a country."

The Americans held a strong position at Entwax Springs, but the English troops, who slightly outnumbered them, advanced to the attack with absolute confidence of victory.

The English forces, as they advanced, went under a galling flank fire from the woods, which dropped many of their lines with a bullet through his head or heart.

discipline quickly reasserted itself. They were rapidly forming for a bayonet charge when the word "Fire!" rang out at last like a rifle crack from the American line.

The withering volley at close quarters made lanes through the confused mass of men huddled on the river's bank. The dead and wounded tumbled into the water over their comrades, who were scrambling out. The confusion was changing to panic.

"Down, men, and follow me," he cried, and falling on his hands and knees, he crept rapidly towards the shelter. His men were under cover from the rifles of the Americans in front.

"Steady, my lads," cried Lord Fitzgerald, in a voice that was heard through the din. "Steady and ready! Watch and follow me. We must drive those skulking rebels out of the shelter of the woods."

The struggle was desperate and to the death. The nation for blood absorbed them. To strike and kill was all they thought of. They fought like wild beasts—the same fierce instinct of slaughter, the same insensibility to wound or danger.

"Strike, boys!" he shouted, "for America and Freedom! Freedom! Freedom!" and he swept down a man at each repetition of the word.

Blake held his men back from pursuit, and forbade firing on the fugitives. "There has been slaughter enough and more than enough," he said. "Thank God the victory is ours."

wound, through which the blood was oozing as a spring through the moss draining his life away in its red current.

"Strange," he muttered. "Twice we have met as enemies, and each time it has been my fortune to save his life. What link has fate fastened between our lives?"

"Christy," he called out, and in an instant his inseparable companion stood before him without a word. "Can you carry him?" Blake asked.

"Steady, my lads," cried Lord Fitzgerald, in a voice that was heard through the din. "Steady and ready! Watch and follow me. We must drive those skulking rebels out of the shelter of the woods."

The struggle was desperate and to the death. The nation for blood absorbed them. To strike and kill was all they thought of. They fought like wild beasts—the same fierce instinct of slaughter, the same insensibility to wound or danger.

"Strike, boys!" he shouted, "for America and Freedom! Freedom! Freedom!" and he swept down a man at each repetition of the word.

Blake held his men back from pursuit, and forbade firing on the fugitives. "There has been slaughter enough and more than enough," he said. "Thank God the victory is ours."

Blake told him, they were under orders for the coast.

"Best stay here," he urged, "until they are actually moving. You are more comfortable here than in the camp."

"Well," responded Blake, with a smile at his dismay, "you must give me your parole not to attempt to escape for a week. After that—well, it does not much matter what happens after that."

"Glory or murder," he said at last, musingly. "Is there really any real difference between them? Were the British murderers when they marched their disciplined troops against our raw recruits? Were we murderers when we shot them down from the cover of the trees without giving them a chance?"

"I have ever been on that same battlefield when the fight was over," he said. "Well, I have; more than once. There is no delight, no excitement, then. Helped to fling the dead into their shallow graves after our late fight down yonder at Entwax Springs."

"Thank God, I had no hand in it," he said. "I trembled while you spoke to me, but I think that I might have made the widow and orphans desolate. His wound was soon completely healed. A little red began to show in his pale cheek, and his bright grey eye grew quicker in its glance."

"What is a righteous war?" asked Blake quietly. "Ours was, if there ever was one," cried Lord Edward. "We were fighting for King and Constitution against the rebels. Of course, I do not mean," he added, remembering the ranks in which the other fought, "that all were conscious rebels. Many, doubtless, deemed their cause just."

For the CATHOLIC THE THREAD OF MENT.

Argument is like an arrow, which has equal force though it be aimed at the devil as he bounds.

What's the matter? Must be in a hurry to rid, the proof-reader, red, the chair in my around his chair in my

There no reason for on this particular day was. Printers are h body was anxious to in a word, everyone the ball game, and, usually the lucky on "taks" have in sig quence these latter ot up one "em" quod would work or, not in the quod showed throw down their "st and hand over their poor hungry "sub."

The presses were n and every body was f tons of his shirt sleeve attended to that edito written on the editor now checked off. Oa had almost escaped editor.

"I look here!" h "This affair cannot o does not amount to a the manager's wife's of the concern, and dence to pay if it i The thing referred and literary entertain lats that afternoon vents: Hugh for Indig "I'll gladly attend the editor, although did not like it a bi dislikes, like the pr the sweet girl grad grave in the editoria

I was the last to le fore going, I searche of Madame Parvett's could find none. H good fortune to disc programme lying of the "dead" matter careless "devil" ba line into "pi." I proof of what there it read "closing ad. Then it stopped. T trouble in finding o name.

Near the appointi ing towards Mme. entered from the r accosted a venerabl was busy hanging line. "Excuse me, ma connected with th asked politely. "Faith and I do a plain, decent wome man livin', and it v likes of them folk workin', praise God other place," was ceived.

"Would I be too quired for the nam clergyman?" I as "Is it the preach murder!" I never It's a thundering Wait and I'll call knows more than bage." The functionary warns me. "Sprechen sie him. He replied with and a smile of equ was my man. "What is the in enquired. "Grosman, was I was satisfied. From this obligin over the Rhine, th Bridget Houlihan was told in a whis necessary bit of in I had enough m to spin out a good mostly depended t gramine. There w left to speak of "well fed and pos "immaculate pillo tidiness," "perfec that. The annua was full of such p help me out wond

TO BE CONTINUED.

THE THREAD OF THE ARGUMENT.

An Unreported Fact. BY PHILIP A. BEST.

Agreement is like an arrow from a cross bow, which has equal force though shot by a child.

More copy wanted! said the devil as he bounded into the sanctum.

What's the matter? The foreman must be in a hurry to get off to a wedding.

Blake, with a smile must give me you to escape for a week, as not much matter.

What is the minister's name? I enquired.

In the meantime I attended the ball game and spent an enjoyable hour dodging the editor's sweeping eyes and the foul balls which came my way.

On the morrow our evening edition had an elaborate account of the "Great Event of the Season," at Madame Pervert's Home.

My German friend had failed to give the minister the usual polite prefix of "Mr."

There is an error in your report of the entertainment at good Madame Pervert's yesterday.

What I have said so far, is but introductory to the main argument, but it all belongs to the thread which led to my acquaintance with Mr. Grosmaul.

these, a lady, one Mrs. Liebreich (Peace to her ashes) was one of our most generous benefactors.

My conduct may have appeared strange to you, said Mrs. Liebreich after the baptism.

My dear friend unite your suffering with the sorrow felt by our heavenly mother when she lost her Son in the temple.

What I have said so far, is but introductory to the main argument, but it all belongs to the thread which led to my acquaintance with Mr. Grosmaul.

What I have said so far, is but introductory to the main argument, but it all belongs to the thread which led to my acquaintance with Mr. Grosmaul.

"What is the boy's name?" I innocently asked Madame Pervert.

"Yes, children cry over trifles," I then said.

"I received an answer in the affirmative and then told her that I was indeed a newspaper man, and, moreover, had the honor of being a member of St. Vincent de Paul's society.

Under the name of Scott's Emulsion all the organs and tissues take on new life.

Under the name of Scott's Emulsion all the organs and tissues take on new life.

scapular which I made for my dear little baby boy Ludwig.

"I received an answer in the affirmative and then told her that I was indeed a newspaper man, and, moreover, had the honor of being a member of St. Vincent de Paul's society.

Under the name of Scott's Emulsion all the organs and tissues take on new life.

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Fifty Years Ago. This is the stamp that the letter bore which carried the story far and wide.

Ayer's Sarsaparilla is the original sarsaparilla. It has behind it a record of cures unequalled by any blood purifying compound.

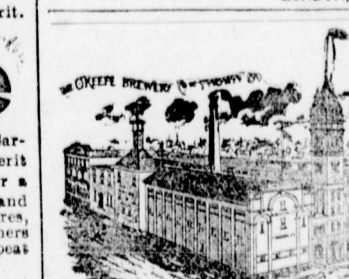
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WEBSTER'S DICTIONARY AND THE CATHOLIC RECORD FOR ONE YEAR FOR \$4.00

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THE O'KEEFE BREWERY CO. OF TORONTO (Limited) High-class English and Bavarian Hopped Ales

The Catholic Record. Published Weekly at 494 and 496 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

THE CHURCH AND THE BIBLE. According to Cardinal Manning, the "master error of the Reformation" was the fallacy that Christianity was derived from the Bible, and that from the Bible alone are dogmas of faith to be proved.

THE REV. MR. PETERS IN TROUBLE. Some astonishment was created in Bloomington Reformed Church the other day when Rev. Madison C. Peters, a man famed for the odor of his sanctity if not of his tolerance, burst forth into a strain of soul-stirring eloquence over the death of Henry George.

Justice on the same day on which Sir Oliver entered upon his duties as Lieutenant-Governor of Ontario. The passage quoted by Mr. Fowler certainly does not prove what he attempted to deduce from it, nor is there any passage in the New Testament from which it can be shown either that the obligation of keeping the seventh day was abrogated, or that the first day was to take its place under the Christian dispensation.

made all at once, until perhaps the reign of Constantine. We see by this how little value is to be placed on the pompous pronouncement of the Anglican Bishop Hesse which Mr. Fowler quoted as if it settled the matter: "We keep the day because it has ever since (the time of the Apostles) been kept."

conference, if carried out to their legitimate consequences will lead to the very results which the speakers say were expected from them by the people of St. Louis and the West, referred to by Mr. Hale and his friend Mr. Elliot.

SHOULD BE STOPPED. The flippancy with which some preachers nowadays speak of the most sacred subjects is exemplified in a sermon delivered a few days ago by the Rev. Lewis E. Pease, in the Church of our Father, Brooklyn.

THE TENDENCY TO EXTEND THE NUMBER OF LEGAL CAUSES OF DIVORCE WHEN ONCE IT IS ADMITTED THAT DIVORCE MAY BE GRANTED FOR ANY CAUSE, IS TO BE SEEN IN A RECENT DECISION BY JUDGE ROGER A. PRYOR, OF NEW YORK, WHO GRANTED A DECREE OF DIVORCE FOR "VERBAL CRUELTY."

THE LORD'S DAY OR THE SABBATH. At a meeting of the Ministerial Association held last week in this city, the discussion turned upon the keeping of the Sunday or Lord's day, the first day of the week, instead of the Saturday or Jewish Sabbath, the seventh day, as was commanded to the Jews under the Old Law.

UNITARIANISM. The discussions which took place at the General Unitarian Conference which met recently at Saratoga throw considerable light upon the degree of negation with which the Protestantism of to-day meets the most important teachings of Christianity.

And yet Mr. Hale concludes this flash of rhetoric by saying: "But he (man) is not to be his own God. He is not to live without law. He goes about his Father's business. He is in God and God is in him."

ARCHDIOCESE OF NEW YORK. A Very Successful Conference. The Church of Our Lady, Gloucester, on Sunday exercises were conducted by Fathers, Rev. J. Brennan, and Rev. J. McFadden.

THE SCHOOL QUESTION IN ENGLAND. In London, England, there is intense excitement regarding the approaching school elections. The two opposing parties are called the Progressists and the Moderates, of whom the former comprise the opponents of religious teaching, while the latter are in favor of incorporating the religious voluntary schools into the Public school system.

SIR OLIVER MOWAT AND THE HON. DAVID MILLS. In accordance with the official announcement made some weeks ago, last week Sir Oliver Mowat resigned the office of Minister of Justice and his seat in the Senate of the Dominion, which he has worthily filled since the accession of Sir Wilfrid Laurier's Government to power.

CHANGING CHURCHES. An example of how trivial are the causes which are considered by non-Catholics to be sufficient reason for changing one's religion is reported from Princeton, N. B., Presbyterian University.

THE COUNCIL OF LAODICEA. The Council of Laodicea in A. D. 363 ordered the Lord's day to be observed, and Eusebius, who wrote in the early part of the same century, declares that the same day was then observed by Christians, and the Emperor Constantine, in obedience to the wish of Pope Silvester, decreed that the day should be kept throughout the Roman Empire.

REASON AFFORDS US PROOF THAT THE SOUL IS DISTINCT FROM THE BODY, BUT THE INFERENCE IS NOT QUITE CLEAR THAT THE SOUL IS IMMORTAL, IF WE DEPEND ON WHAT REASON ALONE TEACHES ON THIS SUBJECT, AND SO ANCIENT PAGAN AND MODERN INFIDEL PHILOSOPHERS HAVE

admited their doubt expressing their hope of immortality. Tom Paine says, while rejecting he implicitly acknowledges upon conviction arising from demonstration of the declared his belief in a trine, but he said assured of it we need divinity. Unitarianism has faith in it than it nings, and year after ing more and more Deism. We regret testantism itself is same condition. A and illustration of t in our last week's entitled "Whither

It appears from these proceedings that what our Church regards as a serious sin against the law of God, and deserving excommunication, is regarded by another as either no offence at all or but a trivial one, yet both these Churches are spoken of as if they were

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THE CATHOLIC RECORD

NOVEMBER 27, 1907

(For the CATHOLIC RECORD)
St. Theresa.

BROTHER REMIGIUS, O. S. C.
Theresa, daughter of a glorious line,
In childhood anxious of the martyr's crown,
Thy beauty hid beneath the habit brown,
Of Carmel. Now doth poverty enshrine
Thy brow, despoiling every vain adorn;
Of worldly pride; its trappings trampled down;
The name—a spouse of Christ, is thy renown,
And gaining that, all else thou didst resign.
“To suffer or to die” that gentle plea,
Found thee a home in Jesus' Sacred Heart;
From that secure retreat, there came to thee
The holy councils wise thou didst impart.
Oh, spouse of Christ, pray that I may attain
Thy holy peace, inborn of passions slain.
St. Joseph's college, Cincinnati, Ohio.
Nov. 18, 1897.

ON BEING HONEST.

There is much practical sense in the old adage, "Honesty is the best policy." Of course, a person should be honest from a higher motive than mere policy, but I am merely considering the subject from a material standpoint. It does not pay, in the long run, to be dishonest, though one may gain a temporary advantage by stealing, in one form or another, for theft is theft, no matter under what fine name it is concealed. The trader who gives false weight or who adulterates his wares may prosper for a while, but his trickery is sure to be eventually discovered, and his customers will desert him. The man, too, who fails unjustly, can only go so far. There will come a time when he can get no more credit, and when all the transactions in which he is engaged will be regarded with suspicion. Then he is apt to drift into more open dishonesty, and become a counterfeiter or an embezzler, who, if he is not arrested, must seek safety in flight from all he holds dear—an outcast, perhaps, subsisting on charity.

I once knew a man who, on the eve of his failure, borrowed a large sum of money from a personal friend. The borrower knew he would not be able to repay the debt, but he used the cloak of friendship to defraud an honest man. The lender was in no way associated with the trickster in business, and the former had in no way profited by his acquaintance with the latter, but the unfortunate lender's name was put in with the other creditors, who, had no doubt, obtained some return for their goods, in partial payments. He lost everything through the disloyalty of a supposed friend. When the cheat came to die, he left some inherited money to charitable objects, but he did not restore the borrowed money. His charity, I should say, was not the kind that covers a multitude of sins. Anyway, he lived a miserable life, shunned by his neighbors, and not an honest tear was shed at his funeral. He might have died respected, but he preferred to take a crooked rather than a straight course, and certainly was not happy in this world, whatever may have been his state in the next. He did not even acquire the riches that he worked for illegitimately, and spent a miserable existence in sneaking from one place to another, in order to avoid those whom he owed.

Shakespeare says that to be honest as this world goes is to be one man picked out of ten thousand. We should hate to take this statement literally, for, if true, it would leave the proportion of honest men in any large community—Boston, for instance—very small. He did not refer to those who put their hands into other people's pockets particularly, but also to those who are not fair in their dealings with their neighbors in other matters besides money. Those who rob people of their good names—the detractors, the slanderers and the liars who go about from house to house bearing their tales of deceit and calumny, and trying to drag decent people down to their own level of depravity.

Then there are the wretches who rob young men and women of virtue, by initiating them into the mysteries of crime, and who, being unhappy themselves in their vices, seek to make others equally miserable. Even with these degenerates honesty would have been the best policy, for they are despised, and the brand of slavery to sin is so plainly stamped upon them that they are avoided by all reputable, self-respecting people.

Honesty would have been the best policy, too, for the burglar, the sneak thief and the highwayman, for they never spend a really happy hour, and they are often in sad straits for money to buy a meal of victuals. It is a well known fact that when a house is broken into the thieves usually go to the larder first and fill their stomachs before they attempt to fill their pockets. They usually spend their lives between poverty and the prison, and find dishonesty very poor policy. The point I wish to make is that dishonesty is unprofitable, and if any young man starts out with the idea that he is going to win fame or fortune by theft, in any form, he is much mistaken. Honesty is the best policy always.—Benedict Bell in the Sacred Heart Review.

An Up-to-Date Catarrh Cure.

Woodville, Ont., Feb. 23rd, 1897.
It gives us great pleasure to testify to the excellent effects of Dr. Chase's Catarrh Cure. It has completely cured me of catarrh in the head. I praise it as an up-to-date cure.
JAS. STUART, Harness Maker.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.
Suff. Another Testimony—Mr. Thomas S. Bull, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. THOMAS' ELECTRIC OIL. I have also been subject to Quinsy for over forty years, but Electric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

GOOD EXAMPLE.

St. Paul tells us in the epistle to the Romans that "none of us liveth to himself, and no man dieth to himself"; and, again, that we are "members one of another." That is to say, we all influence the conduct of others and determine the course of their lives far more than we perhaps imagine. This is especially true in regard to parents and children. Bad parents, as a rule, have bad children, and good parents good children. How striking an example of the former is the inherited tendency to drink, so often seen in those whose fathers and mothers were drunkards before them! Such children may have lost their parents very young and been brought up away from all temptation, but the tendency is there as there is in them a secret yearning after stimulants, and the first occasion awakes this sleeping appetite, and they end, in the great majority of cases, by becoming in their turn the abject slaves of strong drink.

You remember how, in the fable, the father crab was so worried that his children would not walk straight along the sands, but persisted in scuttling along sideways. When he reproved them for so doing, they replied, "Well father, show us how: walk straight and we will all dutifully follow."
So, if you wish your children to walk in the straight path of piety and virtue first see to it that your footsteps are directed in that path. Lead the way yourselves, and then there will be little doubt that your children will follow you. Do you, Christian father, wish your sons to turn out well, to keep away from the saloons, to avoid oaths and foul language? Then set the example by avoiding those things yourself.

Do you, Christian mother, wish your daughters to be gentle, modest, sweet, self-respecting girls? Then set the example! Do not be a gossip and a gadabout.
Do you, Christian parents, wish your children to reverence God's sanctuary, to be devout attendants at Holy Mass on Sundays, to be scrupulous in their fulfillment of every religious duty? Then set the example.
Do you want your boys and girls to set a guard on their tongues, refrain from wrangling and snapping and scolding and quarreling with each other? Then set the example. Lead the way that they may follow. Guard your tongues; be gentle and forbearing, husbands and wives, with each other; and your children will be quick to see and profit by and imitate such a beautiful model.

We hear a good deal nowadays about "heredity." Well, there is heredity in religion as well as in other things. If parents are good, devout, reverent Catholics, attentive to their duties, peaceable and considerate of one another at home, regular in their reception of the sacraments, punctual and unflinching in their presence at Mass and the other services in church, living in charity and good will with their neighbors, never forgetting to commend themselves and their households to God in morning and evening prayer—then their children will grow up like them, just, upright, God fearing, dutiful, and pure. This is the sort of "hereditary" religion that we want; the goodness and piety of every family in this land descending to their children and to their children's children; broadening and deepening like a fertilizing river, bringing blessing and prosperity to everything it touches. What an encouragement to all parents to lead good lives! In this way your example never dies; it goes on and on, and is reproduced in your descendants. When the ruler in the gospel be loved, it brought belief to his whole house. So it was in the case of Zacharias. May your faith and good works bring blessing and salvation to yourselves and your children from generation to generation!—Sacred Heart Review.

An English Convent in France.

A correspondent of the New York Times contributes an interesting letter from Paris concerning an ancient religious establishment there, the convent of the English Augustinian Ladies, founded in the earlier half of the seventeenth century, as tradition says, by Lady Letitia Tredway, who fled from England during the Cromwellian persecution, and, with other English ladies of a religious bent, established this house of canonesses of the order of St. Augustine; stipulating that the superior should always be an Englishwoman and that the order in France should be known, always, as the English Augustinians. Henrietta of France, whose husband, Charles I. of England, paid the penalty of his royalty to the Cromwell uprising, is said to have been a patron of the convent when she returned to her native land a widow; so also was her son, afterwards James II. George Sand, Mme. Dudevant, speaks of this institution as the home of its early childhood; a fact which gives it a claim on the attention of many who would otherwise find nothing out of the ordinary in its history. But its claim on modern consideration lies in the excellence of its educational course, which recommends it to cultured people of European and American nations, its pupils being prepared to pass the public examinations with honor and brilliancy.

A cup of muddy coffee is not wholesome, neither is a bottle of muddy medicine. One way to know a reliable and skillfully prepared blood-purifier is by its freedom from sediment. Ayer's Sarsaparilla is always bright and sparkling, because it is an extract and not a decoction.

"QUESTION BOX."

Non-Catholics Continue to Submit Interesting Queries Regarding the Church.

Rev. Joseph V. O'Connor lectured on "John Knox, the Founder of Scotch Presbyterianism," at St. Teresa's on last Sunday evening. The lecture was preceded by the usual answer to queries found in the question box. Non-Catholics continue to deposit their drafts on Father O'Connor's bank of information, which meets all claims promptly.

"Rosaland M." asked: "Do Catholics consider it a sin to attend service in a Protestant church?"
It is a sin for a Catholic to attend a strictly religious service of any non-Catholic body, though in our country custom justifies attendance at the funeral or wedding of a friend, which is more or less of a social function. The object, intention or motive that actuates a visit to the place of worship of non-Catholics must be taken into account. It would not be sinful to hear a secular lecture or concert in such a place. Bishops find it necessary in some places to restrict visits absolutely for some local reason. There have been instances where Protestant churches have been offered for Catholic worship where there was no Catholic church, and a priest would be justified in accepting such a generous and neighborly offer. The prohibition against visiting non-Catholic places of worship is stronger in Catholic countries, because there the Protestant Church is not built so much for the use of its actual members as for proselytizing purposes. It is that which often makes Protestant Ambassadors to Catholic countries hold services at the embassies rather than visit such churches.

"History." "Did the Church permit Napoleon Bonaparte to divorce his first wife, Josephine, and marry Marie Louise?"
No. The Holy See did not sanction Bonaparte's second marriage. He claimed the right as head of the State to divorce himself. Pius VII. also positively refused to grant a divorce to Jerome Bonaparte, Napoleon's brother, when he separated from his wife, the former Miss Patterson, of Baltimore.

J. M. asked: "Why did Father Hiltmann, at the Church of the Holy Trinity, risk his life to save the Blessed Sacrament at a fire there, when if the Sacrament was but a mere wafer, it made no difference, but if it were Christ, He could save Himself?"
The priest's heroic act was inspired by his faith and love, just as Joseph and Mary saved Christ from Herod and his soldiers. Christ, who is God, could in both cases have saved Himself, but He no doubt wished to give His servant an occasion of attesting His devotion. Besides, the only lawful manner of consuming the Blessed Sacrament is as the food of our souls, and the priest as His guardian is bound if possible to prevent its consumption in any other manner, under pain of mortal sin. There are records which show that priests have lost their lives to preserve the Sacrament from profanation.

"A Searcher After Truth" wished to know "How the Sacrifice of the Mass is a continuation of the sacrifice of Calvary, when there is no shedding of blood and inasmuch as there is no remission of sin without shedding of blood?"
Not all the sacrifices of the Old Law were bloody, as, for instance, the offering of the first fruits. The essence of a sacrifice consists of the oblation, the consumption and virtual charge of the offering to God. However, the Sacrifice of the Mass is the same as that of Calvary, because the offering and the Victim are the same. No blood is shed, because Christ can die no more, but the offering is truly propitiatory. The death of Christ is typified by the separate consecration of the bread and wine. In fact, it might be said that the sacrifice of Calvary was rather a continuation of the Sacrifice of the Mass, as Christ offered up His body and blood at the Last Supper.

Gloucester: "If a dying person asked for a priest, but did not get one, would his soul be lost?"
It would not be lost under any circumstances unless he were in mortal sin, and even then, were it impossible for him, through no fault of his own, to get a priest, a sincere act of contrition would be sufficient. In no case should a Catholic despair. All theologians teach that God will not refuse, to those who ask it fervently, the grace necessary for salvation.

E. A. S. (1): "When was infant baptism instituted?"
By the Apostles, at least. In Acts xvi, 15-33, whole households were baptized, and it is safe to presume that there were children among them. Divine tradition confirms this. Non-Catholics who practice infant baptism must accept the supposition that there were infants in the households named or rest on tradition, which is one of the Catholic rules of faith.

E. A. S. (2): "Is the invocation of saints an article of faith?"
Yes; but the mode of their hearing us has not been defined.

E. A. S. (3): "Was the Immaculate Conception always an article of faith?"
It belonged to the deposit of faith and was implicitly held, but the denial of it did not involve formal heresy until it was defined. Articles of faith are formulated and clearly explained from time to time, generally in answer to heresy. It is a remarkable fact that not until this century did human arrogance deny to any extent the personality of God. This so-called rationalistic error led to the pronouncement by the Vatican Council of the dogma that God is a Supreme, Eternal and

All-wise Being.—Philadelphia Catholic Standard and Times.

REPARATION IN DEATH.

How a Prominent Citizen of a Michigan Town Atoned for His Neglect of Religion.

One of the most prominent citizens of Houghton, Mich., died recently. During the funeral services, which were held in St. Ignatius' church, the community learned that the deceased had left a message—a message which will not soon be forgotten. The information came from the lips of the pastor, Father Rezek, who spoke as follows:
"Beloved brethren: We stand before the bier of a man who stood high in our community. Before taking leave of him and before closing these solemn rites, I must convey to you his last message.

"You well know the duties of a Catholic, which aside of a good, moral, virtuous and honest life, principally consist in attending Mass on all Sundays and holidays of obligation and in receiving the sacraments at least once a year. In these last two, as it is well known, our deceased brother was very refractory, so much so that he was anything but a practical Catholic.
"The Catholic Church may be well compared to a tree. She is a living tree. During eighteen centuries storms have swept over it and broken away great branches, which have fallen aside of its centuries' old stem. It has bled and outgrown its wounds, but not even time has been able to efface the marks where those branches have adhered to the stem. Those marks are glorious, as glorious as the scars on the face of the warrior. The dark green color of the leaves is an evident sign of the vigor and health of the tree. But when, amidst high summer, a leaf, here and there, becomes yellow-hued, it is a sign that those leaves have become diseased, and unless the life giving sap again penetrates every fibre of them, the least blast of wind is liable to blow them off and sever them forever from their life resource. Such precisely is the position of an unpractical Catholic.

"Our deceased brother well realized his position. Rather than be severed from his mother Church he removed the obstacle in the channel of grace; he fell asleep with dried up leaves of repentance on his brow; he fell asleep like a chastised child on the bosom of his mother; he fell asleep reconciled with his God and his Church, well aware of the fact, however, that when he is borne through the portals of this church, which of late he never entered, and placed before this Communion rail, which for years he never approached, there will be many who will criticize his past life, and to them he sends this message.

"In his last hours of life he requested me to beg pardon of all who knew him, and I, therefore, embrace this opportunity and offer an apology for all he ever said or did unbecoming a practical Catholic. And to you who were ever ready to listen to his words and follow his example, I give the same advice as St. Ambrose gave to Theodosius, the king who endeavored to justify his criminal conduct by that of King David: 'You have followed him in his evil ways, follow him also in his repentance.' And again to you who are ever ready to pour out the vial of criticism, I say if you are without guilt or less guilty cast the first stone upon him.
"The affliction which befell our deceased brother and brought his life to a close you well know. He knew it came from the hand of an all powerful God, therefore he accepted it in a spirit of penance and bore it with amazing patience. Should it not have sufficiently atoned for his past conduct of life, let us leave aside all ill feeling toward the deceased and unite in prayer and good works and offer them to an exacting Divine Justice as an expiation in his behalf."

Rev. Chas. Fish, Methodist Minister, 192 Dunn Ave., Toronto, Cured of Eczema.

About ten years ago I felt the beginnings of what is commonly known as Eczema. The disease commenced in my ears and spread entirely over both sides of my head and also developed on my hands. During those ten years I was a great sufferer. Specialists on skin diseases treated me. As I write this I am just commencing on the fifth box of Dr. Chase's Ointment, and, judging from the rapid improvement effected, I am certain that before the box is used I shall be completely cured.

CHAS. FISH, Methodist Minister, 192 Dunn Ave., Toronto.

THE ONLY True Blood Purifier prominently in the public eye to-day is Hood's Sarsaparilla. Therefore get Hood's and ONLY HOOD'S.

You may get over that slight cold all right, but it has left its mark on the membranes lining your throat. You are liable to take another cold and the second one will hang on longer than the first. Scott's Emulsion is not an ordinary cough specific, but it is "the ounce of prevention." It builds up the system, checks inflammation and heals inflamed membranes. "Slight" colds never bring serious results when it is promptly taken.
Book on the subject free.

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TOUR IN MARCH, 1898, TO ROME (For Holy Week)

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Intended for the Army.

The twenty-fifth anniversary of the episcopal consecration of the Cardinal Archbishop of Westminster by his predecessor, Cardinal Manning, occurred at the close of October, but at the special request of His Eminence the intersting date was allowed to pass without any public recognition. There was a very general desire to give a becoming celebration of the event among the members of his flock, but personally the Cardinal is reluctant to put himself in evidence.
The eldest of the children of the late Colonel Vaughan, the Cardinal, comes of one of the most pious and benevolent families in his part of the country. He was originally intended for the Army, and indeed his father was colonel of the Monmouth Militia, one of the most prolific nurses of the famous Twenty-third or the Royal Welch Fusiliers, who distinguished themselves in many wild Crimean episodes, especially at the attack on the Redan. Luckily the colonel, like so many of his brothers and sisters, abandoned thoughts of the tunic for the cassock and proved himself not the least illustrious scion of the Church militant.

A Word of Advice.

In a sermon delivered in St. Andrew's Cathedral, Grand Rapids, Mich., recently, the Rev. John A. Schmitt spoke as follows:
Do not have liquor in your home in sight of the children. You may say that you need it as a medicine, but the drug stores are near enough in case of necessity. You do not need to make a saloon out of your homes for fear of a possible emergency. Give good example to the young. Take the pledge yourself, and let the most prominent place on the parlor wall be given to your framed pledge of abstinence.

Let every one lend his influence to stamp out this terrible evil of intemperance. Do not merely bewail the general ruin wrought by the curse. Take an active part in preventing, or at least opposing, the evil. Say not, "I can't." You can and must! Every word, every effort, helps. It is only by united and continual effort that any good is accomplished in this world.

"Only the Best"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.
HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate.

"Brethren: Know that it is for us to rise from sleep." (Eph. Rom. xiii. 11.)
There are certain times in the religious year as business year that call for attention, and Advent that we enter into one of them. Merchants know, take an account of their intervals; business every kind counts up its losses at stated times; and brokers strike their balances. This special time of regard is not only to be regarded in its commercial essential not only to a success. He were a sorry indeed who would let his on from year to year without hauling, and his business well as his business capacity rated very low. The only no success attainable in life without the application principle. And it must to the affairs of eternity make a success of the soul of life. Now, Lent and our seasons of religion and their importance working out our Divine Saviour Jesus Christ in our redemption, and to our profit and gain in the soul. And so Holy by an instinct that is vine, has set apart this His coming and the crucifixion as the special time to pause and consider we are making in our salvation.
To day we are special as loyal Christians to be coming of our Lord Advent is the voice of the truest crying in the wilderness the way of a straight His path, a repentance is the sought for in every. We cannot, therefore, with this holy season Paul puts it in to cast off the works of darkness on the armor of light walk honestly as if the rioting or drunken chambering or impure and contention." It for us to arise, make counting, and put of Christ by putting off of sin. If Advent do much to us it means can have no part in continue in a sinful to hearken to the in ing out in the wider repentance. We this sacred season has drunkard who goes abominable dissipating can it have wallowing that goes on wallowing. What meaning can be tempered and the in the clamor of the fall to hear the voice. What meaning can it in the state of mortal immediately resolve. If the spirit of God all, it should make their career of sin, and vent and the fervent still.
People are accustomed Advent services: a special interest in this season; but we see a through ardor do we see a through professional? All respect Catholic Church less sacraments, for the the divine antidoteious observance of this result are of life Give proof, then, in into the spirit of a going to church, but sacraments. You season consecrate manner to the service Saviour Jesus Christ sympathy with it by the harmony with it by of the Sacraments, from whom we see prove their faith Holy Table. Let their love for our drawing night to let every soul see Blood of the Lamb pared to offer due of Bathsheem. We can be ours if our "Brethren know for us to arise from

"I escaped being septic by taking This is the ex Ayer's Pills, or dinner pill, or complaint, indigestion water, wash, and able.
A Dinner Pill—cruelty agony at dinner. The food of lead upon the being a healthy poison to the system table Pills are now troubles. They c secretions and con into healthy nutritive medicine to take it or Dyspepsia.
Have you tried It has no equal for some excesses, who have tried it. These two desires to the taste and at 25 to be found in Extremator. Cl

FIVE-MINUTE'S SERMON.

First Sunday in Advent.

TAKING ACCOUNT.

Brethren: Know that it is now the hour for us to rise from sleep. (Epistle of the day, Rom. xiii. 11.) There are certain times and seasons in the religious year as well as in the business year that call for special action and attention, and the season of Advent that we enter upon to-day is one of them.

There are certain times and seasons in the religious year as well as in the business year that call for special action and attention, and the season of Advent that we enter upon to-day is one of them. Merchants, as you all know, take an account of stock at regular intervals; business concerns of every kind count up their gains and losses at stated times, and bankers and brokers strike their balances.

This special time of accounting is regarded in commercial circles as essential not only to safety but to success. He were a sorry business man indeed who would let his affairs run on from year to year without an overhauling, and his business credit as well as his business capacity would be rated very low.

To-day we are specially appealed to as loyal Christians to prepare for the coming of our Lord. The voice of Advent is the voice of John the Baptist crying in the wilderness, "Prepare ye the way of the Lord, make straight His paths," and the spirit of repentance is the response that is sought for in every Christian soul.

Other: CHICAGO: 178 Monroe St.

OUR BOYS AND GIRLS.

GLIMPSSES OF POET-LIVES.

It was Whittier who said: "God help us all! I don't care for fame and have no solicitude about the verdicts of prosperity."

"When the grass is green above us, And they who know us and who love us Are sleeping by our side, Will it avail us aught that men Tell the world with lip and pen That we have lived and died?"

"What we are will then be more important than what we have done or said in prose or rhyme."

Genius lives not solely in its accomplishments. Ever interesting must be the personal life of the singer whose words live in deathless numbers.

Byron complained whimsically that visitors expected him to talk in poetic measures and to act like one of his own wild heroes.

Mrs. Annie Fields, the publisher's wife, who had many opportunities of meeting the poets of her time, says that neither Longfellow nor his wife was a brilliant talker; indeed there were often periods of speechlessness; but in spite of mental absences, a habit of which he got the better in later years, one was always sure of being taken at one's best and of coming away with a sense of having "breathed a nobler air."

And his eldest daughter says: "All who came were made welcome, without any special preparation and without any thought of personal inconvenience."

Longfellow was one of the kindest of men. Good deeds "sweetened all his days." His publisher testified to this while the poet was still among the living: "He is one of the most occupied of our literary men and scholars, yet he finds time for the small courtesies of existence, those minor attentions that are so often neglected."

One day, seeing him employed in cutting something from a newspaper, I asked him what he was about. "Oh," said he, "here is a little paragraph speaking kindly of our poor old friend X—; you know he seldom gets a word of praise, poor fellow, nowadays, and thinking he might not chance to see this paper, I am snipping out the paragraph to mail it to him this afternoon. I know that even these few lines of recognition will make him happy for hours, and I could not bear to think that he might perhaps miss seeing these pleasant words so kindly expressed."

This poet with the ideally poetic heart was especially kind to those who most needed kindness. Mrs. Fields tells us that he once invited an old friend who had fallen into extreme helplessness from ill health to come and make him a long visit.

Longfellow's devoted patience and care for this friend of his youth was a signal example of what a true and constant heart may do unconsciously in giving expression and recognition to the bond of a sincere friendship.

house, his ability, his imposing presence (he was six feet tall and extremely handsome), together with his diffidence and reserve, made the other young people stand not a little in awe of him. Nevertheless they were inclined to laugh, when, during the evening in a pause of the conversation, the young poet rose and gravely approaching the venerable master of the house, himself noted for his poetic gifts, laid his hand with respectful curiosity upon his head, remarking:

"You must do a great many foolish things, sir, with this great bump of benevolence of yours." "I dare say I do," replied the genial old gentleman, not at all offended, though he must have been surprised.

Tennyson, like Longfellow, was no great conversationalist. An American admirer who visited the poet laureate said that he knew his work demanded from him the sacrifice of what the world calls pleasure.

His constant preoccupation with the business of his life rendered him often impatient of wasting hours in mere "personal talk," but it was his chief joy when his friends were gathered about him to read from other poets, or on his own books.

He had a theory that poetry should always be given out with the rhythm accentuated and the music of the verse strongly emphasized, and he did it with a power that was marvellous.

Apropos of Tennyson's fame, which "rang around the chiming earth," a curious anecdote may be retold here. It will be remembered that General Grant once consulted a dentist who had formerly repaired the warrior's teeth.

"I am Ulysses S. Grant," announced the General. The man of teeth was polite—nothing more. He had actually never heard of General Grant. But when the surprised hero had opened his mouth for the examination of molar defects he heard the dentist say: "I know who you are now. You are a man whose teeth I fixed five years ago."

Tennyson, so the story goes, once consulted an eminent Scotch surgeon about some affection of the lungs, and some years afterward went to him again on the same errand. On being announced the poet was nettled to observe that the surgeon not only did not remember his face, but did not even recognize his name.

Then the surgeon put his ear to his patient's chest. "Ah," he said, "I remember you now. I know you by your lung." The poet was no more familiar to the surgeon than was the general to the dentist. Each was but a remembered patient.

It would not, perhaps, be polite to call these specialists stupid, but they were surely unnecessarily "absorbed in science."

CHATS WITH YOUNG MEN.

The Church Progress.

During the winter some young men's societies would like to have successful business men deliver addresses before them, but they do not know just whom to invite or what to ask them to speak about. Why not get a Catholic doctor to talk about "The Care of the Body," "Manhood," or "The Life-giving Power"?

- "How to Use the Dictionary." "Some Points on Memory Training." "Everyday Chemistry." "Architectural Facts Everybody Should Know." "How a Railway Gets a Right of Way." "Electric Sparks: a Talk on the Practical Uses of Electricity." "The Money Question." "Building a Sky Scraper." "How to Read aloud—Some Elocutionary Points." "The Care of the Eye." "How to Achieve Business Success." "How to Sell Goods." "Reading the Line of One's Business." "Business Forms and Customs." "Citizenship—What does it mean?" "Evils of Partisan Politics." "Paper Making." "Choice of Life Work."

Stay at Home.

Is it worth while to risk so much to obtain so little? we may well ask the young men who are turning their eyes eagerly toward the Alaskan gold regions.

It would seem not. They might be obliged to come back to their old homes broken down with disease, and with habits of dissipation fastened upon that they would find difficult to overcome. With frugality and temperate habits one may acquire a moderate competence on a comparatively small income.

This is proved in the case of many immigrants who have earned large families and saved money on salaries that others let run through their fingers, so that they were without anything to show for their labor in the end.

The man who will not lay by something for a rainy day, when he has a small income, is not likely to do so when he has a larger one. And the man who goes to regions where he does not have the restraining influence of church and home and female society is apt to find opportunities for wasting money that he would not embrace elsewhere.

Nothing is clearer than that true politeness has its foundation—its true inspiration—in Christian charity. True politeness makes self secondary and is first considerate of the good of others.

There is, indeed, a worldly politeness—a mere external polish which is without heart and saturated with selfishness and hypocrisy. The poet says well: "A man may smile and smile and be a villain."

Christianity is a religion of love—of devotion to the good of others. It teaches us not only to respect the rights and privileges of our neighbor but to love him as ourselves and to do to him as we would have him do to us.

Derby Cigarettes 5 Cts. Per Package. Includes list of topics for young men's societies.

Vapo-Resolene. Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. Includes illustration of a person using the product.

who are called for when responsible positions are to be filled. Would you like to gauge your future for a position of prominence? Would you like to know the probabilities of your getting such a position? Inquire within!

A Spontaneous Act of Faith. When Cardinal Vaughan was preaching at Arles the other day on the occasion of the French celebration of St. Augustine's mission to England, his reference to an old Provençal hymn so worked upon his delighted audience that, we are told, "the whole multitude with one accord broke forth into an uncontrollable outburst of applause, and for several minutes afterwards the frantic clapping of hands by men and women, priests and laymen, re-echoed through every part of the spacious cathedral."

Nothing is clearer than that true politeness has its foundation—its true inspiration—in Christian charity. True politeness makes self secondary and is first considerate of the good of others.

Kindness is Twice Blessed. Kind words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed but on the part of those by whom they are employed; and this not incidentally only but habitually, in virtue of the principle of association.

The Good Thief. Is it possible that the devotion to the good thief originated from Mary Queen of Scots? asks a writer in the Liver pool Catholic Times. For we read on the morning of her martyrdom, about 4 o'clock, the Queen, who was in the habit of having the history of some saint read to her after her evening prayers, was unwilling to depart from this habit, and after having hesitated as to whose life she should select on this solemn occasion, she fixed upon that of the greatest sinner of all, the repentant thief, saying with humility: "Great sinner as he was, he had still sinned less than I have. I will therefore pray for him in remembrance of our Saviour, trusting he will have pity upon me in the hour of my death, even as our Lord had pity upon him."

12 STEARNS' BICYCLES. 27 GOLD WATCHES. GIVEN AWAY EVERY MONTH TO THOSE WHO SEND THE LARGEST NUMBER OF SUNLIGHT SOAP WRAPPERS.

Injuring the Heart. The heart accustomed to a quiet life may be dangerous and permanently crippled by excessive strain in athletic exercises such as bicycle riding. Experience in medical practice teaches that the patient with a weak heart must be extremely cautious. The demonstration of dilation of the healthy heart under sudden violent exertion is a surprise. It yet this seems to be no doubt that it does occur.

Our Jewell, with universal keyboard, is especially suited for clergy, teachers and educational institutions. The Bickensetter at \$50 acknowledged to be the best machine made for the money. Write for special prices to clergy and convents.

Windsor Salt. For Table and Dairy, Purest and Best.

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THE CATHOLIC HOME ANNUAL FOR 1898

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We have now on hand a stock of Benziger Bros' ever popular Catholic Home Annual, and can confidently assure our readers that this year's production surpasses that of previous numbers.

MARGARET M. TRAHER writes the prize story, "A Nod and What Came of It" (All about a curious mistake).

ROSA MULHOLLAND-GILBERT contributes an interesting story of Irish life, "Granny Hogan."

KATHARINE TYNAN HINKSON weaves a real Irish story out of "The Waterdroop."

MAURICE FRANCIS EGAN, "An Unreasonable Man."

WALTER LECKY, "Jemmy," A Canadian story.

MARION AIMES TAGBART, "The Madonna of the Milling Lark."

RIGHT REV. MGR. THOS. J. CONATY, "The Study of the New Testament."

VERY REV. F. GIRARDY, "Thoughts on the List and Commemorations."

VERY REV. DEAN A. A. LINGS, "The Good St. Anne."

REV. F. J. MCGOWAN, His Excellency, Most Rev. Sebastian Martinielli, D. D., REV. C. SCHREIBER, O. S. B., "At the Threshold of America."

ELLA McMAHON, "He is Truly Great that is Great in Charity."

"The Ermine Cloak," "The Abyss."

We will have much pleasure in mailing a copy of the Annual to our readers, on receipt of twenty-five cents. Address: BENZIGER BROS., 100 BAY ST., LONDON, ONT.

THOS. COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONT.

Our Boys' and Girls' Annual

For 5 cents we will mail to any of our young readers a new and most interesting edition of the popular rev. story letter, Father Finn, S. J., and an interesting tale for girls, by Ella Louise Boyce and Mrs. W. J. Conaty, especially for Our Boys' and Girls' Annual for 1898.

THOS. COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONT.

C. M. B. A.

Mr. W. P. Killackey at La Salette.

On Thursday evening, the 18th inst., Mr. W. P. Killackey, Grand Organizer of the C. M. B. A., visited Branch 193, of that society at La Salette, Ont., for the purpose of promoting the interests of the Branch, and explaining to the public the benefit to be derived from membership in the Association.

The meeting was well attended not only by members of the C. M. B. A., but also by others interested in knowing its workings, among them a large number of ladies, who, in the hall of the branch was completely filled, some of the audience being members of Simcoo Branch, among whom were Messrs. W. E. Kelly and J. O'Neill.

Brother Killackey explained that he had been appointed by the Grand President for two months, to visit the various branches of the C. M. B. A., and to report on the general public the principles upon which the C. M. B. A. is based, and his present visit was in accordance with the instructions he had received in his commission.

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John Sheyhn of Norwich then made short addresses, expressing his great satisfaction with Brother Killackey's admirable explanation after which, on motion of the President of the branch, Mr. J. B. McNamara, seconded by P. McSloy, a vote of thanks was given to Mr. Killackey, and the meeting was brought to a close.

Mr. Killackey in Stratford. The members of the above Branch, and all who are interested in the good work that is being done by this very excellent Association, are to be congratulated in having an official visit from the Provincial Grand Organizer, Mr. W. P. Killackey, of Windsor.

Mr. Killackey has notified this large and thriving branch, now numbering over one hundred and seventy members, that he will hold an open meeting there on the 29th inst., at the Separate school hall in that city. He is anxious to meet not only every member of the branch and those who may be contemplating membership, but all Catholics who have the association well. This will be a pleasant opportunity for our many friends of the Classic City to hear one of the most fluent and able speakers in the West. The whole question of insurance and the other important and perhaps higher objects of the C. M. B. A. will be fully gone into, and what is usually a dry and somewhat uninteresting subject will be made one of deepest interest to all who may be fortunate enough to hear Mr. Killackey on next Monday night.

On Tuesday Mr. Killackey will visit Branch 175 at the beautiful little village of Kinkora, and hold an open meeting there at 7:30 p. m. It is gratifying to know that this branch is in a most prosperous condition. Its members intend building a hall during the coming summer for the extensive use of the C. M. B. A.

A Good Reconciliation. We have been advised by Bro. John Kelly, Recording Secretary of Branch 175, Kinkora, that at a recent meeting of that society, held on the 10th inst. it was unanimously agreed to request the parish priest, Rev. Father O'Neill, to celebrate the High Mass for the repose of the souls of the deceased members of the C. M. B. A., and of their deceased friends.

The Mass was offered up on the 22nd. It was also decided to have the re-union of the C. M. B. A. with the C. O. F. and the Canadian Branch of the C. M. B. A. to follow the example of Branch 175.

C. O. F.

Thursday last, being the regular meeting of Sacred Heart Court, Toronto, a large attendance of the three courts of the city was present. The Chief Ranger called the meeting to order and the roll was called.

Seven new members were admitted, and five applications for membership received.

The Chief Ranger reminded the members that the year 1898 was to be celebrated at the next meeting, December 2d, nomination of officers for the year 1898 will take place. It is the duty of each member of the court to be present, and do his part towards selecting proper officers.

This is a most important matter, and it is hoped that no member will be negligent.

After the regular business of the evening was gone through, a very interesting debate took place between St. Leo and Sacred Heart Courts.

Brother Lee, Provincial C. R., and Brother Neander, Past C. R. of Sacred Heart Court, took the affirmative side of the subject, and Brother Murphy and Bro. Foy, of St. Leo's Court, the negative. The subject being a very interesting one, it lasted two hours.

It was thought at times that Sacred Heart Court had the best of the debate, but, in summing up at the finish, Bro. Y. Bachand, who acted as referee, ruled in favor of St. Leo's Court. St. Leo's Court was then congratulated on the honor, when they, in turn, invited the members of Sacred Heart Court to take part in a debate which will take place on the evening of the 1st inst. at St. Leo's Court. St. Leo's Court will then occupy the hall, corner Queen street west and Metcal street.

All the members of the three sister courts of the city are cordially invited to be in attendance. The subject is a very interesting one. Do not miss it. A. McKerr, Sec.

OBITUARY.

MISS CATHARINE E-NIGHT, WHELAN LAKE. Renfrew Journal. We regret to announce the very sad death of Miss Catharine E-Night, daughter of Mr. Patrick E-Night, Whelan Lake Ont.

She departed from this life, Thursday, Oct. 25, at 5 o'clock a. m., having been afflicted with a very severe attack of typhoid fever, which the designs of Almighty God, was destined to release the innocent soul of our dear little friend, in order to make it an expiation of heaven long before its pristine beauty would be tarnished by the contaminating atmosphere of a world of sin.

This young lady whose death we deeply lament was a pupil of the St. Mary's Convent, St. Ann's Convent, for a year and two months, and her early departure for another and better world leaves a void in the hearts of those who were happy members that will be felt through the scholastic year.

The thorough respect per from the cruel hand of death, prevented us having the sad satisfaction of seeing her, ere it laid its stamp upon her youthful form.

Her ladylike deportment which records no breath, even at the most delicate difficulties and tedious routine of class work; her love of duty, performed with that noble end in view of giving pleasure to parents, teachers and to all connected with her, her instinctive reverence for everything that appertains to our holy religion; her pure and noble character, her sacredness of the altar, which induced her to nourish very frequently her soul by the record of Lamentations and other services of class recitation and class laws; all these qualities of our dear departed Kate may be regarded as the fruits of a life of prayer, and we are assured that this souvenir of her will prove to be most useful life will last for years.

In offering to parents, brothers, sisters and relatives, we would say, weep no more. Your darling wails you on that happy shore. The broken circle will be linked again. From earth to heaven, there is now another chain.

Douglas Advocate. The words "Oh, death, where is thy sting? Oh, grave, where is thy victory?" never seemed so thoroughly true as when the many tears gazed on the beautifully placid face of this dear little child, whom we call as we quote the following lines from the pen of a youthful author, as they nicely express our feelings on this sad occasion: "Ye who bowed in grief, the heart-breaking sighs of an aged father, the earnest prayers of affectionate sisters and brothers, the death wail that pierced their souls, could not delay the silent messenger. God willed otherwise. He wished to take her to join in an eternal world of light."

About one year ago Katie went from her home in Adamston, to Renfrew, where she has since been attending school at St. Anne's Convent. Three weeks ago she was taken ill with typhoid fever, and although treated by the best medical skill her hour had come and she was soon beyond all human aid; just as the Angelus bellmarked the hour of Tuesday morning, it also called the knell for the departure of that innocent soul. She has said farewell to all; but the sweet

memory of a loving sister will hover like an angel around the family, and will be a guiding benediction.

Her funeral, which was largely attended, took place on Friday morning, in the St. Michael's church, Douglas, where solemn Requiem Mass was sung by Rev. H. S. Marlon, P. F. The funeral cortege then proceeded to the cemetery, where the coffin was lowered into the earth, and there in the family plot beside her mother the precious soul departed serenely laid in the grave. May she rest in peace!

Cruel Death—alone could sever That dear heart which we had bound Close and in prison with the Pure as that mistal angel found. A Friend.

A SUCCESSFUL CONCERT.

A concert given in the Grand Opera house on Nov. 17, by the Separate school, assisted by the Ursuline Academy, surpassed in point of excellence any concert of its kind ever held in the city of Toronto.

The opening chorus, sung by the pupils of both institutions, under the leadership of Fritheluf J. P. Fuchs, was most pleasingly rendered. Then followed a drama; "Margaret of Anjou," composed of one of the Ursuline Academy, by the pupils of the Academy, each character in this play acted her part in excellent style.

The vocal solos were most pleasingly rendered. The next was a Turkey Drill by twelve members of the Separate school, in rich costumes and bearing muskets. This brought down the house. Miss Baxter of the Academy, and Miss Gordon of the Ursuline, followed by a Tambourine Irish, and dance by thirty-four girls of the Separate school, prettily dressed in pink and white. The little ones fairly delighted the audience by their beautiful appearance and lively movements.

A second drama, "Mischievous Bob," was put on by the Separate school boys. The play was supported by the Ursuline girls. "Mischievous Bob" excellently every one who heard and saw him proclaiming himself a mischievous boy. A musical treat, Vocal Solo, "Discant Soli" was given by the Separate school.

The senior girls of the Separate school did full justice to a concert recitation, "The Boy at the Well," which was most pleasingly rendered. The concert had a most fitting close, "A Tribute to Canada," by A. Thibodeau. He proved himself an abolitionist of more than ordinary note, and impressed upon their hearts, the performers, as well as the teachers who prepared this programme, are to be congratulated upon the great success of the entertainment.

The '98 Centennial Celebration.

A meeting of delegates from the Irish Societies of the Executive committee was determined upon for Sunday evening, the 18th inst., and was held to celebrate, in a prayerful way, a patriotic and solemn manner, the centennial anniversary of the death of the martyrs to the cause of Irish freedom.

Representatives were present from thirteen societies.

The meeting was called to order by Mr. W. Rawley, and Mr. J. Melver acted as Secretary. After the committee on credentials had reported, the Rev. Father O'Neill presided.

The chairman, R. Wall, vice chairman, W. Rawley; secretary, J. P. O'Hara; corresponding secretary, B. Feeney; treasurer, A. Thompson; and reporter, J. Kennedy.

An executive committee was also elected, consisting of one of the following: Hon. Dr. Gaerig, J. Brady, D. O'Neill, Michael McCarthy, A. J. McCracken, J. O'Brien, F. J. Tierney, W. Rawley and H. Kearns.

The election of the remaining members of the executive committee was deferred until the next meeting, which will be called by the officers at an early date.

A Notary Public.

Miss Nellie Tighe, of St. Paul, Minn., who some two months since holidayed a month at La Salette, Ontario, is now in the city.

She was sworn in as notary public at a special session of Court, at which she became a citizen of the United States. The lady who has taken up her abode in the city, is a highly educated and accomplished woman, who has been for some time a pupil at the Goucher High school, and we are glad to hear that she has a list of successful graduates.—G. Derich Sign.

FATHER MCGALEEN'S TRIBUTE TO THE "DIXON CURE."

FOR THE LIQUOR AND DRUG HABITS. On the occasion of a lecture delivered before a large and appreciative audience, in the hall of the St. Ignace Convent, on the 16th inst., Father Mathew's anniversary, Rev. J. A. McGaleen, S. J., of St. Patrick's Church, with our solicitation or even knowledge on my part, presented the following grand tribute to the value of high grade medicine for the cure of the alcohol and drug habits.

Referring to the PHYSICAL CRAVE engendered by the inordinate use of intoxicants, and to the danger of its removal, he said, self, there is no escape, unless by a miracle of grace, or by some such remedy as Mr. Dixon's Cure, about which the papers have spoken so freely.

As a man, a messenger, responsible for that gentleman remaining in Montreal, instead of going farther West, as he had intended, I have taken on myself his knowledge or consent to contribute to the new cure, which has been taken privately, without the knowledge of any one of our intimate friends, without the loss of a day's work, or absence from business, and without danger to the patient, and by means of which the PHYSICAL CRAVE for intoxicants is completely removed.

The greatest obstacle I have always found to success in my temperance work has been, not the want of good will on the part of those to whom I administered the pledge, but the ever recurring and terrible PHYSICAL CRAVE, which seemed able to tear down the days work of a man in a month, and even years to build up. Therefore, on this Father Mathew anniversary do I pay willing and hearty tribute to "The Dixon Cure," for the cured alcohol and morphine habits, I do so through the sense of duty towards those poor victims who cry out for relief from the terrible slavery under which they suffer.

It is the first time in my life that I have departed from that reserve for which our clergy are noted in such circumstances. If I do so now it is because I am thus advancing the cause of temperance. (Montreal Gazette, Oct. 23.)

NOTE.—Father McGaleen is president of St. Patrick's Total Abstinence Society, of Montreal, and the cure to which he refers above can be had of the discoverer, Mr. A. Hutton, 150 St. Patrick street, Montreal, who will send full particulars on application.

Brookville Business College.

We beg to call our readers' attention to the advertisement of the above excellent educational institution. Brookville is a live, go-ahead, up-to-date town on the St. Lawrence, easy of access from all parts. Those who contemplate taking a business course will do well to send for circular, mentioning the name of the Record. By doing so it will be money in their pocket.

D-O-D-D-S

THE PECULIARITIES OF THIS WORD.

No Name on Earth so Famous—No Name More Widely Imitated.

No name on earth, perhaps is so well known, more peculiarly constructed or more widely imitated than the word DODD. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named DODD'S. Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney diseases.

No imitator has ever succeeded in constructing a name possessing the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills.

Why is the name "Dodd's Kidney Pills" imitated? As well ask why are diamonds and gold imitated. Because diamonds are the most precious gems, gold the most gold precious metal, Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's disease except Dodd's Kidney Pills. No other medicine has cured many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.

MARKET REPORTS.

LONDON, Nov. 21.—Wheat, 8s 1/2 to 8s 3/4; Corn, 6s 3/4 to 6s 1/2; Barley, 5s 6 to 5s 3; Beans, 11s to 10s 6; Pork, 25s to 24s 6; Bacon, 11s to 10s 6; Butter, 10s 6 to 10s; Eggs, 4s 6 to 4s 3; Hides, 1s 6 to 1s 3; Tallow, 1s 6 to 1s 3; Lard, 1s 6 to 1s 3; Sugar, 11s to 10s 6; Tea, 1s 6 to 1s 3; Coffee, 1s 6 to 1s 3; Spices, 1s 6 to 1s 3; Oils, 1s 6 to 1s 3; Resins, 1s 6 to 1s 3; Furs, 1s 6 to 1s 3; Miscellaneous, 1s 6 to 1s 3.

TORONTO, Nov. 21.—Wheat, 8s 1/2 to 8s 3/4; Corn, 6s 3/4 to 6s 1/2; Barley, 5s 6 to 5s 3; Beans, 11s to 10s 6; Pork, 25s to 24s 6; Bacon, 11s to 10s 6; Butter, 10s 6 to 10s; Eggs, 4s 6 to 4s 3; Hides, 1s 6 to 1s 3; Tallow, 1s 6 to 1s 3; Lard, 1s 6 to 1s 3; Sugar, 11s to 10s 6; Tea, 1s 6 to 1s 3; Coffee, 1s 6 to 1s 3; Spices, 1s 6 to 1s 3; Oils, 1s 6 to 1s 3; Resins, 1s 6 to 1s 3; Furs, 1s 6 to 1s 3; Miscellaneous, 1s 6 to 1s 3.

MONTREAL, Nov. 21.—Wheat, 8s 1/2 to 8s 3/4; Corn, 6s 3/4 to 6s 1/2; Barley, 5s 6 to 5s 3; Beans, 11s to 10s 6; Pork, 25s to 24s 6; Bacon, 11s to 10s 6; Butter, 10s 6 to 10s; Eggs, 4s 6 to 4s 3; Hides, 1s 6 to 1s 3; Tallow, 1s 6 to 1s 3; Lard, 1s 6 to 1s 3; Sugar, 11s to 10s 6; Tea, 1s 6 to 1s 3; Coffee, 1s 6 to 1s 3; Spices, 1s 6 to 1s 3; Oils, 1s 6 to 1s 3; Resins, 1s 6 to 1s 3; Furs, 1s 6 to 1s 3; Miscellaneous, 1s 6 to 1s 3.

NEW YORK, Nov. 21.—Wheat, 8s 1/2 to 8s 3/4; Corn, 6s 3/4 to 6s 1/2; Barley, 5s 6 to 5s 3; Beans, 11s to 10s 6; Pork, 25s to 24s 6; Bacon, 11s to 10s 6; Butter, 10s 6 to 10s; Eggs, 4s 6 to 4s 3; Hides, 1s 6 to 1s 3; Tallow, 1s 6 to 1s 3; Lard, 1s 6 to 1s 3; Sugar, 11s to 10s 6; Tea, 1s 6 to 1s 3; Coffee, 1s 6 to 1s 3; Spices, 1s 6 to 1s 3; Oils, 1s 6 to 1s 3; Resins, 1s 6 to 1s 3; Furs, 1s 6 to 1s 3; Miscellaneous, 1s 6 to 1s 3.

PARLIAMENTARY NOTICE.

FRIDAY, the tenth day of December, will be the last day for receiving petitions for Private Bills.

FRIDAY, the thirtieth day of December next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE, Clerk of the Legislative Assembly, Toronto, 28th October, 1907.

TENDERS FOR SUPPLIES, 1908.

The undersigned will receive tenders for supplies to be furnished to the Government of Ontario on Monday, Nov. 29, 1907, for the supply of butchers' meat, butter, dairy and creamery, giving price of each item, and the names of the suppliers.

The tenders should be addressed to the undersigned, and should be accompanied by the following institutions during the year 1908, viz:—

At the Asylum for the Insane in Toronto, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercantile Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for the Deaf and Dumb, Belleville, and the Blind at Bradford.

Two sufficient sureties will be required for the due fulfillment of each contract, and the names of the sureties should be attached to the respective institutions.

Tenders are not required for the supply of meat to the Asylum in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Mercantile Reformatory, Toronto.

The lowest or any tender not necessarily accepted.

Newspapers inserting this advertisement without authority from the Department will not be paid for.

(Signed) R. CHRISTIE, T. F. CHAMBERLAIN, JAMES NOXON, Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, 25th Nov. 1907.

A DANDY WINDMILL MAKE IT YOURSELF.

I have a neighbor who made one of the People's Windmills, and I have been watching it closely. It is the best I ever saw, and any one can make one for less than \$100. It is a dandy windmill, and it will run for years. It is a dandy windmill, and it will run for years.

The People's Windmill is a dandy windmill, and it will run for years. It is a dandy windmill, and it will run for years.

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NOW READY. THE CATHOLIC ALMANAC OF ONTARIO FOR 1898.

Profusely Illustrated. Published with the Approval of the Archbishops and Bishops of Ontario.

Complete Liturgical Calendar, with explanation. Directory of the Church—up to date. Accurate Clergy List—official. Full-Page Portrait of Mgr. Merry del Val, with sketch. Entertaining Original News Stories. Sketch of the Basilians, with portraits. Copious News Notes of special interest to Catholics.

Single Copies, 25 cts.; 12 Copies, \$2.50. Can be procured from CATHOLIC RECORD, London, or the Monastery of the Precious Blood, 113 St. Joseph Street, Toronto. Agents wanted everywhere. Liberal terms.

TEACHERS WANTED.

A FEMALE TEACHER HOLDING A 2nd class certificate. For Separate School, No. 1, Nichol. Duties to commence Jan. 3, 1908. Apply to Jeremiah Wright, Market St., Toronto.

TEACHER WANTED FOR THE BATHING Separate school, No. 3, Adelaide for the year 1908. A male or female holding 2nd class professional, with testimonials, and salary experts applied for by the undersigned up to Dec. 15, 1907. JOHN E. SULLIVAN, Kingsbridge, Ont.

FEMALE TEACHER WANTED FOR THE Separate school, No. 1, Nichol. Duties to commence Jan. 3, 1908. Apply to Jeremiah Wright, Market St., Toronto.

A NORMAL TRAINED TEACHER, AS A TEACHER in the Petterborough Separate school (boy's department). Applications received up to the 1st prox. John Corkery, Secretary Separate School Board, Peterborough, Ont.

I WISH TO SECURE A NORMAL TRAINED Roman Catholic teacher, to teach in a village school in the North West Territory. Highest results in all subjects. The teacher given to one who has some musical ability and can speak German. Address, with full particulars, to W. J. ELLIOTT, Bank of Commerce Building, Toronto.

SITUATIONS VACANT.

AGENTS—Book business is better than for 2 years past; agents clearing from \$100 to \$100 weekly. A few leaders are: Queen Victoria, Life of Mr. Gladstone, My Mother's Bible Stories, Progressive Speller, Klondike Gold Fields, Woman, Glimpses of the Past, Breakfast, Dinner and Supper, Canada; An Encyclopedia, Books on Line, Ontario's Past and Present, THE BRADLEY GARDENING CO., Limited, Toronto.

FOOD MAN IN EVERY TOWNSHIP IN Canada, to sell "The Twentieth Century" (Catholic). Eastest seller in the market. Send \$2.00 for sample, or stamped envelope for catalogue. Thos. Mounce & Co., 10 King Street West, Toronto.

PROFESSIONAL.

DR. WAUGH, 537 TALBOT ST., LONDON, Ont. Specialty—Nervous Diseases.

DR. WOODRUFF, No. 185 QUEEN'S ST., LONDON, Ont. Delective vision, impaired hearing, nasal catarrh, or stuffed-up nose. Eyes tested. Glasses adjusted. Hours 12 to 4.

DR. LOVE & DIGNAN, BARRISTERS, ETC., 418 1/2 Talbot street, London. Private funds to loan.

SITUATION WANTED.

A CATHOLIC LADY, IN REBUCED CIRCUMSTANCES, would like a situation as housekeeper for a priest, where an altar servant is kept; or in a small family; or to take care of a small couple, or gentleman with an invalid wife. Address: A. B. CATHOLIC RECORD OFFICE, London, Ontario.

O. LABELLE, MERCHANT TAILOR.

372 Richmond Street, Good Business Suits from \$15 upwards. The best goods and careful workmanship.

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