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The Catholic Record.

LONDON, SATURDAY, DEC. 9, 1905.

THE YOUNG BARBARIAN.

In a letter to one of the daily prints an "Onlooker" is unsparing of condemnation of youthful "hooligans." We agree with him that the young who have respect neither for age nor position, and who behave in hoodlum style on the streets and at public gatherings, are a disgrace to any civilized community. They are discourteous to the old and infirm, and are expert manip ulators of the street urchin vocabulary. "Young girls," as Bishop McFaul quoted in his pastoral letter, " The Christian Home," "who ought to be home with mother and father are to be seen upon the streets without escort, or in groups of twos and threes, long past curiew time, on any night of the week. There is, however, something in the round faces that grips a little at the heart, and there is too often a swagger to the light-footed walk that seems out of harmony with sweet girltood. There is a quick retort, a flippant jest from their lips, a bold glance or a brazen stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are when they properly estimate their own worth and prize themselves at it."

It may ease our consciences to talk about this in doleful fashion, but words will not make conditions any better. One thing we can do is to interest ourselves in these boys and girls, and to devise ways and means to resist the allurements of the streets. Doubtless this will entail salf-sacrifice, which, however, will be rendered gladly by the citizen who is anxious for the moral betterment of his community.

Donations to the little heathens of Borribcolagha may be creditable to our zeal and charity, but the litle heathens at our doors may believe that well-regulated charity should begin at

PUT THE BLAME WHERE IT BELONGS.

It boots little to say "the Sunday school is evidently a good deal of a farce, and as a teacher of religion or even common decency it is manifestly a very great failure." The writer's logic limps a bit, but so far as indignation goes he is in fine fettle. To some, of course, the Sunday school are supposed to acquire all the quali-

there is a growing judgment of Christian people that adequate instruction in religion and morality cannot be given in the Sunday school and home alone."

Wherever she can do so, the Church insists that education shall be of such a nature as to perfect both mind and soul. She has her Sunday schools, but she does not think that instruction for an hour or so on Sunday, given by teachers whose zeal is betimes far in excess of their knowledge, can satisfy the spiritual needs of the child. Over the portals of her schools she wishes to see the device: " No man can be the client of science who does not love justice and truth; but there is no truth or justice without the light of the knowledge of God." And when the citizens of this country know that this spirit influences the school room there will not be much pessimism as to the state of the young.

duly, have them sent to the poor house. As for the weak, they play no part in this busy planet. In other days—but why hark back; to day the weak are

happen to obtrude themselves un-

either thrust aside or trampled upon or forgotten. Yet they are our brethren, and should be helped and loved. This we know, and on occasion say sundry things anent it. We mind us, in this connection, that once we beard a citizen discoursing volubly on the brotherhood of man. No selfishness abided within his noble heart, though we knew that he paid his employees starvation wages. And our readers may be acquainted with individuals who are brotherly only when it pays. The young may notice this, to their detriment. The boy whose imagination is alive with pictures of the mighty dead, and who resolves to woo the courtesy that is rooted in religion, may be sorely puzzled by the actions of his elders. He sees, for instance, the deference that paid to the rich man - rightly

so when money stands for character. But he may not be able to understand why people should stand cap in hand before a man who has garnered his riches in the rum business or in the stock market. He may wonder at the distinction between the rich and poor. He may have a suspicion that courtery is a variable quantity even with those who hedge themselves about by laws of etiquette. And he may, in view of the adulation paid to money, consider it the one thing to be aimed at, and in a few years be with the discontented or with the snobs.

Let us civilize the boy and girl, but let us remember that bad manners are not to be found only within the domain of the juvenile. It is well also not to forget that the source of politeness is the teaching of Christ. When we grasp the meaning of the command "Love thy neighbor as thyself" we may expect to see the refinement and delicacy and love which blossomed forth in the lives of the early Christians.

When we realize daily what our faith means, the selfishness which taints and kills ourselves as well as others will not be so conspicuous.

GET BUSY.

We hope the gentlemen who are interested in the federation of our societies are not in somnolent mood. But why not begin to do something? To disseminate good literature, to is the place where young Canadians shepherd and guard the peoples who may come to us, to awaken us to a sense ties which connote the substantial citizen. In some measure this is true.

But the Sunday-school cannot, for organized effort. The men who will the decree of God went form to aloses, the decree of God went form to alose the decree of God went form to alone the decree of God went form t for the moral and religious training of children. The non Catholic who has any experience in this matter will not, we think, controvert the foregoing statement. In October, 1902, the Biblical World, published by non-Catholical which by the way are of more service than the dry-rot conservatism which makes none — and succeeds. He may not indeed realize all his hopes; the critics may sadden no mere practa hulded there. may not indeed realize all his hopes; the critics may sadden and thwart him, but he succeeds in giving us new standards of thought and action, and in convincing some of us at least that stories of other days and self-glorification are not remedies for present day evils. He is a reproach to our inactivity. That is why he does not please the critics who are distinguished only for platitudinous talk that is embalmed in "Be it regardle part of the content talk that is embalmed in "Be it resolved " and " Whereas."

----PROTESTANT TESTIMONY.

Even our Protestant brethren are

It there be solace in the conclusion

THE IMMACULATE CONCEPTION

OF THE BLESSED VIRGIN.

Sacred Heart Review.

Very wonderful is the tribute of joy and love that the Catholic Church pours forth to the great Mother of our Redeemer on the festival of her Immaculate Conception, which we celebrate this week. Many in deed were the graces with which A mighty God had gifted her most favored soul. What can be jungined more wonderful than the office Child and God's Child, lying upon her favored bosom—during this same month the Catholic Church hails her with a title even dearer to Mary than that of God's Mother, the title of Mary Immaculate, Mary the sinless, the stainless

culate, Mary the sinless, the stainless; Mary never for one moment tainted by the slightest shadow of sin.

This is precisely what is meant by the Immaculate Conception. It means that, through the foreseen merits of her Divine Son, Jesus Christ, Who is her Redeemer as He is also ours from the first man Adam's sin, never did one of beads exposed for sale. the first man Adam's sin, never did one the first man Adam's sin, never did one slightest shadow of the guilt incurred by Adam rest on her pottess being. Both in her body and in her soul, from the first moment of her existence, sha was as pure, as spotless, as stainless, as the unfallen angels, she who was to be the tabernacle of the God man on earth.

Never, over Mary, had satan any power at all. Neither original sin, nor actual sin fof any sort, not a single venial sin, not the smallest fault or flaw on imperfaction, not have whatever that

or imperfection, nothing whatever that was in the least degree contrary to the was in the least degree contrary to the most holy will of God, ever marred her holiness. Mary was to be like the tabernacle in the wilderness, whereof the decree of God went forth to Moses,

be the Mother of His Son. He did oe the Mother of His Son. He did not make her rich with most pure gold.
On, no! But He made her, instant y and forever, sinless. From the first instant of her conception in her mother's wonb she was sinless. Never did diving allaborate shedow rost on beginning to bear testimony to the spread of Catholicity. Whether it be a tespairing note of irability to stem the tide of a respairing note of the digital. the tide or a warning of the disinte gration of secatrianism is not always easy to decide. But the strange feature of the admissions they make is found in the stranger conclusions they draw from the facts recited.

An example of this we note in a stranger conclusions they are the facts recited.

A CONVERSION THROUGH THE

with which A'mighty God had gifted her most favored soul. What can be imagined more wonderful than the office which is implied in her title that no one else can claim—the Mother of God?

and clearly explained how she used the beads, nct only to count the beadthal prayers which compose the Rosary, but also to help her meditate on the principal mysteries of the life and one else can claim—the Mother of God? And yet, during this month of Decem ber, in which the whole Christian world will gather around her in Bethlehem, to adore the Infant Jesus, her Child and God's Child, lying upon her. one; that many graces and favors were

one; that many graces and lavors were infallibly obtained by it.

The gentleman, who had begun by smiling at the simplicity of the good girl, was, however, very much impressed by what she said, and for many days the thought of his servant's beads could not be blotted out of his mit.d.

of beads exposed for sale.

The thought of going in to buy a pair of those beads struck him. But he hesitated, thinking also how absurd it was for him, a Protestant, to buy such an article of Catholic superstition. Nevertheless he entered, and bought a

Once in possession of his purchase he did not know exactly what to do with

Certainly his servant had told him that the beads were used for saying "Our Fathers" and "Hail Marys," but what about the "mysteries of religion" of which she had spoken? He tried several times to pray on

his beads, but he did not even know the "Hail Marys" by heart. Never-theless, he carried them continually in his pocket, and the thought of them was ever in his mind.

that he read the explanation of the fifteen mysteries. He was charmed with the clear and concise way in which the great truths of the Christian faith were thus set forth, while he was lost in admiration of the beauti-

gandist purposes in high society.
Hence in Denmark, as in Eegland and the countries of Europe, Catholic, sm is making more converts among the in which the holy Rosary is held in the good greatest honor.—Rosary Magazine.

If there be solace in the conclusion of the Observer, it must be admitted that it is difficult to discover. In a country so thorough'y Protestant as our contemporary shows Denmark to be it is not at all surprising that the Los won Luther movement should find its initiative among the aristocracy. And this, too, without even the propagand—but indence of a Catholic prince. It might with equal certainty be attributed to a higher intelligence and a closer Catholic association.

But be this as it may, the facts recited bode no good for Lutheranism in Denmark. And this, after all, is the dominant conclusion to which they point. If the aristocracy of Denmark is following the aristocracy of England in the latter's march to Rome a great feeling shows a prominent pastor in New York a few years ago, recently told us the following story of the conversion of a man with whom he was well acquainted and who was one of his own parishioners.

The gentleman in question hal in his service a pious Catholic girl, who has perioked up by her employer. After wondering what sort of thing they could be, he put them in his pocket, supposing, however, as he saw a cross and a medal, that they were the object of soma Catholic superstition.

At the end of a week he heard his servant still bewailing the loss of her point. If the aristocracy of Denmark is following the aristocracy of England in the latter's march to Rome a great religious change may he looked for in the former country. And it is safe to predict that it will also affect great to her: they had been predicted that it will also affect great to her: they had been been been dearly been and a shadows of life in which God shares the world to find them.

Mr. — hearing her, was reminded of the object he had found eight days before, and drawing the beads from his in another few decades we have the sunshine of youth: in another few decades we be a sunday to the conversion of the conve

ences! To day we have the sunshine of youth: in another few decades we have the shadows of maturity. And if we live a few decades more we know the gloom and desolation of old age. In youth all is bright and hopeful. mature years fall to yield its realiza-tions; and old age confesses life's fail-ures and disappointments. As in private life, so also in public life, only on a vaster scale. There is constant change, and the lights and shadows chase each other with unfaltering accuracy; so we have prosperity and failure, health and sickness, safety and calamity, peace and war gladdering and darkening the lives of men in quick succession according to their comings and characteris-

How hard it would be to bear with all the changes and the accompanying disappointments and discouragements of life were it not that God, the Author of life and Who rules and watches over all things, is in Himself unchangeable, and is ever the same in His goodness and providence! This knowledge is the Christian's strength and stay, and it is the lack of this knowledge that makes it so hard for the infidel to put up with the trials and sorrows and failures of life as they crowd upon him.
All things earthly have suffered by the All things earthly have sinered by the primeval fall, and men must find in them disappointment and failure. Life itself, as regards this earth, soon passes away, and so do all things human. So we must not wonder at life's changes, nor covet so much the lights nor fear the shadows, but in the spirit of Christian hope and fortitude, take each as best, as God in His wisdom and provi dence allots them to us. Soon will come the day for all when change will be no more and when all things will be fixed and lasting by the eternal decrees of God: light and eternal life and happiness for the good and holy; shadow and eternal death and misery for the wicked and impiou.

In this view, which Revelation unfolds, everything in life can be illumined with brightness, for there will be no shadow without its succeeding light, and so from life's disappointments, failures, sickness, death itself, will evolve the light and joy of eternal life. For all who believe in God the

through Him.
It is this divine light that God would bestow on us through His grace which will make all light and brightness 'midst the darkness of this world made dark by the darkness of sin. It is the He sat himself to learn the "Hail Mary" by heart, and from time to time recited his beads in secret, using his book in order to aid his memory in re-alling the different mysteries.

But one day it has

Later, his wife and young children all, betimes, the shadows of trial and ovious, and from one or other causes.
But in all things let us still be off cod heart and keep faithful to God and His holy law. The shadows and and His holy law. The shadows and sorrows of time well borne will purchase for us the lights and joys of eternity.— Bishop Colton in Catholic Union and Times.

CONVERTS TO THE CHURCH

HAVE ESTABLISHED A CATHOLIC COLLEGE

William R. Routt and his son, Harvey J. Routt, of Jacksonville, Ill., are the principal founders of Routt College, an institution of learning under Ca holic auspices, recently opened. auspices, recently opened. They contributed \$25,000 and the land upon which the college is located, and the congregation of the Church of Our Saviour gave \$10,000. On the opening of the college last month Mr. Routh ave \$50,000 as an endowment Many non-Catholics made liberal dona-

William R. Routt comes of a noble line of ancestors, converts from Pro-testantism to the Catholic faith and regal in their munificent gifts for re-ligion and humanity. Reuben R. Springer, who gave Cincinnati its chief attraction, the famous Music Hall, was a convert to the Catholic faith and uncle of Mr. Routt, Charles L. R utt, whose name was for fifty years in Illinois the synonym for honest principles and the strictest integrity, became a Catholic at the age of eighteen and lived and died a benefactor to his race and religion. He was the brother of William R. Routt who eight years ago was a deacon in the Campbleite Church and who to-day rejoices and thanks God for his gift of faith, and establishes this institution that it may bring the

same blessing to others.

Mr. Routt has made other handsome Mr. Routt has made other handsome donations to Our Saviour parish. He built a \$10,000 addition to Our Saviour Hospital. Mr. George Eterhart has presented to the church a \$2,500 set of Stations of the Cross as a memorial to his family. Mr. Daniel Brahan and the Young Ladies' Sodality gave a marble pulpit as a memorial to Miss Mary Brahan.

Mary Brahan.
The ground on which Our Saviour
Hospital stands and part of the present
hospital building was the home of Governor Yates, the war Governor of Il inois. All the ground across the street, where the college stands, and the Sisters' Home belonged to Governor Yates' brother.

WHAT IS MEANT BY PREACHING THE GOSPEL?

In the course of a forcible and eloquent sermon preached on Suniay last in St. Paul's Church, Baltimore, of which he is pastor, Rev. M. F. Foley said:

"The mission of the priest, like that "The mission of the priest, like that of his Master, carries with it the duty of preaching the Gospel to the poor. What do we mean by preaching the Gospel? To preach the Gospel is not to talk politics, not to expound dra natice art, not to discuss the latest novel, not to take text or sermon from the sensational trash furnished by the yellow journal. To preach the Gospel is not to play the actor nor the clown, nor to indulge in any species of clap-

to secure such portion, still love clean and honest poverty more than dirty and dishonest riches. The poor in spirit are they also who may have much of this world's goods, but their hearts' best affections are not bound up with them. They recognize that they are stewards of the Master, and they use well and honestly what they have well and honestly required."

CATHOLIC NOTES.

The Rev. William J. Murphy, O. M. I., who succeeds Rev. Dr. Emery as Rector of Ottawa University, is a native of British Columbia, and made his higher studies in the institution of which he is now called to be the head.
A good all-round scholar, Father
Murphy is especially learned in mathematics.—The Casket.

The largest bequest which the Catholic University has received for a long time is \$115,929, in personal

THE RULING PASSION

BY HENRY VAN DYKE. THE KEEPER OF THE LIGHT.

At long distance, looking over the rence in clear weather, you might think that you saw a lonely sea gull, snowwhite, perching motionless on a cobble ay rock. Then, as your boa and the soft southern breeze, you would perceive that the cobble of rock was a rugged hill with a few bushes are stunted trees growing in the crevices and that the gleaming speck near the summ t must be some kind of a building if you were on the coast of Italy or Spain you would say a villa or a farm house. Then, as you floated still farther north and drew nearer to the coast, the desolate hill would detach itself from the mainland and become a mountain isle, with a flock of smaller islets clustering around it as a brood of wild ducks keep close to their mother, and with deep water, nearly two miles wide, flowing between it and the shore; while the shining speck on the seaward side stood out clearly as a low, white washed dwelling with a sturdy round tower at one end, crowned with a big eight-sided lantern— a solitary lighthouse.

That is the Isle of the Wise Virgin.

Behind it the long blue Laurentian Mountains, clothed with unbroken forest, rise in sembre ranges toward the Height of Land. In front of it the waters of the gulf heave and sparkle far away to where the dim peaks of St. Anne des Monts are traced along the Anne des alons are traced along the southern horizon. Sheltered a little, but not completely, by the island breakwater of granite, lies the rocky beach of Dead Men's Point, where an English navy was wrecked in a night

of storm a hundred years ago.
There are a score of wooden houses a tiny, weather beaten chapel, a Hud son Bay Company's store, a row of platforms for drying fish, and a varied assortment of boats and nets, strung along the beach now. Dead Men's Point has developed into a centre of industry, with a life, a tradition, social character of its own. And one of those houses, as you sit at the door in the lingering June twilight. door in the lingering June twilight, looking out across the deep channel to where the lantern of the tower is just beginning to glow with orange radiance above the shadow of the island-in that far away place, in that mystical hour, should hear the story of the light and its keeper.

When the lighthouse was built, many years ago, the island had another name It was called the Isle of Birds. Thou sands of sea fowl nested there. The people who lived on the shore robbed the nests and slaughtered the birds, with considerable profit. It was perceived in advance that the building of the lighthouse would interfere with this, and with other things Hence it was not altogether a popular improvement. Marcel Thibault, the oldest inhabitant, was the leader of the opposition.

'That lighthouse !" said he. " what good will it be for us? We know the weather, by day or by night. when the sky gets swampy, when it makes fog, then we stay with ourselves at home, or we run into La Trinité, or Pentecote. We know the way. What? The stranger boats? B'en! the stranger boats need not to come here, if they know not the way. The more fish, the more seals, the more every thing will there be left for us. Jus because of the stranger boats, to build something that makes all the birds wild and spoils the hunting—that is a fool's work. The good God makes no Isle of Birds. He saw no necessity of it.'

Besides," continued Thibault, puffing slowly at his pipe, "besides—those stranger boats, sometimes they are lost, they come ashore. It is sad But who get the things that are saved all sorts of things, good to put into our houses, good to eat, good to sell, some times a boat that can be patched up almost like new-who gets these things, eh? Doubtless those for whom the od God intended them. But who shall get them when this sacre light house is built, eh? Tell me that, you

Fortin represented the party of progress in the little parliament of the beach. He had come down from Ouebea He had come down from Quebec some years ago bringing with him a wife and two little daughters, and a good many new notions about life. He had good luck at the cod fishing, and built a house with windows at the side as well as in front. When his third girl. Nataline, was born, he went so far kitchen, and enclose a bit of ground for a yard. This marked him as a radical. an innovator. It was expected that he would defend the building of the lighthouse. And he did.

Monsieur Thibault," he said, "you talk well, but you talk too late. It is of a past age, your talk. A new time comes to the Cote Nord. We begin to civilize ourselves. To hold back against the light would be our shame. Tell me this. Marcel Thibault, what men are they that love darkness ?

"Torrieux!" growled Thibault, that is a little strong. You say my

No, no," answered Fortin: "I say not that, my friend, but I say this light house means good: good for us, and good for all who come to this coast. It will bring more trade to us. It will bring a boat with the mail, with newspapers, perhaps once, perhaps twice month, all through the summer. I will bring us into the great world. To lose that for the sake of a few birdspossible. The lighthouse is coming, certain." sera b'en de valeur! Besides, it is im

Fortin was right, of course. But Thibault's position was not altogether unnatural, nor unfamiliar. All over the world, for the past hundred years, people have been kicking against the sharpness of the pricks that drove them forward out of the old life, the wild life, the free life, grown dear to them because it was so easy. There

has been a terrible interference with bird nesting and other things. All over the world the great Something that bridges rivers, and tunnels moun tains, and fells forests, and populates deserts, and opens up the hidden cor-ners of the earth, has been pushing steadily on; and the people who like steadily on; and the people who like things to remain as they are have had to give up a great deal. There was no Point. The Isle of Birds lay in the

of progress. The lighthouse

It was a very good house for that day. The keeper's dwelling had three rooms and was solidly built. The tower was thirty feet high. The lantern held a revolving light, with our-wick Fresnel lamp, burning sperm oil. There was one of Stevenson's new flame, and once every minute it was turned by clockwork, flashing a broad sea. All night long that big bright eye

was opening and shutting. "Baguette!" said Thibault, "it winks like a one-eyed Windigo." The Department of Marine and Fisher es sent down an expert from Quebec to keep the light in order and run it as his assistant. By the end of August he reported to headquariers that the light was all right, and that Fortin was qualified to be appointed keeper. Before October was out the certificate of appointment came back, and the expert packed his bag to go up the river.
"Now look here' Fortin," said he,

"Now look here Fortin," said ne,
"this is no fishing trip. Do you think
you are up to this job?"
"I suppose," said Fortin.
"Well now, do you remember all this business about the machinery that turns the lenses? That's the main thing. The bearings must be kept well oiled and the weight must never get out of order. The clock-face will tell you when it is running right. If anything gets hitched up here's the crank to keep it going until you can straighten the machine again. It's easy enough to it. Bit you must never let stop between dark and daylight. regular turn once a minute—that's the mark of this light. If it shines steady it might as well be out. Yes, better Any vessel coming along here in a dirty night and seeing a fixed light would take it for the Cap Loup-Marin and run ashore. This particular light has got to revolve once a minute every night m April 1 to December 10, certain

"Certain," said Fortin.
"That's the way I like to hear a ma talk! Now, you've got oil enough to last you through till the 10th of Decem-ber, when you close the light, and to

run on for a month in the spring after you open again. The ice may be late in going out and perhaps the supply boat can't get down before the middle of April, or thereabouts. But she' bring plenty of oil when she comes, so you'll be all right."
"All right," said Fortin.
"Well, I've said it all, I guess. You

understand what you've got to do? Good-bye and good luck. You're the keeper of the light now.

"Good-luck," said Fortin, "I an The same day he shut up the red house on the beach and moved to the white house on the island with Marie Anne, his wife, and the three girl Alma, aged seventeen, Azilda, aged fifteen, and Nataline, aged thirteen. He was the captain, and Marie Anne was the mate, and the three girls were the crew. They were all as full of happy pride as if they had come into possession of a great fortune.

It was the 31st day of October. snow shower had silvered the island. The afternoon was clear and beautiful. As the sun sloped toward the rose colored hills of the mainland the whole family stood out in front of the lighthouse looking up at the tower.
"Regard him well, my children,

said Baptiste; "God has given him t us to keep, and to keep us. Thibaul says he is a Windigo. B'en! We shall see that he is a friendly Windigo. Every minute all the night he shall wink, just for kindness and good luck to all the world, till the daylight.

On the 9th of November, at 3 o'clock in the afternoon, Baptiste went into the tower to see that the clockwork was in order for the night. He set the dial on the machine, put a few drops of oil on the bearings of the cylinder, and started to wind up the weight.

It rose a few inches, gave a dull click and then stopped dead. He tugged a little harder, but it would not move Then he tried to let it down. pushed at the lever that set the clock work in motion.

He might as well have tried to make the island turn around by pushing at one of the little spruce trees that clung to the rock.

Then it dawned fearfully upon him

that some thing must be wrong. Trem-bling with auxiety, he climbed up and peered in among the wheels.

The escapement wheel was cracked clean through, as if some one had struck it with the head of an axe, and one of the pallets of the spindle was stuck fast in the crack. He could knock it out easily enough, but when the crack came around again, the pallet would catch and the clock would stop once more

was a fatal injury. gripped his head in his hands, and lown the steps, out of the door, straight to his canoe, which was pulled upon the western side of the island.

"Dume!" he cried, "who has done this? Let me catch him! If that old

As he leaped down the rocky slope the setting sun gleamed straight in his eyes. It was poised like a ball of fire on the very edge of the mountains. Five minutes more and it would be gone. Fifteen minutes more and darkness would close in. Then the giant's eye must begin to glow, and to winl precisely once a minute all night long.

If not, what became of the keeper word, his faith, his honor? No matter how the injury to the clockwork was done. No matter who was to be blamed or punished for it.

That could wait. The question now whether the light would fail or not. And it must be answered within quarter of an hour.

That red ray of the vanishing sun was like a blow in the face to Baptiste. It stopped him short, dazed and be wildered. Then he came to himself, wheeled, and ran up the rocks faster than he had come down.
"Marie Anne! Alma!" he shouted.

as he dashed past the door of the house all of you! To me, in the tower!

came running in, full of curiosity, excited, asking twenty questions at once. Nataline climbed up the ladder and put her head through the trap door. "What is it?" she panted. "What has hap-"Go down," answered her father,

go down all at once. Wait for me. am coming. I will explain. The explanation was not altogother

id and scientias. There were some bad words mixed up with it. Baptiste was still hot with anger and

the unsatisfied desire to whip somebody, he did not know whom, for something, he did not know whom, to be angry as he was, he was still same enough to his mind hard and close to the main point. The crank must be adjusted the machine must be ready to turn be fore dark. While he worked he hastily made the situation clear to his listeners That crank must be turned by hand round and round all night, not too

not too fast. The dial on the machine must mark time with the clock on the wall. The light must flash once every minute until daybreak. He would d as much of the labor as he could, but the wife and the two older girls must

help him. Nataline could go to bed. At this Nataline's short upper lip trembled. She rubbed her eyes the sleeve of her dress, and began to weep silently.
"What is the matter with you?

said her mother, "bad child, have fear to sleep alone? A big girl you! "No," she sobbed, "I have no fear but I want some of the fun."

"Fun!" growled her father. "What fun? Nom d'un chien! She calls this He looked at her for a moment as she stood there, half defiant, half despondent, with her red mouth quivering and her big brown eyes sparkling fire; then he burst into a Come here, my little wild-cat,

said, drawing her to him and kissing her; "you are a good girl, after all. I suppose you think this light is part yours, eb?"

The girl nodded.
"B'en! You shall have your share fun and all.

You shall make the tea for us and bring us something to eat. Perhaps when Alma and 'Zilda fatigue emselves they will permit a few turns Run now and boil the kettle."

Run now and boil the kettle."

how easily a handle turns, after a cer-tain number of revolutions there is a stiffness about it. The stiffness is not in the handle, but in the hand that pushes it.
Round and round, evenly, steadily,

minute after minute, hour after hour, shoving out, drawing in, circle after eircle, no swervirg, no stopping, no varying the motion, turn after turn— fifty-five, fifty-six, fifty seven—what's the use of counting? Watch the dial go to sleep—no! for God's sake, no sleep! But how hard it is to keep wake! How heavy the arm grows, how stiffly the muscles move, how the will creaks and groans. Batiscan! It s not easy for a human being to come part of a machine.

Fortin himself took the longest spell the crank, of course. He went to his work with a rigid courage. His shape that was like a bar of forged He meant to make that light resteel. volve if it killed him to do it. He was the captain of a company that had run into an ambuscade. He was going to fight his way through if he had to fight

The wife and the two older girls followed him blindly and bravely, in the habit of sheer obedience. They did not quite understand the meaning of the task, the honor of victory, the shame of defeat. But Fortin said it nust be done, and he knew best. they took their places in turn, as he gre w weary, and kept the light flash-

And Nataline-well, there is no way of describing what Nataline did, except to say that she played the fife. She felt the contest just as her father

did, not as deeply perhaps, but in the same spirit. She went into the fight with darkness like a little soldier. And she played the fife. When she came up from the kitchen

with the smoking pail of tea, she rapped on the door and called out to w whether the Windigo was at home

She ran in and out of the place like a equirrel. She looked up at the light and laughed. Then she ran in and reported. "He winks," she said, "old reported. ne eye winks beautifully. Keep him

My turn now !" She refused to be put off with a shorter spell than the other girls. "No," she cried, "I can do it as well as you. You think you are so much older. Well, what of that? The light is part mine; father said so. Let me

When the first glimmer of the little day came shivering along the eastern horizon, Nataline was at the crank. The mother and the two older girls were half asleep. Baptiste stepped out to look at the sky. "Come," he cried, returning. "We can stop now, it is growing grey in the east, almost

"But not yet," said Nataline; "we must wait for the first red. A few more turns. Let's finish it up with a

She shook her head and piped up the refrain of the old Canadian chanson:

And to that cheerful music the first night's battle was carried through to victory. The next day Fortin spent two hours

was of no use. The broken part was indispensable and could not At roon he went over to the main

land to tell of the disaster, and perhaps to find out if any hostile hand was re-spensible for it. He found out nothing. Every one denied all knowledge of the accident. Perhaps there was a flaw the wheel; perhaps it had broken i self. That was possible. Fortin could not dery it; but the thing that hur him most was that he got so little sympathy. Nobody seemed to care whether the light was kept burning or not. When he told them how machine had been turned all night by machine had been turned all night by hand, they were astonished. "Creie!" they cried, "you must have had a great misery to do that." But that he proposed to go on doing it for a month longer, until December 10th and to begin again on April 1st, and go on turning the light by hand for three or four weeks more until the supply boat came down and brought the necessary tools to repair the necessary tools to repair

yond their horizon.
"But you are crazy, Baptiste," they said, "you can never do it: you are not capable.

would be crazy," he answered. "if I did not see what I must do.

light is my charge. In all the world there is nothing else so great as that for me and for my family—you under-stand? For us it is the chief thing. It is my Ten Commondments. I shall keep it or be damned."

There was a silence after this re-lark. They were not very particular nark. about the use of language at Dead Men's Point, but this shocked them a little. They thought that Fortin was wearing a shade too hard. In reality he was never more reverent, never more soberly in earnest.

After a while he continued, "I want some one to help me with the work on the island. We must be up all the nights now. By day we must get sleep. I want another man or a strong boy. Is there any who will come? The Government will pay. Or if not, I will pay, moi meme.'

was no response. All the men hung back. The lighthouse was still unpopular, or at least it was on trial. Fortin's pluck and resolution had undoubtedly impressed them a little But they still hesitated to commit

themselves to his side.
"B'en," he said, there is no one. Then He shall manage the affair en famille. Bou soir, messieurs! He walked down to the beach with

his head in the air, without looking back. But before he had his cance in the water he heard some one running down behind him. It was Thibault's youngost son, Marcel, a well-grown boy of sixteen, very much out of breath with running and shyness. "Monsieur Fortin," he stammered,

"will you-do you think-am I enough? Baptiste looked him in the face for a

moment. Then his eyes twinkled.
"'Cortain," he answered, "you are bigger than your father. But will he say to this?"

"He says," blurted out Marcel—
"well, he says that he will say nothing if I do not ask him.' So the little Marcel was enlisted

n the crew on the island. nights those six people—a man and a boy, and four women (Nataline was not going to submit to any distinctions on the score of age, you may be sure)—for a full month they turned their flashing lantern by hand from dusk to day-

The fog, the frost, the hail, the snow beleaguered their tower. Hunger and Cold, Sleeplessness and Weariness, Pain and Discouragement, held rendezvous in that dismal, cramped little room. Many a night, Nataline's fife of fun played a feeble, wheezy note. But it played. And the crank went round And every bit of glass in the lantern was as clear as polished crystal. And the big lamp was full of oil. great eye of the friendly gia the friendly giant winke

without ceasing, through flerce storm and placid moonlight. When the 10th of December came, the light went to sleep for the winter, and the keepers took their way across the ice to the mainland. They had won the battle, not only on the island, fighting against the elements, but also at Dead Men's Point, against public opinion. The inhabitants began understand that the lighthouse meant something-a law, an order, a prin-

Men cannot help feeling respect for

a thing when they see others willing to fight or to suffer for it. When the time arrived to kindle the light sgain in the spring, Fortin could have had anyone that he wanted to help him. But no; he chose the little Marcel again; the boy wanted to go, and he had earned the right. Besides he and Nataline had struck up a close friendship on the island, cemented during the winter by various hunting excursions after hares and ptarmigan. Marcel was a skilful setter of snares. But Nataline was not content until she had won consent to borrow her father's carabine. They hunted in partnership. One day they had shot a fox. That is, Nataline had shot it, though Marcel had seen it first and tracked it. Now they wanted to try for a seal on the point of the island when the ice went out. It was quite essential that Marcel should

"Besides," said Baptiste to his wife, confidentially, "a boy costs less than a man. Why should we waste money? Marcel is best."

A peasant-hero is seldom averse to conomy in small things, like money.

But there was not much play in the spring session with the light on the sland. It was a bitter job. December had been lamb like compared with April. First, the southeast wind kept the ice driving in along the shore. northwest wind came hurtling down wolves. There was a snow-storm of four days and nights that made the whole world — earth and sky and sea — look like a crazy white chaos. And through it all, that weary, dogged crank must be kept turning—turning from dark to day-

in trying to repair the clockwork. It It seemed as if the supply-boat would

never come. At last they saw it, one fair afternoon, April 29th, creeping slowing down the coast. They were just getting ready for another night's

Fortin ran ont of the to ver, took off his hat, and began to say his prayers. The wife and the two elder girls stood in the kitchen door, crossing themselves, with tears in their eyes. Marcel and Nataline were coming up from the point of the island, where they had been watching for their seal. She was sing-

When she saw the hoat she stopped short for a minute.
"Well," she said, "they find us

awake, n'est c'pas? And if they don't come faster than that we'll have another chance to show them how we make the ight wink, eh ?' Then she went on with her song-

"Sautez, mignonne, Cecilia. Ah, ah, ah, ah. Cecilia!"

ш. You did not suppose that was the end

of the story, did you?

No, an out of doors story does not end like that, broken off in the middle, with a bit of a song. It goes on to something definite, like a wedding or a funeral.

You have not heard, yet, how near the light came to failing, and how the keeper saved it and something else too. Nataline's story is not told; it is only begun. This first part is only the introduction, just to let you see what kind of a girl she was, and how her life was made. If you want to hear the conclusion, we must hurry along a little faster or we shall never get to it.

Nataline grew up like a young birch ree-stately and strong, good to look She was beautiful in her place she fitted it exactly. Her bronzed face with an under-tinge of red; her black evebrows : her clear eves like the brown waters of a woodland stream her dark, curly hair with little tendrils always blowing loose around the pillar of her neck; her broad breast and sloping shoulders : her firm, fearless step : her voice, rich and vibrant; her straight, steady looks—but there, who can scribe a thing like that? I tell you

she was a girl to love out of-doors.

There was nothing that she could not do. She could cook; she could swing an axe; she could paddle a canoe; she could fish ; she could shoot ; and, best of all, she could run the light-house. Her father's devotion to it had gone into her blood. It was the There was nothing about it that she did not understand and love. From the 1st of April to the 10th of December the flashing of that light was like the beating of her heart—steady, even, un faltering. She kept time to it as un consciously as the tides follow

There were no more accidents to the clockwork after the first one was repared. It ran on regularly, year after

Alma and Azilda were married and went away to live, one on the South Shore, the other at Quebec. Nataline was her father's right hand man. As the rheumatism took hold of him and lamed his shoulders and wrists, more and more of the work fell upon her. She was proud of it.

At last it cane to pass, one day in January, that Baptiste died. He was not gathered to his fathers, for they were buried far away beside the Mont-morenci, and on the rocky coast of Brittany. But the men dug through the snow behind the tiny chapel at Deid Men's Point, and made a grave Baptiste Fortin, and the for Baptiste Fortin, and the young priest of the mission read the funeral

ervice over it. It went without saying that Nataline was to be the keeper of the light, at least until the supply boat came down came down again in the spring and orders arrives from the Government in She was a woman, is true. But if a woman can do a thing as well as a man, why should she Besides, Nataline could do this particular thing much better than any man on the Point. Everybody any man on the Point. Everybody approved of her as the heir of her father, especially young Marcel Thi-

What? Yes, of course. You could not help guessing it. He was Nataline's lover. They were to be married the next summer. They sat together in the best room, while the old mother was rocking to and fro and knitting beside the kit-chen store, and talked of what they were going to do. Once in a while when Nataline grieved for her father, she would let Marcel put his arm around her and comfort her in the way that lovers know. But their talk was mainly of the future, because they were young, and of the light, because Nataline's life belonged to it.

Perhaps the Government would re member that year when it was kept going by hand for two months, and give it to her to keep as long as she lived. That would be only fair. Certainly, it was hers for the present. No one had as good a right to it. She took possession without a doubt. At all events, while she was the keeper the light should not fail. But that winter was a bad one on the

North Shore, and particularly at Dead Men's Point. It was terribly bad. The summer before, the fishing had been almost a dead failure. In June a wild storm had smashed all the salmon nets and swept most of them away. In July they could find no caplin for bait for the cod fishing, and in August and September they could find no cod. The ew bushels of potatoes that some of the inhabitants had planted, rotted in the ground. The people at the Point went into the winter short of money and very

There were some supplies at the store, pork and flour and molasses, and they could run through the year on credit and pay their debts the following summer if the fish came back. But this resource also failed them. In the last week of January the store caught fire and burned up. Nothing was saved. and burned up. Nothing was saved. The only hope now was the seal-hunting in February and March and April. That at least would bring them meat said one; "take it in your hands thi

and oil enough to keep them from star-

But this hope failed, too. The winds blew strong from the north and west, driving the ice far out into the gulf. The chase was long and perilous. eals were few and wild. dozen were killed in all. By the last week in March Dead Men's Point stood

face to face with famine.

Then it was that old Thibault had an

idea.
"There is sperm oil on the Island of Birds," said he, "in the lighthouse plenty of it, gallons of it. It is not very good to taste, perhaps, but of that? It will keep life in the body. The Esquimaux drink it in the north. We must take the oil of the often. lighthouse to keep us from starving until the supply-boat comes down.

"But how shall we get it?" asked the others. "It is locked up. Nata-line Fortin has the key. Will she give

it?" "Give it?" growled Thibault. "Name of a name! of course she give it. She must. Is not a life, life of all of us, more than a light?"

A self-appointed committee of three, with Thibault at the head, waited upon Nataline without delay, told her their plan, and asked for the key. She thought it over silently for a few min-

utes, and then refused point blank.
"No," she said, "I will not give
the key. That oil is for the lamp. It you take it, the lamp will not be lighted on the 1st April; it will not be burning when the supply-boat comes. For me, that would be shame, disgrace, worse that death. I am the keeper of the light. You shall not have

They argued with her, pleaded with her, tried to browbeat her. She was a rock. Her round under jaw was set like a steel trap. Her lips straightened nto a white line. Her eyebrows drew

together, and her eyes grew black.
"No," she cried, "I tell you no, no, thousand times no. All in this house I will share with you. But not one drop of what belongs to the Later in the afternoon the priest

came to see her; a thin, pale young man, bent with the hardships of his life, with sad dreams in his sunken eye He talked with her very gently and kindly. "Think well, my daughter; think seriously what you do. Is it not our first duty to save human life ? Surely

that must be according to the God. Will you refuse to obey it? Nataline was trembling a little now. Her brows were unlocked. The tears stood in her eyes and ran down her cheeks. She was twisting her hands

together. My Father," she answered, "I desire to do the will of God. But how shall I know it? Is it not His first command that we should love and serve Him faithfully in the duty which He has given us? He gave me this light to keep. My father kept it. He is dead. If I am unfaithful what will he ay to me? Besides, the supply boat is coming soon-I have thought of -when it comes it will bring food, lost. That would be the punishment for my sins. No, mon pere, we must trust God. He will keep the people.

will keep the light.' The priest looked at her long and steadily. A glow came into his face. He put his hand on her shoulder. "You shall follow your conscience," he said quietly. "Peace be with you, Nata-

That evening just at dark Marcel came. She let him take her in his arms and kissher. She felt like a little child, tired and weak.

"Well," he whispered, "you have done bravely, sweetheart. You were right not to give the key. That would have been a shame to you. But it is all settled now. They will have the oil without your fault. To night they are going out to the lighthouse to break To night they in and take what they want. She straightened in his arms as if an

electric shock had passed through her. She sprang back, blazing with anger. "What?" she cried, "me a thief by round about-with my hand behind my back and my eyes Do you think I care only for the blame I tell you that is nothing. My light shall not be robbed, never, never!" She came close to him and took him

by the shoulders. Their eyes were on a level. He was a strong man, but she was the stronger then. "Marcel Thibault," she said, "do you love me?

" My faith," he gasped, " I do. You know I do. "Then listen," she continued; "this is what you are going to do. You are going down to the shore at once to make ready the big cance. I am going to get food enough to last us for the month. It will be a hard pinch, but it will do. Then we are going out to the island to-night, in less than an hour. Day after to morrow is the 1st April. we shall light the lantern, and it Then we shall light the lantern, and it shall burn every night until the boat comes down. You hear? Now go:

and be quick : and bring your gun. IV.

They pushed off in the black dark ness, among the fragments of ice that lay along the shore. They crossed the strait in silence, and hid their canoe among the rocks on the island. They carried their stuff up to the house and locked it in the kitchen. Then they unlocked the tower, and went in, Marcel with his shot gun, and Nataline with her father's old carabine. fastened the door again, and bolted it, and sat down in the dark to wait.

Presently they heard the grating of the prow of the barge on the stones below, the steps of men stumbling up the steep path, and voices mingled in contused and voices mingled in confused talk. The glimmer of a couple of lanterns went bobbing in and out among the rocks and bushes. There was a little crowd of eight or ten mer, and they came on carelessly, chattering and laughing. Three of them carried axes,

way, two of the opposite swing it ba go. The d go. The di you, like a till I give t open the touch the She thrus and Marcel it. The old who knew t of the shot There wa outside the

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fort her.

Not that, They we the stove. a score of Marcel for opposite t her eyes she talke Then she looking at packages of the sto out of the she came table and looked M My fr For an He was so ine," he hope."

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night :

pest, conside ing fal

"Don't notice me, sir!" said he, hurriedly, over his shoulder. "I'm a Union man. You are suspected of being a Yankee ne vspaper correspond-

As he disappeared I proceeded to

when the martyr President entered Richmond in 1865, went with him and

surprise the same old clerk was on duty at the desk.

"Do you remember a Yankee corres

pondent disappearing from here in 1861, lesving his baggage behind him?' I

reckon they'd have swung him up had

they caught the fellow."
"What became of his portmanteau?"

shirts."
'Have you the old portmanteau still?"

ers for the artillery wheels long ago."
"It belonged to me."

"No, just me, war correspondent of the New York Times."

SHARING WITH OTHERS.

It was only after the widow's cruse

of oil was shared with others that it began to multiply. Blessings multiply

the miser is the difference between distributing and hoarding. The highest

enjoyment of our possessions comes by

sharing them with those who are less fortunate than ourselves. If the sun

were to confine its beams to some nar-

row province of the Orient or to some diminutive star in the heavens where,

would be the light and the beauty of

the solar system? When the sun turns miser the world will die; our spiritual

life will die; in like manner when selfish

ness rule sour actions.

The g'ory of salvation is not that we

have ourselves been saved, but that we are saving others. We should give some of our powers to the great purpose of

God in saving other souls that are as

and increase by distribution; hoarded, they are soon lost. The dif-ference between the philanthropist and

"The d-

'No indeed. It was cut up for wash

entered the Spotts wood House.

to keep them from star-

EMBER 9, 1905.

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way, two of you on one side, another on the opposite side in the middle. Then swing it back and forwards and let it The door will come down, I tell you, like a sheet of paper. But wait till I give the word, then swing hard.

One-two-"
"Stop!" cried Nataline, throwing open the little window. "If you dare to touch that door, I shoot." She thrust out the barrel of the rifle. and Marcel's shot gun appeared beside

The old rifle was not leaded, but who knew that? Besides, both barrels of the shot-gun were full. outside the tower, and consternation,

and then anger.

"Marcel," they shouted, "you there? Maudit polisson! Come out of that Let us in. You teld us—"

"I know," answered Marcel, "but I was mistaken, that is all. I stand by Madomoiselle Fortin. What she says

Mademoiselle Fortin. What she says is right. If any man tries to break in here, we kill him. No more talk!"

The gang muttered; cursed; threatened; looked at the guns; and went off

to their boat.
"It is murder that you will do," one of them called out, "you are a murder ess, you Mademoiselle Fortin! you cause the people to die of hunger!" she answered; "that is as the good God pleases. No matter.

The light shall burn."
They heard the babble of the men as they stumbled down the hill; the grinding of the boat on the rocks as they shoved off; the rattle of the oars in the rowlecks. After that the island was as

still as a graveyard.

Then Nataline sat down on the floor in the dark, and put her face in her hands, and cried. Marcel tried to com-fort her. She took his hand and pushed it gently away from her wast.
"No, Marcel," she said, "not now!
Not that, please, Marcel! Come into

Not that, please, Marcel! Come into the house. I want to talk with you." They went into the cold, dark kitchen, lit a candle and kindled a fire in the stove. Nataline busied herself with a score of things. She put away the poor little store of provisions, sent Marcel for a pail of water, made some tea, spread the table, and sat down opposite to him. For a time she kept opposite to him. For a time she kept her eyes turned away from him, while she talked about all sorts of things. Then she fell silent for a little, still not looking at him. She got up and moved about the room, arranged two or three packages on the shelves, shut the damper of the stove, glanding at Marcel's back out of the corners of her eyes. Then she came back to her chair, pushed her cup aside, rested both elbows on the table and her chin in her hands, and looked Marcel square in the face with

her clear brown eyes."
"My friend," she said, "are you an honest man, un brave garcon?"

For an instant he could say nothing.
He was so puzzled "Why, yes, Natalhe answered, "yes, surely-I

"Then let me speak to you without fear, she continued. "You do not suppose that I am ignorant of what I have done this night. I am not a baby. You are a man. I am a girl. We are shut up alone in this house for two weeks, a month, God knows how long. You know what that means, what people will say. I have risked all that a girl has most precious. I have put my good name in your hands." Marcel tried to speak, but she stopped

him. "Let me finish. It is not easy to "Let me finish. It is not easy to say. I know you are honorable. I trust you waking and sleeping. Bu: I am a moman. There must be no lovemaking. We have other work to do. The light must not fail. You will not touch me, you will not embrace menot once—till after the boat has come. Then "— she smiled at him like a sumburned angel—"well, is it a bargain?" She put out one hand across the table. Marcel took it in both of his own. He did not kiss it. He lifted it up in front of his face.

'for the establishment of a new confederacy, recognizing and perpetuating slavery. But, undisguised as were these utterances, they were not aken seriously by the people of the North ern and Western States, for they could not believe tata tarmed revolt would be attempted. Yet many intelligent men saw clouds of war looming up in the political horizon.

So, one hot afternoon, Mr. Henry J. Raymond, the founder and editor of the New York Times, called me into his room. After going rapidly, but

kindled it. They still feared another attack from the mainland, and thought it needful that one of them should be on guard all the time, though the machine itself was working beautifully and needed little watching. Nataline took the night duty; it was her own choice, she loved the charge of the lamp. Marcel was on duty through the day. They were together for three or four hours in the morning and in the evening.

Savannah and Atlanta newspapers, all of which were concleded in violent language and covertly hinted that the people of the South were even then actively preparing for war.

"It is these nints of military prepar it in that have attracted my attention," remarked Mr. Raymond. "We may dismiss the flerce political distribes these articles contain, but the possibility that secret steps are on foot for

the morning and in the evening.

It was not a desperate vigil like that affair with the broken clockwork eight years before. There was no weary turning of the crank. There was just enough work to do about the house and enough work to do about the house and the tower to keep them busy. The weather was fair. The worst thing was the short supply of feed. But though they were hougry, they were not starv-ing. And Nataline still played the fife. She jested, she same, she told long She jested, she sang, she told long fairy stories while they sat in the kit chen. Marcel admitted that it was not

chen. Marcel admitted that it was not at all a bad arrangement.

But his thoughts turned very often to the arrival of the supply-boat. He hoped it would not be late. The ice was well broken up already and driven far out into the gulf. The boat ought to be able to run down the shore in good time.

One evening as Nataline came down from her sleep she saw Marcel coming up the rocks dragging a young seal be

"Hura!" he shouted, "here is plenty of meat. I shot it out at the end of the island, about an hour age."

ing fall of April snow. It was a bad night for boats at sea, confusing, be-

wildering, a night when the lighthouse had to do its best. Nataline was in the tower all night, tending the lamp, watching the clockwork Once it seemed to her that the lantern was so covered with snow that light could not shine through. She got her long brush and scraped the snow away. It was cold work, but she gloried in it. bright eye of the tower, winking, wink ng steadily through the storm seemed world. It was hers. She kept it

when morning same the wind was the shot-gen were full.

There was amazement in the crowd still blowing fitfully off shore, but the utside the tower, and consternation, show had almost ceased. Nataline stopped the clockwork, and was just climbing up into the lantern to put out the lamp, when Marcel's voice hailed "Come down, Nataline, come down

> She turned and harried out, not know ing what was to come; perhaps a mes sage of trouble from the mainland, perhaps a new assault on the lighthouse.
>
> As she came out of the tower, her

brown eyes heavy from the night watch her dark face pale from the cold, she saw Marcel standing on the rocky knoll beside the house and pointing shore

She ran up beside him and looked There, in the deep water between the island and the point, lay the supply-boat, rocking quietly on the waves.

It flashed upon her in a moment what it meant — the end of her fight, relief for the village, victory! And the light that had guided the little ship safe through the stormy night into the harhor was hers. She turned and looked up at the lamp,

still burning.

"I kept you!" she cried.

Then she turned to Marcel; the color rose quickly in her cheeks, the light sparkled in her eyes; she smiled, and held out both her hands, whispering. ing, "Now you shall keep me!" There was a fine wedding on There was a fine wedding on the last day of April, and from that time the

island took its new name - the Isle of the Wise Virgin. THE END.

HOW A REPOSTER FACED DANGER IN DISGUISE.

BY MAJOR GEORGE FORRESTER WIL-

LIAMS. The young and untried Republican party, having in 1861, selected, at its convention in Chicago, Abraham Lin-coln and Hannibal Hamlin as its candi dates in the presidential campaign, the Democratic party became hopeless ly divided and disorganized by section-I pride and prejudice, the result being at pride and prejudice, the result being two national conventions. The South ern wing of the Democracy met at Charleston and nominated Bell and Everett; the Northern wing assembled in Baltimore and named Douglas and Breckinridge. This wide and serious split in the ranks of the hitherto dom-This wide and serious inant political party in the country made the election of Lincoln a foregone conclusion.

Even as early as August and before Even as early as August and before the serious work of the campaign had begun, the newspapers published in the South were breathing defiance; loudly asserting their right of seces-sion, should the "railsplitter" be successful in reaching the presidency. There were also preguent hints that recovers to arm might be necessary a recourse to arms might be necessary for the establishment of a new con

own. He did not kiss it. He litted it up in front of his face.

"I swear to you, Nataline, you shall be to me as the Blessed Virgin herself."

The next day they put the light in order, and the following night they kindled it. They still feared another attack from the mainland, and thought of which were compled in violent land.

these articles contain, but the possibil ity that secret steps are on foot fo military organization among the people of the South must be looked upon as a danger to the republic. I have en-

danger to the republic. I have dideavored to learn the precise facis
from our correspondents in the South,
but so far they have failed to respond,
one way or the other."
"What do you propose to do? I
asked, knowing very well that Mr.
Raymond's conversation was leading up
to some sort of proposition.

to some sort of proposition.

"Well, you see, Mr. Williams, if it is really true that the people of the South have already gone so far as to organize military commands in the leading cities, there must be some vis ible indication of their existence or presence The discovery that com-panies, battalions or regiments have been formed and are drilling so far in advance of the day of election would be a distinct stroke of newspaper enter prise, and that is what I am aiming at."
"And you want me to make a tour
of these states and write letters telling

what I see or discover."
"Yes."
"Ail right. When am I to start?"

desired information ?" "By sending our correspondent cleverly disguised."

"But how?" I asked, beginning to be very keenly interested."
"You are young and I know you to be something of a mimic. I believe to something of a mimic. I believe to be a superfield, over his shoulder. You are suspected of being a Yankee newspaper correspondent. Get out of the ask of the superfield, over his shoulder. I have a superfield of being a Yankee newspaper correspondent.

you can personate a young English you can personate a young Englishman, and, by pretending ignorance of the precise condition of our political affairs, be able to pass through the South unsuspected."

To my surprise Mr. Raymond proceeded to unfold his plan. It included the procurement in London, England, of a complete confit from ton to too.

complete cusfit from top to toe,

an assumed name I landed on United States territory, and stopped for a couple of days in the island city. On the instant I discovered the people were intensely excited and talking freely of withdrawing from the Union and setting up a new republic; but the Galveston folk had not yet begun ary military preparations. In New Orleans, my next stopping place, quiet recruiting was going forward under the discovered that discovered the people were intensely excited and talking treely of withdrawing from the Union and setting up a new republic; but the Galveston folk had not yet begun ary military preparations. In New Orleans, my next stopping place, quiet recruit ing was going forward under the discovered the supplies of the conversion to when the martyr President entered Richmond in 1885, went with him and contract the Sastes wood House. To we the conversion to work the conversion to when the martyr President entered Richmond in 1885, went with him and contract the Sastes wood House. To we the sastes were pleasantly engaged form unations were pleasantly engaged formulating plans for the conversion to Methodism, Catholicism was just as pleasantly engaged formulating plans for the conversion to whether were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulating plans for the conversion to were pleasantly engaged formulation plans for the conversion to w my next stopping place, quiet recrut-ing was going forward under the disguise of campaign clubs, the members being drilled every afternoon to learn the manual of arms and the school of the company. Here I saw for the first time a slave auction sale, in Canal street, not far from the Clay statue, where parents and children were non chalantly secarated, as if they were cattle. At Memphis, Nashville, Mobile, Atlanta, Charleston and Savannah these preparations were visible on a more extended scale; in fact, the further I went the more evident it became that the people of the entire South were in

deadly earnest in adopting secession as an escape from the political dilemma in which they found the uselves. I naturally met with adventures, and was frequently amused by the so called information given me by humorously inclined young men of my own age. Being rather successful in aping the vernacular and apparent insular impu dence so often displayed by English-men when visiting America for the first time I was never weary of asking questions calculated to betray an ignor-ance of existing events and idloms in the United States. I invariably persisted in demanding why any Southern acquaintances called Mr. Lincoln a "railsplitter," and in Macon, Ga., was one day taken out to a beautiful plantation a few miles from the city, where two negroes cut up a tree and and split it into fence rails for my delectation and education. When the talked of "Yankees," "Northern hire linge," or "Doughfaces," in allud-ing to the people of the West and North, I always asked the meaning of these epithets, being considerably astonished at the manifest ignorance displayed by these youthful fire eaters concerning the nen they were fated after and to meet on many a bloody battlefield.

Giving full rein to their imagination and inherent bounce, these chance acquaintances would coolly tell me over our fraternal "brandy smashes" and "mist juleps" that the Northern men had become so debased by factory life it was impossible they could be made into soldiers; and that the capitalists in the "Free" states were too timid and too fond of their money to risk a war which must be disastrous to them. All sorts of extraordinary varns were until I grew weary of their re-

In the cities of Louisiana, Alabama, In the cities of Louisians, Alexand, Mississippi and Georgia I was never suspected. It was only when I reached Charleston, S. C., the hotbed of secessionism, that danger appeared. Here I was very closely questioned, and it was only owing to the fact that I was able only owing to the fact that I was able to mantion many well known men I had previously met in my journey through the South that I escaped detection.

One night I had visited a theater

with some young men, and we entered a bar room for the inevitable brandy smash. At one end of the long counter, behind which three men were dispens-ing liquors in various firms, stood a tall cadaverous - looking man. He was half cadaverous looking man. He was half drunk and quarrelsome. For some rea-son he began to suspect me, and re-marked as ac tossed down his five fingers of whiskey that he did not believe I was an Englishman, but a dashed Lincoln

Fortunately, having a few sovereigns in my pocket, I threw one down in payment of my order. The doubter reached

over and seized the glittering coin.
"That's British, anyhow," he ex-"Have you any more of

"Enough to pay for another round of drinks," I replied giving the necessary order and tossing down another sovereign. Taking the first opportunity I left the bar room and departed the next day. I realized the first breath of

next day. I realized the first breath of suspicion was dangerous.

During my trip I had, of course, written several letters for Mr Raymond, some of which he printed, reserving the others for data on which to base his ringing editorials. Each letter went plecemeal to several private friends who forwarded the inclosures to the who forwarded the inclosures to the Times office. Dates were purposely mixed and fictitious names used, when ever possible. The greatest difficulty was the posting of my missives, it being accomplished at night at the main

end of the island, about an hour age."

But Nataline said that they did not need the seal. There was still food enough in the larder. On shore there must be greater need. Marcel must take the seal over to the mainland that night and leave it on the beach near the priest's house. He grumbled a little, but he did it.

That was on the 23rd of April. The clear sky held for three days longer, cslm, bright, halcyon weather. On the afternoon of the weather. On the afternoon of the 27th the clouds came down from the north, not a long furious tem pest, but a brief, sharp storm, with considerable wind and a whirling, blinding fall of April snow. It was a bad night for boats at sea, confusing, be-Scarcely had some of my letters be-gun appearing in the Times when Southern newspapers alluded to them,

PLANNING AND DOING.

be read with interest :

when the train stopped I quietly walked up the principal street and entering where I was to go and assume the tour ist character assigned me. In due time I arrived in New Provicence, and took possession of my London wardrobe that was a swalting me, the leathern port manteau in which it had been packed aiding the deception.

Taking passage on the steamer that touched at Galveston and adopting an an assumed name I landed on United States territory, and stopped I quietly walked up the principal street and entering to the principal street and entering in the local societies in Mexico, South America and the Philippine Islands to the sea lacky in finding another train for Washington on the eve of departure.

I subsequently discovered that my light from Richmond had been noticed and the first train was carefully searched at Warrenton Junction, but no heed was paid to the second train, on been done in the common occurrence, but it is nevertheless true that while the Metho of the above named states territory, and stooped for a bove named and the principal street and entering to the chicken and coffee. My meal finished is trolled back to the station, and was and the Philippine Islands to the sea to the principal street and entering to principal street and entering to principal street and entering to the principal street and entering to principal street and entering to the principal street and entering to principal street and entering to the chicken and coffee. My meal finished carrived in New Providence, and took possession of the chicken and coffee. My meal finished carrived and the Philippine Islands to the sea to the principal street and entering to the chicken and coffee. My meal finished carrived and the Philippine Islands to the sea to the principal street and entering to the carrived and the Philippine Islands to the sea to the principal street and the returned to the carrived and the Philippine Islands t

occupied during the missionary convention baptizing four of the Methodist members-a married lady with her son and daughter and a young gentleman popular in social circles, and they are

asked after some conversation.

"Indeed I do," was the response.

"The boys were hot after him, and I Has it ever occurred to us when surrounded by sorrows that they may be sent to us only for our instruction, as we darken the cages of birds when "Well, you see, when supplies ran short here, during the war, I broke his trunk open and wore out all of his we wish to teach them to sing?

A kind act, a gentle word, a loving smile, a modest demeanor are so many seeds that we can scatter every moment of our lives, and which will

There is nothing so good

250 AND 600 A BOTTLE THERE IS NOTHING LIKE K.D.C.

WHILE METHODIST WOMEN MISSIONARIES CATHOLIC PASTOR ACTS.

In a recent issue of the Warren, Ill. Sertinel Leader (non - Catholic) peared the following notice of s conversions to the Church, which will

east-bound train on the point of start tag. Tickets were usually sold by conductors on the trains in those days; so I had time to decide how to act. On the appearance of the conductor I paid for a ticket to Culpeper, and when the train stopped I quietly walked up the principal street and entering

in full communion with the Roman Catholic Church."

always spring up and bear fruit.

for you these days, to keep Stomach right and Liver

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is just to remind you if you

are not feeling "up to the mark."

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

To the Editor of the CATHOLIC RECORD,

London Ont.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impued with a strong Catholic spirit. It stream ously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes

erefore, earnestly recommend it to Cath Families.

With my blessing on your work, and best when for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

University of Ottawa.
Ottawa, Canada, March 7th, 1900.
To the Editor of The Catholic Record, London, Out:
Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published

your estimable paper, Los and congratulate you upon the manner in which it is published. Its matter and form are both good; and a bruly Catholic spirit, pervadesithe whole.

Therefore, with pleasure, I can recommend its to the fathitit.

Blessing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
I D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, DEC. 9, 1905.

LIVING ON PLUNDER.

A communication from the pen of Rev. T. B. Clarke, Rector of all Saints Church (Anglican) of this city, appears in the Free Press of Nov. 24th, in which that gentleman endeavors to make it appear that the Church of England is not, as is generally supposed, a burden upon the people of England of all denominations, and of which they are heartily tired.

Rev. Mr. Clark objects to a statement by the London (England) corres pondent of the Free Press, who, under the heading "Rich Church Begging: Bishop seeks Remedy," says of that Church: " People who don't believe in it are taxed to support it. . . . It owns multitudes of churches which, being built out of public money or public rates, involve no item of capital expenditure.

Rev. Mr. Clarke says :

" People are not taxed to support the Church of England. She does not own multitudes of churches built out of public moneys or public rates.

In proof of this the rev. gentleman quotes Hon. W. E. Gladstone as replying to a question put to him:

Sir: Mr. Gladstone in replying to your letter desires me to inform you that the clergy of the Church of England are not state paid."

Lord Salisbury in reply to the same questioner answered:

"The Bishop receives no grants from the State, but they receive a revenue from ancient endowments given to the Church."

Appleton's American Encyclopedia states that in 1830 the annual revenue of the Church property was £3,192,885, of which less than £1,000,000 belonged to the Church in Ireland. In 1872 the Church rates amounted to £500,000.

These figures are probably doubled at the present time, so that it is true, in spite of Rev. Mr. Clarke's denial, that "the Church of England derives her revenue (in part at all events) from Church rates. If this were not the case, why was all Wales, which is chiefly a Methodist community, almost in a state of rebellion a few years ago. against the levying of Church rates for the support of the Church of England?

The Encyclopedia states that the rates are used exclusively for the repairs and incidental expenses of the Churches. Is not this part at least of the support of that Church? But in tithes, the exact amount of which we are not at the moment prepared to

And now for the "endowment" which the Rev. Mr. Clark would have us believe comes from the "generosity" of the Church of England's membership. This rev. gentleman ought to know that this is not the case. Lord Salisbury's statement as quoted by himself is to the effect that "they (the English clergy

given to the ancient endowmer ts Church."

There have been, indeed, certain sums donated for endowment purposes by members of the modern Church of England, but the great bulk of these endowments were "ancient," as Lord Salisbury admits, whereby it is meant that they are derived from the wholesale robbery of the Catholic Church in and about the year 1539, when an act of Parliament was passed authorizing King Henry VIII. to keep possession of the property of the Catholic Church, and especially of what was owned by the monasteries. Of this property the Encyclopædia Brittanica says:

"Small pensions were assigned to the nuns thus forcibly driven into secular life, and the remainder of the sum, amounting in modern value to not less than £38,000,000, (\$140,000,-000) was expended in various ways."

It must be remembered that this was ot money on which the monks and nuns revelled luxuriously. It was derived partly indeed from the houses in which they lived, for as a matter of course they needed a shelter over their heads; but they maintained schools, hospitals, houses of refuge, orphan asylums, poor houses, and such institutions out of this capital, for the whole people.

The churches of which the Catholic Church was robbed at this time throughout both England and Ireland are additional to the above, so that it remains true that the Church of England is a grievous burden on the people of England; and what is not levied in rates for its support is mainly derived from the wholesale robbery of the Catholic Church.

It will be remarked that Hume places the revenue of the monastic lands at a much less sum than the above would apparently show; but the £38,000,000 mentioned by the Encyclopædia is stated as the modern value, which is about nine times the actual amount of cash values in the reign of Henry. This sum being capitalized would bring in very nearly the annual revenue stated by Hume, viz., £161,100 per annum.

All the cathedrals, and nearly all the really fine churches used to day by the Church of England both in England and Ireland are ancient Catholic Churches, with the single exception of St. Paul's Church of London, which replaces the ancient Catholic church which was destroyed in the great fire of 1666. The booty derived by King Henry from the plunder of the Church was additional to that we have already mentioned. Here is one item:

"Item. Delivered unto the King's Royal Majesty, the same day, of the same stuffe, four chalices of gold, with four patens of gold to the same, and a spoon of gold weighing altogether one hundred and six ounces. Received. Henry Rex.

The value of this one parcel of plunder has been estimated at eight thousand pounds of money of the present time, and there is no doubt that the king received hundreds of such parcels. The Church of England is supported to this day out of the proceeds of these robberies, along with rates levied upon the people, one-half of whom do not believe in that Church.

MARRIAGES AMONG THE GALI-CIANS.

The daily and other papers of the Province have published a telegram from Winnipeg in which a strange story is told of numbers of Galician girls in the North-West who were sold into matrimony by their parents, and the same tale has been repeated with some variations at the Dominion convention of the W. C. T. U. by Mrs. Chisholm of Winnipeg. This convention was held recently at Hamilton.

This lady's version of the story is that German, Polish and Galician parents sell their girls of thirteen or fourteen years of age for a consideration of from \$25 to \$30 to men for wives "The Protestant ministers refuse to officiate at such marciages, but Roman Catholic priests do so."

In the Ottawa Free Press of 21st November it is stated that "Father Blazowski, who for seventeen years served in the United States as a priest of the Catholic Church, confirms this story, asserting that it is correct.'

Mr. Matthew F. Walsh of Ottawa

wrote to the Free Press a letter which appeared in that journal giving solid proofs that the whole story is a shameful fabrication. The Ottawa Evening Journal on the same day when the story was published in the Free Press gave another telegram from Winnipeg in which it is stated that the addition to these rates there are corn Rev. Father Kulawy, of the Oblate religious order, says: "The story is a pure invention. The Galician people are known as a most docile race, and are sincerely and deeply attached to their children. During my residence among them I saw daily proof of the devotion of the people to their children. and I never on any occasion heard of anything of this character. I think it necessary [that the most positive and direct denial should be made to this and sixteen other Galicians, who may and Bishops) receive a revenue from statement, which is the invention of indeed have been of the Russian

ome one desiring to create a sensa-

Father Kulawy is a priest well known n the West and North West, and like wise in Ottawa, having made, with his two brothers, the greater portion of his ecclesiastical studies in Ottawa University. These three are all members of the Oblate order. They are of a Polish family and Father Kulawy, of Winnipeg, is well-known as a zealous and plous priest who attended the Galicians for years.

It is to be remarked that in the United States' catalogue of priests there is no such person named as Father Blazowski; neither does his name appear in the Caradian catalogue, both of which are readily accessible to most of our readers, and the truth of our statement can be readily ascertained.

The United States is rather a large territory, in which there are about ten thousand parishes. It would have been in order for this in dividual priest to state in what parish he officiated and at what time so that we might judge what credit is due to his assertion.

And now for the story by Mrs. Chisholm. Why does she not tell us the names of some of the parties who have done the extraordinary things she speaks of?

The Protestant ministers, we are told, would not celebrate such marriages!

How very great has become the respect of Protestant ministers for the marriage rite so very suddenly! Not long since a minister celebrated a marriage in a merchant's window in Montreal as an advertisement for the shop. Within a few years we have heard of the secret society of the Elks advertizing a marriage on their picnic grounds as one of the attractions of a carnival in Detroit, and another marriage was celebrated in Buffalo in a lion's den for bravado and braggadocio. Our city of Windsor, too, has become a Gretna Green for marriages, so that one minister has netted in a year from this source something in the neighborhood of \$3,000 by marrying runaway couples from Detroit and elsewhere in the States, without any investigation to ascertain whether the parties were free to marry; and within the last few days it has been said on good grounds that these marriages are all to be held as null, both in Canada and the United States.

Couples, of which one of the parties has been divorced by the civil law on the most trivial pretexts, have been married by ministers all over the country without any qualms of conscience and now Mrs. Chisholm informs us that the ministers are so careful of propriety that they would never officiate at these marriages of girls of fourteen against their will.

Perhaps Mrs. Chisholm is not aware that Catholic priests never in any country marry persons against their will, and will not marry any girl of any age, even with her own consent, until she has been freed entirely from the control of the kidnapper, if she has been kidnapped.

It is well known that Catholic priests are very particular to observe the laws of the Church in regard to marriage, and so, loath as we are to contradict a e could contradict Mrs. Chisholi even if we had not the statement of Father Kulawy, but with this evidence before us there can be no doubt of the falsity of this lady's statement, whether it be by design or error that the mistake was made.

Father Kulawy's statement is made concerning the Galicians, as they alone were in question in regard to the telegram published as news from Winnipeg; but what he says of the Galicians is also true of the Catholic Poles and Germans.

We may here add that only a few years ago, before the general public had heard very much of the real habits of the Galicians of our North-West, a desperate effort was made by certain Protestant ministers, to carry on a proselytizing work among them, and to aid in this purpose it was represented that they are not Catholics, but mem bers of the " Russian Church."

A netition was also got up over the signature Michael Fekula which en-

bodied this protest, and said: "In the beginning of December 1898 priest calling himself a Roman Catho lic missionary, sent by the Archbishop, accompanied by another gentleman, went the round of the houses in the Galician settlement? The question to each was: 'Are you Catholics?' The answer was always 'Yes,' for the The answer was always 'Yes,' for the people did not understand the object of his visit, and did not think it necessar to say that they were Greek Cah olics belonging to the Russian Church ,

"A short time afterwards, it was said amongst us that the gentleman with him was a school inspector, and that he would apply for Separate schools for us on the ground of our being Catholics-Roman Catholics. this was a Government school inspector, we beg to inform the Government hereby that we the undersigned are not Roman Catholics, and do not desire Separate schools."

This was signed by Michael Fekula

Church. But Father Albert Kulawy informed the public through the Winnipeg Free Press that these seventeen persons represented only themselves, and not the great body of the Galicians generally, who are Catholics, to the number of three hundred families. They are Roman Catholics, but of the Greek rite, the only difference being that their Roman Catholic Oriental rite is in a different language from that of the Western Catholics.

But now, when it is supposed that some odium can be thrown upon the Galicians Mrs. Chisholm is very anxious to impress upon the W. C. T. U. people that the Galicians are Roman Catholics, as indeed they are. In connection with the above we have

received from a prominent priest of Edmonton the following letter:

Edmonton, Nov. 30, 1905. Dear Mr. Coffey:—I have received your letter of inquiry in regard to the charge made by the W. C. T. U., that the priests in the North West were in the habit of marrying very young Galician girls who had been sold for that purpose. I have been in Edmonton for eight years, and the largest settlement of Galicians is in this district. A few years ago I went to Galicia for the purpose of getting some priests of the Greek rite. There are about seventy or eighty Galician girls working in Edmonton in hotels and private houses as servants. We organized a night school for these girls and the Sisters teach them English. An average of one hundred girls pass through these schools every year. Three priests of the Greek rite are in Edmonton and constantly visit then. position to know these people. I can say that there are no girls more exposed than are these servant girls, and a case of scandal amongst them is very notice in the past eight years. I have never heard of such marriages as thos referred to at the meeting of the W. C. T. U.; and I challenge these ladies to make good their I desire also to say that the W. C. T. U. of Edmonton know nothing about, and does nothing for the Galicians of that town, and those temperance ladies no branch amongst the Galicians who live from forty to seventy miles from the city. The State laws and the Church laws are the same here as in Ontario: and they are observed here quite as well as anywhere else. Every-body in the West wonders at the ignorance and credulity of some Ontario people in regard to both religion and politics in the great North-West. the Galicians, or at least four-fifths of hem, are Greeks, and there are, as I have said, three priests amongst them. It will be easy to prove that they do not marry children. Yours devotedly in Christ,

(Rev.) A. JAN, O. M. I. On page eight will be found additional matter of an interesting character on

this subject.

CHURCH UNION AND THE MIDDLE AGES.

The Rev. Dr. Milligan, Moderator of the Presbyterian Church in Canada, speaking recently at the reopening ser vices of the St. James' Presbyterian Church, Toronto, threw a stream of cold water upon the talk indulged in for the last few years on the subject of reunion of the Churches of Christendom, saying: "There is a great deal of this talk about Church union which is astray."

His reason for this view of the case is somewhat peculiar: He says "there for unity which have been going on now were no divisions in the Church of the Middle Ages, and yet this Church was dead. Just as the trust is an evil in business life, a union of all the branches of the Church on earth would do harm. It would be a trust, and individual spiritual life would be deadened; and barnacles would gather, and in time a cleansing would be needed."

According to this view of the case, the Church as established by Christ was intended to be an agglomeration of organizations distinct from each other both in faith and government, according to the whims of various communities and even of individuals. Under such circumstances it would be altogether beyond the duties of the Church to control the actions of individuals; and strange organizations, surely, would the Church become under such circumstances.

But if we had no further proof of this essential unity of the Church of Christ than the one text of Holy Scripture (St. Matt. xviii. 17,) we should see that this conception of the Church is altogether wrong. In this passage, differences or dissensions are spoken of between brethren in the faith. One is supposed to have injured another, wherefore the offender is to be cor rected, at first privately. Then wit nesses are to be called in, if the private correction has been without fruit. Lastly if there be not yet satisfactory result, the transgression is to be brought before the Church to be decided; and if the decision of the Church be not accepted, or if the offending brother be not willing to abide by the Church's decision, he is to be regarded as a heathen and a publican—that is, as one cut off from all enjoyment of the blessings which union with the Church of

It could not be more plainly asserted that the Church as Christ instituted it for a time? This work went on in

has authority over its members to control their actions. Moreover, the Church is here, and ever where else in the New Testament, spoken of as a single organism, and there is therefore a supreme authority in it which is the last court of appeal by which an offender against faith, justice, or charity is to be judged. It is easy to see that Rev. Dr.

Milligan's idea of the Church of Christ is something altogether different from this. Individual members of the Church, according to his notions, may defy the decisions of its governing body, and to yield to its decisions would be a proof that there is no spiritual life in the individual.

Everywhere in the New Testament do we find the Church described as a body having authority, to which due obedience must be given. When the Apostles are sent forth to preach to the lost sheep of the house of Israel (St. Matt. x. 14.) they are told to do good everywhere, and to offer the peace of God to every house. But " whosoever shall not receive you nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom or Gomorrha in the day of judgment

than for that city." We might quote passages almost without end which bear out our centention. but these are generally well known, and their whole trend is to the effect that Christ's Church is essentially one. Yet this unity is not such a unity as is contemplated by the advocates of a union between Presbyterians, Methodists and Congregationalists especially. This proposed union is rather a consolidation of dissensions, a hiding of the dogmas of the Christian religion instead of their bold assertion by the successors of the Apostles, in order to bring the world to a belief therein. The Rev. D. C. Hossack of Toronto

in a letter to the Mail and Empire, bearing date May 19th, 1904, said on

this question of Church union: "When men are ready to abandon their denominations with joyful alacrity, one wonders what the denomina-tions stood for in the past. If during the past quarter of a century the de-nominations had no distinct character what justification had the numerous theological colleges for existence? Was their teaching the same? Were they not asking for and receiving sup-port on the ground that they were all teaching something distinct and vital and that their individual existence w necessary for the cause of Christ? Now it would appear that any difference in teaching was of no vital im portance. The ordinary contributor wonders if he was relieved of his money portance. under false pretences!'

The Rev. Canon Cody, of the Church of England, Toronto, said similarly at

Ministerial Association meeting: "During negotiations, it is not wel for men to appear to state that they stand apart for no principle, or never have stood for any principle, and to throw reproach on their party. Union must not be borne out of indifference to truth or doctrine. There can be no union on a no-creed basis. However, widest liberty of belief and worship under one common organization.'

It will be seen from these quotation how widely different are the beliefs of the various parties to the negotiations for several years. The opponents of unity are almost overborne by the strength of the current which is bearing their churches toward forming at least a union of some kind, but it is pretty distinctly seen that such a union would be an admission that the great religious reformation of the sixteenth century was no reformation at all, inasmuch as it introduced new errors it to Christianity to take the place of the supposed errors of the Church of Rome which were in the first place set aside ! The weakness of the divided organization which is called Protestantism is. however, felt, and the federal union which is now proposed is merely a makeshift to conceal under a veil the differences whose existence cannot be denied. and to put on the mask of a unity which has no real existence.

In our estimate of the case, the result of such a union would surely be soon the abandonment of all the distinctive doctrines of the various Churches - and at last the abandonment of all which constitutes Christianity itself in the widest acceptation of the name.

But the Rev. Dr. Milligan declared that the Church of the Middle Ages, which was one, was dead.

Was it a dead Church which sent its zealons missionaries over the whole known world to plant the faith of Christ in every corner thereof? The work of centuries was almost

blotted not during these ages by the hordes of barbarous tribes from the far East and North—never entirely blotted out at once, but locally at different times. Was it a dead Church which converted and reconverted France, and England and Spain and Italy itself, and which brought missionaries from the ends of the known world, to bring even these very hordes to the faith which they were the means of overthrowing

spite of all efforts to put an end to it. And what has Protestantism effected in the way of converting the heathen? For the first three hundred years it did almost nothing. There was surely a dead agglomeration of Churches. During the last fifty years it has made greater efforts in this direction. But alas! while it is pushing forward in foreign lands its ideas on Christianity, it has nurtured within itself a germ of Latitudinarianism which threatens soon to annihilate the parent which gave it existence. Unitarianism is not increasing fast under its own name, but its principles have practically permeated Protestantism, and the end must be the dissolution of Protestantism itself, unless there take place a new submission to the Catholic Church, and to the Pope as Supreme Head of Christ's Church on earth.

We can safely assert that it was because the Church of the Middle Ages was one that it was able to grapple with the immense difficulties it encountered, and to plant anew the symbol of Christian faith on lands that were lost to it through the inroads of Pagan and Arian barbarians, and to conquer for Christ new lands in Europe, Asia, Africa and America. That was, surely, no dead Church.

AN EXCELLENT APPOINTMENT. Those who were amongst the first

members of the Catholic Mutual Benefit Association in Canada will well remember what an onergetic, conscientious and straightforward Grand President during two terms was Mr. D. J. O'Connor of Stratford. The old members who knew him then, and the new members who will shortly become acquainted with him, will be delighted to know that he has been appointed Grand Organizer for the Province of Ontario. A better selection could not have been found; and we congratulate the trustees upon having secured Mr. O'Connor's services. The responsible position which he has occupied upon the Grand Trunk Railway for many years, and which he has relinquished to accept the position of Grand Organizer for the C. M. B. A., is sufficient guarantee that the work to be done in the new field will be done well. As a result of Mr. O'Connor's labors we feel assured the organization may look forward in the near future to a large accession in its membership. We sincerely trust that every member in the province will second Mr. O'Connor's efforts. They know by experience the great advantages of membership in the association. This experience should be made known to others with a view to increase the membership. We need scarcely say that Bro. O'Connor wherever he goes will receive a bumper reception, especially from the old members. We hope the measure of success which he will achieve will be in keeping with his energetic efforts.

ARCHBISHOP BRUCHESI ON IM-MORAL PLAYS.

His Grace Mgr. Bruchesi, Archbishop of Montreal, on Sunday, the 26th, inst., deemed it necessary to condemn in St. James' Cathedral, in strong terms, theatrical plays and reresentations against faith and ity, and whose purpose is to bring

religion into odium and contempt. In France it is a common thing for such plays to find a place on the stage, and as there is in that country a large percentage of the people who have renounced Christianity in practice, there is proportionally a large number who attend such representations and appland them. As they are found to be attractive to large audiences, these representations are becoming still more common, and dramatic authors devote themselves more assiduously to writing them.

His Grace the Archbishop expressed his deep regret that these plays, which ignore and even denounce Christian marriage, has been imported by degrees into Canada, and some months ago a certain actress had actually exhibited in Montreal ignoble scenes which it had been her custom to produce elsewhere, "scenes and plays in which morality and modesty are vain words." He was sorry that such plays should have been exhibited in the Catholic city of Montreal. He knew, indeed, that many persons of that city had shown their indignation that the plays were produced, but people who have respect for themselves should not have attended these representations at

His Grace said in continuation, that a certain theatre of the city had announced for the week which was to follow, a programme most condemnable, and he regretted to learn that large audiences would in all probability be attracted thereto. We are told, indeed, that the actress who is the chief attraction in this instance is a genius in her art, but if this be so, the danger of assisting such plays is all the greater.

It was generally understood that the plays objected to by His Grace were

Sardou, which which were v pose of pand by representi the most cdie of these caus Mgr. Bruche lies not to We are info was an unusu: We are not very fact the demned the demnation v by all the was quite crowd as we to listen to ually immor and priests, Shepherd t forger, and blackguard was installe our London the purpose Orange You delight in p Sarah Be took the les was Sardou is describe as one of th

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our London Methodist churches, for

the purpose of regaling the ears of the

Orange Young Britons and others who

Sarah Bernhardt was the actress who

took the leading part in this play which

was Sardou's "Sorceress." This play

is described by those who have read it

as one of the most keen denunciations

ever written of the Catholic Church in

the days of the Inquisitor Torquemada.

Like Eugene Sue's "Wandering Jew,"

the "Sorceress" describes the Catho-

lic priesthood as the most wily,

corrupt, and cruel organization imagin-

able. But Eugere Sue had the honesty

to admit that his story was entirely

concocted in his own brain. Sirdou

endeavors to give the impression that

his story is the truth, and we may add

here that Sardou, though a very

graphic writer, has been by critics

found guilty of a large amount of

an ecclesiastical tribunal, but we must

say that its horrors have been greatly

exaggerated. We must also add that

inflicted by the Inquisition were never

approved by the Church, nor inflicted

by the ecclesiastical authorities. The

Popes many times blamed the kings of

Spain for such excesses, and advised

leniency, as well as the abolition of

capital and other punishments which

tribunal. The kings employed the in-

quisition chiefly at first for the detec-

tion of Moors and Jows whose plots

against the Spanish monarchy were

numerous and dangerous. Later it

was used against Protestants at a time

when all over Europe they were plot-

ting to overthrow all Catholic dynas-

We should remark that it is not be-

cause Sardou's play condemns the In-

quisition that it was interdicted by

Mgr. Bruchesi, but because its purpose

is to destroy morality along with faith

in the Church of God, and to hold up

to scorn religion and its ministers, of

whom St. Paul says: (2 Cor. v..30:)

forth to preach the Gospel, has come

done by successive ordination to the

priests of His Church, and of the house

or city which rejects them He says:

(St Luke x. 12 16:) "I say to you it

shall be more tolerable at that day for

Sodom than for that city; " and " He

that heareth you, heareth Me; and he

he that despiseth Me, despiseth Him

BAPTIST UNION.

A despatch from New York of date

"The doctrinal differences which

once divided the two Baptist denomina

tions have passed away, and there now exists no doctrinal difference which

should prevent their acting together

adopted at a meeting of representatives

of three national organizations of

Baptists in the United States: the

Baptist Home Missionary Society, the

Baptist Missionary Union, and the

Baptist Publication Society. The dif-

ferences referred to concern the close

and open communion views of two sects

of Baptists which are the principal

divisions of American Baptists, and

which have been the principal cause of

dissensions among Baptists for one

This question regarded the admission

of adherents of other sects to be com-

municants in Baptist Churches. The

Close-Communionists would not do this,

as they regarded Baptism as a rite com

manded by Christ, and to which all

should submit themselves under pain of

being excluded from the Church of

It does not appear from the despatch

that sent Me. "

Nov. 24, says :

as one denomination."

hundred years.

were sometimes inflicted by that

We are not apologists of the Spanish

plagiarism.

delight in pornographic tales.

chiefly certain conceptions of Victorien o put an end to it. Sardou, which are immoral, and others testantism effected which were written for the express purrting the heathen? pose of pandering to French Atheism andred years it did nere was surely a the most cdious light possible. Either of Churches. Durof these causes was sufficient to justify sit has made great-Mgr. Bruchesi in his request to Cathorection. But alas! lies not to attend the representation. forward in foreign Christianity, it has elf a germ of Lati-We are not surprised at this, for the threatens soon to very fact that a Catholic prelate conent which gave it demned the play, and that the conianism is not indemnation was given great publicity its own name, but by all the papers of the country, e practically perwas quite sufficient to bring such a sm, and the end crowd as were on other occasions drawn tion of Protestantto listen to lying revelations of habitthere take place a ually immoral conduct of Catholic nuns ne Catholic Church. and priests, as described by Margaret Supreme Head of Shepherd the polyandrist, liar, and earth. forger, and the equally mendacious blackguard who for a couple of years was installed as acting pastor in one of

ert that it was bef the Middle Ages as able to grapple difficulties it enlant anew the symough the inroads of barbarians, and to new lands in Eurnd America. That Church.

APPOIN TMENT. amongst the first Catholic Mutual in Canada will well n onergetic, conaightiorward Grand wo terms was Mr. of Stratford. The knew him then, and ho will shortly beth him, will be deat he has been ap-Organizer for the

io. A better selece been found ; and trustees upon hav-O'Connor's services. sition which he has Grand Trunk Rail-, and which he has cept the position of or the C. M. B. A., is that the work to be ld will be done well. . O'Connor's labors ne organization may he near future to a ts membership. We at every member in second Mr. O'Coney know by expervantages of memberation. This experiade known to others

crease the memberarcely say that Bro. r he goes will receive on, especially from We hope the measure e will achieve will be s energetic efforts. RUCHESI ON IM-

r. Bruchesi, Archal, on Sunday, the it necessary to conmes' Cathedral, in atrical plays and renst faith and moral urpose is to bring and contempt.

PLAYS.

a common thing for a place on the stage, that country a large people who have reity in practice, there a large number who esentations and aphey are found to be audiences, these rebecoming still more natic authors devote siduously to writing

Archbishop expressed at these plays, which denounce Christian en imported by dea, and some months actress had acin Montreal ignoble d been her custom to , "scenes and plays and modesty are vain sorry that such plays n exhibited in the Montreal. He knew, y persons of that city indignation that the ced, but people who hemselves should not se representations at

in continuation, that of the city had aneek which was to folmost condemnable, to learn that large in all probability be We are told, indeed, ho is the chief attracce is a genius in her so, the danger of asis all the greater.

sultative committee, but undoubtedly a long step has been taken in the direction of union-but at what cost? At the sacrifice of what has been hitherto by representing the Catholic Church in admitted to be a dogma of faith revealed by Christ to His Church !

It is easy to effect a union of sects if it is lawful to give up the teachings of our Divine Redeemer for the sake of We are informed, however, that there inducing people to call themselves was an unusually large audience present. Christians while refusing to accept the teachings of our Master.

> THE AUTHORITY OF THE CHURCH ASSERTED.

A despatch from Omaha, Nebraska, dated Nov. 30th, states that the Right Rev. Bishop Scannell of that city has declared that all members of the Cath olic Church who participated in the wedding of Congressman Kennedy and Miss Pritchett on Monday, Nov. 27th, are excommunicated ipso facto (by the fact itself). There were many Catholics, the despatch adds, among whom were Mrs. Edward Cudahy, wife of the packing house magnate, and Miss Mae Hamilton, the lady millionaire. The latter, it is said, was one of the bridesmaids.

former wife living fron whom he had been divorced. Neither Mr. Kennedy nor any of his family or of the bride's family are Catholics; but it was an nounced beforehand that certain Catholics would participate in the ceremony. Bishop Scannell on hearing this issued a pastoral letter which was read in the Cathedral on the Sunday before the marriage, explaining that the co opera tion of Catholics in an unlawful act is itself a sin, and that, therefore, any participation in an unlawful marriage is sinful, the marriage of a divorced person being an unlawful act according to the laws of morality laid down by our Lord: "What God hath joined together, let no man put asunder." Inquisition, which was a state, and not Accordingly, as the despatch states, the Bishop pronounced an excommunication against any Catholics who should participate in the proposed marriage, whatever excessive punishments were

or be present thereat. The Pritchett famity are said to be members of the American Protestant Episcopal Church, which allows by its canons the re-marriage of divorced persons although the prayer book of that denomination, which is one of its standards of Faith, plainly lays it down as the law that the married couple must continue their plighted faith as man and wife "so long as ye both shall live," and " till death us do part."

The Episcopal Church is the form which Anglicanism takes in the United States, and these two Churches hold common with each other.

We give the substance of the despatch as transmitted, but without vouching for its accuracy in all details. However, on the assumption that the facts are as stated, the denunciation by Right Rev. Bishop Scannell was quite just and proper. Catholics must not assume to themselves the right to set at defiance the laws of God and of His Church, and when they do Christ, God, as it were exhorting by us."

The commission which Christ gave to His chosen disciples whom He sent Church to Place to His chosen disciples whom He sent to His chosen disciples whom H the authority of the Church and its lawful pastors have only themselves to blame if they incur ecclesiastical censures through their contumacy. By these censures the guilty parties are cut off from participation in the benefits and graces which are available to good Catholics.

that despiseth you despiseth Me. And Our readers will understand that there is no sin so great that it may not be forgiven; but the conversion of the sinner must be real and must come from the heart, joined with the firm purpose of sinning no more. We may therefore express the hope that the guilty parties in the present instance may feel the wrong they have done, and may hasten to be reconciled to God through penance and a true contrition, with the firm purpose to be more careful for the This is the substance of a resolution

future. It may be noted that when St. Paul excommunicated a sinful citizen of Corinth "delivering such a one to satan." the final purpose was "that the spirit may be saved in the day of our Lord Jesus;" and this was accomplished through the conversion of the sinner. (1 Cor. v., 2 Cor. ii.)

The Reformation. Last week we gave our readers some idea of the sort of matter which ap pears in the correspondence columns of the English Churchman. This week, by way of contrast, we shall publish the concluding portion of a letter written by a Church of England clergyman to another Anglican journal, the Church Times:

"Surely our 'glorious Reformation' which isolated us from Catholical

-which isolated us from Catholic Christendom; which has made possible unrebuked, or even connived at by our Bishops) heresies on the very founda-tion truths of the Catholic Faith which has proved the prolific parent of that the actual union of the two de nominations has been effected, it being agreed upon only by a preliminary consideration and many men are getting to fine being, when every instinct of the cominations has been effected, it being agreed upon only by a preliminary consideration and the control of the two depretty well judged by its results, after immaterial element, he denies its immaterial element, he denies i e Protestant sects—can be

erable curse that ever happened to this country."—Antigonish Casket.

THE OUGHT TO BE'S.

[Written for The Catholic S andard and times by Rev. J. T. Roche, author of "The biligation of Heaving Mass," "Our Lady of madalupe," "Much of St. Joseph," "Belief and unbelief "etc. !

INTELLECTUAL STRAYS.

A missionary priest of wide experience has asked me to touch upon a class of fallen away Catholics who are a thorn in the side of the Church where-ever they are found. He refers to those "intellectual strays" whose earches in the domain of science have led them to reject Christianity, and, with Christianity, all that it stands for in doctrine and morals. Those people are a very difficult class

to deal with. As a rule they are proud, self-opinionated and much given to controversy. Their wisdom is so self-evident that it is impossible to escape it. They are liberal as yet, of course, and are quite willing that the Church should semain it this country at least should remain in this country, at least until such time as advanced thinkers shall decree that every form of super-stitution be banished from the land. They pity, rather than blame, the poor, deluded followers of religion, and particularly their former brethren, who are in a special manner deserving of com-The cause of the excommunication was that Congressman Kennedy has a sthey are, ought to know better!

They keep the ignorant masses in spiritual bondage, and in this way are the greatest loes of liberty and light! The medical profession has supplied many of the members of this class. Medicine, the most inexact of all the sciences, seems particularly averse to Christian teaching. The soul, the vital principle, is not discernible under the natural consequence that it does not exist. The doctors have not yet suc ceeded in fathoming half the mysteries exist. of mind and matter of life and death, but the mystery of an immortal soul is rejected at the very outset as entirely unworthy of the consideration of raw student and amateur scientists. ONE OF MANY.

There was, in one of my former missions, a young doctor who helped to bring this matter to my immediate at tention. He was the son of worthy Catholic parents, and a good education Catholic parents, and a good edication for their boy was the dominant idea of their lives for many years. They sent him to a Catholic college, and when he had graduated therefrom they determined to make him a doctor. Although there was almost at his door an excel-lent medical college conducted under the auspices of the Jesuits, it was not good enough for a young man of so many brilliant parts. Nothing would do but that he must hie himself to the far East and enter a "non sectarian" institu-tion to fit himself for his chosen pro-

He had been an exemplary boy up to that time, and, like his parents, I had looked forward with many hopes to the hour when he would complete his course and take up the practice of medicine amongst us. Good Catholic doctors are rare, and I had always been desirous of having one of the right kind in the parish. Imagine my surprise upon find ing that the young man upon whom we had all built so many hopes came forth from the Eastern institution an agnos tic of the most pronounced type! And tic of the most pronounced type! And his story is the story of hundreds of our young men who have entered what are sometimes incorrectly named "the learned professions." Unbelieving professors and profligate associates have done the work. The thin veneer of socalled learning has been made a pre text for rejecting the science of scien

pride so easily takes root. It challenges the whole range of science to produce a single demonstrated fact at variance with Catholic truth. It points to num berless scientific conclusions which re ligion has demonstrated to be false and fraudulent. It has proclaimed time and again that there is no war between science and faith — that faith is the handmaid and guide of right reason, and that without faith as a guide, reason is liable to encounter a thousand hidden pitfalls. The man who, in this day and age, proclaims that learning is incom-patible with faith demonstrates clearly that he himself is destitute of real learning, that the science of which he boasts is of the counterfeit variety.

We have seen many of those learned perverts in our day, and we have never seen one of them whose standing in the community was to be envied. At bottom their difficulty is one of morals rather than of dogma, and the public is not slow to recognize this fact. Their learning, like their system of morals. is sooner or later discovered to sham. The humblest Catholic in any community has been found by experience to be more worthy of the honor and esteem of his fellow-men than the whole generation of unbelievers, learned and otherwise, despite their boastful assumption of superiority and their freedom from the trammels of faith and

THE VERDICT OF THE AGES. The true scientist ought to be the

humblest of men. There are so many things in creation of which he is and must remain ignorant. The more he knows the more truly must he realize how much there is still to learn. He ought to be the last man in the world to attack the science which unfolds the relations between the knowable and the unknown, between man and God, between the creature and the Creator. His unbelief is nothing more nor less than the weakness and blindness of human pride. A little handful of brains sits in judgment on the infinite, and because he cannot comprehend in finitude he must, perforce, reject It. He looks down into his own soul, and because he cannot see and taste and touch and handle that spiritual and

see at last that it was the most intol- his beart registers its protest against

Unbelief is the most unscientific of all the creeds. The ages have rejected it as inhuman and impossible. The existence of a Creator, the immortality of the soul, the rewards and punish-ments which wait upon men's deeds these are great truths to which the world bas clung from the beginning, and it will be found clinging to them long after Science has climbed the topmost peaks and discovered all those things which lie within the reach of human ken.

MISSIONS IN ALASKA.

INTERESTING LETTER FROM ONE OF THE PAULIST FATHERS.

following letter has been re ceived at the Apostolic Mission House, Washington, D. C., from the Rev. John Marks Handly, C. S. P.: Three numbers ago, Rev. M. P. Smith, of the Paulist Fathers, gave as

series of missions in the Yukon terri tory at the invitation of the Oblates. On his return southward he was invited to preach at Skagwag, Alaska, by the paster. Rev. F. Turnell, S. J. This assignment was transferred to me, and at my first opportunity, in June of this year, I undertook its fulfillment. The Mission was followed by others at Seward, Valdes, Fort Liscum, Sitka, Juneau, Douglas and Ketchikan.

Sermons were preached in churches, barracks, dance halls, on board ship and in the open forest at the railway construction camps. Everywhere Cath olics rallied with fervor to the mission cross, or dogged the opportunity, traditional proportions of good and bad. I am happy to report, however, that each mission brought a goodly harvest of consoling mission reconcilia-tions. With the exception of the established parishes of Juneau and microscope and successfully cludes the Dorglas, the non-Catholic attendance dissecting knife; hence it follows, as a exceeded the Catholic in numbers and enthusiasm. Alaska is a capital experiment station for the study of American tendencies, and my work there confirms my belief that non-Catholics are more eager than luke-warm Catholics to welcome Catholic

I was fortunately able to leave every. where copies of Father Wyman's ex-cellent book, "Certainty in Religion," to complete their instruction. The several conversions resulting should be placed entirely to his credit, as the ex pedition was mainly due to his generous and indefatigable zeal in spreading the non-Catholic missions along the West

ern frontier. I covered less than one half of the main Alaskan coast line, a space of some fifteen hundred miles, which is cared for by three Jesuits, assisted by one newly ordained diocesan priest and the Jesuit prefect-apostolic. wearying, unfaltering devotion, in the midst of oppressive solitude, grim poverty, rigorous and gloomy climate and bitter hostility of lawless men, is the high water mark of apostolic self-sacrifice in the whole range of my mis-

sionary observation. I learned to reverence them as pertecostal heroes. The pathos of their hard lives is accontuated by the opulence of the Protestant missions, invariably the best equipped institutions of each small town, which gather under their roofs mere handfuls of worshippers, at the expense of missionary donations from the States. Here again Alaska signifi the States. Here again Alaska signin cantly points to one of the most deplor-able defects of the Catholic pro-paganda, the failure of well to-do Catholics to recognize their responsibility to the starving frontier. If we could begin, in the new settlements like Seward, with the material advantages of the non-Catholics the town would be predominantly Catholic.

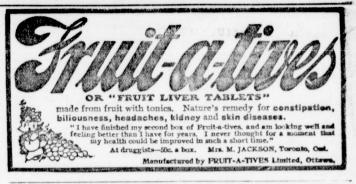
A MISSIONARY IN FLORIDA.

Nov. 25th, 1905. Florida, Father Bresnahan, who is the Diocesan Missionary to the non-Catholics reports that he is the control of the control o lies, reports that he is far from being discouraged at the results. Not only that but so interesting has the work become that nothing but a direct order rom the Bishop could force him to give it up. This is another evidence of the ascination there is about the non Cath-

When Bishop Kenny was first appointed to the diocese of St. Augustine one of his first cares was the interests of the non-Catholic people. The Catholic people were very well cared for by a devoted body of priests, but the non-Catholic people were as distant from things Catholic as the heavens were from the earth. Many of the people were totally ignorant of Catholic teach ing and not a little of the propaganda of evil and falsehood had been carried on by the sects. Such books as the "Devil in Robes" and others of its kind had been distributed broadcast through out the State. Bishop Kenny, there fore, was very anxious to have sionary who would go up and down the State to meet the non-Catholic people and explain the teachings of the Church as they really are.

He found a young priest eager to take up this work in the person of Rev. take up this work in the person of Rev. Patrick Bresnahan. Father Bresnahan had made good studies, and after his ordination he came to the Apostolic Mission House to prepare for his special work. After a year spent in the Mission House during which he made a complete study of his chosen field of labor and thorughly equipped himself to meet the religious conditions that exist in Florida he entered on his

He has during the past year given nineteen missions, and his experiences are most interesting. Most of his time has been spent in towns where a Catholic priest has never preached. matter of course he has met with many difficulties due entirely to the fact tha he is pioneering his way. The difficulties, however, never assumed the shape of any active opposition. Ignorance bigotry and misrepresentation were the chief obstacles. The people came readily to hear him and what troubled



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placed under instruction, but now that stand close to such a chief He will he has had a year of experience behind him, and is better known, he will mul-tiply this number during the coming Father Bresnahan is a good type of the kind of Missionary the Apostolic Mission House is sending out.

THE MORNING STAR.

Christ is an awakener of souls. He aises His voice in the midst of a lost world, and from the depths that have never yet been disturbed an echo is heard. His sheep hear His voice. Follow Him in His kindness. In this world we must know how to seek and to find that which is lost to discover hidden goodness; we must believe in it and follow it, as inventors pursue their discoveries and as explorers seek new

In the Apocalypse are these words : the morning star. "I will give thee the morning star." When Christ draws near to a child He says to him: "My child, follow Me and I will give thee the morning star." In the early morning while it is yet dark, a flower of light shines on the sombre field of the heavens—it is hung there like a diamond on the necklace the Night. You gaze at i; and the morning star appears to you more beautiful than the daylight itself or the sun, because the day and the sun are realities, and the morning star means hope and presentiment. Hope and presentiment are more human, more in accordance with our nature, which grows and awakens, than the dazzling daylight when the sun shines in the blue sky.

"I will give you the morning star! I will raise up in your heart if you will be My disciple and fellow Me, a magnificant light that will shine in the darkness of the night, that will pro claim to you what is coming, what you can become. I will show you in the ray of the light the whole of your destiny, and you will understand that the sufferings of this time are nothing in comparison with the glory that will

be manifested in us.

'i will give you the morning star, so that it should shed its light upon your road, and steep it in tenderness and courage. I will give you the morning courage. I will give you the morning star, the treasure of treasures. Noth ing is greater, nothing is finer. When you have understood its extent, its you have understood its scient, its holiness and limpid splendor, all the things of this earth which now seem beautiful and clear will appear dull and tarnished by the side of that light.

stand close to such a chief He will increase the strength and joy of your life, and you will say to yourselves. "What happiness it is to me to have known Him when young: He is the light upon my way. With Him it is good to walk through life and to pass through the door of death."

CARDINAL NEWMAN.

Remembering how severely an Engfrom the bench in the famous Achilli trial of 1852 it is pleasant to find an other chief justice, the late Lord Coleridge, whose son became a convert, and a distinguished Jesuit, alluding kindly to the great cardinal in his letters recently published. In 1875, after the cardinal had been staying with him in London, he wrote to his father, Sir John Taylor Coleridge:

"The fascination of the man, personally, is far the greatest I ever felt. He never talks controversy, hardly alludes to difference, and you feel all the while that you are talking to a great and holy man, unto whon dogma and opinion may, indeed have importance, but who recognizes the fact that men differ on these matters, and who clearly thinks that conduct and devo-tion are the things, and is in sympathy with goodness wherever he finds it."

In 1882 he wrete about Newman to

Sir Mounstuart Grant Duff:
"Most wonderful man certainly. I can not analyze or explain it, but to this hour he interests and a wes me like no other man I ever saw. He is as simple and humble and playful as a simple and humble and playful as a child, and yet I am with a being unlike anyone else. He lifts me up for the time and subdues me — if I said frightens me, it would be hardly too strong."

And in a letter written in 1884, he describes him as "the great cardinal, to whom it seems impossible to do.

to whom it seems impossible to do anything hastily or imperfectly, the only man who now writes me po and perfect letters." John Duke John Duke Cole ridge had come to love John Henry Newman in his Oxford days, and, but for the counter-influence of his father and of Keble, might have followed im into the Church.

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Christmas Decorations.

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y understood that the by His Grace were

Sacred Heart Review THE TRUTE ABOUT THE CATHO LIC CHURCH.

ET A PROTESTANT THEOLOGIAN. CCCLXXXI.

There are some assertions which are so bold, and so contemptuous of the facts of history, and of the authority of the greatest historians, that it is very difficult to answer them. There is a degree of effrontery which fairly takes

This is exemplified in the unrestrainedly bitter accusation which the Springfield epublican correspondent bringainst the See of Rome, and which brings have q toted in my last paper. I will repeat it, that we may have it distinctly before us.

"The Roman Church, for centuries, has been a concentration of the mos dangerous and bloody power,—the power over souls by religious conformity —in the hands of a few persons at Rome who have not scrupled to use their authority, from time to time, to promote war, protect assassination, persecute the weak and pardon the strong for weak and pardon the strong for to promise aid for the oppressor, and subsistence for the priests who helped maintair the oppression."

Now what is the macric. their crimes when those crimes se

w what is the meaning of these furious charges, taken in their aggregate and in there mutual dependence? Plainly this, that at some point in the history of Western Europe (doubtless, from his tone, long before the Reforma-tion), the Catholic Church ceased to be the chief embodiment of Christianity and the chief agency there of civilization and of spiritual and moral good, and became the seat of a conspiracy for using every religious and civil force of Europe as the passive instrument of the ambition and cupidity "of a few

persons at Rome."
These "few persons" he would have ns believe, have agreed—whether ex plicitly or by mutual understanding is indifferent—to bend all the doctrines, sacraments, ceremories, offices, successions, of Catholic Christianity, which before them had been ingenuously serv ing their avowed purpose of advancing the Christian religion, into the passive and largely unconscious instruments of serving the diabolical selfishness "of a few persons at Rome.

That this conspiracy of evil might not fail, the successors in it have been insidiously chosen, this man would have us believe, from generation to generation believe, from generation to generation out of those judged, by previous trial, likely to prove servicable members of this great confederacy of hell. The writer would probably allow that these infernal designs had been covered by the infusion of a certain proportion of unconscious innocents, who have sup posed themselves to be serving Christ when in reality they were serving the Prince of Darkness. The clue, however, would say, has been faithful kept in the hands of a central succession of intending and conscious promoters of

Let any one examine Janssen's presentation of the customary language of the Lutherans towards the Roman See in Luther's time and down to the See in Luther's time and down to the outbreak of the Thirty Years' War, and he will see how much this gentleman's way of speach resembles theirs, allowing of course, for the greates temperateness of style of a somewhat more refined ago. To be sure, he does not, like Luther's disciples, choose twenty two sorcerers in turn to the parallelakir or convent to have also. papal chair, or consent to have any cardinals carried off bodily by the davil. Indeed I no more suppose that he believes in the existence of satan than in the Divine authority of Christ. Yet, as we see, his animosity is so great against the Papacy that it ought not to cost hin very much effort to people the Vatican with all the infernal princes of Milton's Pander his proper style and function. However, he has already presented as odious a picture as he has present oc-

casion for.

Note, according to him this diaboli cal conspiracy still subsists at Rome in fell energy of purpose, although present somewhat lamed in some of agercies. He does not say that th centration of evil purpose, but ti she "has been" this " for centuries Pius X., according to him, is just a much a servant of the devil as be would describe John XII. as having been, although I care say he would view the innocent Sarto as a good soul put up, like various Popes before him, as a blind to cover the faces of the

malignant conspirators behind.

Observe, the question is not, whether in nearly two thousand years of Catho lic history, there have not been scandals, many and great. Who disputes it? The Christian Church is made up of men and women sinful even when sincere, and all of whom, assuredly, are not sincere. Hypocrisy and crime have never been kept out of any office or order, from the Apostolate down. Those timid souls who behave as if the tares were not ever growing with the wheat have justly incurred the de rision of Pope Leo XIII., who says there are those who would hardly be willing to own that Judas betrayed his Master, or that Peter denied Him

It has been computed (of course rather vaguely) that in the various parts of Christendom one hundred thou and men have sustained the supreme office of Bishop alone, the population of a great city. Give to this man now an approximately clairvoyant knowledge of Church his tory, and with what delight may we not imagine him prowling about for putriying gobbets, dragging out for display one example after another of episcopal unworthiness! The thousands and tens of thousands of bishops who have becaute orderwood to display the hearth, orderwood to display the hearth of the control o who have honestly endeavored to dis charge their office, and many of them illustriously, would be to him as if they were not. In this whole long letter, for instance, I can not find one allusion, however casual, to a Roman Catholic worthy. Positively, unless my eye has slipped (and I do not think thas), the nearest approach to this is his mention of Lucre ia Borgia, as "a beautiful nonentity," whom, neverthe less, he praises for her piety and benevolence during the latter half of he:

of his own free will."—Catholic Home.

life. We can imagine what his feelings are towards the Catholic Church, when Lucretia Borgia is the nearest approach to a Catholic saint whom he

approach to a Cannote same work to can prevail on himself to mention! There is a story told about Mr. Froude, which I dare say is substan-tially true, but which I have ventured to embellish a little. It is said that he was once in the library of Trinity College, Dublin, looking over documents bearing on the insurrection of 16i1. At last, gathering up a pile of them, he handed them to the attendant, saying: "There, take these away. There give avidence mitigating the These give evidence mitigating the crimes of the Irish Papists, and I am here to find evidence aggravating them. I am the Devil's Advocate against them.' Whether Froude said this or not, it sufficiently describes his way. Now sufficiently describes his way. Now this gentleman, intellectually, is the genuine half-brother of Froude. To be sure, he is too immensely inferior to him to be supposed of the full blood and therefore is happily exempt from those occasional outbursts of involuntary ad miration of the opposing side into which Froude's mental entinence sometimes betrayed him. This gentleman is the Advocatus Diaboli from begin

ning to end. Let me again remind the reader that the question is not about the existence of scandals in Catholic history. Nine teen hundred years are a long time and Europe and South America are a great region, and some ages have been more some very much less favorable to relig ion and morality. The brighter the light, the deeper the darkness. Sin in Christendom is more conscious and therefore more aggravated than sin out therefore more aggravated than sin out-side. Wickedness in a priest is more hateful than in a layman. These thoughts are leo mmon enough in Catholic theology, and these scandals are de-scribed in composed detail, by Catho-lic scholars, by Dr. Lingard, by Wetzer and Welte, by Dr. Pastor, and in a pecular fullness by Cardinal Baronius. Of course, by gloating on the worst

Of course, by gloating on the worst aspects of Church history, and writing as if the endless instances of moral and religious excellence in Catholic annals did not exist, any one may easily make the Vatican, and indeed the whole the vatican, and indeed the whole Church, appear as if it were the appointed residence of Appollyon. That is the style of this writer. Yet, as we see, he is not content with this. He deliberately assures us that the Roman See has been for centuries —doubtless at least since Hildebran 1, eight hun dred and fifty years—an inveterate and settled confederacy to violate all the principles of righteousness, and all the instincts of mercy for the one end of advancing the power and the vulgar pomp of a knot of evil men at Rome, ontinued by a secret and unhallowed uccession. With somewhat more desuccession. cency of speech, this is no less abom-inably slanderous than the inconceivable brutalities of Luther and the still greater brutalities of his first follow-

Before examining this tissue of con tumely in detail, I will first consider this correspondent might, on his principles, deal with Protestantism.

CHARLES C. STARBUCK. Andover, Mass.

HUMILITY.

THE MOST NECESSARY OF ALL THE VIRTUES SAYS A RECLAIMED INFIDEL.

M. Francois Coopee, the distinguished French author, who for a time fell away from the faith, only to return filled with zeal for the spread of Cathlie truth, to which work he has devoted his rare talents, makes the fol owing "confession:"
"I was brought up religiously, and

After my first Communion I continued

to fulfil my spiritual duties with inno

cent fervor for several years. It was

owing, I frankly confess, to the passions of youth and to the dread of confessing certain faults that I gave up my pious habits. Many men who are in the same case will agree with me that what first drew them from religion was the severity which she imposes on all with regard to the senses, and that it is only later that they seek from reason and science metaphysical arguments in favor of their lax lives. me, at least, this is what occurred. I ceased to practice my religion from false shame, and all the evil came from this first fault against humility, which seems to me to be decidedly the most necessary of all the virtues. This step once taken, I could not fall in the journey of life to read many books, to near many words and to see many examples, intended to convince me that nothing is more legitimate than for man to obey his pride and sensuality, and I became very quickly almost utterly indifferent to all sentiment of religion. My case, as may be seen, was very commonplace. It was the desertion of a soldier, weary of discipline. I certainly did not hate the flag under which I had served. I only fled from it and forget it. To day, when I have found my faith once more, I ask myself whether, in fact, I ever quite lost it, whether, in sach, I ever quice loss I.

In my writings a few rare pages—
which I detest and renounce—can be
found in which I speak of holy things
with a foolish frivolity, sonetimes with
a culpable audacity; but not one word of blasphemy. . . Yes, the more I consider it, the more I think that a ittle Christian faith always slumbered within my heart. There was no doubt

On November 1, 1885, Leo XIII, adthese words to the whole Catho

which I always accepted the trials of

lic world:
"The Church, it is true, deems it unlawful to place the various forms of divine worship on the same footing as the true religion. Still it does not on that account condemn those who, for the sake of securing some great good or preventing some great evil, allow by custom and usage ach kind of religion to have its place in their respective states hurch is wont diligently to take care

FIVE-MINUTES SERMON.

Second Sunday of Advent

THE IMMACULATE CONCEPTION. The beautiful feast of the Innaculate Conception of the Blessed Virgin being so near at hand, let us consider it this morning. The dostrine of the Immaculate Conception, then, my dear brethren, is simply this: that our Blessed Lady, though the off spring merely of human parents, like the rest of us, and naturally liable to inherit outpined sin from them as we have in original sin from them as we have in herited it from ours, was nevertheless by the special providence and decree by the special providence and decree of God entirely preserved from it. She was preserved from it entirely, say. This may be understood it two

ways. First, it was never in her. It was not taken from her at the first mo ment of her existence, as it has been taken from us at baptism; no, it was not taken from her, for it was not in her even at that first momont.

Secondly, she was entirely saved from its effects, not partly, as we have been. None of its consequences remained in her, as I have said they d been. in us. No, she was as if there had never been such a thing; except that her Son willed that she should suffer together with Him, on account of its

being in us.

Now, my brethren, I hope you all un derstand this; for a great deal of non-sense is talked about this matter, espec ially by Protes ants, most of whom have not the least idea what is meant by the Immacalate Conception of our Blessed Mother, and who yet object to it just as bitterly as if they did. They either confound it with her virginal motherhood, in which they themselved believe and yet seem to object to our believing it, or they accuse us of saying that she was divine like her Son, our Lord. If they would only examine they would find that what the Church teacher is simply this: that our Lady is a creature of God like ourselves, having no existence at all before the of her Immaculate Conception but that she is a pure and perfect creature, the most pure and perfect that God has ever made; immaculate, that is to say, spotless; free from any stain or imperfection, especially from the fatal stain of original sin. And that the reason why God made her so was that she was to be His own mother, than which no higher dignity can be conceived. If they object to this, let them do so; but let them at least know and say what they are objecting to.

Let us hope that some Protestants, at least, will not object to this doctrine

when they understand it. But perhaps some of them may say: "This is all some of them may say: "This is all very good, but what right has the Pope, or any one else at this late day, to make it a part of the Christian faith? And it may be that even some Catholics will find the same difficulty. I will answer this question now though it is a little off of our presen subject, on account of the prominence which has been given to it of late The answer is simply this: The Pope has not added anything at all to the Christian faith in defining the dostrine of the Immaculate Conception. He has no more done so than the Council of

the Divinity of our Lord. You remember, my brethren, per haps, that from this council the Nicene Creed, which is said or sung at Mass, takes its name. It was called togethe to condemn the errors of some who maintained that our Lord was not truly God. And it solemnly defined that He was. Very well; was that adding any thing to the Christian faith? O course not; it was simply declaring what the Christian faith was, to put an end to the doubts which were arising about it. Toat is plain enough, is it

Nicrea did in defining the doctrine of

Now what was it that the Pope did in Now what was it that the rope and in defining the Immaculate Conception? Exactly the same thing. He defined what the faith really was to put an end to doubts about it. The only difference was that those who opposed or doubted the Immaculate Conception of care Lady were not so much to blame as our Lady were not so much to blame a those who opposed or doubted the Divinity of our Lord, or even in many cases not at all to blame. It was no such a prominent part of the faith, and had been more obscured by time. But the action of the Pope and the council in the two cases was just the same.

A MANIFESTATION OF ANTI-CHRIST.

The Catholic Union and Times Buffalo says: "Anti Christ, who never knows surcease of hatred of the Nazarene and the Church He established His abiding representative on earth, continues to fume forth his hell-born enmity against the good, the holy and the true in their manifold manifesta tions. He ever marshals his coborts of evil against the imperishable Church baptized in the blood of Calvary. He never rests, never sleeps, never changes his malignant purpose to nullify the Church's mission by insulting God and and ensuaring in his craftily woven wed the redeemed children of men. But in all the cohorts of Satan's ministering agents there is none so potent of evil as the pernicious literature that so abounds at the present day. The vast majority of the books and yast majority of the books and pamphlets now issued from the press are conceived in hatred of the Cathare conceived in hatred of the Cath-olic Church, brought forth in falsehood and circulated by fraud. The so called histories to be found in the home and public libraries, when dealing with Catholic topics, teem with the gross falsehood, as it they were penned by the very father of lies. And when this is not the case, suppression of truth and suggestion of falsehood does the misleading work of the devil in more cowardly fashion."

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RESIGNATION

There is need for courage midst the dangers and conflicts of life, but there is need and greater need of resignation with which to withstand the losses and the defeats which often attend them Courage is for the moment while the danger is present or the conflict lasts but resignation must be lasting till their misfortunes are retrieved or their consequences forgotten, which, in many cases, is never. A man is said to be great in danger and good in victory, but he is greatest and grandest when he triumphs over self and refuses to be himself be overcome by the disappoint ments and defeats which he has encountered, no matter how often they have come or how lasting their consequences. Resignation is not the stilidity of the base and the unfeeling like the African slave or the lowly Arab of the desert, which nothing can move, but it is a Christian virtue, based upon the higher hopes in God which makes a man strong to abide the he has that has that for bearing them resignedly he will one day enjoy the happiness and glory of heaven.

nation must be practiced as often as we

Resignation, Christian resignation, is nothing more nor less than conformity with the will of God. It is based on a faith in His goodness and on hope is His justice, and it finds its life in loving Him, even in the greatest crosses that it is called upon to carry, and kisses the divine hand that smites it. With such a one God is always good, and he never ceases to praise Him, and ne

denies,
The crosses from His hands are but blessings in disguise."

Our Divine Lord, Who has taught us all things that lead to eternal life, has taught and exemplified the duty of doing and abiding with the holy will of God. In the beautiful prayer He composed for our instruction saying this way should you pray. He said, speaking of the will of God, we should say: "Thy

will be done on earth as it is inheaven."
And this perfection of His perfect
yielding to the will of His Father has
been shown us by St. Paul, who said of
our divine Lord that He was "obedi ent unto death, even to the death of the cross." This, we know, was shown as by our Lord Himself, for when overcome with a bloody sweat at the thought of the persecution and crucifix on He was called upon to undergo and poor nature weakening at the or-deal, He exclaimed. 'Father, if it is possible, let this chalice, pass away from me," He added these resolute and resigned words, "Not my will, but thine be done"

Let us be resigned, or rather let us ask for the gift and grace of resigna-tion always, for it is from God that this strength must come. We must have its spirit abiding with us always for we know not when we will stand in need of it. We sooner or later find this life is but a vale of tears: that all is fleeting and unsatisfactory. We read that life's hopes are but phantoms, its pleasures false, its honors empty. We must then wait with firm trust and lasting hope in God, and love and serve Him always, no matter what comes for it here, waiting and hoping for heaven in the great hereafter.

is the one without heart and without affection. There is no light in her. There is no glory. Hers is a cold and rebellious spirit. She is discord in the

1 : 4 8 : 8 VIII ON BIS FINE

Such was the resolution of the first professors and teachers of the Christian faith, the apostles who, while lay ing down their lives counted it gain to die for Christ. But it is not given every one to meet great dangers, or to t iumph over them, or to be over-come by them. "Peace hath her vic-tories as well as war," and for most men it is in the little trials and worries and difficulties, the ordinary temp-tations and trials, that life's battles must be fought, and the necessary resig nation must be practiced as often as we are overcome by them. Resignation is the gitt of God's grace. One may philoso-hize upon mistortunes and for a while, and a long while in some cases, may be able to bear up against the depression they prompt. But if they con time a long while and increase as they last, now nature, unsurfained by grace. last, poor nature, unsustained by grace gradually succumbs, as we have seen in the case of Socrates and many pagan philosophers, and as we see in the every day life around us in those who have not the sustaining power of the Christian faith, nor know the consola-tions and comforts of religion. Evils long borne crush many a life that bears

It is the true Christian belief that no trial which God sends or permits need ever overcome one providing such an one has his heart and his hopes in God. Material things, may go against such an one, as, for example, his business may fail, or of his wealth he may be deprived; health may go from him and death may come for him, or those he has loved. He may, like Job, be crushed to the earth with dire misfortunes, or, like Susanna be wrong fully accused, but, like St. Paul, "Neither stripes, nor persecutions, nor calumny, nor any, nor all these things, will ever separate him from the love of Christ." In a word, he will not lose faith in God, but will, like St. Paul, console himself with the thought "that virtue is perfected by trial," and say "he burn, he cut, but spare, O, spare in eternity!" And, like Job, even if all should be lost—family, friends, for tunes—he would still be resigned and say, "God gave and God took away, blessed be the name of God forever and even should the miseries and fortunes of life threaten to annihilate him, he would still be undaunted and invincible and like that hero of submission to the divine will exclaim: "I know that my Redeemer liveth, any my crown will not be wanting in eternity.

'God is good when He gives, wise when he

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touched by the infinite hand; she knows nothing of the goodness, of the truth, of the beauty of God, and of those that love Him. Like the masculine woman, she has no place in the

world. It would be a false conception to imagine that because a woman is not performing public functions, because she is not present in the glare of the tootlights, because she is not engaged in making great history, that therefore her time is lost; that she is, as it were, an outcast from the providence of God and that her days are useless. If she be a good wife and a good mother, and a good sister, and a good daughter, if she help her father to bear his burdens, if she relieve her fading and failing mother, if she restrains her brothers from wicked associations, it she gather the forsaken around her knee in the moment of distress and press them to her heart and love them them feel that life make and make them leel that the aworth living, because here is a human heart that goes out to them, she may perform her mission in the world.—Rev M. P. Dowling, S. J., in St. Xavier Calendar, Cinn.



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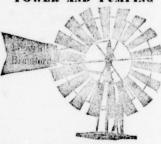
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(illustrated).
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Magdalen Rock, lustrated—eighb nder Worker of (illustrated). by Mrs. Francis

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e of the Nether e Year 1904 1905

RECORD Office

it would taint his ideals, smirch his ambi-CHATS WITH YOUNG MEN tion and lower his standards. No cheap education was for him; no cheap books, no cheap shoddy clothing, or cheap This spirit of cheerfulness is some This spirit of cheerintness is some-times the result of a hyppy tempor-ament whose nerves have never been disturbed by loss, sickness or calam-ity. Sometimes it is the abundance of youth still finding surplus of vigor after the toils of the day. Sometimes manners. He had to have the best or

His acquaintances thought that it was foolish and ruinous for him, when trying to get a start for himself, to spend his entire income in keeping up appearances or trying to keep in touch with the best people. He always considered that is was worth much to be thrown with people of culture and refinement, and people of means, because he expected they would be his customers later in life. This young man believed that social success was imperative to his professional success, and life always with hope and good cheer. Such a character is a strength and a defense, not only to him who has it but detense, not only to him who has it but to all his associates and to all who feel his influence. They are the watch towers of humanity, whose lights shine through the dark night of human struggle and whose word is an inspiration perative to his professional success, and he regarded his acquaintance among the better classes as of inestimable value. His subsequent career certainly seemed to vindicate his methods. hope and encouragment.-Charles Although he had a hard struggle at first, he has attained great distinction and has been a marvel to his school-

How to Get the Most Out of Your Outlay. Keeping accounts may be a little troublesome, but it is quite worth while. Have just one book, rather thick, that will do for everything. mates .- Success. Mother and Son. On the Boston express the other day Turn the front part into a cash ac-count. Open the book out flat, write down your allowance on the left hand I witnessed a scene which I wish I could describe as it impressed me. It was the "4 o'clock express," and an elderly woman, evidently a foreigner, stepped on the train with that peculiar, and on the right put down what you have paid-everything, even to a postage stamp. Then, once a week, or oftener, balance. Balancing is nothing harder than subtracting the total of the money you have spent from what you had in hand. The difference is what you should have square rigged, canvas covered, broad valise so much used in Europe. Directby behind her was a sturdy young man, who carried the remainder of her luggage on his shoulder. He, too, was evidently a foreigner, whose dress and appearance indicated that he was thoroughly acclimated and was now a prosperous adopted American citizen. in cash. When you have been keeping accounts for some time, you will realize as you never did before what your money goes for. Keeping accounts is not helping you to make money, but it With a peculiar motion the little woman shrank from taking a seat in the coach among the finely dressed people. Al-though I did not understand the con-versation I heard her inquiry as to whether they were to go "first class." The son—for I had gotten that far in does help you to find out how to get the most for your outlay and how to balance your needs with your income. A young man of ability and great conclusions—went toward the centre of the car to select a good seat, while the mother had seated herself in one near promise recently refused to enter a vocation which would yield him a large income, lest the temptation to become

his bride. What happiness was re-flected in those face; I They were seated in front of me, with their lug-

while the mother recounted, as only a

act of devotion and love will some day be a treasured memory.—National Magazine.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE.

The Presentation in the Temple,

you can get on and leave me to pass," said Maggie, remembering at the moment that as she was 'Lisbeth's

not think much about it as she walked back to Hammersmith. The road as it

back to Hammersmith. The road as it appreached the Broadway was increasing, thronged with people, who pushed and jostled their way, stopping every now and then in small crowds; before butchers' shops were blue-bloused men loudly encouraging the passers-by tobid for the pieces of meat, the good qualities of which they rapidly enumerated. By the side of the pavement were naphtha lights flaring up and showing the contents of the trucks on which they were placed. All kinds of

which they were placed. All kinds of things were being sold, vegetables and fruit making masses of color, clothes

mistook you, mees, for her.

he went off.

gage carefully stowed away overheard and underneath. Her hands were brown and rough; her little bonnet was that his ideals would become tarnished, that his aspirations would be starved in such an atmosphere, and so he chose a vocation which would enable him to very simple; her gray hair was smoothed down in front and was twisted into a picturesque Norwegian knot be-hind; her features were irregular, her render the greatest service to humanity.

It is a refreshing thing, in a material face wrinkled, her large nose sharp, age, to see people who are ambitious to be useful rather than rich, who are and she had no upper teeth—and yet, I pledge you, I never saw a more beautimore eager to held others than to make money. These are nature's noblemen, these are the characters which enrich life, and which have pushed civilization

Nature's Noblemen.

rich might eat up his desire to help his fellow-men. He feared that the frantic

struggle for wealth and self being waged

by the majority of the men with whom his position would force him to associate

would insensibly draw him into the same vortex of selfishness. He felt

up from the savage to the Florence Nightingales and the Lincolns. One of the most promising things about our civilization to day is that, side by side with the greed for gold, is the ever-growing passion of humanity for good. The number of people who prefer to be useful to their fellow men rather than to make money is con-stantly increasing. This passion for good is the salt of humanity: it is what makes us believe in the future of the race. - Success.

Always Be Punctual. Young men, be punctual; be always on time and never keep others waiting. Time and season wait for no man. The regularity which we can not fail to observe in all nature around us, should be a lesson to us that being on time always and everywhere is very necessary for our present and future success. To be on time means that you make

an effort to do things according to order and method; for the young man who observes no order in his life shows that he is careless, and lives not according to reason and good common sense Throughout the entire universe order is to be observed. To be punctual means many little acts of self-denial, resisting temptations to delay and loiter, putting away the present feeling or inclination

away the present teeting or introduced to scorn future good.

All this means overcoming one's self; but every young man who hopes to be a success in life should be willing to sacrifice the petty little feeling. ing to sacrifice the petty little feeling ing to sacrifice the petty little feeling that may prevent him from being always on time. Success has been won by men by their being on time. Failure has darkened the lives of many in the half light of the autumn evening. "I know you are her good friend because they were late. How many accidents have taken place, how many lives have been lost, though not being on time. Punctuality shows order. Order is heaven's first law. It leads to Go I and wins for us the good opinion of others. A Good Resolution.

A Good Resolution.

Resolve never to be second-class in anything. No matter what you do, try to be a king in it. Have nothing to do with the inferior. Do your best in everything; deal with the best; choose the best; live up to your best.

One of the earmarks of a boy with a fetting is that he is particular, about

One of the earmarks of a boy with a future is that he is particular about everything. He is not satisfied to do anything pretty well, or to leave things half-finished. Nothing but completion to perfection will satisfy the demand in him for the best. It is those who have the intertable deward in their natures. this insatiable demand in their natures, and who will accept nothing short of this, that hold the banners of Progress, that set the standards, the ideals, for

others.
One of the most successful men I know stamped his individuality upon everybody who knew him by this constant desire for the highest and the best in everything. No one could induce him to half do a thing, or to accept an inferior article when a better was within his reach. Whether it was the quality and the style of his clothing, or of anything he bought, he would allow nothing about him which was not the best obtainable. Even when poor and trying to get a start for himself, when others patronized cheap restaurants and obtained rooms in cheap localities, he would have none of these things.

fruit making masses of color, clothes old and new, second-hand furniture, china, books, pictures; every here and there being a barrel organ, played usually by Italian women with colored handkerchiefs on their heads, or by dingy looking men. Maggie stopped for a minute to watch a pathetic little monkey in a red coat shivering on one organ, by the side of which a little girl danced.

She reached Paradise Gardens at f these things.

He believed that his success de-He believed that his success depended largely upon following high ideals, upon keeping himself up to quality, upon his making a good impression, and he would not have anything to do with cheap or shoddy things. He shrank from inferiority, and avoided it as he would poison, believing that

general living room, the children hav-ing gone to bed. "Got back all right?"

So Maggie explained.

For a minute 'Lisbeth hesitated whether or no she should take Maggie, as she had for long been yearning to do, into her confidence or not. It was safe, of that she was certain, for Maggie was true, and to be trusted

implicitly if she gave her word.
'Lisbeth made a compact that she

she began:
"That—that gentleman as you have

who was loyal to her own flance, a mason by trade.
'Lisbeth paid no attention.

"Besides," added Maggie as an afterthought, "he looked like a working man himself as far as I could see, though there wasn't much light to speak of, for all his bowings and scrapthe door. His bright face beamed as he ushered that little stooped mother to the seat as tenderly as if she were ings and flourishing his hat about."
"He may look like one," said 'Lisbeth, "but he ain't one. His story is

most romantic, and as beautiful as any I've read of in books. He's Italian, a real gentleman and a count — there

Maggie was struck dumb with astonishment, and 'Lisbeth continued. "He lost money through the breaking of a bank in Italy, his mother died suddenly and then his father committed suicide in despair because a lady he wanted to marry after his wife died refused him. I told you it was all like a novel," said 'Lisbeth. "Then he hadn't any money at all, and so he went ful face when, after the son was seated, this little woman turned and stroked the hair of her son as only a mother to Paris and learnt the paper making business—hanging it and all that—and he took a place in Chiswick, not under

the hair of her son as only a mother can, regardless of the curious eyes in the coach, and then, unable longer to repress the joy of a mother's heart, she kissed him. Such tenderness in those eyes, glistening with tears—she was with her boy again! The heads came just above the top of the seat, and how close they were together as they talked his own name of course."

"Well, I never!" was all Maggie found to say, and 'Lisbeth seeing she had convinced her went triumphantly "So he's working on just for the close they were together as they talked and talked over the past. What memories of the old home were awak-ened in the heart of the young man

present, and in a little time he will have a great deal of money, for he has a very, very old uncle in Italy who is leaving him all his property."
"Pity he don't help him now," said

mother can, those things which he was most anxious to know about! When Maggie, who in some things was shrewd and practical. "He's too independent," said 'Listhe brought her a drink, when he pulled the shade, every act was devotion. If I could only impress upon sons the priceless heritage they have in their mother. There never can be but one mother, and every little beth proudly; "he preferred working on and earning his living, and I ad mire him for it. Well, I'm sure,

Maggie, you never thought things would turn out like this, did you?" Maggie shook her head.
"He's asked me to marry him," said
'Lisbeth coloring, "and we are en-

TO BE CONTINUED.

gaged."

IS ONE RELIGION AS GOOD AS ANOTHER?

close observer of the present trend of religious thought that in the United religious thought that in the United States four men out of every five hold, in theory and practice, the practice that one religion is as good as another. Nominally they may still belong to some particular sect, but their adhesion "I know you are her good friend and—"
"Well, I don't know yer, and don't want ter," said Maggie blantly, for she disliked the way in which the man's dark eyes were fixed on her.

[If" Thank you, mees, the English are always very polite. I wish you good-evening;" and with another low bow and a smirk, which exasperated Maggie, though she did not know why, he went off. to that sect is no longer based upon the firm conviction that theirs, and theirs alone, is the true Church of Christ. alone, is the true Church of Christ-Their religion has been despoiled of all dogma, and their worship is fast losing its definite form. Their profession of faith simply amounts to this, that a man ought to do what he thinks right, and not worry about things unseen. They are religious indifferentists of the

They are religious indifferentists of the first water, and before long they will join the great army of unbelievers, whose name even now is legion.

This being the case, it would seem very timely to examine somewhat in detail the nature of religious indifferently and the control of the cont he went off.

The incident had surprised Maggie, for she and 'Lisbeth, having been friends all their lives, generally knew most things about each other's concerns, and it seemed strange that 'Lientism, adding by way of further eluci-dation such remarks as are obviously suggested by the fundamental principle of this most peraicious of religiou carns, and it seemed strange that he beth should ave this acquaintance with a foreign man and not have told her of it. However, Maggie's deficiency in imagination prevented her attaching much importance to the episode, and beyond a little vague curiosity she did not think much about it as she walked

errors. Religious indifferentism, as the term itself suggests, implies the absence of firm religious convictions, at least as far as any definite doctrinal system far as any definite determine system comes in question. It has been defined as "a popular theory which teaches that all creeds find equal favor in the eyes of God, and that it does not matter to what religious denomination a man belongs, provided he be a good man after his own fashion." It most fre-quently finds expression in phrases like these: "All religions are good," "One religion is about as good as another,"

religion is about as good as ancher,"
"Religion is a matter of the heart, not of the head," "All religions lead to God," "Do what you think right, and don't worry about creeds."

As appears from the propositions indifferentists are agreed that some sort of religion must be practiced by every reasonable being; because the fact of creation necessarily points to the obligation of worshiping the Creator. fact of creation necessarily points to the obligation of worshiping the Creator, and that worship, in whatever manner it be expressed, is an act of religion. Yet whilst they admit this essential obligation, they contend that all else connected therewith is more or less a

matter of taste and expediency, pretty much as is the cut of one's coat or the shape of one's hat. According to them if a man finds one form of religion too "Got back all right?"

"Yes. Here's yer hat and jacket.
Thank yer for leading 'em. Some friend of yours, a chap i don't remember ever havin' 'eard you speak of, took me for you along of them."

"Lisboth stated. "What do you you haggle?"

"What do you good haggle?"

"What do you haggle?"

"Bank yer for leading 'em. Some exacting, he may try another; if that doesn't suit, he may try another still, and if none of the existing systems are to his taste he may invent something new, provided he will generously concede that previously existing forms are about as good as his own.

The vast majority of those who profess indifferentists' principles are an easy going set of people, whose aspira-tions seldom rise above the world of their senses; yet others there are who treat the matter scientifically, and are pleased to pose before the world as re-ligious reformers. These latter, howwould not repeat to any one what she was going to tell her, and with a flush of vanity on her face, and her heart beating rather faster with excitement, she began:

"That—that gentleman as you have that they are men of great minds, whose keen intellects discern beyond just seen, Maggie, and me got acquainted some weeks ago, one day when I was in Chiswick. He stopped me, and told me that he thought I was losing my handkerchief, and we had a bit of chat."

whose seen interiects discern beyond the multiplicity of doctrinal opposition the one grand idea of undogmatical unity as the world's true religion. With them religion consists in feeling as opposed to faith. All clinging to dogmat they regard as bigotry, and bit of chat."

Maggie's eyes were opened wide with wonder.

"Why, 'Lisbeth, I thought as how you and me knew we should never talk to strange chaps."

"Oh, well—wait till you hear how this turned out," said 'Lisbeth, and he told me all about himself, and he

he told me all about himself, and he seemed to think it was an awful shame to be, will, I think, appear from a brief he told me all about himself, and he seemed to think it was an awful shame that a girl like me should be going to marry a working man. He thought I was fit for better things—but, there, I can't teil you all he said."

"I don't like him trying to talk against your young man," said Maggie, who was loval to her own flunck a days and their helicophy is a who was loval to her own flunck as the result of the result of the said they held the said." sham and their boldness but folly.
With the truth or falsehood of this proposition indifferentism must stand or

> Now, the proposition that one religion is as good as another means, in its concrete significance, nothing less than that falsehood is as good as truth, that vice is as good as virtue, and that idolatry is as good as true worship. This, you will perhaps object, is a hard saying. Yes, it is a hard saying, but it is a fact, and facts are stubborn things to deal with.

First, then, I say if one religion be as good as another, then falsehood is as good as truth. For of the hundreds of existing religions there cannot be found two that agree in principle and pras-tice. What one teaches as true, others reject as false; what one commends as holy, others condemn as impious. According to Catholics, for instance, Christ is a Divine Person; according to Unitarians and Socinians he is a mere man. By Catholics infant baptism is considered valid; by Baptists it is re-jected as invalid. Catholics hold that Bishops were divinely instituted to rule the Church; Presbyterians teach that Bishops were not so instituted. And so all along the line, when one re-ligious body teaches a certain doctrine, others almost invariably deny it, and hold the contradictory. Yet it is the very first principle in philosophy that two contradictory statements cannot be true at the same time. If it be true, for instance, that two and two make four, it cannot be true that two and two do not make four. And so also if it be true that Christ is a Divine Per it be true that Christ is a Divine Fer-son, or that infant baptism is valid, or that Bishops were divinely instituted to rule the Church; it cannot be true that Christ is not a Divine Person, or that infant baptism is not valid, or that Bishops were not divinely instituted to rule the Church. Hence as existing religious systems teach de facto opposite and contradictory doctrines, some of them must necessarily be false; conse-quently if it be true, as indifferentists hold, that one religion is as good as another, it must also be true that falsehood is as good as truth, unless, indeed, COUNT LUGI.

"It is not Elsie, but her friend. I mistook you, mees, for her."

"Well, supposin' as you did—now you can get on and leave me to pass,"

"It has been stated by more than one look is as good as truth, unless, indeed, we are prepared to maintain that no religion is good, which is the very opposite of what indifferentists have been holding heretofore.

It has been stated by more than one Again, if one religion is as good as

Again, it one religion is as good as another, then vice is as good as virtue idolatry is as good as true worship. For in that case Buddhism, Mohametanism and the worship of Moloch and Astarte, are as good as the present form of Christianity, though they teach the grossest idolatry and advocate the form of Christanhoy, though they seem the grossest idolatry and advocate the indulgence of the basest passions. There are so many different forms of religion, and one religion is as good as another. Hence vice and virtue, idolated the seem of the atry and true worship are equally good. of course, argue these advocates of indifferentism, when we hold that one religion is as good as another we refr to the various forms of the Christian religion. We are Christians and as well, supposing you do apply your principle to the various Christian denominations, will that mend matters so very much? Let us see. If one Christiau religion is as good as another then the Catholic religion is as good as the Unitarian, and the Unitarian is as good as the Catholic. Both are equally good. And yet objectively considered either Catholicism advocates idolatry, or Unitarianism is but a system of b'asphemy; because the Catholic Church teaches that Christ is the Son of God, divine in person, and equal to the Father in all things, and as a conequence she binds her members to pay sequence such that her members to pay Him divine homage, to worship Him, to a tore Him; whereas Unitarians regard hat same Christ as a mere man, liable to error and sin as any son of Adar. Now, either Christ is a Divine Person or He is not a Divine Person. If He is a Divine Person, then Unitarianism is but a system of blasphemy; and if Christ is not a Divine Person, then the Catholic Church advocates idolatry, because on that supposition she forces her members to give to a creature the honor that is due exclusively to the

Creator, and that is idolatry.

Oh, well, some will say, let us put aside the Unitarians and Socinians, and aside the Untertain and Societies, and all others who do not admit the divinity of Christ. Let us take Christians strictly, so called, who are willing to profess according to the Athanasian creed that Christ is true God of true

religion is as good as another readily be accepted. It may not. even in that case Baptists and Methodists and Presbyterians must still regard their Cathele brother as an idolater, when bent knee and bowed head h adores his Sacramental Lord abiding upon the altar under the appearance of bread. So, too, must they brand as idol aters a large number of Anglicans, who believe as firmly in the Real Presence as any Catholic. Nay, they must fix the any Catholic. Nay, they must fix the stigma of idolatry even upon all orthodox Lutherans, who hold that Christ is really present in the reception of the ntal species. Perhaps some are willing to go farther in the process of elimination, and strike the Catholic Church from

the list of eligible religions to which their much vaunted principle may be

applied. Perhaps they are willing to place side by side with the worship ers of Baal, Jupiter and Thor, the two hundred and seventy million Catholics who people the earth to-day, together with one hundred and ten million Greek and Slav Schismatics, and some twenty million Anglicans and Luther-ans, who believe in Christ's personal presence in the Blessed Sacrament, and onor Him as a Divine Person. haps they are willing to condemn as in fected with idolatry the whole Christian past up to the time of the Reformation-the Church of the Apostl the early Fathers, and of the Middle Ages—and keep for their choice the seven hundred odd other religious denominations which have sprung into being since that time, and which now number perhaps a hundred million adherents. I say perhaps there are some who are prepared to go that length, though, through respect for the dignity of human nature, I sincerely hope there are not; yet if there be, it avails them little. For in that case, whatever may be said of idolstry and other similar horrors, it still remains true, on indif ferentists' principles, that lalsehood is as good as truth, as I have shown a little while ago. Take what religious you will, by the very fact that they are different from one another, there is necessary opposition in principle and practice. The pitiful complaint of Theodora Beza, one of the earliest re formers, is as true now as it was in the sixteenth century. "Our people," he says, "are carried away by every says, "are carried away by every wind of doctrine. If you know what their religion is to day, you cannot tell what it may be to-morrow. In what single point," he continues, "are those Churches, which declared war against the Pope, united among them-selves? There is not one point which is not held by some of them as an article of the faith, and by others re-iected as an implety." jec ed as an impiety.

Hence to whatever number of differest religious denominations you apply the indifferentists' principle that one religion is as good as another, you are always forced to hold that in religious matters falsehood is as good as tru you are forced to hold that God Him self is indifferent to truth and false hood. And yet what could be more un-reasonable? What could be more blasphemous? God is truth itself, the eternal and unchanging truth, and cannot be worshipped except in the spirit of truth. A religion that teaches falsehood is necessarily evil, because it is an insult to the God of truth, who not only hates falsehood de facto, but must hate it on principle-must hate it with hate it on principle—must hate it with an everlasting hatred as something that is essentially opposed to His very being. Religious beliefs and religious practices are concrete realities, and God cannot be indifferent to them, because every false belief, and every practice based upon that false belief, is in direct opposition to His essential truthfulness. And as God cannot be indifferent to And as God cannot be indifferent to them, so neither can men, whose views, by a fundamental law of their nature, must reflect the views of God, their Creator, Whose images they are. Consequently to hold that one religion is as good as another, is an insult both to God and to man.—Church Progress.

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FATHER TYRRELL ON HOPE.

To the November Catholic World Father Tyrrell, S. J., contributes an enlightening article on the virtue of

Christian hope.
"Hence in the Christian religion hope entails certain duties which may hope entails certain duties which may be grouped together under the general idea of prayer whereby this dependence of the part upon the whole is acknowledged at dacted upon. It were a misconception to regard prayer as, in any sense, a trouble-saving device, whereby the work that we can do, and in the doing of which our highest life consists, is litted on to other shoulders and off our own. Its end is simply and only to increase in us that love, desire, and hope which makes greater exertin possible and even pleasurable. What we hope for and pray for is, in the language of religion, grace here and language of religion, grace here and glory rereafter; but grace is explained as charity, or that divine and disinterested love of all which animates us to endure and abstain for the sake of all; and glory is explained as the perfection and glory is explained as the perfection of grace; that is, as love made perfect and purged of all fear of failure and pursuing its course of unbroken victory over death; as a bird full-fledged, no longer fluttering uncertainly on tired and awkward wings, but speeding its way joyously and steadily over sea and land, unconscious of the ceaseless battle it is waging with the resistance of the atmosphere.

"In its essential notion, as here "In its essential notion, as here understood, prayer is a voluntary attitude by which we accommedate and subject curselves more perfectly to that spiritual organism whose life we, members, share, and desire to share more fully. The attitude of self-sufficiency and false independence cuts us off from that consciousness of unity which is the source of hope and strength and through which we are permeated which is the source of hope and strength and through which we are permeated by the energy and vitality of the whole. The cause of all material progress is the fact that, by a better understanding of the laws of that physical nature to which our bedies belong, we can perfect the price with Nature, we can multiply our union with Nature, we can multiply and enlarge the veins and arteries and nerves and muscles through which we draw upon her resources and appropriate her strength.

"And in the spiritual order, the function of prayer in the widest sense, is altogether analogous to this."

TAKING AN OATH.

A correspondent wants to know what we think of a disreputable creature, who happens to have been born of Catholic parents, and who excuses him self for false swearing on the ground that he was sworn on a Protestant Bible. Possibly there are some people ignorant enough to suppose that the ignorant enough to suppose that the kissing of a Bible is necessary to the taking of an oath, but they are very much mistaken. No Bible is needed, Catholic or Protestant. If one is used, it is to invest the act with greater solemnity. If a man deliberately signs a near or outsing the words." I swear." a paper centaining the words "Iswear," he takes an oath; if he lifts his hand and solemnly says "I swear," he takes an oath; whether the name of Gcd is sates." actually mertioned or not, it is under stood to be invoked in witness of the truth. But if a man does not mean to truth. But if a man does not mean to take an oath, he does not take one, whether it be in conversation or in a court of law. There is this difference, however. In conversation, we often judge by a man's manner that, though he uses the larguage of swearing, he does not really mean to make himself responsible for an oath; in a court of law we have an reason to suspect any law we have no reason to suspect any-thing of the kind, and the man who goes through the solemn form of taking

cathedral, but after consultation it was considered more appropriate that an illuminated address should be presented to the Cardinal, acknowledging his services to the Jewish race.

This suggestion has been acted on, and among the subscribers to the testi monial we find the names of some of the montal we find the flames of some of the most illustrious Hebrews in the British Isles. We may mention the Acting Chief Rabbi, Dr. Adler, Sir Julian Goldschmidt, Sir John Simon and Mr. Bugene Monteflore.

This reminds us of the days of medianal hystery, when the Lewe found in

eval history, when the Jews found in the Popes their best protectors. The Jews were never persecuted in Rome during all the time the temporal power was held by the sovereign Pontiffs, and many of St. Peter's successors advanced Hebrews, persecuted everywhere else, to positions of trust and emplument. The Jews generally acknowledged these favors by their cus tom of sending an embassy to call upon

tom of sending an embassy to call upon
a newly elected Pope, to present him
with a copy of the Hebrew Pentateuch.
Thus is the Cardinal Primate of England renewing the best traditions of

FOREIGNERS RESENT SLANDER.

FOREIGNERS RESENT SLANDER.

OUS ATTACKS.

SEATEMENTS MADE REFORE DOMINION W. C. T. U. CONVENTION ON ALLEGED THEFFORE THE CONVENTION ON ALLEGED THEFFORE THE CONVENTION ON ALLEGED THEFFORE THE HARVEY.

WIGHIDE FROE PESS, NOV. 21.

ON NOV. 13 there appeared in several eastern papers a telegram from Hamilton. Onl., giving a bid is accommon of the W. C. T. U. The first paragraph of the dispatch dealt with the matter of alized traffe in girls among the foreigners of the west, and was in the follow Hamilton. Nov. 13—4. the Deminior convention of the W. C. T. U. The first paragraph of the dispatch dealt with the matter of alized traffe in girls among the foreigners of the west, and was in the follow Hamilton. Nov. 13—4. the Deminior convention of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. y afternoon, the designation of the W. C. T. U. In the First Method ist church Sature. Y afternoon, the designation of the W. C. T. U. In the First Method with the West. Mrs. Chibs and the Canadian North West and the Canadian North West. Mrs. Chibs and the Canadian North West and the Canadian North West. Mrs. Chibs and the Canadian North West. Mrs. Chibs and the Canadian North West. Mrs. Ch

FATHER KULAWAY INDIGNANT.

FATHER KULAWAY INDIGNANT.

"How many years have you been in Canada, Father Kulaway!" was asked of the parish priest of the Polish church for twelve years."

"I have been in Canada for twelve years." was the reply. "I was been in German Poland, and came to Canada in 1893. Its pent four years in Ottawa and came to Manitoba in 1897."

"Have you and the to Manitoba in 1897."

"Have you suit the German Polish and Galirian people outside Winniper?"

acquainted with the German Polish and Galirian people outside Winniper?"

acquainted with them. I have travelled among them ever since we came to this country. In had to live in their houses, having no bronch and visit all the colonies in the West. I claim to know these people better than any through." hrough."
"Why would you say of their general moral

condition?

"I regard these people as being in a very satisfac ory condition regarding morals. Our church is exceedingly strict, and all these people are strict. The greatest danger we have—I be group parden for saying so—is from the English people. If there is any danger, is a from the English, It is so in this city and this so in the country. it is so in the country."
"We understand that many Galician. Polish and German girls are married very young" said the reporter.

EARLY MARRIAGES FAVORED,

said the reporter.

EARLY MARRIAGES FAVORED.

"You must be aware," replied Father Kulaway, "that the Catholic Church looks very favorably on marriage, and also on early marriage. If a girl is married at sixteen there can be no possible question regarding the approval of the Church. Girls may even be married under six en with the approval of the Church is used on the physician. If the Church is the should seem desirable. The law of the Church is suited by the physician. If the physician says that it is right to marry, the Church will approve the marriage."

"We understand" conditued the reporter, "that among the Garman, Polish and Galician people the marriage is arrange a marriage and the girl was unwilling to accept the pioposed husband, what would be done?"

"There would be no marriage." replied the priest. The prist does not perform the marriage. The essence of a marriage parriase. The priest is there only as a witness. If there is no consent, there is no marriage Marriage is more carefully safe guarded among the Galician. Polish and German people than among the Engish-speaking people, All marriages are performed in the church, and in all cases the banns muss, be read on three preceding Sundays. If the girl is unwilling, all she needs to do is to say to the priest she is on willing, and the marriage will never occur."

"What would you say regarding this disputch?" acked the reporter, handing the clipping to the priest. Father Kulawy read the paragraph with deep concern.

"IT IS A CRIME."

he said, at length, "to give utterance to such

BREAD UPON THE WATERS.

"Cast Thy bread upon the waters and it shall return to Thee." These words have received a fulfillment in a remarkable manner in the case of the venerable Cardinal Manning. It will be remembered that during the violent persecution of the Jews in Russia, the Archbishop of Westminster raised his voice in solemn protest against these outrages, and took a noble stand on obahal of our common humanity in favor if the oppressed Israelites.

A grateful return is now being made by him by the Jews of Great Britain, ad it is indeed a remarkable occurred when a Catholic prelate's silver bille is singled out for celebration by e children of Israel. At first it was gested that a contribution should be de to the building of His Eminence's headal, but after consultation it was sidered more approach.

to create a sensation, and contains just as much truth as a similar satement regarding the English farmers of Manitoba."

MR. HARVEY'S STATEMENT.

With Philip Hervy a similar conversation occurred. Although bearing an English name, Mr Harvey is G-iman born and is in perfect touch with German - Polish and Ruthenian life in this country. He has been fourteen years in Canada, and has been for eight years with the D-partment of Immigration, where he is held in high esteem.

"Whe e are tree German, Polish and Galicion people chiefly located?" was asked of Mr. Harvey.

"They are located" replied the interpreter, without referring to any book, and with the air of a man who knew the ground perfectly. "At Whitemouth, Brokenhead, Poplar Paik, Cook's Greek and Gonor, east of the cry. The western settlements are at Gimil, Pleasant Home, Dauphin Sifton, E helbert, Huns Valley Shoal Lake, Strathelar, Russell, Salt-coats Yorkton, Reschern, and Edmonton.

Mr. Harvey also mentioned a number of other small stations, accompanying each name with some description of the class of people located there.

"Was the your special duty in visiting these people?" asked the reporter.

"We are compelled to visit those who are very poor "was the reply. "Weadjust difficulties regarding land and we settle many local quarrels and disputes of various kinds. These are often reforted to the department and transferred to me,"

"In the course of your visits to these foreign immigrants, did you ever attend a wedding?"

"Just wish I had a \$1.00 for every Galician German and Polish marriages, and had a good time too."

"I there any peculiar feature in these marriages?"

"No nothing peculiar, Galician and German and Folish marriages, and had a good time too."

with a copy of the Hebrew Pentateuch.

Thus is the Cardinal Primate of England renewing the best traditions of the Christian past, not merely of his own country, but of all Europe as well.—Catholic Home, Chicago, Aug. 16,1890.

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their parents for \$25 or \$50 to husbands they do not know l'

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"Ninety per cent, of the Galicians settle on homesteads and their greatest anxiety is to become identified with the Canadian people. Less than one third of our immigration is foreign and the work of assimilation is going on seadily. Canada has no hing to fear from the foreign immigrant. On the other hand, all of these peoples will enrich the Dominion while they are bettering their own condition."

HIGH HONORS.

HIGH HONORS.

We are glad to see by the Toronto papers that Mr. J. Louis Monahan was called to the Bar on last Friday, having been complimented by his honor Mr. Justice Anglin on the brilliant course he took through 0-goode Hall, being honor student throughout. He cemes of an old lich family. He is son of the late John Monahan, and Mrs Monahan, the is also grand son of the late Chief Justice Monahan, of Dub lin, Ireland and, on his mother's side, a near cousin of the beloved and illustrious Danies Octonell. The Liberator was the honor than the form of the beloved and illustrious Danies of Mr. Justice Monahan, which he lossituded again-t Trinity University, Dublia, when they refused to give him his gold medal because of his religion. Several of Mr. Louis Monahan, is one of the students from St. Michael's college; and his many friends wish him every success in his chosen profession and hope to see him climb to the top.

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Last Christmas

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MARRIAGE. MADDIGAN · CARDIFF - At St. Michael's church. Douglas, on Nov. 22nd. Mr. Cornelius Maddigan to Miss Margaret Cardiff.

DIED.

DIED.

SCHARIO.—In Guelph, Ost., on Nov. 29, 1935, Rose Anna McGuire, wife of M. S. Scarie, a native of the township of Brock, aged sixty-five years. May she rest in peace!

DOYLE.—At the Sisters' Hospita', Duluth, on Nov. 5, 1965 Peter Doyle, a native of Marys ville Ont. May his soul rest in peace!

King—Ofyour charity pray for the repose of the soul of Thomas King, brother of Mr. Luke King, travelling agent for the Carnotte Records: formerly of Dublin, Ont., who died lately in San Francisco, California. R. I. P.

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year 1966 State selary and qualification John Dufour, Sec. Treas., North Malden Ont TEACHER WANTED.—PUBLIC SCHOOL teacher wanted for S. S. No. 1, Hagar, Dubies to commence first school day 1946 Apply, stating salary c., to Arthur P. Le byre, Sec., Treas., M. rkstay, Ont. 1416 2

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TEACHER WANTED FOR THE R. C. Separate school, No 2 Kingsbridge, for the Separata sch col. No 2 Kingsbridge for the year of 1996, Qualifications ist or 2nd class professional. Applications stating salary and experience will be received till Dec. 22. Address John E. Sulivan, Kingsbridge, 22. Address John E. Sulivan, Kingsbridge, 1415.2.

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for the Downey ville Separate School 1906 for the Downey ville Separate School 1906 Applications of the second class professional Applications of the second second experience will apply the second of the second second pro-

TEACHER WINTED FOR R. C. SEPAR ato school sec. 6, hitwood for the year 1996. Holding a sec of cless certificate of qualification, Duties to commune the 3 d Jan. Church school. R. station and post files in the village. Apply sating suary and experience, to James Mussy Sec Tees Barry's Bay. Ont.

196 an ats by salary and experience, Will in Coher, Secretary, Lucan, On. 1 T EACHER WANTED FORR C.S. S. NO. 2.
TO go: an noider of an Ontario certificate for 1966, A ply scating salary to William Harney, Sec. Waller, P. O. Cht. 1415 2. TEACHER WANTED FOR R C. S. S. NO.
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