LONDON, SATURDAY, DEC. 28, 1907.

NOT VISIBLE TO US.

We are informed that since many Catholics are interested in the cause of Higher Education our captious remarks to the contrary are as impertinent as they are unwarranted. Without any desire to ruffle the susceptibilities of our brethren we have no hesitancy in saying that we cannot see any widespread manifestation of this interest. Here and there, notably in Antigonish, Catholic interest is more than academic; but, as a rule, our interest is based on glorification of what we have done in the past. We are confident that we are not unworthy of our forbears in the faith, forgetting that we neither strive to omulate their self-sacrifice nor to perpetuate their zeal for education. They were known by their achievements: we, by our talk. If we wish to be factors in the moulding of public opinion, to take our part in the controversies of the age, to be represented in the literature of our country, we must have a university as a source of love and life. II, however, we are content to dream in a fool's paradise, taking no heed of the portents of the time, unmindful of the efforts of our separated brethren for education, we condemn ourselves to feebleness and to a position which precludes any guidance of the destinies of Canada.

OUR STANDING.

We do not think that our standing in Ontario can be viewed with much complacency. When, for instance, questions of national import are discussed, we listen in vain for the sound of a Catholic voice. But we hear the president of a great non-Catholic house of learning contributing his quota to publie opinion : we see its professors and graduates pleading for reform, throwing in current issues the light of cultured minds-in a worl, we see the non Catholic asserting his claim to to disprove his charges. leadership.

It boots little to decry these universities. The fact that they are on a plane of influence suffices as a proof for many that Protestantism is the source of enlightenment. And if we wish to prevent ourselves from being intellec tually the equals of others, we give grounds for the charge that our interest in education is mere braggadocio and that we are not the enemies of ignorance. For the present, let us say, that we must strengthen our university, and make it for our children, what Toronto and Queen's are for the Protestants of Ontario. The following words of Cardinal Newman are to the point : " At least," he says, speaking of the English universities, "they can boast of a succession of heroes and statesmen, of literary men and philosophers, of men conspicuous for great natural virtues, for habits of business, ior knowledge of life, for practical judgment, for cultivated tastes, for accomplishments, who have made England what it is-able to subdue the earth, able to domineer over Cath-

LOST GROUND.

To some parts of Canada came the Irishman. He wrested a living from the wilderness. In course of time he waxed prosperous and became an important factor in the life of the community. He was courted by politicians, and because of him Catholics enjoyed a certain prestige. He carried us on his shoulders, and when he died we found ourselves, to our dismay, like babes bereft of a mother. We were unable to take his place, and hence, upon the ground won by him, encamped the stranger. We were again in the ruck-the puppets of politicians - making noise about our rights though forming no plans to get them, turning a deaf ear to appeals for education, as if the unskilled and uncultured can be competitors for the prizes which this country has to offer We should not take ourselves too seriously. We have made progress, but not to the extent portrayed by the flamboyant oratory at society dinners. True, indeed, that our churches dot the land, but it is also true that they lack the decoration which the Catholic, knowing his faith, can translate into of giving a word of religious instruclanguage the world understands, and tion within their school hours—you are and pay their pew-rent. The loved cism applied to the tender years of and pay their pew-rent. The loved prelate of London, declared, some time childhood, boyhood, girlhood, is a corposition of a ago, that the grandest ornaments of a dioesse are souls illumined by faith, foundations of character which you

The Catholic Record after with zeal, gemmed with the self-sacrifice that makes every worthy cause their own and incites them to be in the foreground of intellectual movements of all kinds.

THE MAGNIFICENT SAINT.

We talk of Raul and Luther, Knox and Wesley . . . magnificent saints were they all, says the Christian Guardian. Tais quotation needs little comment. The editor who made a bid for notoriety by defending the French Government's crusade against Christianity, may tread any strange path without evoking surprise. But surely its readers will resent the coupling of the man who weakened, and consequently, divided Christianity, whose writings are, according to the Protestant historian, coarse, scurrilous, a menace to the foundations of religious morality, with the apostle who warns us against false teachers and exhorts us to hold to the Gospel which we have received. We may remind the editor that modern historical research has torn away the saintly garb in which Luther was once arrayed. Neither in his life nor in his writings does it see any evidence of sanctity. And Knoxa magnificent saint? We might cite a be as well to point out that Wesley, the founder of Methodism, does not agree with his disciple who is editor of The Christian Guardian. Wesley dismisses the Scottish reformation with the caustic comment that "the work of God does not, cannot need the work of the devil to forward it."

We may mention that the late Rev. Henrich Denifle, O. P., one of the greatest scholars of Europe, who was commissioned by the German Government to make a study of the Lutheran epoch and to draw up a study for purely historical purposes, exhibited Luther not as a champion of truth and freedom but as one of the vilest characters of which there is record in history. Men of learning, as Harnack and Seeberg, abused the Dominican, but they failed

### THE SPOUTERS.

The temperance cause suffers from some who pose as its friends. We refer to the wandering orators who wander at so much per, and who, by their intemperate language and methods, which trench on buffoonery, are a drawback to the cause which they profess to advocate. The average citizen will listen to argument, but he is averse to tactics which indicate a striving for notoriety, and which, however agreeable to extremists, are not viewed kindly by those who wish to see the temperance question on the basis of right reason. The speaker who bears in mind that his by the support of men like Sir Henry The speaker who bears in mind that his hearers have brains can obtain a favorable hearing on this matter in any city of Canada. The spouter who offers mush, garnished with wholesale denunciation, is suffered not gladly and is forgotten ere he departs

THE SAINT AGAIN. Since Luther is for the editor of The Christian Guardian a man of faith, a man of resplendent plety, we presume that he finds no fault with the following utterance of this Reformer : " I assert and maintain," he says, "with the whole of Christendom that the dear saint should be venerated and invocated : for whe can deny that even in our days, through the saints, God vis ibly works wonders with the bodies and at their graves."

WHAT THE SAINT SAYS.

We beg to inform our contemporary that the "magnificent saint" has the following to say of himself :

"I confess," he writes, "that I am much more negligent than I was under the Pope, and there is nowhere such an amount of earnestness, under the Gospel, as was formerly seen among monks and priests."

WORDS OF WARNING.

On November 2, Lord Roseberry opened the London County Councils new training college. In the course of his address he said: "If you send out sceptical teachers-though they may not have the opportunity, and probably will not have the opportunity who do not believe that laymen are doing the schools to which you send anointed in confirmation to the end them not a benefit but an injury. . . that they merely save their own souls But of this I am convinced, that scepti-

Lord Roseberry is right. He sees, as others before him, that life must not be judged by the antipathies of the sects, by their prejudices, but by the standards of eternity. An unbelieving teacher is a greater scourge than war or pestilence. He may speak of Christianity or he may ignore it, but his influence will, in many ways, teach his pupils that religion is not an essential element of their lives. Hence, they to whom children are entrusted, not for the purpose of turning them into clever devils, but into God-fearing men and women, should themselves be earnest Christians. But strangely enough the British non-Conformists are opposed to religious tests for teachers. We say "strangely," because they who pride themselves on their concern for Great Britain are doing what they can through fear, we suppose, of

Popish aggression, to imperil the

foundations of national stability.

Let us work good towards all men, but most of all towards those of the household of the faith. We think that the apostolic precept is not in honor in some quarters. We do not say that historian to the contrary, but it may the unfit should be pushed forward. What we maintain is that Catholics seeking situations should be assisted by those who have influence and position. Bound to us by the ties of faith they cannot be regarded as strangers. But it happens oftimes that they of the household who are struggling for a living are ignored by their brethren. And yet, a manifestation of that brotherhood of which we speak would be to the young lawyer, doctor, merchant, at a time when the way seems to them both long and hard, of great beneat. It would not only encourage them, but it would also show that brotherhood is not a mere cant word, but an expression of the belief that the poor and the struggling are children of our own Father in heaven.

A RUMOR TERRIBLE.

The papers inform us that the Orange Lodge of Toronto, has, it is said, passed by a large majority a resolution forbidding the leaders of the Order to appear on the platform, or in any way assist in the election to poli tical power, any member of the Roman Catholic Church.

This statement, even if accurate, does not surprise us. It is not good politics :" it is un-Canadian : but it is Orange to the core. It points out that discrimination in political matters, on lines of religion, finds favor with charged with ignorance and bitterness and suspicion, and hence bring to the treasure store of Canada neither love nor wisdom, but discord and foolishness. To quote Lord Rossmore, who repudiated Orangeism some years ago, "their policy is solely negative, ever seeking] to sow dissension. It is a source of deep regret," he says, "that individual moderate Orangemen do not think out such matters for themselves. To me they appear to be following blindly the lead of some few professional noliticians whose advice seems invariably to be the result of a contemplation of their personal interests and hardly ever the outcome of a desire for peace and prosperity." He came to the conclusion that local Orangeism was coming to mean an organization seeking to establish the worst mental slavery. The gentleman hits the mark. Orangemen are bound by the chains of prejudice. So far as we are concerned their talk is made in Ulster.

#### " A Continuous Mission."

Father Rosswinkel, S. J., the veteran Jesuit missionary, speaking the other day at the annual banquet of the Cleve-

day at the annual banquet of the Cleve-land priests, urgod upon them the sup-port of the Catholic press, declaring the Oatholic newspaper "a continuous mission in the home."
"Catholics," he continued, "do not begin to make the use of the press that Protestants do. 'The children of the world are wisor in their generation than the children of light.' The minis-ters become the active arents of their

active and persistent co operation."

Father Rosswinkel urged his audience

wish to strengthen and support." ARCHBISHOP GLENNON URGES CLOSER STUDY OF THE MASS.

> OLEMN SIGNIFICANCE OF SACRIFICE NECESSICATES THE UNDERSTAND-ING OF ITS CEREMONIES.

"The general use of the missal has not made the layman more observant of his religious duties and days of ob-ligation." Archbishop Glennon de ligation." clared in his regular monthly sermon on "The Mass and the Missal" at the New Cathedral Chapel.

Formerly, he said, the layman reckoned his secular as well as his religious duties by the ecclesiastical year, with its chronicle of various saints' days, with their offices, chants and itanies, and therefore was more familiar with his obligations.

The Arcubishop spoke on the beauty,

dignity and solemn significance of the sized the necessity of understanding its ceremonies on the part of the con-gregation, so that they might associ-ate themselves in the celebration. He

said:
"This day, the first Sunday in Advent, marks the commencement of the ecclesiastical year. From to-day we date the feasts and tasts of the Christian year chronicling in succession the saints' days, their office, chants and litanies. To-day the celebrant of the Mass opens the first page of the missal, and for the reciting of his office the first page of the breviary. Time was in the Church's history

when it would not be necessary for me to make these announcements, for "Thus, onward through the solemn "Thus, onward through the Lord" and strange to say these were days not deemed as enlightened or as pro-

ary for them to ask for the most per-fect form of prayer-book that the Church could offer—its own official prayer-book, the missal. This missal was sometimes in Latin, and later on in the vernacular.

With this missal as their guide, it was easy to discern the time and tide of the ecclesiastical year and in a sense to regulate their own lives accord. sense to regulate their on these accountingly. They know when Advent came with its prophecies and promises and when Christmas came with its angels song, and its Christchild. Tuen Epiphany and Candiemas, Lammas and Michaelmas—for all these feats, as their very names expressed it, were Mas days from their missals' catalogues.

"But it was not for the knowledge it gave them of feast or fast that these people valued their treasures. True, the missal might tell them of the varions duties the different feasts incul cated: it might remind them of their secular duties coincident therewith. Still the primary purpose of the missal in the hands of the laity was that thereby they might follow the celebrant of the Mass, step by step, as he went through the august celebration.

" And in this they knew they were "And in this they knew they were in complete accord with Ca holic theology. For this theology teaches that in the holy Sacrifice of the Mass, the first celebrant is our Lord Himself; next is the priest celebrating and then on lines of religion, finds favor with those who know nothing of the spirit of tolerance that showed itself in Quebec by the support of men like Sir Henry

hence the movement and the meaning of the Sacrifice is by the laity par-tially lost, while the beauty of its litany and its prayers and through them also the sublime character of the Sacrifice can be only in the faintest way understood.

"But with the Catholics of the past it was entirely different. With them you could take your missal, translated you could take your missal, translated into English; take your place before the altar, whether it be by the railing or the door it matters not, repeat with the priest the very words that enshrine the mystery and majesty of the great and only Sacrifice of the new law; then you will go unto the altar of God and recite the pealm wherewith the ceremony commences: with the celeceremony commences; with the cele-brant, you will move outward to the table, beneath which rests the relics of the saints; and you will see in that ascent to the altar the rugged hillside of Calvary, where the Mass was first offered, just as you see surmounting the altar at the summit of Calvary, the

oross of Christ.
"You will speak again the words of "You will speak again the words of faith and the lessons of plety that form; the prelude of the Sacrifice. You all speak the praise of the Lord in the preface and join with the choir of angels in resiting the triple 'Sanctus.' Holy, Holy, Holy Lord God of Hosts.' You will reack again the message given to the churches of Rome, Antioch and Ephesus, You will see again the morning of the Saviour's life brought with the angel's hymn. 'Glory be to God on high and peace on Glory be to God on high and peace on

earth to men of good will."
"You will stand around with the candles lighted to hear some portion of the Saviour's life, recorded in the Protestants do. 'The children of the world are wiser in their generation than the children of light.' The ministers become the active agents of their church newspapers. They give to the circulation of such publications their active and persistent co operation." We notice that Father Dietz, the recent insuit offered to several promingor with the faith as tanget in these writings is yours; and from it you recite the creed. In that town, addressed to be one of the gentle pastimes of the ministers' meeting held there on the subject of the creed. In that profession, step by step, you move from creation's dawn onward to the blessed Saviour's coming among men, His life, His death, and his resurree-

tion. You speak the words of cheer that brighten our future and light on through the resurrection, unto 'life everlasting.' And now, your profession of faith ended and your creed recited, you bow your head at the Canon of the Mass and recite with ever increasing solemnity the words that move you nearer to the center of the Sacrifice; the living church springs before your mind, and you pray that the living Church now before its Master and Lord may live in peace and unity under the Master's supremerule. Step by step, from Pope to Bishop, from Bishop to parish and parish to people, you will include all in this prayer of peace and union, and especially would you include all those who with you there join in that sacrifice; and thus you make your commemoration for the living. fice; and thus you make your commemo

ration for the living.
"Then, turning to the history of sacrifice, you would bring to mind the blease mother who stood by that Sacrifice on Calvary, and with her in the long procession, the apostles and mar tyrs, Peter and Paul, James and John and all the saints whose merits and prayers you would appeal to for help and protection in this great purpose of sacrifice. Then, while heads are bowed and all spirits there attuned to the solemnity of the occasion, the words of consecration are pronounced; obedient to that decree spoken the night before the crucifixion, where Christ tells His apostles, 'Do this in commemoration of Me.' The consecration over, before the blessed Saviour, now sacramentally present, you pray that in His sacrifice, yours also may be found worthy. solemnity of the occasion, the words of

services you go, pleading that the Lord may give you life, nourishment, and with His life give you your daily bread. gressive as the present.

"When the art of printing gave a chance to the educated Catholics to obtain prayer-books, it was custom ary for them to ask for the most perayer book that the foot form of prayer-book that the est enter under my roof.' Then, with the consummation of the Sacrifice you hear again repeated, as from the cross,
\*Consummatum est.' It is finished. 'Consummatum est.' It is infinited. With this Sacrifice completed, the opening word of the Mass again is spoken. In the beginning you say, 'I will go up unto the altar of my God,' and now the celebrant turns and says, 'You may go, for the Mass is ended.'

"Now, my dear friends, this is the value of the missal in the hands of the laymen, that with it he takes, as Christian theology wishes him to take, an in berg, on December 2, 1842. tian theology wishes him to take, an in tegral and intelligent part in the cele bration of holy Mass—becomes, in fact, what he should be, a celebrant.

Taus, also, will he understand the beauty and meaning of the Church's liturgy, the rules and spirit that governs her inner life. In his eyes and before his soul the holy Mass, from a meaningless implie of accompnise and meaningless jumble of ceremonies and

"Read that missal again; follow its movement; listen to its words, recited by you, by the celebrant, now chanted by the choir; it is, let us say, that part of the 'Credo' where the B essed Lord is led forth to die. The tragedy is there in three words; the choir will sing them to-day, as they do in every Mass. Note the cadence of sadness that with each note increases until you hear its last tones linger down there in

was crucified, died, was buried. There the life goes out as an expiring sigh; the voice, too, that recites the tragedy

The House of Providence, an orphan asylum conducted by the Sisters of Charity just outside of Syracuse, N.Y.,

is nature's requiem, whispered by all clothes the c creation—taken up by the angels of their backs. God, spoken in accents pathetic through time and space and eternity. 'Sepultus.'
He is buried, the tomb is sealed and there is stience now around the tomb, the silence of death and the darkness of the night. Then you hear the strange night voices in the distance, the uncertainty, then the more hopeful tones of the awakening—the east is filled with light. The day is at hand. The stones are rolled away. The darkness is gone and in triumphal tones the choir chants 'Et resurrexit'—He is risen from the dead. He has conquered.

risen from the dead. He has conquered.

'Now this is after all only a very imperiect recital of a single passage from the missal. Just a simple incident as it occurs in the celebration of Mass.

"Taking the Mass in entirety, we learn all its lessons, study its meaning, form and manner. And you will see in all the movement, light and shadow, all the heights and deaths of a tragedy.

the heights and depths of a tragedy, the re-enactment of that saddest tragedy in all the history of man. With the words of the missal on your lips and the Church's hand to guide you you will walk again with Christ along the thorny way
—in spirit you will go with Him through death's valley unto the portals of heaven."

A PRIEST ADDRESSES MINISTERS.

Who has not heard of Oberlin and who has not heard of Oberlin and who does not know that the Oberlin of years ago did not associate with and could not flad any good in anything labeled "Catholic"?

beled "Catholic"? We notice that Father Dietz, the

tion. You speak the words of cheer a very fair and full idea of the present a very fair and full idea of the present condition of the Catholic Church. We may know how well he fulfilled his task when "a vote of thanks was re-turned to him for his most able and in-structive address and the morning service was greatly enjoyed by all present." We congratulate Father Dietz on the good wast ha is deing in present." We congratulate Father Dietz on the good work he is doing in the educational center of Congregationalism.—Catholic Universe.

#### A NOBLE EXAMPLE.

General Ziethen, one of the veterans of the Seven Years' War, gives us a obic example of true moral courage. One day having received an invitation of dine with Frederick the Great, he

begged to be excused, saying:
"I pray you tell His Majesty that this is a day on which I am accustome to receive Holy Communion and I ou not wish to put myself in the way of distraction."

Some days after the king said to his

favorite general:
"Well, Ziethen, how did your Communion go off the other day?" At which all the courtiers laughed.

At which all the courtiers laughbu.
But Ziethen rose, approached Frederick, and said gravely:
"Your Majesty well knows that I have dreaded no danger, and that I have fought against odds for you and the country. What I have done I am ready to do again when your Majesty commands me. But their is One above us mightier than you, than I, than all mankind. I will never allow any man mankind. I will never allow any man to insult Him in my presence, even in jest; for in Him is my faith, my hope, my consolation."

The king, much moved, held out his hand to the noble old general, and said

with great earnestness:

Happy Ziethen! I respect your religion. Preserve it carefully, and rest as ured that what has now taken place shall never again be repeated in my presence."

CATHOLIC NOTES.

On his recent visit to Enporia, Kansas, the Rt. Rev. Bishop Lillis administered confirmation to several converts. Among them was Mr. W. F. Dungan editor of the Emporia Times.

The Very Rev. Francis Xavier Wernz, General of the Society of Jesus, cele-brated last Thursday, the golden jubilee of his entrance into religious life.

It is reported that Charles M. Schwab, the steel magnate, has made a gift of Richmond Beach, Staten Island, to the Sisters of St. Francis of New York, who will establish a hospital for crippled children there. The property is valued at \$150,000.

Amongst the honors conferred by King Edward of England on occasion of chants, is transformed into a Sacrifice divine in its essence, well ordered in every part, reproducing before him the tragedy of Calvary, with all its light and shadow, all its despair and hope.

"Read that miscal goairs follows:

"Read that miscal goairs follo Mr. Stantley is said to be the first vocalist upon whom this distinction has been bestowed.

This suggestion from the Pittsburg Catholic is timely: "Our societies in their entertainments can not be too careful in their selection of public speakers. The society owes a high and exact duty to the men and women invited and present, that the speaker is one, not only elequent and instructive, but whose life is beyond cavil. A mistake the tomb where they laid Him. whose life is beyond cavil. A mi "Cracifixus, mortuus, sepultus," He in this direction is inexcusable.

should know what tones would best produce that sorrow crystalized, and tell in becoming numbers the story of a divine heart that was broken.

"He is laid in the tomb, His chant out a home. The only salvage was the Sisters of Charity are temporarily with-out a home. The only salvage was the clothes the children and Sisters had on

At the recent twelfth Diocesan Synod of New York, Archbishop Farley announced that fifty-five churches of the archdiocese now have male choirs, and twenty churches are carnestly preparing for the same. The Diocesan Commission on Church Music will soon issue a list of Masses suited to divine service. It is likely that Gregorian chant will be taught in the parish schools next The Sacred Heart Review says :

Alphabetically the diocese of Antig-onish, N. S., has a place well up near the head of the list, but it does not depend entirely on this fortuitous circumstance for a position of honor. The editor of the Casket says of it: "In no diocese with which we are acquainted is the number of merely nominal Catholics smaller than in Antigonish. In no diocese are the relations between pastors and people more

Mayor Fitzgerald, in Collier's, says Boston is proportionately the most Irish city in America. It has also more folk of Irish descent in it than Dublin, the chief city of Ireland. Of about 561,000 pusple in 1900, only 156, 000 were of native parentage, and at least one half of these were third or fourth generation descendants of the Irish. With the Italians and other Catholics, the Catholic vote of the city reaches well toward 75 per cent. of the total.

Observes the editor of the Sacred Heart Review, of Boston, agent the recent insult offered to several promin-ent ecclesiastics in the Exercal City.

anager. anager.

P.

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The "Daily Mail" ctical ma ter-of-fact test before the altar; it skill and of premiyou look at him and nnot very well underto 'go over'; if you derstand it in a flash."

LONDON.CANADA

ever he could. He had begun to rise out of the abyss into which unbridled passion had plunged him. His heart began to warn to nobler aims, his mind sometimes dwelt on wise plans of rul-

sometimes dweit on wise plans of rating well, and the unexpected turn for doing justice, and the general good will which follow a change of life, soon showed themselves in his words and deeds. Doubtless the queen would have been better pleased it he had been worse enlightened in the laws of God.

more enlightened in the laws of God, and if his past life had been less sullied

with vice; but she consoled hersels with the thought that she had changed

a heart which hitherto had rejoiced in things unworthy of a Christian and a

man. The happy change gladdened her, but she turned her mind to some

self the holy work of saving his soul

Pleased with the good which Wences

laus had begun to display, her love for

him grew with the zeal for his saiva

The Emperor Chas IV. having reigned

thirty two years wisely and plously, died at Prague, 1378. Wenceslaus mourned his father's death, and the

queen was his only comfort in his grief

At length Hatto began to break from the humble role to which he had been

for two years condemned. He crept slowly out of his hiding place. The

queen disliked him. As Wenceslaus boasted of the staunch attachment of his favorite, she did not betray what

the may have thought of him, but Hatto

shoulders; he spoke in glowing

words of the grand tournament, which

knows he need not seek happiness

mere amusement. Lastly, Hatto hinted

that Wenceslaus did not rule alone; the

had his former power been so com

out there were many other women

queen-virtue without spot. Wences

go down and watch her small, white

hands doling out bread, clothes, and

relieved. More than once, moved by

utter stranger, he was often led to kindly deeds for the sake of the pleas

ure which they brought him. It did not cost him a thought that the queen

was not an able pointed, or father could not bring a vast army to aid him in case of need. Wenceslaus felt that nothing could lessen his love for the queen; and indeed, if Wences are the queen; and indeed, if wences have the could hardly be could hardly and the could hardly hardly

laus would be saved, he could hardly

work than the companion of his life.

Hatto thoroughly understood what an

opponent he had to overcome ; he also

purity of the queen. She avoided what was wrong with as much zeal as he

would bide his time; like a skilled

huntsman, he spread his snares. His

time, however, was not yet come; all the noble families in Aix la Chapeile

loved the queen; all the inhabitants

vould have risen to defend her, if a

He must wait till she had gone to a part

of her dominions where she was les

known, and therefore less powerful.

The plague abated in Bohemia; Wen

known preference for that part of the

empire; and when the ravages of the

plague had ceased, without asking Hatto's advice, the king set out with

CHAPTER II.

TWO PLOTTERS.

With eager strides Hatto paced his

room up and down. His hard features

bore signs of impatience; it was plain

dow of his apartment to watch the per-

sons who passed and repassed in the

stealthy tread and downcast ga e, glided rather than walked into Hatto's

"At last!" cried Hatto. "You have made me wait, and wait, and you

"That you don't like waiting, my

"Is sure to satisfy you."
"Speak," said Hatto, sharply.
"Of course, and I ask nothing bet

have been questioned; I have had to

Will he never come ?" burst more

ais attendants for Bohemia.

courtyard below.

Your work-"

while he rang the bell.

inherited his father's well-

breathed against her.

was not an able politician, or that

find a surer helpmate in such a

believed in the sterling g

word had been

shunned what was upright.

his own fiering to hers, and he

nedicines to the poor whom her chi

felt the etter for it. Finding in a

the pity which her charity

She was beautiful

favor in her eyes. He would

had early learned

pletely broken?

beauty with her.

that he found no

thing greater still, she set before he

DECEMBER 28.

THE QUEEN'S CONFESSION. OR, THE MARTYRDOM OF ST. JOHN NEPOMUCONE.

FROM THE FRENCH OF RAOUL DE

CHAPTER I.

KING AND QUEEN. A great crowd thronged the banks the Rhine. Gay yachts covered the rand old river. The inhabitants of grand old river. The inhabitants of Cologne, Mayence, Coblentz, and Aix Cologne, Mayence, Coblentz, and Alx la Chapelle came in long processions. All the roads were crowded with the white nags of the women, with paltreys cat arisoned with velvet, with trains of ca; arisoned with velvet, with trains of attendants and pages, and with companies of guards and archers. From time to time lvory horns and trumpets sounded the gathering. Every one was elad in holiday garb. The old mentalked of the last grand solemnity of the Koenigstuhl. The maidens, leaning on the arms of their lovers, hastened on in their cagerness to arrive on the arms of eagerness to arrive er. The vines could not be seen on the hill-sides; far as the eye could look, nothing could be seen but the great human gathering, swaying like the plentiful ears in a vast core-

The day was fine. A single cloud growned the dark summit of Marxburg, seated on the abrupt rock of Brauback, like a giant turned into stone.
senfels reared high above its wa reared high above its walls its round or square towers, and its bell turrets, the weirdness of which makes as still wonder, while the plainer Laneck lay away in the distance, looking like the continuation of the mighty rock on which Marxburg stood. rock on which Marxon's scool. The villages, hidden by the reed-canes of the Rhine, displayed their gay roofs and gardens. On that day the simpli-city of German life adorned the patriotism of the German land.

In the little Church of Rhense, the and windows of which seemed to be taken by storm, some priest knelt in prayer. The impatient crowds outin prayer. The impatient crowds out and gestures would hasten the spectacle they had awaited since early dawn. Suddenly a lengthened clamor arose, rising higher and higher as it passed onwards. The correspond to the passed onwards. The cortege electors had come in sight. For For those that have not seen the Rhine, it will be difficult to imagine the scene which gladdened its banks; but for those that know that noble river, it unrolls the glorious sights which its waters have reflected during so many ages. On either side of the Koenigstuhl

stood the clergy and nobility of the land, in front stood the burghers and the people. The Koenigstuni was a large stone in the form of an octagon. It rested on seven pillars of granite, and supported seven seats of stone; a large column standing in the centre represented the emperor, seven smalle The platform was reached by a stone of fourteen steps. Around or near the Koenigstuhl, or the king's seat, there was neither house no Instead of the large shield formerly used at the election of an emperor, a huge rock hewn from the bosom of the earth was the emblem of the German empire, which weighed so heavily in the balance of the fortunes of European nations. The simplicity the Koenigstuhl gave a peculiar greatness to the empire; its very name strikes us even to-day, because of the solemn symbol to which it owes its origin. It is with sad musing we turn aind from the Koenigstuhl, and the waters of the Raine, flowing to the sea, and we would fain back to the stirring times and grand festivals, which assembled the German people around the little chapel of Rhense.

The spectacle awaited was indeed The spectacle awaited was indeed worthy of a great people. At the sound of the trumpet, mounted on their palireys, came forth the Archbishops of Mayence, of Treves, and Cologoe, and the grand Chaucellors of Germany, of Italy, and Gaul, with their banners floating before them. They were followed by dukes, marshals, landgraves, lords of feudal cities, warriors, abbots. lords of feudal cities, warriors, abbots and the numerous retainers and follow ers that composed a grand procession in feudal times. The Archoishop of Mayence rode between the Enperor and the young King elect of Bohemia. reached the Koenigstuhl The arque busiers ranged themselves around the granite rock. Slowly did the seven electors ascend the stone steps; and take their places on the high stone seats of the platform. Acclaims loud and prolonged greeted the emperor and princes of the empire. A deep silence followed. The listen ing crowds waited to hear the Archbishop of Mayence proclaim the name Wenceslaus as their future king To the seven electors belonged the right of electing the Frankish or German kings; and the emperors, whenever they could, got their sons to be chosen kings in their own lifetime. In this case there was less likelihood of an interregnum, for after the em peror's ceath, the young king at once took up the reins of government, and ue time crowned emperor.

The Archbishop of Mayence opened the ceremony of the election by intoning the Veni Sancte Spiritus. the hymn was ended, rising slowly, he proclaimed the name of Wenceslaus proclaimed the name of Before the Archbishop's lips had closed again, the slumbering echoes of the valleys and the hills were awakened by the cry - Vivat Rex! General gladdened the return to Mayence. General joy was the

The young Queen Jane was the daughter of Albert, Count of Hainault; she had been married to Wenceslaus a short time before the coronation. The king and queen were expected in Bonemia, but a plague raged in that part of the empire, and Wenceslaus re solved to stay some time at Aix-la Queen Jane was glad of the Chapelle Her lathers's ambition was now satisfied; she was crowned queen; but her crown would yet become a crown of

Justice bids us say that some change for the better was wrought in Wences laus after his marriage. That harsh and violent young man became milder; he began to love the society of his home circle, and he indulged less often to the queen would be short lived, that

in Renish and Bohemian wines. Wen cessaus was a man of passion, without toresight, without discretion, and un oftened by the least self-control. never known any gentle or some influence. Charles IV. had had never wholesome influence. Charles IV. had been a prudent ruler, but while he he'd kept a steady eye to his pol-itical interests, he was, perhaps, an imne no kept a state it call interests, he was, perhaps, an imprudent father. Allowed to be his own master, Wenceslaus cared for no one but debauched courtlings, who were more eager to make him worse than to wean him from his vices. Anxious to wean him from his vices. Anxious to be thought a person of strong mind and will, he did not observe that the resolves which he made, and the thoughts which he spoke, came from insinuating advice rather than from any inborn strength or thinking of his own. As he liked or disliked, so was he advised by those around him. They allowed him to boast of his absolute freedom, they praised what they called his firm they praised what they called his firm ness, which lay who ly in blindly follow ness, which lay who ly in blindly folling a path of wickedness and ruin. A favorite, named Hatto, had won

fatal control over Wenc-slaus. Hattaliked to rule, and he found it all the easier to govern that he did not bear the weight of a crown, and was not therefore apt to be brought to account for his misdeeds by an outraged people To make Wenceslaus a mere pupp 5 lull him into slothiuiness, to make him unfitted for the duties of his high state, to make pleasure h.s only thought, to induige his every whim, to fill his coff-ers at any sacrifice—all seemed praiseworthy to Hatto, who aimed at b virtually the ruler of the empire. With the stubboroness of a brute, was a weak slave, whom the allure-ments of a paitry pleasure could lead Charles IV. did not see all the folly

and vice of his son, but what he did see suggested to him that it might be his former power over Wenceslaus. He spoke of the chase, the king shrug ed well if ne were married. But how difficult to find a spouse for one whose stubbornness made him hateful to his would bring together all the beauty and valor of the palatinate; the king smiled the careless smile of a man who nearest friends. Charles spoke to him, and impatient though he was, the pic ture the emperor gave him of Jane of Hainault made him listen. That even-ing Hatto was sent for. Contrary to the expectation of Wenceslaus, Hatto recommended the proposed marriage. This was quite in keeping with the character of Hatto. Believing that a gentle, patient, pious woman, like Jane, would allow the king to be master of his time and his acts, Hatto imagined that such a marriage would further his own designs. Besides, the daughter of Atbert of Hainault could not have any very exaggerated notions of what migh oe due to her as a queen. being made queen would make her over look domestic amoyances, and if she should ever grow angry, she could not threaten to bring an invading army into the dominions of her husband to avenge her personal wrongs. She would be too helpless to thwart Hatto. Having satisfied his own mind, he was easily able to satisfy Wences

"You," said he to him, "will have to marry, like other princes, for political reasons; gain the confidence of the and your marriage reed emperor, and your marriage reed make no change whatsoever in your life or manners.

Wenceslaus was pleased with Hatto's plausible re-soning, and he at once declared hi uself willing to take Jane of Hainault as his wife. When Charles Hainault as his wife. IV. received Jane, he represented him self with having sacrificed her to his auxiety for a stubborn son; remorse filled his heart; to drive it away he flattered himself that the flerceness of Wenceslaus would give way f Wenceslaus would give way

Wenceslaus a waited her with eager curiosity. He never once reflected that she should be his for life. Hatto had told him so often that marriage was merely a condition to be complied with in order to reign, that he looked upon his marriage as little more than a means expectedly he found himself in the of Jane. The sight of his betrothe: bride troubled him; he had not thought she was so graceful, and so pale and delicate withal. While she looked into his with her own blue eyes, so ull of fear and anxiety, his harsh voice became smoother, and his usually insolent bearing more respectful. Charles could not conceal the joy which After the marriage ce he felt. was over, Wenceslaus asked his father

"Do you think she will love me?" if you are worthy of her love, replied the emperor.
"She ought to love me."

"My son, respect commands respect and tenderness inspires tenderness Among all the princesses and noble ladies of Europe, there is not one in whom so many charms and vitues are

there is not one in united. Show yourself worthy of the treasure you have received, strive to be good for her sake, and she will obey love; her soul has been sorely tried by early sorrows, she needs gentle

She shall love me, said Wenceslaus, with warmth.

he was expecting a visitor, for from time to time he went to the lofty win-The young queen soon learned all the strong leanings of her husband's char acter. She so unassumingly tried to mould them, to soften them, that her quiet goodness told on him in a marked than once from his lips.
At length an ill-looking man, with Seeking nothing more eagerly than to be corrected herself, she made the most heroic sacrifices. ever ready to please him; she undertook things seemingly impossible in order to prove to him that she deemed his every wish should be obeyed and respected The barsh Wenceslaus learned was noble to be gentle. The drunken feast was forgotten. Wenceslaus loved Jane passionately, jealously. It was not the holy, unselfish love that springs from purity and confidence; yet, such as it was, his love very much surprise the queen. She was grateful to him for the efforts he made to gain a mas tery over himself. She counted every step in his improvement. He, on other hand, was pleased with himself that he had won a place in the heart of one so good, so pare, and he the foresight of the emperor for having brought him so much happiness.

During the first months of their mar ried life, Hatto kept out of sight. He thought the attachment of Wenceslaus

and set the glass and the flask of wine it was better to leave him to himself for a while, that time would achieve what he aimed at more surely than any what he almed at hot sately counsel of his. But far from being tired with the sight or companionship of the queen, Wenceslaus was delighted to meet her, and to be with her whenever he could. He had begun to rise

and set the glass and the flask of wine on the table.

"Drink, Mauper," said Hatto.
Mauper did not need to be told a second time. With a slow but steady hand, lest he should spill one dron of the highly.prized wine, he filled his glass, emptied it, then re-filled it and emptied it again. Mauper was remarkable for three things—for his love for wine, for his dislike to Hatto, and for his cunning. Burning at once with impatience and bad passions, Hatto was almost beside himself with anger. He wished for intelli elf with anger. He wished for intelli gence, and Mauper could give it. In is eagerness to learn the secrets for which he was so anxious, he forced his pride to yield to his menial, while Mauper, on the other hand, enjoyed his

master's humiliation.
"Yes, my lord, I have faithfully ex ecuted your orders; for eight days the queen has been closely watched."

"What have you discovered ?" "On Monday she went to the office in the cathedral. She came back to the palace, and remained with her maids of honor until mid-day; after that the king and queen dined: in the evening the appear were that the king and the control of the control evening the queen wrote two letters, one of them was for the count of Hain auls, and a courier was sent off with it at full speed."

Stupid "After allowing me to make a copy

Let me see it." He snatched the paper from the hand He snatched the paper from the hand of the guilty wretch, scanned its con tents, muttering them as his eyes ran through them: "Strange feelings of weariness; not yet accustomed to the country or the people; regrets the ab sence of her former chaplain; does not tnow why she is not so happy here as t Aix la Chapelle."

Hatto crushed the paper in his hand. . What more ?" "On the next day the queen had a

ong conversation with Offried." Hatto, becoming doubly attentive, aid: "I told you to bring every ite you could glean respecting this young

gentleman. "I have done so," said Mauper, while he raised another glass of Tokay

king answered that two govern more to his lips.
Hatto struck his heel violently wisely than one. Hatto knew not how he might sap the against the seat on which he was sitting. Msuper, however, seemed not to notice influence of the queen, an influence based on esteem and virtue. If the king should cease to love her, the field

"Ottried," he began at length, " is the son of a man that comes of a good family, named Notberg. You are aware, my lord, of the Count of Hainwould be again open to him. What was the charm of this weak woman? ault's passion for the chase. In a struggle with a wild boar, Count Albert would have been surely torn to death had it not been for Notberg. The lat-ter received the wounds intended for might successfully dispute the palm for What then had nad it not been for Notberg. The latter received the wounds intended for his feudal lord. With his dying breath he commended his only son to the tenderness of Lady Isabella. The count ed Wenceslaus, once so coarse, so worthless, so wicked. His conscience answered it was the virtue of the laus believed in her goodness, and he kept the promise she ess religiously gave to the dying hunter. Though clad in the garb of a page, Ot ried shared in the education given to Jane loved her for it; she was his wife, and he could boast of her priceless worth. When he saw her coming from the divine office in the royal chapel, he gazed on of Hainault. her as he would have gazed on an angel; when she gave alms, he would

Go on," said Hatto. "For many years children remain children; but a day came, and Count Albert wishing to marry again, was persuaded by Lady Odelinde, now his wife, that his own happiness, as well as the happiness of his child, demanded that Jane should be married to Otfried."

To Offried !" "The count would not hear of such a thing; it seemed a sorry lot for the heiress of the house of Hamauit o be the wife of Otfried, whose only heritage was the memory of his father's devot-edness. But what pride scorned, im-patience deemed fitting. Feeling that he could not find a stepmother for his daughter, the count would find her s Odelinde encouraged

count, and all was finally settled. "For the marriage of Jane with Otfried?"

"Tae chaplain brought them the happy tidings of their contemplated and Jane V bridal robes, when Count Boleslaus arrived at the Castle of Hainault, and demanded the hand of Jane for royal master Oh, if Wenceslaus only knew this!'

"But Wenceslans may not know it, and there are two good reasons for not telling him; first, he is now king." "And secondly?"
"Jane of Hainault is Queen of Bo

emis."
"What do you thence infer?"

"You have not bargained with me to infer

Continue." "Albert, blinded by his love for Odelinde, hastily resolved on a mar-riage which should free him from the oce of his daughter, and enable him to give the titles of the house of Bavaria to Odelinde. Jane was happy very happy, in her belief that she was soon to be the spouse of Ottried.

ner mother, the Countess Isabella,
would have blessed such a union; it
was a union too lowly indeed for her was a union too lowly indeed for her child's high lineage, but it was likely to bring happiness to persons un-troubled by amuition. Jane of Hain-ault is capable of deep, serious tender ness. An exact luquiry into all that h ppened proves that she loved Ottried deeply. Suddenly, hastily, all was changed. Count Boleslaus went back to Hainault as ambassador. He de livered the message of Charles IV.
Albert's pride overruled the consent he had already given, cancelled the arrangements he had already made; esides, he deemed it worth his to pay no heed to the scraples of his child. Jane, who attached no impor-tance to the title of queen, and a great deal to the sanctity of a solemn en-g gement, showed a determination to remain faithful to her plighted troth. Policy and selfshness stifled Albert's scruples, if he had any, and made him stern in his demands. Jane wept; her tears and her sorrow bore witness to said his visitor, in a suspicious "But I have been running; I the great struggle she underwent be fore she consented to obey her father, "Enough," said Hatto, shrugging and when she came from Hainault as the betrothed bride of wenceslaus, Offried came with her." his shoulders, sud casting a look of contempt at the creature before him

A servant promptly answered the call.

'Fetch a glass and a flask of Tokay.'

The gray eyes of Hatto's guest What do you understand from that?' The gray eyes of Hatto's guest sparkled with pleasure.
"You are a generous patron," said he.
In a moment the servant returned,

"Just what you understand, my lord? Hatto would have sharply rebuked

his pert reply if he dared, but he could not afford to lose the services of

Mauper had the eyes of an owl, he could descry what darkness hid from the sight of other men. He saw plainly what Hatto did his best to conceal. To pay large sums for the spying of Mauper pained Hatto; while it vexed the former to see Hatto, whom he be lieved a mere bungler incapable of de vising anything really clever, holding a place in the confidence of Wenceslaus. In his inmost soul he cursed Hatto for standing in the way of his rightful ambition, by usurping a place which he deemed himself better fitted to hold because of his superior shrewdness and

A moment of awkward silence fol-A moment of awayard shedge for lowed. Hatto wished to get further information without forcing his pride to beg it. Mauper would give no more till his patron had first asked for it. To cut short this unpleasantness, Hatto took up a purse and jerked it contemptuously at Manper, who with-out deigning to open it, weighed it scorefully in his hand, and then placed it beside the empty wine flask, like a man that feels he is meanly, unjustly treated.

"Perhaps you are Master Mauper?" said Hatto.
"I, my tord? I am only too happy

to render you a service."
"And do you call this rendering me service.

" I should think so." "So that I should be obliged to

should hope so." " Then I have to tell you the fact is "Do you treat me as a friend?"

" As a friend! "Or pay me as a hired servant?"

"I will owe you nothing."
"Then we shall settle our accounts."
"By all means."
"Without opening this purse, I know what is in it. I had to break down

three horses on my journey from Prague to Hainault, to brice the waiting women of Lady Odelinde, to make the guards drunk, to have her majesty closely watched and followed during a w ole month. I have spent double the sum you offer, but I am, as I have been, the devoted servant of Count Hatto. Hatto hurriedly searched his pockets nd found them empty.

You need not press yourself, my lord; I can trust you; and to prove that I am willing to trust you, I shall give you further intelligence. The old nuntsman at the manor of Count Al pert told me an intere ting item about the chase in which Ottried's father tost his life. I have already told you that Notberg exposed himself to the rage of the wild boar, and was torn by tusks of the furious beast. The hunts man wrenched out the tueks and gave them to Ouried. The young orphan kept one for himself and go one other to Jane of Hainault.

" And now where is it?"

"The queen keeps it."
"Are you sure of that?"
"I have seen it."

"A proof! a proof!" cried Hatto. "If my traveling and inquiries hav

been expensive, they have not been fruitless. The qu en does not scorn the keepsakes of the little maiden."

But in Prague what is the behavior

of the queen-her manner towards Ot

"Ah, here lies the difficulty. The queen is never alone. One or two of ner maids are always with her. Otfried takes the orders of ber majesty in the picture gallery, and often in the oratory. These orders are never any more than a commission to thing more than a commission to be against the poor, or to beg the prayers of the monks in the neighboring monastery.' . Then everything looks wholly

blameless ?' " And is so."

"The countenance of the queen?" " Is calm and dignified:

Otfried deeply respectful."
"But if nothing in the tone of their voices or in their countenances betrays them, may hap there is something which peaks more than they would hav thers suspect."

" Notwithstanding the past-" "Mark you, my lord, it is a past that is wholly tlameless and good."

"Notwithstanding the past," continued Hatto, heedless of the interruption, "you are convinced the queen is taithful to Wenceslaus?"
"I believe she loves him."

"Damnation!" roared Hatto. Haste may upset fine schemes, my

ord. Is there anything strange in it, after all? Do we not remember the king to have been revengeful, bloody, despotic? Wenceslaus is no longer himself. Once he was a deep drinker, now he dreads wine and shuns the Unable to revenge himself on wassail. men, he used to chase the wild boar, and slake his thirst for revenge in the blood of wild beasts. Now he kneels in the chapel beside the queen. For her charities he empties the coffers of the empire. Every day churches are built, spitals founded; the fever of charity is growing daily; all the old favorite are discarded, and the balance power is lost; the whole power of the nation is in the hands of the young beautiful, and virtuous Jane of Hainanlt

"It is not the beauty of the queen but her virtue, that bars our way, and that is a barrier we must break down at any cost; if we cannot tarnish he virtue, it will be enough to make Wenceslaus distrust her. Bat this Eve will not be tempted

into sny indiscre ion. "Appearances may ruin ber."
"She saves appearances."
"The presence of Offied may be

arged as an accusation against

She goes out sometimes?" · To the church, yes

"She passes several hours there?"

"Sarely. She visits the hospitals?"

"Yes, twice a week."
Does she never go into the dwell

ings of the poor?"

needful is a deep plot. Let Wences-laus once suspect her, and we shall be-come masters of this stupid monarch he will make us his favorites. Simony shall refill the coffers charity has emptied. The queen must be di-graced and it must be done hrough Officed." "I agree with you; but who will dare hint to Wenceslaus that he is the dupe of the queen's artfulness?'
"I will," answered Hatto.

" It is a dangerous game to play." "On the first impulse Wenceslaus will have but one thought, my death; the instant after he would save my life. Yet who can tell what effect nay have on a furious beast muzzle

only by a woman's scarf?"

'If you fail!—and one ought to anticipate defeat; everything is in favor of the queen. Naturally one believes in her virtue; she is so obedient to the king, so charitable, so good to the

or. "If failure threatens, we must try violent measures."
"A c ime?" asked Mauper, in a

low voice.
Or the appearance of a crime.

have a plot! Mauper, this night you may have the full sum of your wages. Strain your keenest wit to find a case of deepest distress. To play the comedy well, we will have no accomplices who might mar our plot, but partners, whose misary shall make them no mighting tool. nisery shall make them unwitting tools and whose distress shall serve as a bait for the trap we shall set."
"I will find all you need," said

Mauper.

Having received his instructions, Mauper bade Count Hatto good night.

CHAPTER III. THE PLOT.

Having left Hatto's room, Mauper crossed the courtyard, and was soon lost in the windings of the dark streets, hidden lanes, and byways. While he went along the streets, peering through the broken walls, narrowly watching the houses, and spying out the persons appearing at the windows, he mused over the conversation he had just had with Hatto. The two plotters cunning-ly argued that the queen's reputation might be most easily damaged by turn-ing her very virtues against her. Jane of Hainault was likely to push her nerote charity to the verge of rashness. Great souls despise base plots; they

fear no evil, for they know no sin.'? Who would fall in Mauper's way to help him in his guilty work? stands and listens. There is a loud noise in the distance. At another time Manper would have turned and fled, for, like most potters, he was a coward, but now any chance, no matter how poor, might serve him. He therefore pushed forward at a brisk pace to the spot whence the roise came, and he on saw a large crowd gesticulating and shaking their hands threateningly in the direction of a dismal nouse, at the solitary window of which stood a pale, affrighted girl, her hair haggard wildness, while she nowing in naggard wildness, while she vainly strove to move the riotous crowd to pity her forlorn condition.

"What is going on over there?"
Mauper asked of the first person he

met near the crowd.

"An awful thing," said an old vixen. "You see that wre tched creature. The day before yesterday her father died suddenly. She pretended he died from the bursting of a blood her died from the bursting of the et near the crowd. vessel; he was buried; the corpse was vessel; he was buried; the could see covered with a cloth; no one could see it. Yesterday her mother dropped down dead. Do you understand now?

" No! the pest is in that house!"

"No I the pest!" cried the accomplice of Hatto, with a shudder.
"Yes, the pest!" said a loud strong voice. "We had thought it was gone, but now it is back with us again. That girl should have told the truth yester-When she knew what her day. When she knew what her died of, she should not have suffered died of, she should not have suffered any one to go near the corpse, to carry it to the graveyard or to the church. Not one can approach such a corpse without being stricken with the plague. The people should be first thought of-Did she make the truth known when her mother died? Not she, indeed 1 If a neighbor had not heard the shricks of the dying woman, and had not seen her convulsed, swoolen, hideous, we should not have known the plague was amongst us. That girl is a fiend: that honse will be the death of us; let us

"A gravel" yelled the crowd in wild uproar.

make it a grave.

"Mercy ! mercy !" screamed the be-"I have lost my father reaved girl. and mother." There was death in every tone of

the wild mob. "No mercy! She must not leave the house! Close up the door with stones !" The poor girl threw up her arms.
She begged the crowd to let her leave
the house, and she would quit the city
at once, She was alraid; starvation

and death stared her in the face : she trembled as she thought of being forced to stay shut up with the black swollen corpse of her mother.

Had the plague come to sweep away

anew the people of Bohemia? A single case of it renewed the fears of the people. Prague had so severely offered from its ravages that we form some idea of the rage the dread and the cruelty of the wretches, who were going to build up a barrier between themselves and the a parrier between themselves and the unbappy girl, who, they believed, would bring the past with her wherever she went. In good and evil the mob acts hur ledly. The voice of the man who said, "close up the door, make the house a graps" found a nake the house a grave, terrible echo. In an instant, as if by magic, their hands were filled with stones and mortar, and in a quarter of an hour the house was changed into a tomb, the living was buried with the The terror of Julie was followed by

a dismal hopelessness that stunned her. Seeing the mob deal to her cries, she awaited her doom with a enselees indiffere ce. The corpse of her mother lay in the end of the room; its dim outline reminded her again of her father's and mother's death; their dying shrieks rang again "N-ver; the king forbids that." death; their dying shrieks rang again in her ears; their convulsed, swollen

limbs again writhed in her eyes; shudder after the poor girl's frame, length awakened to a s Mauper saw all that

He thought he might scene in favor of his ow A poor, harmless you to borrible treatment the dreaded plague v fresh. An heroic set danger to bray should go alone? She some one may aid her is morrow there will be a the monastery; the off a child go through therself at the feet of queen is touched with the devil will do the the thoughts that Mauper's mind; they able for such a genero er to keep them long The crowd had clo

her dead mother, and burriedly from the afraid to go back to Some were appalled the poor orphan bu greater part strove fection by using stro by barning scented their houses. When kept aloof from the the street was aband it, and descried a in the doorway of Jul "Who are you?" as

killing. "You love her very "Why ?"

"Because she love "And would you s "Look," said th ngers bleeding. I ingers nails trying to teal and the mortar."
"That is not the v "What way, then "Do you know the The queen!

child. "Would you have speak to her ?' "Is it I? Never "Even to save J "Oh, for her-" "You would dare

"I will try. Wha "Do you know monks?" "They have ofte "Well, go there twait in the archwa

"The bells will ri will leave the sa-ceremonies. A la with sweet eyes, a will pass along the You will say not nothing; watch the ceremonies ar lady leaves the chi at her feet, join to her. 'Justice an

Justice and m child. "The Queen wi you will tell her ho with the corpse that, if she does n she will surely

misery."
"And will the q "The queen is a

"I will go then.
"You will forge "Nothing." Mauper, giving the little girl, l going home, he re told him all he he had done. T

not yet find a pre with the king. It to the end, Hat joy. "Come what is are to fall in But have you "Before an hor thing ready."

so far advanced t

"I am comman cabinet.' "Then let t queen," said Ma patron the car seemed to him s TO BI

THE CHE The landlord and from vario "Arnold is no have waited no

cannot be

the host.

the sky, he is s tempt a stran I should he he knew that Grace, Arnola

The bride-elec Arnold is difficult, perha more especiall of taking grahimself." said at the bright his daughter They seated

cheerful atn room. The fast glow of bined with words to raise How they

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The corpse of

reminded her and mother's ieks rang again limbs again writhed in agony before her eyes; shudder after shudder shook the poor girl's frame, till she was at length awakened to a sense of her own

Mauper saw all that had happened He thought he might turn the sad scene in favor of sis own dark \_esigns. A peer, harmless younr girl, doo ned to borrible treatment; a new case of the dreaded plague while the remem brance of its late ravages was still fresh. An heroic act to achieve; a great danger to brave. But if she should go alone? She dare not! then may aid her in the risk. To morrow there will be a festival kept in the monastery; the office, music. Let a child go through the crowd, throw herself at the feet of the queen; the queen is touched with pity, overcome; the devil will do the rest. Such were the thoughts that passed through Mauper's mind; they were too valu-able for such a generous soul as Mauper to keep them long shut up within himself.

The crowd had closed in Julie with her dead mother, and then moved away hurriedly from the spot. All were afraid to go back to their own houses. Some were appalled at the thought of Some were appalled at the thought of the roor orphan buried alive; the greater part strove to escape the in fection by using strong perfumes, and by barning scented faggots before their houses. When Mauper, who had kept aloof from the crowd, thought the street was abandoned, he went into it, and descried a little girl sobbing in the doorway of Julie's dismal prison.

"Who are you?" asked Mauper.
"The friend of Julie, whom they are "You love her very much?"
"I do."

"Why ?"

"Because she loves me."
"And would you save her?"
"Look," said the girl; "see my
ngers bleeding. I have broken my
the stones nails trying to tear down the stones and the mortar."
"That is not the way to save Julie."

"What way, then?"
"Do you know the queen?"
"The queen! no," replied the

child. "Would you have the courage to speak to her ?' "Is it I? Never!" "Even to save Julie from dying of

hunger and the plague?" "You would dare anything?"

"I will try. What is to be done?"
"Do you know the church of the monks?"

They have often given me alms at "Well, go there to-morrow morning;

wait in the archway." "I will."
"The bells will ring, and the priests will leave the sacristy to begin the ceremonies. A lady, richly dressed, with sweet eyes, and bounteons hand, will pass along the line of poor people. You will say nothing, you will ask nothing; watch everything. When the ceremonies are over, when this lady leaves the church, throw yourself will leave the sacristy to begin the ceremonies. A lady, richly dressed, with sweet eyes, and bounteous hand, will pass along the line of poor people. You will say nothing, you will ask nothing; watch everything. When the ceremonies are over, when this lady leaves the church, throw yourself at her feet, join your hands, and say to her, 'Justice and mercy.'"

"Justice and mercy.'"

"Justice and mercy,'" repeated the child.

"The Queen will ask for whom, and you will tell her how they closed in Julie with the corpse of her mother; and that, if she does not die of the plague, she will surely die of hunger and misery."

"You will dine with us, that is well," he said. He lifted a warm plate and

"And will the queen save her?"

"The queen is an angel."

"I will go then."
"You will forget nothing?"

Mauper, giving a piece of money to the little girl, left her. Instead of going home, he returned to Hatto, and told him all he had witnessed and all he had done. The night was not yet so far advanced that the favorite might

"But the king?" "I am commanded to see him in his

cabinet. "Then let the saints guard the

"Then let the saints guard the queen," said Mauper, smiling; and he went from Hatto's room, leaving to his patron the care of completing what seemed to him so cleverly planned.

TO BE CONTINUED.

### THE CHRISTMAS GUEST.

The landlord had served the dinner, the landord has served the differ, and from various points of the room they drew together toward the table.

"Arnold is not coming to-night. We have waited nearly an hour for him; he cannot be coming to-night," said

"He has seen that there is snow in the sky, he is sensible; he will not at-

the sky, he is sensione; he will be be tempt a strange journey under such conditions, 'said Evangeline.

The bride-elect sighed.

'I should have thought that Arnold

would come: in any case, as soon as he knew that we were here," said little Grace, Arnole's sister, pouting.

A glance from her father arrested her. She colored and hung her head.

The bride elect sighed again. The bride-elect sighed again.

"Arnold is too wise to attempt a difficult, perhaps a dangerous journey, more especially when he is on the eve

of taking great responsibilities upon himself," said the host, with a glance at the bright haired girl who was to be his daughter. "Come, let us sit down."

They seated themselves, and a more cheerful atmosphere pervaded the room. The smoking viands on the table, the blaze of the logs, the steadfast glow of the lamp—all these combined with Mr. Mortimer's sensible words to raise the spirits of the party. Their faces cleared.

How they came to be stranded there in a wayside inn, in a strange country, on Christmas Eve, matters nothing. The explanation is very simple; but it

has nothing to do with the story.

The party consisted of Mr. Mortimer, an English gentleman: his two elder daughters, Evangeline and Doris, and two younger children, Grace and 'arold; the young girl who was affinced to his son Arnold, expected that expected that evening, and two young men who were friends of Arnold's-Michael Bream, a sculptor, and Alex Ross, an

engineer.
It is snowing now," said Harold.
The blinds were not drawn and they could see the white flakes as they pressed against the panes, slide down

and fall. "Wise Arnold !" said Evangeline. "Wise Arnold !" echoed the bride-

Mr. Mortimer was glad that they had taken Arnold's wisdom for granted. He was as anxious now that his son should He was as all xious now that his son should not have set out as he had formerly been anxious that he had. But now, as formerly, he allowed none of his anxiety to be seen.

"Why there are two vacant places at table?" said the bride-elect, suddents. She heads at the place at here.

denly. She looked at the place at her side, then at a vacant place at the other side of the table, between Grace

and Harold.

Both children colored.

"That is Grace's and Harold's affair," said Mr. Mortimer, smiling.
"Since they were tiny children they have observed the old custom and kept a place for the Christ-Child—or any He might send."

All twend to

All turned toward the empty place by the window. Unconsciously they

bowed.
"We told the landlord and he did
not mind," whispered Grace to the
bride-elect.

bride-elect.

The young girl smiled; her eyes were very bright.

All were served and they began to talk. Michael Bream, urged by gentle glances, related that legend which had inspired him to attempt his statue of the repentant Magdalene. The work had made him famous, but of that the young man said nothing. When his voice ceased the company heard for a few moments no sound but the thudthud of the snow on the windows and the dripping of the Magdalene's tears. the dripping of the Magdalene's tears.

"The gentleman has arrived sir," said the landlord's triumphant voice. He shut the door, sniling, and with-

For a moment the stranger did not For a moment the stranger did not advance into the room. He stood irresolute by the dark portions curtains. His head was bent, his face in the shadow, the light fell upon his young, slim form. His hand, which hung by his side, was long and delicate. After a moment he advanced further, still with his head harding.

with his head hanging.
"Why, it is not Arnold at all!"
cried Grace. She began to laugh at the mistake.

The face of the bride-elect was full

he said. He lifted a warm plate and

began to fill it.

The stranger merely bowed his head in response. With a feeling of gentle The stranger merely bowed his head in response. With a feeling of gentle delicacy, the little company kept their glances from his face for some moments. They need not have feared to cause him embarrassment. When they looked at last, they found a young, still face, with stiff lips and dropped eye, that seemed as if it had been carved from stone. The young man's straight,

he whispered.

he whispered.

The stranger's eyelids flickered. For a moment he raised them; the boy had a glimpse of eyes that he never forgot. His face turned pale under the stress of that glance. The agony of it reached to his soul and touched it. With a trembling lip the child crept into his seet.

"The snow is melting on your coat, aren't you wet' Christmas Guest?" asked Grace.

asked Grace.

He turned at the fantastic childish question. The tired lids raised themselves again, the pale lips almost smiled. Then the man looked at his coat in wonder, as if surprised to find it sparkling with shining drops.

"Oh, it snowed!" he said, wondering. Lifting knife and fork stiffly, he began to eat.

began to eat.

The sculptor rose silently, went to his room, and returned with a dry

It was of a dark color, and the stranger's face, rising from it, appeared paler than before.

There were a few moments of deep

silence. Suddenly the guest turned. "You were telling a story," he said to Michael Bream, "when I came in. Won't you go on? I am tired of silence—ob, so tired!"

Infinite weariness was in his voice;

am not cold. Presently I shall be out to meet him." She went on with the tale.

aid. The engineer began to tell it. His voice, with its sweet Scottish cadences, could rise to passion and sink to harsh despair. His strong face burned with the are of the story he told, it paled with the direness of the tragedy. Ever and ano he struck out and opened hard, bony hands. These hands seemed

to mesmerize the stranger; he could not take his glance from them. "Thus he sought for, and never found, forgetfulness," concluded the

"He was a weakling," cried the stranger. His face flashed with sudden fire; he half rose in his seat. Then he sank back. "He had committed a sank back. "He had committed a dastardly act," he muttered. While they looked at him a knock

came again to the door.
"A knock at the end of the first story, a knock at the end of the sec ond!" cried Harold. "Perhaps it is Arnold!" He clapped his hands.

The landlord stood again in the door way. There were signs of perturba-tion on his face, mingled with a fine contempt. Moving said, he made way for the two men who stood behind him. They faced the company within the room with blinking eyes. The snow lay thick upon their coats. Their eyes ran round the room with a dull disappointment, as sharp and close as those

"There, what did I tell you?" cried the landlord. "You see he is not here —your criminal. There they all are, as I told you—Mr. Mortimer and the two young ladies, his son and his son's fiancee, the two young gentlemen friends, and the children. Have I told you anything other than what you

see?"
The men growled something, the reply was unintelligible.
"You seek some one?" said Mr. Mortimer. His voice was suddenly cold, it sounded parsh, arbitrary. His brows

twisted as he faced the men.

They reflected how he was "like all those English," jealous of his privacy, impatient of intrusion.

"We seek a criminal, sir," said one

"A murderer," said the other.

"A poor lad who killed the fiend who tormented him!" cried the landlord, botly; "that is to say, they say he has killed him. Shut two men up there alone on the bills, and what will you expect to happen, all the more so when one has the temper and the viciousness of a flend from hell?"

The men shrugged their shoulders.

"Your spirits are in your head, landlord, that you espouse so bad a cause. Would you have men murder any who displease them? Bah!"

"I never saw the lad—but I have heard of him—and of his partner," said the landlord. "But that is not here nor there. Are you satisfied that you have seen all to be as I said?"
"We are satisfied," said one. He looked again round the table.

looked again round the table, round the "The devil of a night to be out?" said the other, watching the snow upon

the panes.

"Loes it still snow?" asked Michael Bream. "I think not." He went to the window and looked out. "I can see nothing." He drew the lamp a little aside on the table and looked

again.
"Yes, it falls," he said; "br.t not so fast." The stranger's face was now in the

The stranger's lace was now in the shadow. His hand was upon his glass; it lay about it like stone.

The men at the door turned, half hesitated. "You have none here

hesitated. You have nobe hele but your family and your guests, sir?" Mr. Mortimer pushed back his chair. "That is all," he said, quietly, "my family—and my guests." "Then we must fare further," said

with a half smile he began to tell the tale of the Christmas Guest.

the tale of the Christmas Guest.

His tale was so obviously true that the men listened. Their hard faces softened; they, too, had half a smile for the "Christmas Guest."

But Harold and Gracie sat with hot cheeks and hotter hearts. The Christ was Guest had come. Why did father speak as if he were not there, why did he look at them as if they must not speak?

speak?
"The story is true, little one?" "The story is true, little one?"
The question was put to Harold. He looked away from the stranger, and tears were not far from his eyes. "Yes, it is true." he said. "We have waited for him every year."

"M. y he come some day," said the officer, quietly, almost with reverence. The men withdrew. The landlord closed the door.

"I have a story to tell," said the bride-elect. "It is the legend of the Repentant Prodigal. But this legend

Repentant Prodigal. But this legend She began to tell the tale, softly,

gently, her voice shaken with tender-ness, her eyes fixed upon the great fern upon the table. They all listened, and without the snow still fell. And while the sweet voice went on, they heard the two officers mount their horses and ride away through the night. "They have gone back," said Michael Bream, and the story teller paused for

"Yes, they have gone back," said Mr. Mortimer.
"They have gone back," said Evan-

"They are afraid," said the stranger, "to take the journey through the

When it was finished, and the table was clear, the landlord threw a fresh load of fuel upon the fire, and red

sparks flew out in a fume.
"He has chosen a good night to make his escape, poor lad," said he.
"There are none know these parts well
enough to follow—on such a night." When he reached the door, the kindly

fellow turned.
"Pray God, he don't lie dead in the snow," he said. "And yet that might be the better fate. If he be caught, there be scant justice in these parts." "Pray God he isn't caught," said

Evangeline.

And her lips did not twist over the trangeness of the prayer.
When the sound of the landlord's steps had faded the stranger arose.

"Not yet," said the host. His face was oddly agitated, oddly pitiful. The boy-for he was little more-stiffened his back. "Yes, I must go

now," he said.
They pressed a flask and food upon him; the sculptor would not have his cost returned to him; the girls were pale faced; the children wept.
"What can we give you?" they
pleaded. There was awe, fear and mis

giving in the tone. He was young and desperate; his life was in his hands, and he must go alone.

But he would only take a lantern. They gave it to him, a swinging lantern with a sheltered light. He took it in

his hand. "Good-by," he said.

They gathered round him; then quickly, abruptly, to hide their tears, they turned away.

They did not hear him descend the

stairs and go from the house, but presently, as they stood looking from the windows, they saw a dancing moth upon My lantern, which is his now,'

"It moved onward, the snowfakes hid

it, it vanished from sight. They were very quiet when it was gone.
When the sparks lew out from the

fireplace it showed faces that changed often to thoughtfulness. And anon a head turned and looked at the window and watched the snow. and watched the snow.

When Arnold as p ared, late that night, they had given up worrying over him, and were full of wonder and dis

may that he had attempted the journey after all. "I was lost in the wood, and wan

"I was lost in the wood, and wan dered there for hours," he said. "I had given up all idea of seeing you again, any of you, when I spied some tellow with a lantern, and, following him, got upon the high road."

"But I never caught him up," he added. "I don't know who he was."

"The Christmas Guest!" breathed Hardt to Green. They twined their Harold to Grace. They twined their arms about each other's necks, and

ooked toward the chair that again was And the others turned, and with tender eyes looked there, too.—Agnes Crozier Herbertson, in Black and

### NO "CONVERSIONS" FROM

EITHER SIDE. What he considered to be a singular fact or aspect of the situation as to conversions and perversions among Catholics and Protestants in Ireland was noted by Chief Secretary Birrell in a speech recently at Belfast. Talk-ing of "religious difficulties and dising of "religious difficulties and dis-putes" between Irishmen, which, he said, were at one time more fierce than said, were at one time more heree dank they are now, he remarked, that they are being diminished and show symp-toms of disappearing all orether, and he expressed the belief that the Catholic "Then we must fare further," said the man.

They turned away. Then the other man spoke, quickly, sharply. "There is a vacant place at the table," he said.

The Scotsman lifted the decanter and the scotsman lifted th he had done. The night was not yet so far advanced that the favorite might not yet find a pretext for asking speech with the king. Having heard Mauper to the end, Hatto could not hide his joy. "Come what may," said he, "she is agree to fall into disgrace with the king."

"But have you still time to act?"

"Before an hour, I shall have everything ready."

"But have you still time to act?"

"You are our guest: Gracie's and mine; we kept this chair free for you," which is a vacant place at the table," he said.

The Scotsman lifted the decanter and the cache and shift in this matter to secure to the Protestants of the North every watched it, too.

"But have you still time to act?"

"You are our guest: Gracie's and mine; we kept this chair free for you," which is a vacant place at the table," he said.

The Scotsman lifted the decanter and the cache and strickly into his glass, a strictly speaking, they would be entitled to, and do everything, in fact, in order to show that they ware anxious watched it, too.

"But large time of mind to show its perfect wa

Ireland.

In these words reference is made to the professed fear of Protestants that under Home Rule they would be persecuted or unjustly treated by the majority in the Irish Parliament, which would naturally be Catholic, as are three-fourths of the population of the country. Mr. Birreil has no such idea. He believes that there would be no injustice whatever by Catholic to Protestant and he has another interesting justice whatever by Oanone to Protestant and he has another interesting belief which perhaps was not very pleasing to some if not many among his Belfast audience. "You will never in this fast audience. "You will never in this country (said he) turn many Protestants into Catholics or many Catholics into Protestants. Nothing amazes me more as an Englishman that has always been accustomed to regard these differences as what you may call intellectual differences—differences of temperament, differences of study and the likenothing amazes me more that the religious difficulties that prevail so largely in this country. I have known in my in this country. 1 have known in my day (Mr. Birrell continued) many o day (Mr. Birrell continued) many of my Protestant friends who have become Catholics, and I have known one or two Catholics, though I admit it is rare, to cease their Consolicies and become Protestants. These things in England are regarded as matters for intellectual discussion and religions consideration. But here in Ireland I find your differences are regarded very much as if ences are regarded very much as if they were differences between different they were differences between different natural beings. No Catholic ever dreams of becoming a Protestant; no Protestant ever dreams of becoming a Catholic. The idea of conversion from

one side to the other seems entirely to have been overlooked, "for has there not been an "Irish Church Mission". institution for generations in Ireland After a moment.

"They do not know the silences, as I," he said.
His eyes dropped again, again his face paled.
"He went home," pursued the bride elect, "and his father—his father ran



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THE THE DOMINION RAILWAY
CORRESPONDENCE SCHOOL.
Dept N. Winnipeg, Manitoba.

beth had in founding Trinity College in Dablin, after robbing the Catholics of their colleges, and thus planting in of their colleges, and thus planting in Ireland the seed of the trouble Mr. Birrell now has in hand in the settlement of the Irish University question? It is gratifying to know that Mr. Bir rell has this question in hand and that he promises by a bill in the next session of Parliament to settle it to the satisfaction of the Irish people.—N. V. satisfaction of the Irish people.-N. Y. Free nan's Journal.

An Edifying Custom. They have an edifying custom in Canadian Catholic churches which might well be adopted in this hurry up land. After Mass is finished and the blessing has been given, the congrega-tion arises and remains standing until the priest has left the sanctuary, then the priest has left the sanctuary, then the people kneel, make the sign of the cross and disperse, but not a person leaves a pew until all this has been obser ed. Here, before the priest has time to say the final "Amen," there is a wild scramble for the doors. It is a deplorable habit and one that should be done away with —Cashelic Union done away with .- Catholic Union

#### A PROCESSION WITHOUT A PRIEST.

It is not often that a procession of the Blessed Sacrament takes place with out the assistance of a priest. A short out the assistance of a priest. A short time ago, at the little village of Felines, in a ren ote and mountainous district of France, a landslip carried away several woods, fields, and dwellings, and a considerable portion of the parish church. The part of the church which was left standing, was already tottering to its fall, and the villagers gathered around it in great avxiety, as tottering to its fall, and the villagers gathered around it in great auxiety, as the Blessed Sacrament was still in the Tabernacle, and likely to be buried in the ruins. There was no priest to remove it, as the Cure had been called away to Lyons for the thirteen days' service. It was only at the peril of life that the sanctuary could be approached, and every one, moreover, felt a religious diffidence at presuming to touch the Blessed Sacrament. Finally, a

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villager, known for his virtuous life and piety was chosen. A large piece of pure white linen was put into his hands, and he made his way amid the falling and he made his way amid the latting stone and mortar, to the cancel; opened the Tabernacle, wrapped his hands in the linen and took forth the pyx, and folding it in the linen, brought it safely out of the church. The whole building collapsed a short time afterwards. A collapsed a short time afterwards. A procession was then organized, and the faithful laymen carried the Blessed Sacrament to the Mairie, where the great Salle was used as a chapel of repose, until a priest could be found to remove it to a neighboring church.

Sam Lover in one of his novels tells the story of an apostate whose soul was vexed because his father's tombwas vexed because the inscription "Pray stone, bearing the inscription "Pray for the soul of Dennis Sweeney," was in full view from the road along which he had to pass every day. He expressed a willingness to give £5 to any one who would remove the Popery from the tombstone. A waggish fellow went to the graveyard out in wide latters the single word.

A Boston schoolboy was tall, weak and sickly.

**<del></u>**</del>

His arms were soft and flabby. He didn't have a strong muscle in his entire body.

The physician who had attended the family for thirty years prescribed Scott's Emulsion.

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To feel that boy's arm you would think he was apprenticed to a blacksmith.

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LETTERS OF RECOMMENDATION. Apostolic Delegation Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

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 immed with a strong Catholic spiris. In strenumly defends Catholic principles and stands firmly by the teachings and authorized that the Church, at the same time nomoting with the continuous of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and the welfare of religion and country, and the wilf do more and more, as its wholesom influence reaches more Catholic hames I herefore acreatly recommend it to Catholic families. With my blessing on your work, and best where for its continued success, Yours very sincerely in Christ, Yours very sincerely in Christ, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

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

Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Acost. Deleg.

LONDON, SATURDAY, DEC 28, 1907. CHRISTMAS GREETING. What a cluster of flowery fragrances gather in thought and memory at Christmas time. It is not the young only whose fancy is filled with hopeful national danger. Our Holy Father visions, nor the rich whose powers of lately pointed out one of these danger giving are taxed, but the aged and the signals, saying that the excessive poor feel a thrill of joy in strange contrast with the winter's season and hardship. Joy and thanksgiving and love deal of truth in, and a stern necessity breatheout their nymns of praise to the new born Babe of Bethlehem. Faith bows heart and knee to the Saviour wrapped in swaddling clothes and laid in the manger. Is this the way He has come? Outside the city gate, poverty for His crib and poor dumb beasts for companions, a handful of worshippersand the world expecting him for four thousand years, and He coming to save the world. Is this the dew that the heavens have rained down, the fruit which earth has brought forth? To see that Babe as He lay clinging to His Mother's breast He would have seemed a child of Adam's race and Israel's stock, helpless, silent as other infants. Yet there was a hidden glory behind the human veil, the power of omnipotence along with the weakness, the eternal discourse of the Word amid the speechlestness of infancy. There was a mystery surpassing the guess and thought of mere man—a mystery of loving condescension-for that Babe was the eternal, consubstantial Son of fully diminished for the reason Blessed Trinity had become man, is accountable for civil insubordination. the Word was made flesh and dwelt us. No comparison can explain it, no argument fully demonstrate it, no thought comprehend it. Its fathomless depths lie deeper than the sounding line of human thought and human speech. Its humility can never be fathemed, nor its love ever measured, nor its patience ever exhausted. It is the mystery of the burning bush. The wood of human nature stands forever more in the blaze of the divinity of the Second divine Person -- unconsumed. We may gaze in wonder, as the ages have done, at this Babe. To us He is the light that kindleth the path across the wilderness : He is the way we must follow, the Life we must lead. His lessons are strange to us, for we are earthly minded; His call sounds harsh for it bids us quit what we had clung to most; His example tries us, for He is poor and we would suffering, He is obedient when we the shepherds upon the hills of old. Argela' hymn has not lost its sweetness. "Glory to God in the highest and peace to men of good will' is the ever earth. Glory is what God had sought, His image and likeness. Peace is what earth needs and most of all man's rescless, storm-tossed heart. Nowhere else can we find the fountain springs of both. Bethlehem's stable is the well and source of all the streams of praise and prayer to the thrice holy God-the waters of peace to man's weary soul. The world may pass by this fount of Eter al Love, but the faithful and the humble linger there as at the door-post of wisdom's dwelling. Centuries have passed since

Jesus lay in the manger. He came

redeem us, to make His Father known, to show us the way to heaven. As long as there is a soul to save so long will He and His blessed mother be in Bethlehem to receive our homage, to bestow upon us the grace of His coming and draw us nearer to His Sacred Heart. This is a time not of the year so much as of history, when Christmas must be to us real, supernatural and religious. Many a hard blow has our Blessed Lord stood, and many a one does He now stand for us from unbe lievers. We must offer to Him faith, fervent, living and active, in atonement for the want of it throughout the world at present. He came for all, yet so many reject Him. He came for us, for He is long-suffering and plenteous in mercy : we need Him. With heart and soul, with mind and strength, we must pass over to Bethlehem to see the word which the Lord hath given. The midnight watch must be spent therelight of faith kindling up tre darkness, love stirring the air with hymns of praise. Few may the worshippers perhaps be, yet we must be amonest their number, for no other name is given us whereby we may give glory and have peace. The world may not go ever to Bethlehem, though it should go, for He came to save the world. Sin may not be there. It should be, for that Babe is the only real friend sinners ever had.

THE TRAINING OF YOUTH. Nothing is more important for the future welfare of a country than the proper education of each rising generation. What strengthens and elevates the young will influence and form the nation. What tends to weaken their character or falsify their ideals will show its evil results with increasing liberty granted young people may lead to unpleasant results. There is a great for, the warning which it is intended to convey. The old Roman poet saw even in his time the uncomplimentary difference between his own age and that of his immediate forebears. It this descending progress has ever since been the law of heredity things ought to be in a woful condition. We do not pretend to claim our own as the golden age; nor, on the other hand, are we pessimistic in regarding it as the posi tive limit in laxity and depraved morals. Its faults are many and serious enough-irreligion on the increase, commercial dishonesty, public honor disregarded, and other crimes which ought to shock the conscience of society but which scarcely ruffle the wave. One of the worst faults of the age, because one of the most dangerous, is the weakness of authority. Religious, civil and parental authority continue to hold a certain position determined by the relations between the members, but their exercise is care The Second Person of the that it will not be obeyed. Democracy We have a great many good laws which tration. Local option is an example just as the license law before it. These laws, instead of being a benefit to a neighborhood, and of inspiring respect for law, open the way to grave crimes and bring contempt upon the whole statute book. Parental authority, considering the surroundings of home, ought to continue strongest of all three. Two dangers seriously undermine it : one is the irreligious system of public education and the second is the expense of raising a family. The former leaves the father fully impressed with the ability of the State to bring up his children, to make them good citizens, and to bestow upon the sons in due time the right of voting. There is no ques tion of religion or morality. All religions or none are equal in the eyes of the State and the only morality which fain be rich, He suffers and we shun touches it is the external observance of its laws. Beyond these the State court power and authority. But does not go. The expense of raising a Bethlehem is not a mere treasure of family becomes, when morey is getting memory, It is yesterday, to-day and dearer and work scarcer, an exceed-Its grace is with us as with ingly heavy burthen. The poor dare not have large families and the rich will not have them. To labor for food, clothing, education and settlement is reposted message from heaven to a family which falls to a father's lot. He has no time or energy for anything and which He had a right to seek, nom else. Home supply and home demands the earth and especially from man, are doubly exacting upon the majority of men. The ather is the expected bread winner of the family; or, if some of the children are, they claim independence. Action and reaction are at work in homes preventing fathers from exercising that inalierable right and duty of training their boys in discipline and parental respect. Parents seldom pay much attention to the kind of reading in which their children indulge, whilst in question of theatrical amusements they go much

farther. In both these points they are

laying waste the land with young

serious thought, and whose vitiated taste becomes weaker by reason of the poisoned aliment it receives. Then they wonder why the Church does no make their sons do what is right. It is useless for parents to avoid their duty, or pass it on to Church or State. We do not wish to insinuate that parents are negligent. They are entirely too much engrossed with the material interests of their family and not nearly enough concerned with the religious, the moral and other higher formative elements in their children's lives.

A THEOLOGICAL QUESTION. We have received the following ques-

"If Catholics are absolved of their sins through the tribunal of the confes si nal why do they believe in a future punishment for those same sins when they die?' Sin may be mortal or venial. If we

examine first the case of mortal sin we

distinguish the guilt and the punish-

ment. Any one who commits a mortal

sin incars the state of guilt by the very

fact that he has turned from God, his supreme good and final end, and placed his affection in some created object He did it knowingly and deliberately, otherwise it would not be mortal. It is not a question of ignorance or of weakness. There is a malice in it arising from the majesty and authority of the One offended. Sin has a turpitude whose ghastly deformity is more clearly known when we reflect upon what it cost the Son of God to make satisfaction for it. When a man commits a mortal sin not only does he incur this dreadful guilt, he turns his back upon God, and fixes his affection and will in a good infinitely inferior to God. Furthermore, he incurs the punishment attached to mortal sin, which is the eternal fire of heli-the loss of God forever. These two, deadly guilt and eternal punishment, are essentially connected together. If the former is incurred the latter is also due. If one is remitted the other is also remitted. But we cannot conclude that where the guilt is remitted the punishment is completely and absolutely condoned. There might be a case in which much would be forgiven because the sinner loved much. The intensity of love may make up for years of half-hearted service. God could have condoned punishment as well as guilt, just as He might have freely pardoned man without the satisfaction He that the Irish people in thus acting are required for sin from His Eternal Son. Not so, however, has God dealt with sin. In the sacrament of penance He remits the guilt and changes the punishment from eternal to temporal. Every sin incurs both guilt and punishment; every sin, therefore, must be satisfied. Sorrow, supernatural and universal, must turn the will back to God, and in that turning avert the punishment. Who will be bold enough to say that as God has pardoned him so He has remitted all punishment? And, furthermore, there is the relation of the sinner to his Redeemer. Our Lord paid the debt of sin fully, but not in the sense that we sinners would have no satisfaction to offer. Gratitude, fail for want of honest, candid adminis- love, sympathy and other affections enjoin the union of our satisfaction with the priceless payment of Him by Whose livery we are healed. Our satisfaction is not adequate compensation, for the offence had a kind of infinitude, being committed against the Most High. By the mercy of God, and having regard to the infinite merits of Christ, God is pleased first to forgive us our guilt and remit the eternity of the punishment. As a general thing some temporal punishment remains, for very rarely is the contrition intense enough to gain complete remission. In order to do penance for these forgiven sinswhich, as the Wise Man tells us, we must always fear-there are two kinds of works. One is the acceptation of the trials which God sends us, and the other is the performance of some special work assigned by the absolving priest for the parpose. This is partially in atonement for the past, and partially medicinal, to prevent future relapses. Sin is so dreadful that we once having committed it, should deem ourselves blessed indeed if its guilt is removed and the eternity of punishment changed, even though we had to spend the rest of our life in works of nowadays the only part of training up penance. In regard to venial sin pen ance is necessary, for no sin, not even venial sin, can be remitted under God's present order, without some satisfaction. But because venial sin does not deprive us of God's friendship or incur eternal punishment, the means of satisfying for it are more easily applied. Penance is necessary for all: its satisfaction blots out still more the past and its discipline strengthens against the future.

When God has the goodness to send us a cross, if we understood as He does all the good that it will effect in us, and all the evil from which it preserve us, when patiently accepted, we would open our arms and our heart to reseive it and we would thank Him rap for a purpose—to fulfil a mission—to people who are never given to any turously.

THE IRISH GRAZIERS. A press despatch came to us from

the old country last week. It appeared

in the daily papers on Monday from the

correspondent of the New York Harald. It was one of the most extraordinary productions we have seen for a long time. It purports to describe the agitation going on in Ireland amongst the tenant farmers, but, while doing so, statements of fact were almost obliter ated by the evident desire of the correspondent to create the impression that the Irish are no better than they ought to be, that they are criminally inclined, and that the officials in Dublin Castle and Downing street deserve our sympathy rather than our censure because of their having such a strenuous time. The Herald correspondent, evidently has the interests of the anti Home Rule faction deeply at heart As an evidence of his animus we may mention that he refers to John Redmond as having never done anything to refute the idea that he is a willing spokesman of the most advanced section of the men who organized agitation and outrage. Furthermore, he states that the same gentleman never condemned the men who fire into the windows of dwelling houses and keep the farm stock of those they dislike in perpetual motion. This tool of the landlords must surely know that in Ireland cannot be found any class of the people who will give their assent and approval to firing into dwelling houses. It will

noted that the correspondent makes a general assertion. He specifies no cases of firing into dwellings, and we have no particulars as to injuries received by any one. As to cattle driving, let us consider the matter for a moment. Let it be borne in mind that the tilling of the land is almost the only means by which the Irish people may gain a livelihood. The landlords have driven the people off the land and in their places have installed cattle to be fattened for the English market. The people, in turn, have driven the cattle off the land. So far, we have not heard of any murders or cases of arson or such like serious or mes in connection with the agitation. The whole matter resolves itself into this consideration: Who has the best right to the land of the country, the Irish people or the cattle for the Eoglish market? While it is quite true guilty of violating the law, it cannot be charged that they are crimina's in the ordinary acceptation of the term. It might also be well to bear in mind that English law, as administered in Ireland, has always received, and deservedly so, but scant respect from the people. We must not forget that many cases have occurred in which the constabulary have been proved to be guilty of outrages, these outrages having been perpetrated in some cases for the purpose of showing the authorities that they were not entirely a body of idlers, and in some instances for the purpose of gaining promotion. To attain these ends they had sworn away the liberty of innocent people. A few years ago these facts were proved belianute in the course of a discussion in the English House of Commons. Home Rule is the only satisfactory emedy for all the ills of the body politic in the Emerald Isle. That this just measure of reform had not been granted years ago, is a puzzle to all who are not personally concerned in leaving matters in the old rut - the rule of

#### THE POWER OF THE CONFES. SIONAL.

Dublin Castle and the landlords.

Every Catholic knows, from his cate chism, that he can only receive absolu-tion of his sins in confession, when he is truly sorry for them, and is willing to repair all injuries occasioned by them, as far as lies in his power.

Non Catholics and enemies of our faith, often acknowledge the wonderful influence for good, that exists in the Catholic Church, above all others by

reason of this practice.

The priest can, for example, never absolve from sins of injustice, when the penitent is unwilling to make restitution. What ever may have been acquired through theft, robbery, cheat ng, or any other unjust manner mus be restored, before there can be a ques-tion of absolution; at least, the firm, sincere will to make restitution must be present. The New York Sun, probably the best known newspaper United States, mentioned some years age a case of restitution, which is per haps, the only one of its kind. In New York a man went to confession, and told he priest, that he had come to his ealth in an unjust manner. all his money was the result of system atic and undiscovered thefts and for

But I have no more rest and my conscience is troubling me so, that I can no longer sleep," spoke the rich man, "now I have come Father, to re gain peace of heart through a worthy

"Go home," replied the priest, "and first find out the exact amount of your

unjust gains." The man returned to his home, figured many days: then he returned to the priest, and made a general con-fession. As a sign of his real conver-sion, he handed to the Father-confes-

sor, a package of banknotes, to the amount of \$5,500,000.

"Take this money Father! and return it to the anthorities that it may be used for the beneft of the city, and State where it belongs, and pray that God may forgive me my sins!"

The priest took the money, and handed it to Comptroller Kelley. The former millionairs, now perhaps a poor

former millionaire, now perhaps a poor man, then received absolution of his In the confessional those millions were like so many faggots of straw, for it was unjust property. The penitent sinner, made known his case, concealing only his name, as a warning to all.
REV. L. A. REUDTER.

#### THE SALVATION OF NON-CATHOLICS.

Rev. John Gavin closed a heart reaching course of sermons on Everlast ing Punishment in the Cathedral at Westminster London, recently by a Copical and learned presentation of the Church's teaching as to the salvation of those outside the Church. He took for

For God so loved the world as to give His only begotten Son; that who soever believeth in Him may not perish but may have everlasting life."

He said :

He said:
I close, my brethren, the course of
sermons on Everlasting Panishment by
endeavoring to answer a question of
great importance, how are non-Cathocs and pagans to be saved? Let me lay down at starting three statements that are of faith:
(1) Whoever dies in the state of

grace, free from mortal sin, is certain to see God, face to face in heaven, although the vision may be delayed by ome suffering in purgatory.

Whoever dies in mor al sin of thought, word, deed, or omission, goes

straight to hell for ever.

(3) God wishes all men to be saved (I Tim. ii. 4,) for He came not to judge the world but to save the world.

This wish of God to save all men without exception, Jew or Gentile, bond or free, is called the "salvific will." It is a will real but not the It is a will real but not absowill.' lute; it is subject to a clearly defined condition; it supposes and demands the creature's co-operation. No man who does for his own salvation what in him lies, will ever be condemned to everlasting torments. And first let us examine in the light of God's justice and mercy the position of non Catho are familiar with the great dogma of the faith. "Outside the Church no salvation," and besides the Vatican Council assures us that the Church has been furnished by her Founder with notes or sign clear and distinct (manifestis notis,) by which all men can recognize her the guardian, and teacher of the re vealed word." The doctrine of exclus ive salvation, so much misunderstood by non Catholics, obliges us to believe, not that all non-Catholics are lost, but only such as die through their own fault outside the Church. Those notes and signs are clear and distinct when the vision is not dimmed through ignorance or malice. But they may escape the confused gaze of the non-Oatholic, or they may stare him in the face without his being a ware, as the book or letter we are looking for lies before us in the room, and yet we cannot see it. "Judge not, and you shall not be judged." Remember our neighbor is judged by the All-merciful Remember our neighthe twilight as granted to him, not in the full blaze of revelation so gener-

This leads me to the important and much misunderstood question of good faith found outside the Catholic Church. By good faith is meant the conscient tious conviction in God's presence that a particular form of religion has been founded by Christ. So long as that conviction lasts there is an obligation to remain in that form of religion, and no call to inquire into the Church. It is evident I am not con sidering a state of mind which can afford to be liberal and generous to every sect and creed because indifferent to its own, nor those who, forced by the eccentricities of their own tenets to doubt whether their sect can be of God, are afraid to inquire, lest the search end in the discovery that the Catholic is the one true Church. Such a condi-tion of mind cannot be called conscien tion of mind cannot be called conscien-tious conviction. For conscience is the voice of God commanding what is there and then to be done or to be avoided. Conscience is always and in every in-stance to be obeyed. It is the warning voice of a higher power. It is a mon-arch in its commands and prohibitions. The ancient Fathers of the Church re-garded the pages, with hearon indeed garded the pagan with horror indeed but with compassion rather than dis

Paganism was the raw material out of which empires were to be built for the Lord. The music of the Gospel never reached the ears of the infidel.

Highly educated men and wome more of pagan rites than of the Church's doctrine. They accuse Catholics of holding doctrines which the Church has never taught, and then abuse us for believing them. We find outside the Church souls leading con scientious, self-denying lives, graced with noble deeds of charity. Of many we may be hopeful. But it would be foolish to deny that even such souls are deprived of well-nigh countless graces granted to Catholics; for them there is no sacrament of penance, of Holy Eucharist, or last anointing, or Holy Mass. Their fine qualities should coly Mass. Their the qualities should urge us to pray earnestly that the full light of Catholic truth may dawn upon many, who seem worthy, it indeed any can be worthy, of so priceless a gift as faith. Our zeal will also be quickened by the reflection that saints and holy men, with their keen parageting of men, with their keen perception of things divine, have ever been anxious and nervous of the future lot of and nervous of the future for the such as are outside the one true Church. For baptized persons not belonging to the visible fold are at a distinct disadvantage as compared with Catholics, since they have not the sac rament of penance to forgive their mortal sins. "A Catholic," says Car dinal Newman, "knows how to set himself right as a simple matter of bus-

ness." He repents sincerely, con-ferses frankly, and the priest's absoferses frankly, and the priest's absolution blots out his sins forever. An act of perfect contrition, or sorrow for the love of God is the sole way open to non-Catholics to obtain forgiveness of their grave sins; and that way they often hardly know. An act of perfect contrition with God's grace is not difficontrition with dots graces a rot dim-cents. It need not necessarily mean more than the state of mind in which God is preferred for His own sake to anything He has forbidden under pain of mortal sin. Perfect contrition does of mortal sin. Perfect contrition does not necessarily require aversion to venial sin. And we may hope in the goodness and mercy of God that before they die, even long before that last audience on earth between the Creator and His creature, He may teach non-Catholics how to make it, and thus clasp in His embrace the souls for whom He died.

No man is ever lost except for a sin which is in him mortal, and consequently a clear, full, deliberate rejections.

quently a clear, full, deliberate rejec-tion of God, and that we have no right to say of any one that he is damned. The Church allows her priests to absolve conditionally one who dies in very act of sin, for at last he may have turned to God. We serve an infinitely tender, gracious Master, Who is in all His ways just, and in justice ever mindful of mercy. In His arms the penitent is safe. And now I come to the second portion of this sermon—how is the infidel saved?

By infidel, as used here, is meant an inhabitant of pagan lands, who has never heard the voice of the missionary, or any truth revealed by Gcd. Infidelity, as thus described, has not the character of a sin but rather of a nenalty His ways just, and in justice ever mind-

cter of a sin but rather of a penalty inasmuch as such ignorance of divine things is a consequence of the sin of our first parent. Unbelief is a sin, when one rejects the faith fairly brought under his notice (see St. Thomas 2, 2 q. 10, a. 1) The Church recognizes three states or permanent conditi existence beyond the grave. Heaven for the just who die in sanctifying grace; hell for those who die in morta and Limbo for the souls of unbaptized in ants. Purgatory lasts for a time; it is closed after the day of judgment. One-third of the human race, it is cal-culated, die in infancy. The baptized infant goes straight to heaven, the un-baptized to a place called Limbo, because it was supposed to be on the con-fines of hell (limbus, a fringe.) In Limbo the unbaptized enjoy a state of perfect natural happiness. The soul knows and loves God, as He can be known an loved by the natural faculties of intellect and will unillumined by grace or faith. It rests satisfied with its lot; and no more covets the vision of God face to face in heaven, than a bird desires to be an emperor, to use St. Thomas's illustration. The soul in Limbo is as Adam would have been had he never sinned or had he not been raised to the supernatural order.

Let us consider now the infidel in the full maturity of his intellectual gifts. It is an article of faith that from the things that are seen by the natural light of human reason he can learn the existence of God, and certain leading moral principles that some things are to be shunned as evil, and to be performed as good. Everywhere God is felt in the outer word by His works, in the inner life of man by the dictates of conscience which appeal to Him as their Supreme Arbiter and their Supreme Sanction. "I fany one," writes St. Thomas, "reared in the woods among animals were to follow the guidance of natural reason in seeking after good and avoiding evil, we must certainly hold that God would reveal to him by internal inspiration the would send a missionary to instruct him as he sent Peter to Cornelius." In mords the Angelic Doctor simplest words the Angelic Doctor teaches that God will grant the infidel all that is necessary for salvation, proall that is necessary for salvation, provided he does what in him lies. But a further difficulty confronts us. Among pagans, as among Catholics, there are good and bad. In Athenian society,

long ago men notorious for their evil lives were pointed at as belonging to the "bad set." A pagan commits a mortal sin against the natural law. How is that sin to be forgiven? Mortal sin is cancelled by sanctifying grace which presuppos faith, and divine faith to the pagan faith, and divine faith to the pagan is a stranger. Is there no hope for him, nor for the millions in paganism, for its votaries form, so I have read, two-thirds of the population of the earth, who may possibly be guilty from time to time of wha is in them grave trangression. Are we to condemn them to everlasting burnings? No theologian would for a moment think of condemning any to the hell of the damned except for full and deliberate fault. The heart of the pagan averted from God by grave sin can turn back to Him urged by natural notives of fear and hope and true repentance. Such motives do not cancel mortal sin, but at least they remove all affection to it, and thus afford free scope to the exercise of God s mercy. The great theological maxim helps us through the difficulty "Facienti duod in se est Dens non denegat gratiam. Grace is never wanting in of need to the soul in its honest and best endeavor to find its God. and best encourors and best encourons and best encourons that soul for ever as its prey. God can by countless ways enlighten it to be lieve in Him in His word as punishing. guilt and rewarding virtue. He can draw aside the veil hiding His Sov-ereign Beauty, that the soul may love Him for His own sake, and repent of those mortal sins as an offence against Him so worthy of love, and in such acts of perfect love and perfect sorrow there is implicitly contained the wish to do all God's wants, and to be baptized by water, were this command realized or possible of fulfilment. And thus, through baptism of desire, as we call it, the work of justification is complete, and the soul of the savage, as we conemptuously call him, is clad in sanctifying grace and becomes an heir to the kingdom of the saints.

We are never justified in saying that anyone in particular, still less whole nations, are condemned to hell by the svior of the World. The number of the elect is known to God alone.

Should you read of a theolog of a raint, who condemns thuman beings to everlast you are distinctly justified that such is not the doct Souls are not jud in battalions. Church. Souls are not jud demned in battalions. E judged according to the li No Jew or infidel, Catholic, is ever condem lasting perdition except be ly and deliberately, and v flection, he has refused to according to his knowledge ondemned for sins of the the far graver transgressi in the refusal to believe G ing, but in each case the determined malice. When tempted to unkind thought murmur against what s cramped vision the injuvays, do not forget, my that the graver the char impartial should be the i is a maxim of all law to before judgment Have you ever heard you read the secr His dealings with each so is in the past He bas eve and true and mindful of assuredly the presumption have also shared in His c istrations of condescensi God reaches His end in ways; the immensity of H security; for all men the large crimson stains or scious grass in the Gar semane, and for all strea five precious wounds on the fondest wish of the Sa that: "Whosever believ not perish, but may ha

DECEMBER 28, 190

#### EVENTFUL OCCURR SCOTTISH CATH

What may be describ sense an epoch-making history of the Cathol Scotland took place at Chapter of Canons was Diocese of Argyll a Heretofore the work of fallen solely upon the Bishop Smith, but hence the Bishops in throughout Scotland, will have the assistant of Canons.

The priests upon wh conferred are Very Mackintosh, Provest of Very Rev. Donald M Bridge; Very Rev. A intosh Fort William; Macdonald, Campbellt Rev. James Chisholm new Canons, we und Gaelic speaking Highla At the installation

Columba's Pro Cathedr cal High Mass was c Lordship the Bishop kenzie, Barrs; Father Father MacMillan, Ei Mackintosh, Oban, ta celebration. The serv plain chant was sung Boys' Choir, began wi conclusion of which th of the formation of read by Father Macker elect, who each took were thereafter install The other clergy pre tuary were Bishop Chi Provost Chisholm, Pa Canon Mackintosh, Gl Canon Toner, Ruthe Father Macrae, Mor-clusion of the ceren gether with the serm and a half hours, Ca Glasgow, read the an an indulgence of fifty each one present

tion, under the usual

ing from the 6th che verse 52—" The maio

Very Rev. Canon M

Very Rev. and Re brethren. It is a gre ure to me to be pr part, however humbling and solemn func ing and solemn fund I may presume to g al feeling, I personal feeling, I allowed to say how late his Lordship installation of the of Argyll and the and the Canons are mine and I am a misunderstand my n that I congratulate on account of the conferred upon the by the Holy Fatl stone, as it were, of the hierarchical tion of the Cathe place earlier in oth case there were reasons for delay owing to the uniqu formation of this facilities, both by within recent dat between, but not changed by the but nov by vario distances, may, in hours, reach wha yet come to be call City of Oban." capitular inst of this morning, c restoration of the The golden chair fast to the Rock of the world ren soldiers of Scotl 88. Ninian, Margaret; the

Bruce; the Chu highest, holiest,

broken mainly

and the greed of ignoble and un

a measure of rebelieve in the

may we not tal Heaven specia sainted Father

ny dear brether

Should you read of a theologian, or even of a raint, who condemns the mass of human beings to everlasting flames, you are distinctly justified in holding at such is not the doctrine of the Souls are not judged or conor Catholic, is ever condemned to ever lasting perdition except because calmily and deliberately, and with full reflection, he has refused to serve God according to his knowledge. Men are condemned for sins of the flesh and for the far graver transgression involved in the refusal to believe the sainty and shepherd of your souls, whose virtues and memory must ever be cherished by the Bishop and priests and the people of this diocese. Need I say I refer to the humble, homely, the simple, the saintly Bishop Angus later on transfersed. far graver transgression involved the refusal to believe Gospel teachin the reluxat to believe Gospie tessui-ing, but in each case there must be determined malice. Whenever you are tempted to unkind thoughts of God, or nurmur against what seems to our cramped vision the injustice of His ways, do not forget, my dear brothren, that the graver the charge the more impartial should be the investigation. It is a maxim of all law to examine both sides before judgment is delivered. Have you ever heard God's side? you read the secret history of His dealings with each soul? Since to us in the past He bas ever been loyal and true and mindful of mercy, most assuredly the presumption is that others have also shared in His countless ministrations of condescension and love. God reaches His end in unexpected ways; the immensity of His love is our security; for all men the blood fell in large crimson stains on the uncon scious grass in the Garden of Geth semane, and for all streamed from the five precious wounds on the Cross. The foncest wish of the Sacred Heart is that: "Whospever believeth in Me may not perish, but may have everlasting

#### EVENTFUL OCCURRENCE FOR SCOTTISH CATHOLICITY.

What may be described as in some sense an epoch making event in the history of the Catholic Church in d took place at Oban when Chapter of Canons was installed in the of Argyll and the Isles. Diocese of Argyll and the Isles. Heretofore the work of the See has fallen solely upon the shoulders of Bishop Smith, but henceforth, as have the Bishops in the other dioceses throughout Scotland, his Lordship will have the assistance of a Chapter

The priests upon whom the dignity in conferred are Very Rev. Donald Mackintosh, Provise of the Chapter; Very Rev. Donald M Dorgali, Roy Bridge; Very Rev. Alexander Mack intosh. Fort William; Very Rev. John Macdonald, Campbelltown; and Very Rev. James Chickelm. Astonic Company. Rev. James Chisholm, Arisaig. The new Canons, we understand, are all Gaelic speaking Highlanders.

At the installation ceremony in St. Columba's Pro Cathedral, Oban, Pontifi cal High Mass was celebrated by his Lordship the Bishop; Father Mac kenzie, Barra; Father Barry, Glencoe; Father MacMillan, Eigg,; and Father Mackintosh, Oban, taking part in the celebration. The service, at which he plain chant was sung by the Cathed. Il Boys' Choir, began with Tierce, at the conclusion of which the announcement of the formation of the Chapter was read by Father Mackenzie to the Canons elect, who each took the oath. They were thereafter installed by the Bishop. The other clergy present in the sanc-tuary were Bishop Chisholm, Aberdeen; Provost Chisholm, Paisley; Very Rev. Canon Mackintosh, Glasgow; Very Rev, Canon Toner, Rutherglen; and Rev. Canon Tener, Ruthergien; and Rev.
Father Macrae, Morar. At the conclusion of the ceremony, which, together with the sermon, occupied two
and a half hours, Canon Mackintosh, w, read the announcement that an indulgence of fifty days was granted

considered the announcement that an indigence of fitty days was granted to each one present in the coungregation, under the usual conditions.

Very Rev. Ganon Machitari of St. Lucke, "and the content of the content o

Iona, as well as for the faithful and out all the islands of the western sea May we not, too, by the eye of faith, discern before the Great White Throne, radiant with joy, the gentle spirit of him who, in the new order of things, later on transferred to the Arch-diocese of St. Andrews and Edin-burgh, and for whose loss and for whose early demise the whole of Scotland still mourns? When the scotland still mourns? When the news reaches the outer world, there will also, my dear brethren, be gladness among the Highlanders and Islanders beyond the seas, who still pray the old prayers and sing the Divine praises of God in the cherished language of their sailed free/athers. language of their exiled forefathers. I feel confident that I may also venture to say that it is with no small degree of pleasure, and without form his tru-ty council, and assist him in the administration of the affairs of the diocese. Again I should wish to be allowed to say, if I may do so with-out presumption—I wish all of them

all of them "Ad multos annos." At first sight, the occasion might seem proper— though the time will not admit it, even though I had the ability-to deliver a learned discourse on the religious history of this dual dioceses prior to and since the great upheaval of the sixteenth century. That, indeed, under any circumstances, would be a large order; at this morning's service it is scarcely called for. I will, however, venture to give a few historical facts and dates sufficient to establish the links between the past and the present. The most reliable history, founded on a few autheatic documents which eslearned discourse on the religious hisfew authentic documents which escaped the general destruction of the Reformation puts it beyond the shadow of a doubt that the ancient Church of of her worship, in the power which like so many other Scotland, which like so many other churches of Christendom, differed on a few minor matters of ritual and usage, was from the first Catholic and Roman, and was never for a moment anything else. Even the minor deffer ences which for a time had existed in such matters as for example, the ad ministration of baptism or the celebra tion of Easter, and, if I may mention such a trifling thing, the wearing of the tonsure — trifling as they were, they arose from the loyal though mistaken adhesion of the Picts and Scots to what they considered were the doctrines, the teachings, of Rome, and points to their oneness in faith and morals, in sacrifice and sacraments, notwithstanding the constant wars and dissensions among the different tribes of the nation—notwithstanding the vicissitudes in the civil government of the country. The Catholic Church never failed nor faltered in its fealty to pathy not only among the lovers of Celtic Scotland, but among all good men, whose hearts are touched with a pathetic interest in a fine, sturdy set of people, whose traditions and faith have remained unaffected by the rebellion of man generally in the world Rome from that time when she first re ceived the Light of Truth, the Bread of Life. Abuse and scandals there may have been; considering the times, the dispositions of men, and the distance from the fountainhead, it would have been a marvel, indeed, if the purity of the stream had never been sullied by human frailities, but even in the new Ark of Salvation we find Scotchmen were men, not angels. Proceeding to peopled—ever again be stocked with humanity? All true lovers of our country and empire should wish well for the success of the efforts of those treat of the early form of Church government in Scotland, Canon Mac kintosh said that it was essentially monastic, and many of the abbots were themselves Bishops and performed the functions of their sacred order. That was so in the case of nearly every one of the thirteen dioceses into which Scotland was ultimately divided. The Conventual Chapter served the Abbot as council and this castom prevailed of old Caledonia may be filled with monastic, and many of the Abbots were

which was delivered and confirmed to back to that walling up episode in Sir Walter Scott's "Marmion," simply rails away with him. Those who know any Peter with the power aud promise against failure or error by the divine day, to-day, to-On the the Inquisition, whose secret chamber ing from the Mexican workmen are alleged to against failure or error by the divine lips of Jesus Christ: "Yesterday, to-day, and the same for ever." On the history of the Church, extending from the year 1560, when the old hierarchy was destroyed, to the year 1878, when it was restored, I shall merely touch in paging. As you so well know, in have discovered, was a court to discover heresy, not gold. Torturing Indians to discover the hidden treasure is a fine flight of the correspondent's fancy. in passing. As you so well know, in 1560 the ancient Church of Scotland You can't convince a certain type of non-Catholic that every ancient caurch

was swept away by the venal vote of a packed assemblage of greedy nobles of ours does not hold secrets of bloody deeds. The absurd A. P. A. orators, it will be remembered, used to make much of the secret dungeens under our and henceforth she was driven like the Church of the third century, like Church of the Catacomb own Cathedral of the Holy Cross here was made an outcast in the land of her fathers and an alien to her mother's children. They thought they had done with her, but, like the daughter in Boston. There has grown up such a Protestant tradition of suspicion about the Church that the most commonplace and harmless things, if they happen to done with her, but, has the daughter says, of Jairus, of whom the Master says, "She is not sead, but sleepeth," the Catholic Church of to day, after three be connected in some way with the Catholic Church, take on a deep and sinister aspect. Certain names have acquired a terrorizing, almost a hyp centuries of cruelty, persecution, and well nigh extinction, has beever renewed in health and has been for notic power. Inquisition is one of them. Jesuit is another. The Jesuit and at the same time one and identical with the Church of St. Ninian, St. to a badly-balanced outsider, is forever plotting and planning and intriguing. with the Courch of St. Ninian, St. degree of pleasure, and without a grain of unfriend y spirit, that the inhabitants of this town will learn that the brightness of the amiable and venerable Bishop a body of Canons who will form his tru-ty council, and assist him in the administration of the affairs of the diocese. Again I should wish to the diocese more and proclaim thy half thee once more and proclaim thy half thee once more and proclaim thy the one who have the proclaim thy the once more and proclaim thy the one who have the original plotting and planning and intriguing. Aggressive convert-making among thetis a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he should be is a man of mystery. That he sh hail thee once more and proclaim thy resurrection. Do we not listen to the resurrection. Do we not listen to the music of thy sweet voice chanting, as

of old, the divine praises, and praying aloud for the living and the dead, thou aside with disdain as knowing nothing daughter of Iona, daughter of Rome about the subject. Perhaps I might daughter of Iona, daughter of Rome ever immortal? No: the Church of Columba the fruitful mother of Saints, the beloved of God on my way to a secret meeting of the order, in the mountain fastnesses of Spain; that when I alighted at night of Saints, the beloved of God and His Virgin Mother was not dead Wild beasts, it is true, "devoured her substance." We know how and why they made havoc of her body, but her spirit was beyond the reach of their grasp, and at the word of the Master, spoken through His servant Leo, that spirit has returned to Iona. She has arisen: she is here; behold her, not fall from the narrow gauge railroad that stopped at the little town of Zumaraga, and looked around in the gloom the pouring rain for our guide, a brother of the order wrapped in his Spanish cloak, hustled us into a diligence and we dashed up the mountain road into the clouds and mist arisen; she is here; behold her, not indeed as of old, conspicuous in the that enveloped the lofty peaks, and then descending the slope on the other side we saw far down in the valley be majesty of her temples, in the spleador of her agencies of mercy and charity. Those who have gone into other channels, but her strength, her trust, is in God, low, the glimmer of lights in the old castle of Loyola, where the delegates from all parts of the world had been and "He will bring the revenge of recompense." In one noble family there has not been wanting a munifsummoned. When our coach rumbled up to the door I entered, and presenting my credentials to the dark-browed cent patron and benefactor, and, please God, other donors will come Superior, found myself in the midst of the assembly. All that would have with generous hearts to help to build up the walls of Jerusalem. One word more, and I have done. It is worthy been romantic enough to make me an accredited witness, but I doubt if I should have been believed if I added of remark that the diocese of Argyll and the Isles is the only one of whose population it might be said that they that during the four months we were in that solitude, laboring unceasingly day and night, there were no mysteries, are the lineal descendants of the no dark plots, no conspiracies, no in trigges; nothing but deliverations, consultations and discussi ns, and frespiritual children of St. Columba, to whose faith and memory, ennobled in the Island of the Best, they clung with characteristic tenacity, as limpets to quent prayer, followed by legislation, regarding what was judged conducive to the sanctification of all the members the rock. It may be owing partly to this fact, as much as by reason of its this fact, as much as by reason of its ancient glory, that there is to this day throughout the wide world attached to this diocese great affection and sym

of the society.

The fact seems to be that our brether of other creeds like to be thrilled. Those who come to us from Protestant ism soon find out that there is nothing mysterious in Catholicism except the mystery of faith, and nothing thrilling except the record o those sons and daughters of the Church who in high life and low life, as people in the world or as religious, are toiling day by day to make themselves and their fellowmore like unto Christ.-Sacred

### BROUGHT INTO CHURCH.

What characterizes religion in the United States is, on the one hand, the readiness with which converts are usually made, and, on the other the lack of the convert making spirit among the Catholic laity. We believe that there are thousands of converts that may be had for the mere ask-ing. There is a host of souls who are looking to the Catholic Church as the only means of salvation,

and who would become Catholics to morrow if it were not so difficult. They fear the ordeal of interviewing the priest; they have an exaggerated dread of the confessional; they find it difficult to commit the lessons of the catechism, and so they hesita e and put it off.
Often the very best way with this class of people is to take them by the

hand and say to them: "Come, and I will arrange all the preliminaries, bring you to the priest, who will take an

interest in you and make everything as easy as possible for you."

Aggressive convert-making among the Catholic laity will bring thousands into the Church. Here are two in

A prominent Catholic lived in a town out West, faithful to all his religious duties—except one. For eighteen with a Pro estant neighbor. At the end of that time movel by he knew not what interior impulse (but God knew), our good Cat olic, while con versing with his friend, exclaimed "Why don't you join the Catholic Church?" The friend answered in stantly: "Because you never asked me to." After due instruction, he was received into the Church.

Here is the case of another man: He sat right there in the front pew for many years. He was a non Catho-lic, and yet he came every Sunday to High Mass with his wife and children. He listened to all the sermons that were preached, and many of them were preached at him as well as to the congregation, and through it all be congregation, and through it all be gregation, and through it all he seemed to remain stradiast in his errors.
There was, of course, much speculation among the members of the congregation why Mr. Jennings did not become a Catholic. He was a good man as the world knew him, and he had brought up a fine family of half-a dozen boys and girls. One said he was a secret society man. Another ventured the gless that there was some former marri age in the way. Anyhow, all the that some day, may be, they might see Mr. Jennings within the Church. In the course of time, a mission came to the people accepted the situation and hoped parish and, in the opening sermon, the parishioners were requested to bring in the careless Catholies and the "stayaways." As Mr. Jennings was stavaways." driving home after the Mass, he passed a farn where he knew Henry Quirk, a Catholic, lived, who had not been to church for years. He proposed to his w fe to call and tell Quirk of the mis sion and get him to come into the farm yard and Jennings chided the careless Catholic for neglecting his Church and urged him to attend and make the mission. Quir much astonished that a

should come to him to get him to go to Charch, and his only answer was: "Why do you not become a Catholic and go to the sacraments yoursel:?" The question startled Jennings, and in a flash it laid bare his anomalous pos! tion. He could only answer: "Why I have never been asked to be a Catho Man is never so noble as when he lic," and it was a fact. All the year asks forgiveness, or grants it himself.

#### THOUSANDS WAITING TO BE WHAT THE CLERGYMAN

Hanover, Ont .- No other cla men have the opportunity to do much good, and be such helpful fluences, as the clergy. Not only their sermons, but to their daily life they can teach us the better way on living. The example of the Rev. Mr. Brand, of Hanover, is one to be followed in every home in Canada. Owing to the arduous duties, incidently to his parish, the reverend gentleman suffered severely with liver trouble accompanied with constipation and indigestion. But he quickly found rolief, and in a letter, tells how. "? can say I like Fruit-a-tives very as I am troubled with Lives Trouble-and shall continue to use

"Fruit-a-tives" are made of fruit juices and valuable tonics-and forms the ideal combination for the treatment of Biliousness, Constipation, Headache and all Stomach, Bowel, Kidney and Skin Troubles. 50c a box.

wife nor his children, neither his friends nor the priest asked him to be-

come a Catholic.

There are thousands of Jennings in the United States to-day who are just waiting to be asked to become Catholics, and, if asked, would come into the Church at once and become earnest, sincere Catholics .- The Missionary.

#### INDIANS PRAISE MISSIONARIES.

A recognition of the effective work accomplished by Catholic missionaries among Indians who have not embraced the Catholic faith has been received by Rev. William S. H. Ketcham, director of the Bureau of Catholic Indian Missions, in the form of resolu-tions adopted at a joint council of the Choctaw and Chickasaw tribes of Oklahoma. The resolutions are signed by prominent members of the two nations and by the Rev. Silas E. Cole and the Rev. Silas L. Bacon Prespyterian ministers. Bacon, well-known

The resolutions recite that "In the person of Father Ketcham the Choctaw and Chickasaw people have a friend and benefactor, whose most earnest solicitations have ever been exerted in behalf of their welfare and protection and whose Christian heart and training goes out for the uplifting of the I dian people of all tribes.

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lion of men generally in the world against the eternal laws of God and the

laws of right, order, and justice among men. Will the Highlands and islands

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#### FIVE-MINUTE SERMON,

Between remembering the old year and looking forward to the new year, this day should be a basy one for the Christian. It ought to be a day of examination of conscience. Good Christians examine their consciences to some manner on other daily, and Ohristians examine their consciences in some manner or other daily, and some are so vividly in God's presence that they scratinize every act of their lives; and this is what it is to be thoroughly conscientious. Conscientiousness when cultivated is nothing less that habitual consciences of the less that habitual consciousness of the Divine presence. We know, to be sure, that some persons are overparticular in examination of conscience, and these are called scrupulous. ence, and these are called seruptious.
But most of us are not scruptious enough. The cultivation of the conscience tends to a constant realizing of the Divine presence, and when this becomes habitual the soul becomes per-

There are two kinds of examination There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arrangement which one's self honestly adhered to. The other kind of examin ation is spontaneous. In this latter case the conscience won't let you pass an hour, or even a minute, without undergoing scratiny. In the former case you examine your conscience, and in the latter your conscience examines you. I have met numbers of persons who need never examine their consciences when preparing for confession; they live habitually in the Divine nce and are ready at all moments to perform the highest spiritual duties. to perform the highest spiritual acties.
I think it was one of the St. Catharines who was kneading dough to make bread for the community when the bell rang for Communion; she went up and received our Lord with the dough sticking the head and then went hack ceived our Lord with the dough stick ing to her hands and then went back to her batch of broad, and she was excellently well disposed for Communion. St. Francis of Sales, from the evenness of character which he at taked, must have had this gift of consciousness of the Divine presence in a high degree.

Brethren, I wish all of you had some-thing of this high gift. But for most of us I may truly say that the examina tion of conscience which will benefit us will be that made at set times; of course, at confession. But no practice course, at confession. But no practice will produce better results for persons of good sense than having fixed times at which we shall go over the actions of the day. And on New Year's Day, of all days in the year, we should take account of our conduct towards God and our neighbor and ourselves, and make good resolutions for the future. The fact is that on a day like this the The fact is that on a day like this the old year rises up and demands examintion. Sometimes we say, "The past is gone." But in truth there is no such gone." But in truth there or good luck as that. It would be a very good thing for some of us if the past good thing for some of us with the could be politely bowed out with the But there it is, fixed for old year. But there it is, fixed for ever. The past year is an account book turned over to God's court to witness for or against us; let us try and get a favorable balance out of it At any rate, let us know the truth

Let us face about, therefore, breth ren, and look back over the past twelve months, and question the seasons of the old year. How did I begin the old year and how did I behave myself last winter? Did I make my Easter duty last spring? Did I attend Mass re-gularly and worship God through the summer, or did I make the Lord's Day one of carousing and picnicking and drinking? Have I used my tongue for blaspheming, my body for last, my soul for slavery to the evil one? seal for slavery to the evil one?

Have I u justly gotten any of my neighbor's property? Have I been have I been brutal to my family? These sound like ugly questions. But there's no have answered them and many others besides, repented of our sins and make good resolutions for confession and Communion, and for a good life for the

#### A FALSE ASSUMPTION.

THAT ONE OR TWO CHILDREN WILL BE OF BETTER QUALITY THAN TEN TO A DOZEN IN A CHRISTIAN

HOME, Sacred Heart Review. Speaking the other day at a session of the National Parity Congress held in Battle Creek, Mich., the Rev. J. M. Cleary, of Minneapolis, scored severely the people who practice "race suicide" and who defend it on the ground that quality and not quantity in the matter of children is what the world needs to-day. Father Cleary declared:

The assumption that one or two children will be reared to be better men and women than ten to a dozen in a Christian home is wholly false, and cannot be supported by the test of ex-

perience."
This assertion of Father Cleary's is This assertion of Father Cherry is supported by a writer in the "Popular Science Monthly," who has consulted the biographies of seventy-six of the most eminent men whom the race has produced. He finds that most of them were members of very large families; that on the average they had six brothers and sisters apiece, and that Thackeray, Robert L. Stevenson, John Ruskin and Alexander Hamilton were about the only instances of netable

single off spring. Horace Wa'pole was one of nineteen children, Benjamin Franklin one of teen, Samuel Adams, Sir Walter out by the man himself, an effort to de Scott, James Fenimore Cooper and Alfred Tennyson members of families "Clean of heart, the good man will

Bryant and Paul Jones each one of

Tais writer gives the facts and does not attempt to theorize on them beyond noting that the members of large families have been apt to show marked firmness and independence — perhaps because they were not coddled and in dalged by their parents, and even in childhood had to look out for themselves.

#### WHAT IS A GOOD MAN ?

ANSWERS TO AN OLD QUESTION BY ARCHBISHOP IRELAND AND OTHERS.

What is a good man? The question is not so simple as it appears at first glance. The conception of goodness is so different in different minds that it would be interesting to study its variety if it were not somewhat alarming. It is interesting, for instance, to study the answers to the question evolved by a number of well-known men in reponse to an appeal from the editors of Everybody's Magazine—who could not decide for themselves—but it is rather appalling to note that of all those who discuss goodness, only two make any mention of God, the Supreme goodness, and only one, Archbishop Ireland of St. Paul, makes man's duty to God constitute any important part of his moral

The contributors to the symposium The contributors to the symposium in the December number of Every body's, besides the Archbishop of St. Paul, are H. G. Wells, who gives the view of a Socialist, Thomas W. Lawson, the epigrammatist of "Frenzied Finance" fame, Count Tara Katsura, Prime Minister of Japan, and Edward Alsworth Ross professor of sociology in the University of Wisconsin. Their in the University of Wisconsin. Their definitions are all readable enough, but they seem sadly unworkable to those who know the impossibility of making human nature moral without religion or virtuous without divine grace.
They are as impossible as the conception of a building without a foundation, or a flower without a root. It is only Archbishop Ireland who goes back to Christ and from Him borrows that sublimely inclusive description of a good man as a lover of God and of his neigh.

"The question has neen asked often fore," says the Archbishop; "in one before," says the Archbishop; "in one form or another it is as old as the in stinct of morality in the human soul. It was put to the Supreme Teacher of morality. The answer given by Him I make my own. None wiser, none more practical will ever be spoken. And Jesus answered: The first command ment of all is: Hear, O Israel: the Lord thy God is one God: And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole the thy whole mind, and with thy whole strength : This is the first com mandment. And the second is like unto it: Thou shalt love thy neighbor as thy self.' To the Scribe, who confessed that the observance of these two comcoandments is 'a greater thing than holocoasts and sacrifices,' Jesus said : "Toou art not far from the kingdom of heaven.' The essence and the motives of moral goodness do not change with time. They are to-day what they were of yore. Hence, to-day, I repeat the words of the Saviour, and to him who accepts them as the norms of his con-duct I say: 'Thou art not far from the

kingdom of heaven.' moral goodness is to love the Almighty God. I am not preaching a sermon: I God. I am not preaching a sermon: I am talking plain, overy-day moral phil osophy. But moral philosophy, no less than religion, in its higher principles rests upon the Almighty God as it very basis and coundation. This great truth I cannot ton strongly amplestive. truth I cannot too strongly emphasize. my family? These sound questions. But there's no Year for you or me till we great them, and ment at the mighty God. God is forcetted to mighty God. God is forcetted to mighty God. The lesson above all others needed to least is treated as a being with whom we have little concern.

THE PARAMOUNT MOTIVE OF LOYALTY. "The fulfilment of duty toward the Almighty God is all the more import ant since duty to God is and must ever be the paramount motive of loy-alty to duty along other lines of human conduct. Leave God aside—what power remains to compel the sou to righteousness? Separated from the idea of the Supreme Legislator, the moral law is a theory, an abstraction. Logically, and in time practically, its meaning and purpose become pleasure meaning and purpose become pleasure and personal aggrandizement. Intel lectual corcepts of morality, unsup-ported by a living authority from which there is no escape, do not build up the strong soul, able to beat down the rising billows of temptation and to impose silence upon the wild clam-orings of passion. Human interests, orings of passion. Human interests, in the last analysis, reveal themselves as selfish interests. The service of society or of humanity at large, so freely invoked by a school of modern philosophy, is a misty dream, from which the sin-burnt heart turns in de-

" The good man will be a devout wor shipper of the Almighty; he will be a religious man. He will kneel often in adoration and prayer; he will seek out in earnest study the law of the Supreme Master, and will loyally conform to it in his private and social life.

CLEAN OF HEART. "The good man has his duties to him self. Chief among these is the utter cleanliness of heart, the righteousness of the inner soul. Mere exterior morchildren, Benjamin Franklin one of seventeen, John Marshall one of ality is a sham and a pretense. It does not last: it withstands no severe trial. At best, it is a hypocrisy, a lie acted out by the man himself, an effort to de

Altred Tennyson members of families containing twelve; Lord Nelson and Washington Irving, members of families containing eleven; Washington, Wouter, Chase, Cariyle and Henry George, members of families containing eleven. Grover Cleveland's father had nine children, and four of his other aucestors, reaching back in a straight line, had families ranging from the reach to thirteen children—an unprecessor to thirteen children—an unprecessor to the lazy and indolent servant; he will improve his mind by Henry George, members of families containing eleven. Grover Cleveland's father had nine children, and four of his other ancestors, reaching back in a straight line, had families ranging from ten to thirteen children—an unprecedented record. Jefferson and Dickens were each one of eight children, and Madison, Clay, Tilden. Longfellow,

latent talents given to him by the Creator, that they be developed and put to profit. He will be brave in effort, resigned in failure, calm and selfpossessed in success.

THE GOOD MAN'S NEIGHBOR.

"Thou shalt love thy neighbor as thyself." Man is necessarily a social being: he has absolute need of others. being: ne has absolute need of ceners.

Altruism, the love of the neighbor, is imposed upon him by his very nature, and by the author of that nature, the Almighty God. The neighbor means family, society, country.

"And if any man have not care of the care," any 8 2 Paul : carnetally for

his own, says St. Paul, 'especially for those of his house, he hath denied the fatth and is worse than an infidel.' The good man is ever mindful of his family. Nothing, whatever else is done for the neglect of the home. The good man provides for the material and moral wants of wife and children; he moral wants of wife and children; he is kind and loving; while the master in authority, he is the servant in minis

"say what some will, tolerate as they may what civil law reluctantly tolerates, the indissolubility, as well as the oneness, of the sacramental tie of wedlock remains not only the dicof wedlock remains not only the dictate of the Christian religion, but also the natural and necessary protection of the family hearthstone. Where the good man rules, true and faithful, be nignant and forbearing, there is seldom need even of separation; where separation is deemed urgent, it must never be supplemented by the rupture of the marital bind. That he is a good husband and a good father is one of the highest encomiums before God and the highest encomiums before God and men that the good man may ambition or hope for.

AS A MONEY-MAKER. "The good man's relations with his fellow-men within the social organism will be characterized by absolute justice and charity. 'Avoid evil.' Do no harm to rich or to poor. Be honest and honorable. The acquisition of wealth, be it of one dollar, or of a million dollars, is praiseworthy when it follows upon industry, the use of high talent, the vigilant observation of opportunity. To be poor through slothfulness, wastefulness, or wilful ignorance, is a sin and a disgrace. But, throughout, justice must prevail; noth-"The good man's relations with his throughout, justice must prevail; nothing must be taken that belongs legit imately to others; no methods must be employed that law and equity reprove. 'Avoid evil, do good.' When acquired, wealth must be put to good use. The miserly rich man is not the good man; neither is he the good man who is ever searching for opportunities to lavish wealth in subserviency to mad travagances irritates the poorer into class hatred and social anarchism. America is the land of great fortunes; what saves and honors it is that it is the land of great social benefactions on the part of its wealthy citizens.

"Finally, there is a man's duty to his country-his country, which, especially where democracy reigns, needs the active and earnest service of all its citizens. The good man is the good citizen, who votes on every election day, who votes after due counsel with day, who votes after due counsel with conscience, who does not shirk public office, when public office is in need of his brain and his industry; who, when in public office, remembers that the norma of his acts must ever be the welfare and the honor of country. The good citizen is he whose money and whose blood are poured out without stint when the country is in peril. The citizen who gathers into his hand the favors of fortune of which the country the sunlight of its banner, and yet, through civic indolence, refuses to do a yeoman's share for its welfare and honor, merits disfranchisement and ex-ile: neither God nor men will declare him to be a good man.

"The good man, the all-round man, the integer et sceleris purus of the poet, the 'good and faithful Roman poet, the 'good and lathitus servant' of the Christian gospel, is the very pearl of the earth; he is the reflected image of the Divine Boing Him self; he is the treasure of human society, the joy and the edification of his fellow-men. He is blessed here below; he will be blessed in the supernal home fellow-men. He is blessed here below he will be blessed in the supernal home of immortality. May his race be multi-plied over the earth!"—Catholic Uni-

### TheCurse of "Pull"

From the Sacred Heart Review.

The notion that success in life is at tained by "pull" rather than by fitness or hard work is one that is deeply imbedded in the minds of many of our people. They seem to think and to firmly believe that there is nothing achieved or obtained except by favor. Speaking to the members of the Catholic Club of Dorchester the other night, Father Gasson, S. J., president of Boston College, referred to this, and said:
"The seeking after influence whether

elege, referred to this, and said:

"The seeking after influenc whether
political pull or otherwise, is the fear
ful bane of American life. It is this
which simply stifles the best in our young men and saps their energies and individuality. Young men think that they can get nothing except by a 'pull.' They are going from this man to that man, and there is no thought of falling oack on themselves. These are dead nen, who insist on being carried along

If you have faith you will see some thing glorious in every face.

### LIQUOR AND TOBACCO HABITS

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

y! Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontario. Rev. John Potts D. D., Victoria College Rev. Father Teefy, President of St. Michael's college. Toropte.

I have had many experiences in my long life, Father, but I never think of this one without sudden tears."

The speaker was a venerable Sister of Mercy, and we had been talking of the non-Catholic missions and of the wonderful ways by which God brought souls to a knowledge of His faith and and love. I need not say I pressed the good Sister to continue.

good Sister to continue.

"Is was many years ago, Father, in the young days of the second St. Paul's Cathedral in Pittsburg, Pa., (you may not know the present great Cathedral there is the third of that name.) It was, too, in the days of the first Bishop, Right Rev. Michael O Connor, who became a Jesuit and died a saint.

His brother, Dr. James O'Connor, afterwards Bishop of Omaha, Neb., resided at the Cathedral, and was a warm riend and benefactor of our hospital at

the time I mention.
"Few and far between were the theatrical or operatic performances of that day. But suddenly the city was filled with posters announcing in glar-ing letters a fine company was about to give a week's performance in the best

orpera-house.

"The company was of the highest moral standing. The plays were classic and everybody was going to be

" In the middle of the week, when the whole town was in delight and almost wild over the 'star, it was announced she was seriously ill and her under-study would fill her parts for the rest

of the time.

"It was too true. One night, after a performance at which the house was in frantic enthusiasm, the best physician of the city was roused up and hurriedly driven to the principal hotel, when the Monographela. hurriedly driven to the principal hotel, which was right on the Monongahela river. He was led at once to the lady's room, and found her in high fever.

"'O ferstrained nerves, excitement and fatigue,' was the verdict. 'Her life depends upon perfect quiet.

"The manager was in despair. He knew the people wanted her and

knew the people wanted her, and visions of a disastrous finale to a season that began so prosperously, distressed his soul. There was no help for it, and Dr. Bruce, who was on our staff suggested a removal to our hospital, where quiet, and the best nursing and

care, could be found.

'Already the hotel people were com plaining that their house would be de populated if the truth got out. So the ambulance was sent at night, when the ambulance was sent at figure, streets were silent, and the unconscious actress was brought to our care. The best room was demanded and given, and for days the members of the company they could not see pany came, although they could not see her. All expressed deep concern, and her. All expressed deep concern, and all demanded, and gave generously for her comfort, everything money could all demand

company had departed, she still lay there, sick unto death. "The manager gave addresses and

an ample check, and arranged we should keep him informed daily of her condition, which we faithfully did. "The hospital became for a time

quite a point of interest, on account of this celebrated woman, who lay so long between life and death, but by degrees the 'nine days' wonder 'cooled down, and only the doctor and the Sisters

and only the doctor and the Sisters continued their interest.

"Dr. James O Connor, who frequently visited the h spital, however, often inquired for the poor invalid, and, as soon as was possible, paid her a visit. Her room was constantly filled with beautiful flowers sent by admirers

of her talent.
"She was worthy of all the attention she received. I never saw a more

Tall, graceful, with perfect, chisel ed features, a wealth of rich brown hair and very dark blue eyes, that often changed to gray, she had a smile that was sweet even in her sufferings. She was sweet even in ner sunerings. She had beautiful slender hands, which her art had made full of language. In her convalencence, when the fever had caused her to lose her hair and her head was covered with a crop of lovely, short curls, she was the most winsom personality I ever met.

"As she grew better she became interested in things around her. She had many questions to ask and for the first time realized she was in a Catholic hospital. I was with her every day, and she told me she was a 'High Church Episcopallan,' and always said her prayers, and, whenever her engageher prayers, and, whenever her engage-ments permitted, went to church. In mentioned some ministers I knew, and offered to send for any one she wished but she said 'no 'so sincerely that i did not press the subject.

"We had many talks about religious matters, and especially about the Real Presence of our Lord in the Blessed Sacrament. She told me she always be lieved it possible, and longed to go to Mass. She begged me to take her just once to the chapel for Mass, and I promised she should go the following

Sunday.

"You are not surprised I became deeply interested in her and had many prayers offered for her. As it neared Sunday she grew so excited and anxious that I was about to retract my promise, but when I said so the tears came and she pleaded so earnestly that I could not resist her.
"She was taken to the chapel Sunday morning in a reliable at the chapel Sunday morning in the chapel Sunday mo

"She was taken to the chapel Sunday morning in a rolling chair and was placed beside my prie dieu.
"All during Mass I prayed for her with my whole soul. She never moved. Her white, slender fingers were clasped loosely in her lap, and she never stirred her hands. We all went to the rail to Holy Communico, and when I returned to my place and bowed my head in thanksgiving, I felt her trembling and heard her softly sobbing. I motioned to an attendant to take her to her room, but she shook her head and would not go until after Mass.

go until after Mass.
"Snortly after breakfast she sent for me and I found her brilliant with happi-

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"'Oh, Sister!' she cried, 'I longed so to go to our Savior all during that Mass. My heart cried to Him because Mass. My heart cried to Him because I could not go; but when you came back from receiving Communion I felt He had come to me. I knew He was with you and I worshipped Him because He was so close to me. I felt His presence.

GOLDMAN, A.I.A., F.C.A. Managing Director.

"The ring of her voice is with me yet. I did not attempt to repress my tears, and when she begged me to instruct her, and declared there was nothing to satisfy her soul but the Church where Christ Himself remained, my joy was complete. my joy was complete.

'Dr. James O'Connor instructed and baptized her, and she made her first Communion in the hospital chapel.

"Her devotion to the Blessed Sacra ment was intense, and as she grew strong r she remained for hours before the altar, 'loving and talking to our

"She had a married sister in New York, but she did not wish her to be in-formed of her condition at first. Now, she wrote to her and asked her to come and visit her. She did so. She was a tall, handsome woman, a little older than the actress, but extremely bigoted. than the actress, but extremely bigoed.
Her manner was perfectly courteous, but very frigid. We gave her every attention, offered her a room near her sister, and, ere long, her coldness wore off. Her sister could not keep to her self her new found happiness, and they had many talks together, at which I was afterwards present by their re quest. Dr. O'Connor, whose gracious manners were very attractive, did much to smooth away prejudice. All of them had travelled abroad extensively, and their conversation, beginning on some thing they had seen in Europe, gener-

ally ended on religious subjects. Fin-ally he invited both ladies to take a drive and visit the Cathedral, a handsome Gothic structure, the pride of the some Gothic structure, the pride of the city. The carriage came, they went several places, and finally the great solemn basilica was shown to them. The sanctuary lamp, ever burning, and the confessionals greatly impressed the ladies, and when these latter were thrown open and the Protestant lady invited to examine them, the doctor unconsciously overturned her last preindice. On their return to the hospital the married lady told me she had always had a horror of confessionals, and could not reconcile the idea of a sacrament being connected with the stories she had heard of priests and beautiful woman, nor one more cultured, or intelligent or sweet. She was about twenty-eight, unmarried, and in the full maturity of majestic and in the full maturity of majestic to read books of instruction, and beo read books of instruction, and belore her return to New York asked to be baptized and was received into the Church. Both ladies left the hospital with grateful tears in their eyes and s warm love for the Sisters.

"I have had many letters from them ince. The actress never went be the stage, but married a good Catholic gentleman. Her sister was the instru ment of her husband's conversion and their children's also. All led most beautiful Christian lives. I have not beautiful Christian lives. I have not heard from Aimee, my first protege, for a long time; perhaps she has gone to heaven. If so, she is surely singing praises to the most holy Sacrawent of the altar, by Whose power she was led to the true faith and the love of our Lord. May His Name be blessed for

"Amen," I echoed, as my good religious friend closed her narrative. "All praise be given to the Most Holy and Divine Sacrament of the Eucharist, the true magnet of souls."—The Mission-

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two laus, who appeared impatient to

But gradually the laughter ceased

to lower —. The curtains were pushed aside, and the lad disappeared

And someone did pass, one who deep y appreciated the situation. It was the Pullman conductor, himself a most

Next morning he engaged the older

fering words of compliment and en-

couragement. In return for the con

fidence established came the simple, candid, childlike confession. Here's

When leaving his home in England

for the present theatrical tour he had promised his fath r and mother that he

lic seniors ?- Church Progress.

NO ENCOURAGEMENT OF INDIF-

FERENCE NEEDED.

The Sacred Heart Review quotes

ences and found here in Harvard Uni-

and worship of Christ with dishonor and rejection of Him, that would deny and affirm the Real Presence, that would

accept and reject the sacraments, that would include in one great chaos a thousand different contradictions, and

then, having accomplished so much, would resolve into the thin air of ab

solute religious indifference into which "innumerable other syntheses that have

HIS RELIGIOUS VIEWS AND

"TENEMENTS."

"The objection to the Bible originally came from Roman Catholics, who opposed it as sectarian."—North Western Christian Advocate.

There is a subtle and misleading play upon a word in the above. The Bible, meaning a record of divine revelation, is not sectarian. But a certain translation purporting to be the Bible, and known as the Protestant, or King James' Bible, is sectarian.

known as the Protestant, James Bible, is sectarian. When we were a boy going to the Pub-When we were a boy going to the Pub-

The Catholic parent got about as

been attempted ever since the day when Protestantism reached the meri-

ouragement.

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#### CHATS WITH YOUNG MEN. The Power to Please.

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KIE,

If you wear a buildog expression, if you go about looking sour and disagree able, you must not wonder that you are

able, you must not wonder that you are not popular with your employees. Everybody likes pleasant faces. We are always looking for the sunshine, and we want to get away from the clouds and gloom.

If you want to be popular, you must assume a popular attitude, and above all, you must be interesting. If people are not interested in you, they will avoid you. But if you can be so sunny, and cheerful, helpful and kind, it you can fling sunshine about you in every can fling sunshine about you in every

can fling sunshine about you in every direction, so that people will cross the street to meet you, instead of teying to avoid you, you will have no difficulty in becoming popular.

The great thing to draw people to you is to make them feel that you are interested in them. You must not do this for effect. You must be really in terested in them, or they will detect. terested in them or they will detect

Nothing else will win the heart of a Nothing else will win the duickly as young person to you so quickly as ion Harlow stepped into the aisin at making him feel that you take a ion Harlow stepped into the aisin at once, for it needed but a glance at those genuine interest in what he is going to wide open eyes to see that they were signtless. The lad took the seat be signtless. The lad took the seat be do in the future.

do in the inture.

If you avoid people, you must expect them to avoid you; and if you always talk about yourself you will find that people will move away from you. You do not please them. They want you talk about them and be interested in

The power to please is a great success asset. It will do for you what money will not do. It will often give you capital which your financial assets alone would not warrant. People are govern-ed by their likes and dislikes. We are ed by their lives and dislikes. We are powerfully influenced by a pleasing, charming personality. A persuasive manner is often irresistible. Even judges on the bench feel its fa-cination. Have You Leased Your Ability?

One of the most demoralizing things a person can do is to lease his ability, a person can do is to lease his ability, all his ingenuity, his inventiveness, his resourcefulness, his ambition, his prospects, everything for a salary in work which does not meet his approval.

Think of a young man, for example,

with superb, mental endowment leasing out his brain for a term of years for a certain amount of salary, his ability to be used to deceive his fellow men, in telling all manner of falsehoods in the most forceful, fascinating, alluring language, in writing advertisements calculated to deceive, and which would inevitably mislead and take advantage of thousands of poor people with less brains and less ability than the writer!

Chasing Rainbows. How many people go through life de-luded with the conviction that if they luded with the conviction that if they could only get a little more money, get into a little more comfortable position, own a little better home, or if they could only get over the particular trouble that is annoying them at the time, they would be happy!

I know a man who had a very hard boyhood, suffered great poverty, who is now fifty years old, and he has always honestly believed that, if he could only

honestly believed that, if he could only get the particular thing he was after.
or get over the particular difficulty that was annoying him at the moment, he would be perfectly happy; but he is the same anxious, restless, expectant spirit to-day as when a youth. He has been quite successful, and has done some very remarkable things, but he is some very remarkable things, but he is invariably in hot water. There is always something that nettles him, or destroys his happiness, and, although he is a well-meaning man, he has made his family, his employees, and everybody about him very unhappy, because he is always fretting and worrying, always berrowing trouble.

Bell measure as a Success Factor.

Boldness as a Success Factor.

There is something about boldness which sometimes borders on audacity that commands respect, if it is based that commands respect, if it is based to him. The music, the lady with the Boldness as a Success Factor. that commands respect, if it is based upon real self-confidence, a conscious ness of power, and not upon egotism There is something sublime about a strong man who can neither be cajoled,

atrong man wan can helder be especially rattled, nor stampeded.

This quality is very valuable to an animal tamer. He must not wince. He must put up a bold front. The moment his eye wavers, or that he shows doubt or fear, he is conquered to his bonte creatures.

shows doubt or fear, he is conquered by his brute creatures.

Many a man succeeds in establishing a business by sheer force of character, by his boldness, or self-faith. It is natural for us to step aside for a determined man, a man with an iron will and a bold self confidence. Assurance it self is a great power. We naturally give way to the show of power or force wherever it appears.

There is always an element of boldness in a born leader. He dares be cause he is conscious of the possession of strength to back him.

What to a timid man means boldness,

of strength to back him.

What to a timid man means boldness,
even to audacity, seems the meat
natural thing in the world to a leader,
because he knows he is master of the
situation. He is equal to the occasion,
and boldness is becoming to him. It is
but a natural expression of power.

Doing Just Well Expression

but a natural expression of power.

Doing Just Well Enough.

If you are not able to develop some originality and individuality in your way of doing things, you must not expect to rise out of mediocrity.

One of the most unfortunate things that can happen to a boy is to work for years in a position without advancement, because he fills his position just well enough to keep him from being dropped, but not well enough to be advanced, until he forms the habits of mediocrity so strongly, until the common, erdinary way of doing things has become so imbedded in his life, that it is almost impossible to break away, and

mediccrity so strongly, until the common, ordinary way of doing things has become so imbedded in his life, that it is almost impossible to break away, and he finds himself doomed to perpetual mediccrity.

It takes originality, push, progress and thought to get away from common ness. There must be something distinctive in the service of the boy who would get on. If he does not display any marked ability, if he just works in a treaomill, determined that his employer shall not get the best end of the bargain, he must expect to remain a noboby, a perpetual clerk or an ordinary workman.

It is superiority that wins. The

#### OUR BOYS AND GIRLS. DAWN IN DARKNESS.

By Mary L. Cummins, in Our Young People.) The sun was coming in taint, pale streaks through the tall windows of Washburn Hall as Marion Harlow took her seat for the afternoon concert. It her seat for the afternoon concert. It was the second day of the graat musi cal festival. The foremost artists of their time were to sing in the "The Messiah." She lesned back with an anticipatory sigh of pleasure while the voling terms and its adjacondance that violin twanged in a discordance that was yet rich in promise of the glorious

"Excuse me, Miss Herlow." usher, whom the knew, was standing beside her with his arm through that of a tall lad of sixteen. The boy's appear ance was remarkable, in spite of his shab y suit of gray Thick brown hair waved away from a broad, white forehead. The eves were blue and very head. The eyes were blue and very wide open; the mouth sensitive. Mar-

youd her and she resumed her place. When the oratorio commenced she lost herself and her surroundings comlost herself and her surroundings com-pietely, as she always did, in the beauty of the music. Only when the great contraits — a woman who had never squandered her marvelous gift on "never went to bed anywhere without praying every bead on his Rosary."

The conductor then found an opportunity to talk to our little Catholic hero, telling him that he had witnessed his conduct the night before, and professing words of compliment and enunworthy soug — arose for the second time, she turned involuntarily to the

boy at her side.
Then shall the eyes of the blind be opened and the ears of the deaf un stopped."

The wonderful recitative filled the room. Oh, the promise of it for him! Marion felt her throat tighten as she watched his lifted face with the light of

rapture on it.

'She will sing again," she whisp ered, laying her hand on his arm.

And she did. Every head was slightly bowed as the words fell on the

"He was despised—despised and re-jected—rejected of men.

Marion knowing the singer's noble itie, let the message of it fill her heart.
The lad beside her sat with his face shaded, his tears falling silently on the

unheeded programme.

When the oratorio ended with the "Worthy Is the Lamb that Was glorions "Worthy Is the Lamb that Slain," she turned to him: "You have not heard "The Messiah" before.
"No," he murmured, his face shin

She put her hand through his arm and they walk d together down the aisle. "You are coming again?"
"No." the light left his face for a

"Oh, you must," Miss Harlow sald impulsely. "You must hear 'Elijah' to morrow night. Let me drive you moment.

to morrow night. Let me drive you home and we will talk about it."

She guided him carefully down the stairs. At the foot a tall, slender woman in black stood waiting. She touched his arm and he turned to her at once, saying "Mother."

"I have been making friends with your son, Marion broke in. "It added to my enjoyment of the oratorio to sit beside so appreciative a listener."

"He has looked forward to this after.

"He has looked forward to this after-

noon for weeks," the woman said with a tender look. a tender look.

"I do not want to lose such a kindred
spirit now that I have found it," Miss
Harlow wett on smiling, "Please let

Harlow wert on smilling. The last set me drive you both home. "
When they were seated in the open landan she turned to the woman beside her: "If you are not in a hurry we might go through the park, Mrs. —?"
"Arnold. Wouldn't that be lovely, Geoffry?"
The led sat opposite with his sightless

when Protestantism reached the meridian of its multiplicity have disappeared
The nation, young though it is in years, has already had its experience of the wholesoms results to which religious indifference inevitably leads. The wise men of our universities, instead of fostering that indifference, would do their pupils and the nation in general substantial and lasting favor by patting forth their energies and their eloquence such as they are—towards its discouragement. eyes lifted. It was all a glorious tream to him. The music, the lady with the beautiful speaking voice, the drive in the warm fall sunshine.

In the park Marion stopped the carriage: "How gorgeous the colors are this year. The—" She ended abruptly and threw a contrite look at the boy's mother. But he was standing upright in the carriage, his face trans formed and beautiful with the gleams for sunshine falling on it through the trees, his arms outstretched.

"Then shall the eyes of the blind be opened, and the ears of the deaf unstopped; then shall the lame man leap as a hart, and the tongue of the dumb shall sing."

Marion sat spell-bound. He had

shall sing."

Marion sat spell-bound. He had sung the recitative through corr ctly after hearing it but once. And his voice! The beauty and pathos of it thrilled her; and yet, what was that triumphant tone that vibrated through the sale it meant that through the it? Surely it meant that through the misery and the darkness his soul had reached out and found the Eternal

Father.

When the carriage stopped before the tenement where Mrs. Arnold lived, she laid her hand on the mother's arm. 'I am wondering whether you would give me a great pleasure,' she said quicely. 'Surely,' Mrs. Arnold's eyes grew weight.

"Then let me take Geoffry to the remaining concerts. I will come for him and bring him home, so you need

When we were a boy going to the Public school we were put into a reading class where the King James' Bible was used as a text book. The father of one Catholic boy gave his son a Catholic Bible and told him to ask the teacher it he could not read from it in class. In case of refusal he was to tell the teacher that his father requested him to state his reason in writing. He refused, and wrote thus:

'Owing to my religious views and tenements I cannot allow a Catholic Bible to be read in a school under my control.' him and bring him home, so you need not worry."

"God bless you!"

The second evening when the blind lad came back to her, flushed with joy, she blessed Marion Harlow in her heart again.

"Mother," he cried, "mother, she is going to have me taught music by raised notes, and I am to have singing lessons—right away!"

An hour la'er, hearing him speaking softly, she crept to his door, then stole quetly away. He was kneeling at the bedside, consecrating his voice to God.

A Boy's Promise

world is full of mediocrity—people who just do what they are told in the most ordinary way.—Success.

St. Louis about a fortnight ago. It was a merry, noisy, good natured crowd of ant theological students, and a stepping and fourteen years. For a time it ap and fourteen years. For a time it ap Freeman's Journal.

Freeman's Journal. peare the merriment was going to run late into the night, a fact which seemed to nettle the younger of the

#### STRANGE!

Does it not seem strange that the nan who can spend dollars for drinks and cigars every day in the week can-not find 10 cents for religion on Sun-

and soon quiet reigned. Presently the ittle fellow emerged from the smoking compartment, where he had gone for retief and not to smoke, and made his way That the woman who can describe all the new hats and dresses at church cannot see the alms box, no matter how large?

pushed aside, and the lad disappeared from view. But not entirely. For out from under the folds partially projected two li tle lim's, and two little feet stood on their toes revealing to any one who might pass the unusual fact the little owner was on his knees in That the man who never gives a cent to the church fund always ands the most fault about the manner in which it is distributed?

That the pastor who does his fu'l duty to God is inpopular with many of his parishioners?

That people will pay high prices for

a seat in the theatre. one in the hurch when they can? exemplary Catholic gentleman. He was both surprised and edited. It was the second time only during his period of service that he had witnessed such a

That people will buy boxes and high-priced s ats at a theatre whom nothing could induce to rent a seat in church? boy in conversation about his com-panion and his action the night prev-ious. The second lad proved to be a non Catholic, but quickly volunteered That persons who are always pressing their employers for larger salaries expect their pastors to live on good wishes and the grace of God? That parents who never attend their the information that his little friend

religious duties expect their children her to become model Christians? That many of the men who worship in the rear of the church and block the entrance are alwas found in the iront seats at places of amusements?—New York Freeman's Journal.

#### A ZEALOUS CONVERT.

Few instances of conversions to Catholicity are more interesting, says Catholicity are more interesting, says, the Missionary, than that of the wife of Gen. Patl Kearney, who died last year. Mrs. Kearney became a converwhile studying the Catholic religion in order to prevent some relatives from joining the "Church of Rome." Her pentitiful life was conwend by a sainting promised his father and mother that he would say his Rosary every night that she might protect him and send him back to them safely. And then, quickly adding, "I haven't yet broke my promise." That's why he was on his knees in prayer in the sleeper. He was saying his Resary, keeping his promise. Don't you think him a little Catholic hero? Don't you admire his mantiness? How beautiful, how touching! What an in-That's why he was on his knees in you think him a little Catholic hero? Don't you admire his manilness? How beautiful, how touching! What an inspiring lesson the little fellow teaches to the other boys, and, may it not be truthfully added, to many of his Catholic seniors?—Church Progress. make numerous converts, but the family servants and the poor were, by her prayers and sweet charity, gathered

### London Mutual Fire INSURANCE CO. OF CANADA.

the following interesting passage from an address delivered recent b fore the stutents and professors of harvard ESTABLISHED 1859 Surplus ..... Security for Policy bolders..... University:
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your inherited denominational prefer
your inherited denominational prefer Incorporated and licensed by the Dominion Government, Operates from the Atlantic to the Pacific. Conservative, reliable and progressive, ences and found nere in Harvard University a church that shall be broad enough to include all denominations, as Jewish as the Ten Commandments and as Protestant as the Sermon on

HEAD OFFICE, 82 and 84 King Street, TORONTO and as Protestant as the Sermon on the Mount? This, it seems to me, might well be the consummation of that type of religion which has been so clearly and forc bly represented at Harvard in times past.

Truly a wonderful religion that would combine the Divinity of Christ with the negation of this Divinity, the honor and worship of Christ with dishonor and

Hail from



into the Church of Christ. The friend into the Church of Christ. The friend to whom she felt she owed the most and whose saintly life is so well known, was Mother Garesche, Super-ior of the Sacred Heart Convent, a convert like herself. Rev. Mother Garesche, was asked mony years a convert like herself. Rev. Mother Garesche was called many years ago to receive her heavanly crown, but her beautiful influence lives on in souls she aided by word and example. Mrs. Kearney had the happiness of bringing into the Church her sister Bloise, Mrs. de Kantzo; her nephew, Lient. Bullitt Alexander, United States Army, and several other relatives.

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The Catholic Record

LONDON, CANADA

#### CARDINAL NEWMAN.

The Modernists are straining every merve to flad shelter in the shade merve to find shelter in the shadow of a great name. If they could on y father their heresy on John Henry Newm n, they would have a respectable lineage. His essay on the development of doctrine was i mous throngout the world before either Darwin or Spencer had maintened on angles a great on a regard. written or spoken a word on organic Evolution. He was the greatest thinker of modern times, but he was also the most loyal and devoted son of the Catholic Church. Long before his conversion he had arrived at a belief in the infallibility of the Church. the infattibility of the Church. So surely and inevitably as the Constitution of the United States requires the Supreme Court to interpret it does the Bible need an infallible authority decide between the conflicting anings attached to its utterances by different readers. All this was Newman while he was yet a Protest ant rector in Oxford. His conversion was one of the great events in English history during the nipeteenth century. His secessions, said Lord Disraeli dealt a blow to the Anglican Church from which it still reels. Learning, plety, purity of life, uncompromising devotion to truth, whose lead he was ever ready to follow, regardless of the equences, offered homage to Catho when Newman forsook friends and most alluring temporal prospects to enter the fold. Has any sympathetic person ever read with dry eyes the chapters of the "Apologia" that narrate the agony of soul through which he passed on the eve of his cuting loose from the moorings of his preing loose from the moorings of his previous life of forty-six years? His
E-say on the "Development of Doctrine" was written while he
was still a member of the Anglican body. On becoming a Catholic
he spontaneously offered to revise and
correct it, but he was dissuaded
on the ground that as a Catho
lic he was not responsible for what
the world recognized as his views
daying his sfilliation to Protestantism. during his affiliation to Protestantism. But even adherents of the most rigid school of orthodoxy have little fault to find with the principles of the Evolu-tion of Doctrine formulated and advocated by Newman. We all believe in development. Catholic dogma, dewotion and liturgy have beyond all question grown and unfolded themselves since the Apostolic age. Discussion and controversy conduce to place the truth in a clearer light, and no intelligent Catholic would dream of assert-ing that the Immaculate Conception ing that the Immaculate Conception was as explicitly present to the consciousness of Catholics during the third as during the latter half of the nineteenth century. Two points are essential in the Catholic position. In the first place the satisful can never be authoritatively faithful can never be authoritatively faithful can never be authoritatively commanded to accept a new doc trine net previously contained in the Apostolic deposit of faith, and secondly no dogma once defined by the Supreme authority of the Church can ever become obsolete. The Modernists, teaching, as openly and boldly, conflicts with these two cardinal registers as Newman's position was conpoints, as Newman's position was con fessedly in line with them. Why then should Tyrell and Loissy dishonestly calumniate the memory of that great mind, that loyal Catholic, that saintly priest, in whom learning, logic, piety, wisdon and simplicity seemed blended in such perfect proportions that the amaigam was one of the rarest and most fascinating personalities in modern history.—New World.

#### AN UPRIGHT HEART FINDS THE TRUTH

In one of our late missions I saw a

ane, well preserved woman accompanied younger person, evidently her daughter, every evening at the church. She was elderly, but the marks of a strong mind, a self-reliant character, a staunch, stalwart nature (so to speak) stamped her countenance and showed in every movement. She seemed to have the respect and deference also of the whole town. Her appearance struck me and I made inquiries about her and learned she was the wealthiest woman in the town; a widow of German birth. Her husband and herself were strict Lutherans and had come to this country in early life. They had labored and worked together and although he had been dead some years, she continued his business with a strong, able hand and was now quite wealthy. Her adherence to the Lutheran faith in which he died Lutheran faith in which he died was untailing and yet their daughters had been sent to a convent school because, with a keen sense of the correctness of things, they saw that the education received there was the purest and the best. No restrictions were placed on the girls in matters of religion, but the two older became Episcopalians, and to the bitter sorrow of their parents died while young. The remaining daughter became a Catholic and after her father's death, with gentle persuasion, tried to sooth the stricken heart of her only surviving parent by quietly endeavoring to lead ther mother to the faith, where alone heart could he in peace where her heart could be in peace, where her dead might be prayed for and every longing of her soul satisfied. To gratify this Catholic daughter—this cherished child—the mother attended the The days passed on and although deeply impressed she was unchanged in her faith. She was not a character easily influenced and old habits and beliefs were strong. But the was "good and right of heart," and wanted to do God's will and the and wanted to do Cod s will and the
Lord was not to be outdone in generos
Aty. She did not miss a single lecture.
The mission closed; she was still a
Lutheran, but now a spirit of unjost
seemed to take possession of her. She
was disturbed and unhappy and at my
decaying to another mission some six

prayed for her; and forvently; her caughter also prayed. Suddenly, during my second mission, I saw her in the church with her daughter. She had come that distance,

departure to another mission some six miles away it seemed as if she were

Mr. Henkell was born near Mercersburg, Franklin county, Pa., about forty five years ago, taught school for six years and later was successfully graduated from Lafayette College and the Union Theological Seminary, New York, and was ordained to the Episcolal ministry by Richard Patter in 1909. York, and was ordained to the Episco-pal ministry by Bishop Potter in 1893. He served curacies in Calvary and St. Andrew's Churches, New York, and later accepted a call from St. Paul's Church, San Antonio, Tex. He resigned there in order to enter Oxford University, England, and upon returning to this country received and accepted a call from St. Barnabas', Readcepted a call from St. Barnabas', Reading. He is a man of great learning and wide scholarship. For years he made annual trips to England, and during a number of these holidays took special courses at Oxford and Cambridge Universities' summer schools, pursuing the most critical studies in religious and correlative branches.

#### PARTY UNITY IN IRELAND.

It is quite evident that there is factional feeling among the leaders of Irish politics in Ireland. There is talk of having a friendly conference be tween those who pay allegiance to Mr. J. Redmond and to Mr. W. O'Brien. J. Redmond and to Mr. W. O'Brien. Such a conference as proposed by Mr. O'Brien and has never been rejected by Mr. Redmond. In his speech at Balleycullane near Wexford on the last Sunday of November, Mr. O'Brien sought still further to clear the way towards a meeting. As to the necessity of unity there could, he thought, he no question. It was useless to talk be no question. It was useless to talk bravely about practical unity when no fewer than nineteen Nationalist mem bers had declared that there was no such a thing, when three out of four Archbishops were of the same opinion, and when the amount contributed towards the party funds by the whole country during the last twelve months was less than half what used to be con-

tributed by a single county.

It appears to us that the best way to bring about unity among the leaders in Ireland is to give them to understand that contributions from home and abroad will be very much lessened unless they stand shoulder to shoulder for the common good of the people in Ireland,—Catholic Universe.

It will not be that grand work thou desirest to complete which thy crown during eternity, but thy intention in performing it.

## BOYS.

BOYS.

A NEW INSTITUTION OPENED IN OTTAWA.

Hisherto the Capital City has failed to come into one with many other notable cities of the Dominion, in caring for that section of the community, which commercial development creates, and yet which commercial development creates, and yet which commercial commerciallife. He is the future business man, but has to commence his career at the bottom of the ladder. The rapid growth and development of this country in industrial activity draws, of necessity, to our large centres, both young and old, who while possibly eventually establishing their own homes there, yet at first are strangers and homeless. Amongst this number are many young boys, attracted to the commercial life of the city, through many reasons, chief, perhaps, amongst them, being a distaste for agricultural life and surroundings. While we deplore so many giving up the advantages which work upon the land has to offer, yet we are bound to admit the fact, and deal with the difficulty thus created, of properly caring for those who seek their living in our commercial centres.

Employers realize only too well the advantage of having on their junior stoff those whose home surroundings and influences are of the best. While this is easy of attainment for those whose own hemes are in the towns or cities of their employment, it is more difficult for the "stranger" boy. There are those who will tell you, the "stranger boy," makes himself, by his conduct or rather misconduct, unwell come, yet weare unfair to him, in condemning his class by individual examples of dishonesty or unsatisfactorines. It would be as unrearonable to judge the morality of the built of the care and welfare of neglected dependent, or delinquent by the minority. It is, moreover, a recognized fact, amongst those interested in the care and welfare of neglected dependent, or delinquent inventies that the community at large, are responsible, if their surroundings are such as to likely contribute to the device opment of unsatisfactorines or delinquence, A NEW INSTITUTION OPENED IN OTTAWA.

gesisting grace and shutting her eyes to the light. I saw the struggle and

urged by grace and her upright heart and after attending anew to the lectures she came to me one evening:

"Father," she said, "I have made up my mind! I can resist no longer. I firmly believe in the Catholic taith and I am determined to become a member of the only true Church!"

Of course I was overjoyed. There was little instruction to give. She had not gone blindly into this change. She had thought it out and studied all that was essential. I haptised her the next day and her happiness and that of her daughter can scarcely be described. They are most fervent in their thanks giving for the gift of faith.

It seems to me that this good woman's conversion is owing to nothing so much as to her upright heart and sincere character as well as to her three-score years of a God-fearing life.—Rev. R. W. A., in The Missionary.

EPISCOPAL MINISTER BECOMES

At CATHOLIC.

WILLIAM EMERY HENKELL, OF READING, PA., Enther Schurch, Reading, Pa., on November 29, William Emery Henkell, until a few days before paster of Ct. Barnaboas' Episcopal Church, was formally received into the Catholic fold and on the following day was confirmed by Archbishop Ryan in the Philadelphia. Cathedral. Mr. Henkell is numarried, and it is understood that he aspires to the preschood.

Mr. Henkell was born near Mercersburg, Franklin county, Pa., about forty five years ago, taught school for six was read later was an account for men and on the preschool.

Mr. Henkell was born near Mercersburg, Franklin county, Pa., about forty five years ago, taught school for six was read later was accounted for six was a colleged for six was accounted for six was accou

bey whom commercial demands call to their doors.

One notable result of the opening of the Home at Ottawa, which the management at the second of the desire to attend the sensational drama, or in fact, the theatre generally, in its residents. Whereas at first, this was a serious proposition to contend with presumably on account of the habit being contracted through want of other reasonable recreation, the desire to attend the theatre has now almost entirely disappeared, its place being taken by music provided amongst themselves in the Home. Cigarette smoking is another evil which is gradually being overcome through the provision of interest, which leaves little or no place for iding, and consequently no time to kill. Surely Catholics will see to it that while the opportunity is there of bringing about a like result, for famore than twenty-four, the means are no lacking to make it possible, both in Ottawa and elsewhere.



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GUINANE —In Kinkora, on Dec. 3rd, 1907. Mr. Thomas Guinane, in his seventy sixth year, May his soul rest in peace!

#### MY WISH

To A. B. C.—On his taking the cassock, Feast of the Immaculate Conception, Seminary of Philosophy, Montreal.

May the sombre habit Thee enfolding.
Remind thee over of the portion
Christ is holding—
Thine the choice!

Mind thou ever thou art robed, In the garb of saints of old, Who e glory now is told To comfort men,

Let this thought thine armour be That shall 'fend thee speedily From ev'ry dart of sin.

That so, on life's near morrow.
Thou mayst merit guerdon bright—
The reward of earthly sorrow,
Borne ever without slight,
For the love of Christ our Brother—
Mary's Son.

- FRED, GILLEN.

TEACHER WANTED FOR R. C. S. S. NO.
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TEACHER WANTED, HOLDING SECOND Class professional certificate for Separate school section No. 4, Asphodel duties to com-mence January 1998. Apyly, stating salary to John English, Sec. Treas., Norwood, Oat. 1522 2

TEACHER WANTED FOR R C. SEPAR ate school, in the town of Cache Bay

QUALIFIED TEACHER WANTED FOR QUALIFIED TEACHER WAS School Section No. 4 Westweath, (La Passe village) Duties to begin January, 1998, Apply, stating salary and qualifications to Gubert Gervais jr., Sec. Treas., La Passe.

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Secretary Separate School Board, Peterboro,
Ont. 15213

TEACHER WANTED-FIRST OR SECOND class professional male preferred-R. C. Separate school. Adjala. Colgan. P. O., Oat. Saiary \$500 a year and allowance for continua-

TEACHER WANTED FOR UNION SEPAR-ate school. No. 3 Holland and Glenelg, holding second or three class certificate. Duties to commence it January, 1968 Attend-ance small. Apply to secretary stating salary and qualifications. Wm. O Mara, Sec. (Dorn-och P. O., Ont.

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