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

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The Catholic Record LONDON, SATURDAY, Nov. 24, 1906.

WHENCE THE NEWS COMES.

We have said before in these columns that the newspapers which misrepre sent the circumstances leading to the crisis between the Church and State in France are but echoing the correspondents whose pens drip with calumny. Reports derogatory to the dignity of the Church : insinuations which are but exhalations and odor from rotten minds: anything so long as it is hostile to Rome is printed with the addendum of editorial comment. A decent regard for accuracy of state ment and an inspection of the source from whence the news items come would relegate many of them to the domain of fairyland. But such is the gullibility due either to ignorance or malice of some editors. How any utterance of the foreign correspondent is swallowed!

For instance, we have the report of a meeting of prominent Catholics representing every class of society in France, assembled at the house of M. des Houx, to protest against the action of the Pope. Without noticing the editorial comment thereon, let us get to the facts. According to the Parisian papers, this distinguished assem bly of so called Catholics consisted of thirty-six persons, including three un frocked priests and "an unknown " Protestant minister. One of the un frocked, according to La Patrie, wore a threadbare coat with an air of being in loyalty to the Popes and saw no reason eternal mourning for the soutane that had been stripped from his back. M. des Houx, a few years ago, edited the Moniteur de Rome, without, how ever, winning distinction as a journal The inaccuracy of his leading ist. articles greatly annoyed Leo XIII. and he was eventually obliged to withdraw from Rome in a very bad humor with the Pope and the Cardinals. At pres ent he is a contributor to the Matin, which, being a semi-official paper, en dorses all the government says or does.

So M. de Houx, serving the powers which are inimical to Christianity, and surrounded by thirty-six persons, most of whom are embittered, disappointed, and in revolt, is the gentleman upon whom devolves the duty of guiding the Holy Father and the French Catholics.

M. Yves Guyot is another correspond ent. He is also an unsuccessful editor. He is not a Catholic and cannot be trusted to give an unbiased opinion on the orthodox French Church. And what is more to the point is that this scribe, who has been more or less in the public eye since the beginning of the present trouble, has displayed more than once his anti Catholic animus. M. Cornely, beloved of editors, who

depends on New York papers for French news, is an ardent anti-clerical.

mother of the Ecclesia Anglicana and "I think," says Mr. Richard Davey, the See of the blessed Apostle Peter. in a letter to the Saturday Review, of

evil death ; and hell is preferable to it. Neri's words : "Lord beware of me The gossip is, too often, "pious." to-day, lest I should betray Thee and They have not that reverence for do Thee all the mischief in the world." the priesthood which abides in the

souls of good Catholics. The merest HOW THE PROTESTANT REFORM. nothing is magnified into a story which ATION WAS BROUGHT ABOUT. they carry from house to house. They

sunder friendships and sow dissensions ;

they befoul souls and bespatter house-

one in the back. With a "They say"

out of scandal's cess pool or out of their

own malicious hearts. And they do not

seem to realize their plight. It is piti

ful. And they pretend to be followers

of the Blessed Redeemer Who makes it

clear that the love of God does not ex-

A REMINDER.

In an article which appeared some

nonths ago in the RECORD we spoke of

Lord Acton's antipathy to the Popes.

We had facts to justify the statement,

but we were taken to task and assured

that we were uncharitable and maligned

Not wishing to lose any time over

the matter we said no more, but we did

not modify our views of Lord Acton's

why he should be acclaimed as a " great

Now Father Thurston, S. J., avers

in a letter to the Tablet, that Lord

Acton had repeatedly expressed the

bitterest animosity, not only to this or

that Pope, but to the Papacy as such.

On this point Lord Acton had not, at

one period of his life, that perfection of

intellect "which has almost super-

natural charity, from its freedom from

This, however, the world beheld in

the life of the man who wrote these

words-the truly great Catholic-Cardi-

TO BE INITIATED.

The editor of The Lamp, an " Anglo

Roman monthly devoted to church

unity," regrets that leading Anglican

papers of England and America have.

in dealing with the French crisis, failed

miserably to rise above the sectarian

and essentially Protestant spirit. But

he goes on to say that, in spite of the

editors, we must do justice to that

ever increasing body of true hearted

Catholics in the Anglican fold who

have discarded every shred of anti

popery bigotry and truly love the Holy

Roman Church, because she is the

littleness and prejudice."

nal Newman.

a great Catholic.

Catholic."

ist without love of one another.

Written for the True Voice by Rev. Charles Coppens, S. J. VIII .- ENGLAND DRIVEN INTO PROTEST-

holds with what St. John Chrysostom ANTISM. called "the filth and ordure of back. Most Anglicans take it for granted biting." With a "They say" they stab that their ancestors deliberately left the Catholic Church on account of its corruptions. They are much mistaken they fashion the airiest rumor into an In England, as in most other lands, the accusation. With a " They say " they people were driven into the Reforma-tion by fines, imprisonment, terrorism, trample on charity; " and have whetted their tongues like a sword." Their the rack, the scaffold and foreign sol diers; all this process was promoted by slanders, misunderstandings and all manners of deplorable deceptions. mouths abound with evil and frame deceits. As time goes on their common. place minds become but a receptacle Look at the facts of history. for rags and tatters of gossip fished

When Henry VIII. died in 1547, the faith of the English people was still the same that it had been for nearly a thousand years, ever since St. Austin, with his monks, had brought it to them from Rome. Tru-, the Pope was no longer acknowledged by the party in power to be the spiritual head of the Church in the realm; the king had usurped his place. But the people generally clung to the ancient doc rine as firmly as ever. "To dispel these prejudices," writes Lingard, "Henry issued injunctions that the very name Pope should be carefully erased out of all books employed in the public wor ship; that every schoolmaster should ciligently inculcate the new doctrine on the children entrusted to his care ; that all clergymen, from the Bishop to the curate. should on every Sunday and holiday teach that the king was the true head of the Church, and that the authority hitherto exercised by the Popes was a usurpation, tamely sub mitted to by the carelessness or timid ity of his predecessors; and the sheriffs in each county should keep a vigilant eye over the conduct of the clergy, and should report to the council the names, not only of those who might neglect these duties, but also of those who might perform them indeed, but with coldness and indifference."

A general espionage was organized to suppress all murmurings. Many priests and laymen were punished with death for resistance to this tyrrany. In the north of England the opposition was so vigorous as to lead to a succession of rebellions; but the Dake of Norfolk, with the aid of disciplined troops, put down the unorganized multitude.

When open opposition was sup-pressed, and the citizens were cowed by terror, the king drew up a brief summary of religious faith in six articles, the Bloody Six, as even Froude calls them, because those who denied any of them were burned at the stake. The Catholics who refused to take the oath of Henry's supremacy in spiritual matters were hanged and quartered. There was no free choice in those days in any country that is now Protestant After Henry's death, his son, Edward VI., a boy of nine years, succeeded him, with the Duke of Somerset as temporal and Cranmer as spiritual ruler during the minority. The latter had been till then a Protestant in secret ; he now threw off the mask and imposed the Reformed doctrines on the realm. Al his dictation one law after another was his dictation one haw after another was enacted by parliament to change the religion of the people. The celibacy of the clergy was abolished. The Mass was at first retained " until a better

ce conlo

and adopted by parliament in 1549, as

the Holy Ghost.' All beneficed clergymen had to subscribe to this

Henry were suppressed and forty-two others substituted for them.

In all this change of religion the

people had no choice, nor the clergy

people had no choice, nor the dergy either. Bishop Gardiner objected vigorously, saying we should obey God rather than man; he was sent to the Tower. The people rose in rebellion throughout the kingdom, but they were

appointed monarca, in the most danger-ous crisis of religion, from the bosom of Catholic unity;" and again: "This is a somewhat humiliating admission, that the Protestant faith was imposed

nnon our ancestors by a foreign army

Edward died young, July 6, 1553. But his death was first kept secret till

But his death was hist kept secret thin another Protestant could have been in stalled in his stead. Happily Mary, the legitimate heir, was notified by the Earl of Arundel. She at once unfarled

her banner and the country rallied to

having been

dictated by the aid

terature for three hundred years was conspiracy to hide this truth. Of course, Mary restored the Catho-ic religion, which was still that of

sleven twelfths of her subjects. She reinstated the Catholic Bishops who ad remained faithful; the married Bishops and clergy retired or were re moved. Cranmer had purposely so changed the forms of ordination for riests and consecration for Bishops as to make these sacred orders invalid. If the men thus ordained some were ordained anew in the proper manner, others retired among the laity, where hey belonged.

The greatest difficulty in the way of eunion with Rome was the large num er of influential men who had fattened n the Church property. Bishop Fardiner, Mary's lord chancellor, obined from the supreme Pontifi leave or them to retain the spoils ; it was ke throwing the cargo overboard to ave the ship. Cardinal Pole, of the ave the ship. Cardinal Pole, of the oyal blood of England, was sent to his ative country from Rome as legate of he Pope; everything wis done that cience allowed to restore peace to

The entire nation was solemnly solved in parliament of all censures curred under Henry's and Edward s Unfortunately for all concerned lary died in 1558, and was succeede Elizabeth. She had become a Cath and had sworn to the sincerity of conversion ; but finding that the would not acknowledge her legiti , she determined to follow her 's example and make herself the ad of Church and S ate. She took the Reformed doctrines as a matter state policy, and by forty four years ation she forced Protestantism English people.

She chose William Cecil as the prin bal instrument of her tyranny. The blan he devised was this: to forbid all batholis sermons, to terrorize the dergy, to make them olious to the alty, to remove obnoxious magistrates, a sector to Education lings restore the Edwardine liturgy, and o do all this cautionsly under various also protenses. He packed a new par iament, lords and commons, at the ening of which the queen assumed ie imperious tone of her father, stat ng she would do what she though est, but would prefer to have their sent rather than to act without it. Next she forced the parliament to abol sh the Catholic religion. The convo ation of the clergy and the faculties of he two great universities entered a gorous protest against this apostasy. hereupon the two most influential ishops were sent to the Tower. The rest, though terrorized did not yield. but their protest was simply ignored. Ail the acts of Henry and Edward Ail abolished under Mary were re enacted The new worship was enforced under penalty of fines, confiscations and death. Under Henry the articles to be believed were six; under Edward these were abolished and forty two others were put instead ; under Eliza there were thirty nine, which remain to this day. They are sworn to by every Anglican clergymen in Eng land; but half of these ministers do not believe in them. Only one bishop consented to take the oath required, that he might keep his see; all the others were deposed, many of them im prisoned. So many of the lower clergy withdrew that laymen, mostly mechan ics, had to be employed in some places to read the service. Priests who said Miss in secret and ministered to the faithful were hunted like wolves, and when found they were hanged, disem

THE SCENE OF THE DEATH OF DANIEL O'CONNELL.

By Vincent de Germon Finding myself in that great seaport and emporium of Italian commerce, Genoa, on the flity eighth anniversary of the death of Ireland's great "liberat " I, of course, made an excursion to he house where he died, which may b

Identified by a handsome marble slab containing a Latin inscription, and a bust with the well known features. There is also a wreath in bronze, rected by his foreign admirers.

As I stood in the Piazza Banchi eaning against the wall of the Bank of taly, with the Bourse on my right and Italy. on my left the ancient Church of San Pietro a Bauchi, its high flight of steps lecorated on each side with the wares of a florist; pots of roses and azaleas in bloom, giving rich color to the Facing diagonally picturesque scene. protifies to me, in the Via Ponte Reale, is what was formerly known as the "Feder inn," with its handsomely carved marble niche, containing a marble statue of the Blessed Virgin, at

the angle of the building. My imagination took a long flight over more than half a century, and whilst I still saw a crowd of busy merchants and brokers dressed, however, in costame of an older generation; the while looked there was a noise of horses hoofs, and the cracking of a whip. The basy, noisy throng of loiterers parted to make way for a dusty stage coach that approached the Feder Inn from the direction of the Via Carlo Alberto, the handsome street along the docks. The hotel attendants opened the door of the coach and a tall (though ept with years and infirmity) invalid

is assisted to descend. Well, as the name of Daniel O'Connell is known in Italy, as in all the civilized globe, few, if any, of the spectators are aware that 'tis he who has come, a aware that the new no has come, a worn out invalid, amongst them. How-ever, pursuing further my investiga-tions into the past I went to the Paublic Library and found in the Gazette di Genova of May 8, 1847which seems to have been published thrice weekly-the following notice "The day before yesterday, arrived in this city from Marteilles, the celeb rated defender of Ireland, Daniel O'Connell, accompanied by his son and his chaplain.

The latter was doubtless the Rev. Dr. Miley, who was with him to the end. No mention here of his illness. There is a lapse of a week without further notice, a week of great suspense and anguish to his son and to friends, among whom his devoted friend, the Rev. Dr. Miley, who con staatly watched by his bedside, for the ong and tedious journey had completed what all the anxieties and discourage ment and imprisonment had began, and the brilliant brain whose wit was so aniversally admired, is attacked with congestion and the physicians declare that it is next to impossible to preserve his life.

One can well imagine the agony of fatigue which must have overwhelmed him, traveling across France by way of Lyons and Marseilies, through the Riviera and along the Mediterranean

coast to the City of Palaces. Nowadays we find it quite tiresome enough, while in good health, and having the advantage of a "train de luxe," the Riviera express, to whirl us along from Paris to Nice and Monte Carlo and, having passed Mentone and reached the Italian frontier, there is still quite a tedious five hours' journey by train from Vintimiglea to Genoa. What must then have been th of our great invalid traveling these immense distances in lumbering stage coaches over roads, too, which certainly not equal to what they are in

and to pray for the eternal repose of his soul. What passed after this is beyond the scope of this sketch, which is intended only to depict the events which happened here in Genos, touched in with local coloring drawn from nature, and with the assistance of such in with local press notices of the period as I could and in the public library of Genoa.

THE FABLE OF THE POPESS JOAN.

As promised a couple of weeks ago we give Dr. Reuben Parsons' dispassionate and logical refutation of the story that a woman once occupied the chair of St. Peter. Peter. Dr. Parsons cites numerous authorities, Protestant and Catholie (names of books, volume and page), carefully so that persons wanting the fullest conviction may follow up the case in detail for themselves.

Blondel is one of the authors credited or the fable in the recent Tribune correspondence. Blondel was a Protestant who in the heyday of t formation wrote a work called, "Investigation of the question whether a woman sat on the Papal throne between the reigns of Leo IV. and Benedict III." It was published in Amsterdam in 1649. and ought to have settled the contro-versy for his co-religionists, for he found no proof of the story and no mention of it by the contemporaries of the supposed Popess. But those who want to believe it can still do so just as persons may still hold that the sun moves They have plenty of authority for both statements if they want to believe them and are not too particular about the authorities. There has been considerable straightening out of histori-cal blunders of late years. The throwing open to everybody who wants to study them, of the Vatican archives by Leo XII. a few years before his death Less XII. a low years before instances in will do much for historical accuracy in the future. Already "Blody Mary" is vindicated by Protestant English historians; and "good Queen Bess," by the same writers, stripped of her halo. Let us hope the fable of Popess Joan will be thrown in the rabbish heap soon, never to be recalled. It does not hurt the Church nor the Papacy, but it is a valgar bit of reading fo mance.-N. Y. Freeman's Journal. for ro

A CHANGED PARISH.

WHAT THE INFLUENCE OF TWELVE FRE-QUENT COMMUNICANTS DID.

The Venerable Cure of Ars may be onsidered the model of all priests in his efforts in behalf of his devotion to the Blessed Eucharist, says Emmanuel. The present pastor of Ars relates the following instance of it: A lady of a neighboring parish went to confession to Father Vianney. He persuaded her, not without difficulty, to go to Holy Communion every fortnight; later on Communion every fortnight; later on she consented to go every Sanday, and he finally prevailed upon her to go every Sunday, and he finally prevailed

on her to go several times a week. One day she complained that she was the only one at the Holy Table in her part h. "That is easily mended," says the venerable man: "promise me to induce some of your friends to go with you." She went to work with a will, and at the end of some weeks she brought two lady friends to the Caré, who encouraged them, inflamed their zeal, and gave them six months to bring each two or three companions to come with them. "Impossible 1" they as-serted, but who can resist priestly zeal in God's cause? At the appointed time, twelve ladies were under Viandirections and soon went to Holy nev'

London, "that to palm off the gentlemen above mentioned on the British public as authoritative leaders of the French Catholics, is nothing short of absurd, misleading and malicious."

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THE FUNDAMENTAL REASON.

Mr. Arthur Preuss tells us in a recent aumber of his excellent paper, The Catholic Fortnightly Review, that as a matter of lact, book for book, Catholic books are not on the whole more expensive than others. Of course the fundamental reason why Catholic books are not more extensively bought and read in this country is indicated thus, in a recent letter to our friend, Charles J. O'Malley, of the Syre Catholic Sun. (xiv. 49):

At the root of the whole question is the failure of modern Catholics to real-ize and appreciate their faith. Saturated with worldliness, their spiritual sense relaxed and dulled by the enervating, poisonous atmosphere they breathe, they seem to forget that while faith comes by hearing, it is increased, enlightened, strengthened, by certain vitalizing practices, among which a proper kind of reading holds an import ant place."

A distinguished Bishop, referring to the silly and sentimental stories which our young people are now learning to devour, asks : "Can we not drive out this weakening and debasing trash by the Lives of the Saints ?" Some of the time that is now given to novel reading might be devoted to a reading that would, perhaps, prove to be just as attractive, and would be of infinitely greater utility.

SINS OF THE TONGUE.

The tongue of a third person hath disgusted many. The whisperer hath troubled many that were at peace. The death of a wicked tongue is a mos- lest he stumble, and echoes St. Philip

We may look askance at the attempt but Communion under both kinds was to appropriate to the use of a fraction enjoined. The election of bishops was withdrawn from the deans and chapters and vested wholly in the crown. The of the Church of England the glorious title of Catholic. Book of Common Prayer was completed

We content ourselves with hoping that the editor may be aided by the Holy Spirit to make these words of the Venerable Bede his own : "Whosoever shall separate himself in any way whatsoever from the unity of Peter's faith and from his conversion, can neither obtain pardon of his sins nor admission into heaven," And St. Anselm, Archbishop of Canterbury says : "It is certain that he who does not obey the ordinances of the Roman Pontiff. . . . is disobedient to the throughout the kingdom, but they were crushed with the sid of foreign troops. The Protest in historian Hailam writes: "The common people looked to their own teachers as guides in faith, and the main body of the clergy Apostle Peter. . . . nor is he of the flock given him by God."

NOT THE ONLY VIRTUE.

were certainly very reluctant to tear themselves, at the pleasure of a dis appointed monarch, in the most danger We admit that Catholics who are addicted to the excessive use of liquor are a disgrace to us. The individual, however, who sneers at the miserable toper whom he sees on the streets may himself be a " tank " in the privacy of his club. And in our time we have happened upon men, who, while strictly

temperate, deemed seduction a thing of no moment. Business reasons made them avoid the wine cup, but did not deter from treading the primrose path that begins in the lustful heart, winds its way through the "red light" district and ends this side of hell. Wise after their (ashion, they conserve the outward semblance of respectability. But, however they toil to keep their soamy side concealed, they are known after a time as hypocrites, full of dead

she followed the bad example of her men's bone and of all fithiness. He who tries to keep all the commandments does not sneer at a wayward brother: but he looks carefully to his footing

her support. She who was dubbed by her enemies "Bloody Mary" spared Cranmer and other leaders of the plot for nearly two years before she con-sented to sign their death warrant; many she pardoned entirely. It was only after Wyatt's rebellion that she adopted really severe measures against the restless rebels who plotted for the restoration of Protestantism. In this

enemies, of whom Halla n writes: " Per secution is the deadly sin of the Reformed churches, that which cools every honest man's zeal for their cause in pro-

portion as his reading becomes more ex-tensive." Nearly the whole of English

dubbed by

bowelled while still alive, and their limbs exposed in public places. The faithful who harbored them or who as sisted at Holy Mass were impris ned and tortured to make them betray their friends. By such persecutions continued under several reigns, Pro testantism was gradually propagated among the English people. Once sep gradually divided the nation into All beneficed decree and use the new service instead of Holy Mass. The Six Articles of conatless sects.

RECENT CONVERTS.

Among converts recently received into the Church we may mention Miss Thorold, eldest daughter of the late Bishop Thorold, of the Anglican Church. She was received by Father Maturin in London. Mile Marguerite Cassini is anothe

convert. She is a relative of Count Cassini, former Ambassador of Russia to the United States. She was received into the Church at the chapel of the Convent of the Sisters of Mercy at Paris. She was formerly attached to the Greek Church.

Just before Supreme Court Justice Martin J. Keough, and his wife, of New Rochelle, N Y., departed for Europe, Mrs. Keough became a mem-ber of the Catholic Church. The bap tism was in St. Francis Xavier's, Man hattan, by the Rev. Dr. James Camp bell, of the Jesuits, former president of Fordam College. Mrs. Keough before her marriago was Miss Katherine Emmet, daughter of Richard Stockton Emmet, the New York lawyer. The Emmet tamily with a few exceptions, from Rober Emmet down, have been Protestants. At the time of her marriage, ten years aro, Mrs. Koough declined to become a Catholic, although she consented to be married by a priest. It is said that har change of faith is the result of an impartial study of the subject of religion since her marriage, and is entirely voluntary. All of her children were baptized in the Catholic Church in

their infancy. John Swinerton Phillmore, formerly professor of Greek at the Glasgow University, was selected out of eight candidates for the Chair of Humanities at the same university. He is a recent convert .- The Missionary.

these days of steam rolling. No won der that he was obliged to refuse to re fuse to receive the deputation of Cath olic admirers who desired to wait on him at Lyons. Only his earnest desire to Rome and obtain the blessing of the Holy Father on himself and on his country before he died, could have sus-stained him through this great journey. The next mention to be found in the before he died, could have sus-Genoa Gazette is in the issue of May 15, the seventh day after his arrival, as follows : " Daniel O'Conneil is still in Genoa. The health of the illustrious Irishman, instead of growing better pecomes worse, so that there is little hope of prolonging so precious a life." The very evening of the Saturday on which this appeared, the great heart, which for nearly half a century had bled for his country's wrongs, ceased to beat, and in a strange Ital-

ian city, far from the land which he so dearly loved, and the people who were devoted to him, and whose everlasting gratitude he had earned by the im-mense privileges that he had won for them by the power of his eloquerce; them by the power of his eloquerce; remote from his dearest friends the great liberator lay dead. As the Gazette of Genoa did not again appear un il the following Tuesday, May 18, we look in this paper and find a notice in these terms: "Saturday, at 9:30 in the evening, died at the "Feder In the evening, ded at the Folder Inn," where he had taken rooms, Dan-iel O'Connell, at about the age of seventy two. The remains of the cele-brated defender of the rights of Ireland will be transported to his country. Sunday will take place the solemn obsequies at the parish church of Oar Lady delle Vigne." As there is no further notice to be found in the local press notice to be found in the local press descriptive of the sad and imposing ceremony in the beautiful church in the Plazza delle Vigne, we can only let our imagination wander back to see the

immense throng of faithful who, know ing no " what a great man, a fervent, devoted son of the Church had passed devoted son of the Church had passed away in their midst, have come to do the last honors to his mortal remains, less noble.

Communion every Sanday, and often more frequently. The parish was re-formed and its pastor came to Ars to thank the servant of God.

A Queer View.

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The issue of the Canadian Baptist for Sept. 20th was chiefly devoted to a defense of the Grande Ligne Mission. The Rev. M. B. Parent writes in an altruistic strain. He and his brethren must keep up their work in the Province of Quebec, he says, because the contact with Protestantism makes Catholizs better, even if they are not con-verted. "Roman Catholicism is generally at high water mark when in con-tact with aggresssive Protestantism." Mr. Parent's argument proves too much; it proves that the Roman Emperors were justified in persecuting the early Church, for it is certain that per-secution ever more than aggressive secution ever more than aggres Protestantism brings out the best that is in Catholics.-Casket

The death of the Rev. Martin Meagher, which occurred recently at Kane, Pa, brought to light an incident of his priestly labors, which showed that he was tried by the Christ test and not found wanting. History records no more brilliant ex-

ample of heroism and self-abnegation, says the Standard and Times, than that says the Scandard and Thues, that that performed by Father Meagher during the small-pox epidemic at Houtzdale. The tortured victims, deserted by friends, were stricken on all sides. Father Meagher, with utter abandon of self, faithiully adhered to the suffer-ing normized and regardless of gread ing populace, and regardless of creed and denomination, administered to the wants of the dying, and with his own hands tenderly be stowed the remains of the deserted dead to their final resting place. The annals of illustrious deeds cannot give to the world a more beauti-ful or sublime example of noble courage and fortitude.

God asks the sacrifice of every ele-ment in your affections, calculated to

GUILTY OR NOT GUILTY. BY T. W. POOLE, M. D., LINDEAY, ONT. CHAPTER III.

During the next few days Mr. Mc-During the next few days Mr. Mc-Coy's thoughts naturally turned at frequent intervals to the young lady at the manse, his promised bride, whom he esteemed all the more for her love and devotion to her widowed father. With thoughts of her there came to his mind receives then once he

nts mind reconcection of their recent conversation, and more than once he found himself making additional explor-ations of the mysterles of the old prayer book; the very possession of which seemed to invite his attention to the doctrines of that hated Church.

What an evil reputation it bore among his friends and acquaintances ! In all the historical and literary pro ductions with which he was familiar, what a monster of iniquity it was held ap to be ! The very honor with which it was associated in his mind served to d to it a sort of fascination, and to incite him to a desire to view it at a neare distance than he had hitherto had an opportunity of doing. "Was it so ancient? Was it really

owicked? How did it endure the light and intelligence of the nineteenth century? Could it be possible that it was maligned because misunderstood or misrepresented ?'

These were questions which he asked imself, and which he found himself nable to answer satisfactorily. At nable any rate, it was a curiosity worth in vestigating. It would be no harm to enquire about it, or even see it, when occasion offered. There could be no danger in that, to him, familiar as he with his Bible, and rooted in his Protestant principles. Yes, he would look into it, and learn something more definite about the hated and contempt ible superstition which had now traded itself, for the first time, upon his He knew that his minister, the Rev

Mr. Dundee, held strong opinions on this subject, and did not fail to express them when occasion required. But he said to himself, at the present time, he would like to hear something on the other side-that is, if there was anything at all to be said on that side—and there must he or how could so many persons of edu eation and intelligence, in the very highest centres of civilization, be found adhering to it. in the very

It was with these thoughts in his mind that he found himself one evening at the door of the manse. He rang the bell, and had not long to mind that he found himself wait, as Jennett, anticipating the tardy movements of her maid of all-work, opened the door for him herself and dered him her usual cordial greet

ing. "You seem in a brown study, Mr. McCoy-shall I offer you a penny for your thoughts," she said, as a rippling smile seemed to diffuse itself over her handsome face, lighting it up with a new charm. "I would give a great more than a

penny for your thoughts, sometimes, he said, gallantly. "Bat tell me no what progress you are making as an amateur papist?"

"I am not in that role at all, she replied, but, I am sorry to say I am not making much progress with my mission ary collections." That means that you want my sub

scription I suppose ? "Well, if you please. It is for our French Canadian Missions," she added,

pencil in hand. "Ah! for the French Canadians."

Yes.' "They are nearly all Catholics, are they not?

Nearly all." " And

hard to convert ?

"It would appear so." "Are you sure that they really need

onary efforts ?" Jennett looked surprised, if not

guilty" he found himself repeating, as though he were addressing the ancient church, arraigned in person before the bar of public justice. oldest and largest Church of Christendom ?" "None at all for its errors," she said stoutly. "Well now, Miss Jennett, if you had "Guilty or not guilty ?"-But there

the power would you not feel disposed to put down that wicked and corrupt society, even by force ?" "You mean by force of law ?" "By force of law, with its pains and

penaltics." "I think I would." "That would be persecution, you know," he said, "surely you would not persecute for conscience sake." Footsteps were now heard approach-ing, and presently the door opened

ing, and presently the door opened giving entrance to the Minister and a ng, and handsome student friend, whom he introduced as Mr. Peter Portus, a young man who was a promising candi-

date for the ministry. After the usual salutations, the young lady said, in an animated tone, "we were talking of popery, father, and Mr. McCoy here, is seeking information regarding it." This she said with a gleam of mirthful mischief in her eye, as she glanced from one to another of the men, to see the effect produced on

differs greatly from our s." "Yes," said Mrs. Maloney, "our's is an old church, while yours is com paratively new. Of course we believe our's to be the best "she added, with The Minister looked grave ; Mr Portus smiled, and both looked towards Neil, as if expecting some explanation. Mr. McCoy, after a deprecatory glance, began haif apologetically. 'What I mean is that whatever be the true character of the Church of Rome, it s evident that she has now as heretofore, strong and determined opponents-enemies I might say." The minister nodded assent.

The minister nodded assent. "And it occurred to me, just casually you know, that everything we have ever heard or read regarding that Church, has been put forward by its enemies. I thought I would like to hear what its friends have to say for it." "What do you need to know about it, but that its 'the mystery f iniqu-itr' mitch bastens to its downfall. ity' which hastens to its downfall that it is the scarlet lady of the Revela

tion, the hater of the pure word of God, long since drunk with the blood of the saints. Even in our country..." "Oh I am not trying to defend it," broke in McCoy, "I was only saying I would like to know what it has to say

for itself." "That's all right," said Mr. Portus

"magnanimously. "Suppose I had a bitter enemy," continued Neil, looking steadily at Jennett, would he be a safe person to trust as to my true character? If you really wanted to know the truth about really wanted to know the truth about me, would you not do well to let my friends be heard in my behalf?" " My dear sir, have we not the facts of history?" asked Mr. Portas. " But who wrote the history? Our

English history and literature have been built up under high Protestan auspices, out of material gathered amid the prejudices and antipathies engendered by party struggles and civil wars. It is eminently one-sided, and often unfair and unjust. Muddy the stream at the fountain, and you know

the result.' The minister rubbed his hands and looked surprised for a moment. Then he said : "There may be minor error-in history and no doubt there are, but surely there can be no doubt as to the dolatrous character of that Church, or of her persecution of the people o God.

lady, which a pleasant smile. "It is holy, Catholic and Apostolic." "Excuse me," said Neil, "I see yon-der on the wall a crucifix, and over there a picture, I suppose of the Virgin Mary. Do you worship these togethere "Certainly not," said Mrs. Maloney Here he rose, crossed the room to where stood a neat book case, with its well-filled shelves, from which he drew, one after another, works entitled, "Romanism Unmasked," "The Papacy

Sin.'

perse

ter's household.

"Don't you pray to the Virgin and the sai ts, and worship them?" "We honor them," said Mary. "We ask them to pray for us; but we offer true worship to God alone, and look to Doomed," and " The Pope, the Man o These he handed to McCoy, remarking that his newly awakened curiosity would speedily be satisfied, adding a fervent "Thank God that him only, for grace and mercy." "I have often heard that you knee

before the cross, and before pictures ation is no longer possible in our and limages, and pray to them, thus. as it were, putting them in the place of That is well, no doubt," said Neil, God. "We do not kneel to them, or pray

with a sly glance at Jennett, who under to them, or worship them in any way; that would be absurd. They are merestood its meaning. Turning again to the minister he

CHAPTER IV.

Mr. McCoy sat up till a late hom

the subject. Was the response t

of guilt, with an appeal in mitigation

How was he to ascertain this? He

had never spoken to a Roman Catholic on the subject of religion. Among his customers were several Catholic fami-

lies, residing in the village and the sur rounding country. He shrank from applying to any of them for an answer to

Such were the cogitations with which

continued to recur to his mind. In vain he tried to dismiss it, as a matter

be a plea of innocence, or an a

of punishment?

admissio

uch ignorance

"Why that is precisely what we charge your priests with doing to their people," said Neil, laughing. "Well Mr. MgCoy, you are a man of sense and education. Just read and in-form yourself as to what our Church really teaches. Is there nothing too bad for Protestants to believe about Was no response. Meanwhile Mrs. Maloney's prayerbook lay hidden in the merchant's desi More than once he had applied bimse to its pages, but though impressed with the spirit of devotion which it breathed, he failed to find in it the answer which

'Here," said Mary, "is 'The Faith of One day while thus employed, he Our Fathers,' which may help you,' as she handed him the book. suddenly slipped the book into his pocket, strode away from the desk and telling his clerk that he would return

reception and was ushered into the bes

into your prayer book," he said, in re-turning it to her. "your religion differs greatly from our's."

" I would like to know something

"I would like to know something about your religion," he said, "if you would excuse me for asking." "Oh certainly," she said, "but Mary is readier with her catechism now than I am Mary come here"

The daughter of the house thus sum-

touches, and presented herself wit

Neil, who had seen her before as " a slip of a girl," almost failed to realize

his ideal of her in the maidenly figure and handsome oval face now before him. It occurred to him that she was quite

It occurred to him that she was quite as handsome as Jennett, only of a differ-ent style of beauty. It was true, that, perhaps, just now her hands were a triffe red, but if so it was with com mendable work, which had given her a healthy vigorous frame, and a pair of rosy cheeks in which beauty and modesty seemed harmoniously blessed.

While these thoughts rapidly passed

through his mind, he was not aware that his look had become almost a stare, until he met her timid glance and

saw the charming confusion of her man

All at once he became aware of the

awkwardness of the situation into which he had thrust himself, and would have

ignored the object of his visit alto gether if it had been possible to do so

Since he could not retreat from the

subject, he must go on with it now and so he began, hesitatingly and apolo

getically. "I am sure you must think it very

your religion is as bad as we Presbyter ians think it to be," and he glanced en

quiringly from daughter to mother a

It is not bad at all," said the elde

strange of me but I would like to know

as she handed him the book.
"And may God to His mercy enlighten yon," added the mother piously.
"There is so nething else I wanted to ask you," said Neil, musingly. "Oh, yes, I have it now. The Scripture says there is the set of the set n a couple of hours, passed out of the Half an hour later he tied his horse at the gateway of the Maloney home stead, and thereupon surprised Mrs. Maloney and her daughter Mary, in the midst of their domestic occupations. Nevertheless he met with an agree able

is but one mediator between God and man-the Man Christ Jesus. Pardon me, but you seem to have many media "Here is what another Catholic "I have taken the liberty of looking

"Here is what another Catholic author says on that point," sold Mary, reading from a little book, entitled 'Questions and Objections Concerning Catholic Dostrine and Practices,"— 'Christ is our only great and primary Mediator with the Father ; but second-ary mediators on intercessors offer no. Mediator with the Father ; but second-ary mediators or intercessors offer no losalt to Christ. When we pray for one another we are secondary mediators or intercessors. If Catholics prayed to the saints expecting mercy and salva-tion from them, then it would be an insult to Christ. But they do not. They only ask the saints to pray to Ohrist for them, considering the prayers Christ for them, considering the prayers of the glorified saints in heaven more powerful than those of sinners on arth.

moned from her work, wiped her hands, pulled down her sleeves, smoothed her hair, as best she could with a tew hasty But have they any regard for us?' he asked.

to be married by a minister. This fact it was that had caused her to think Charity outlives Faith and Hope." seriously of the future. As they stood seriously of the future. As they stood there, before the clergyman could speak, he turned to her and said : 'Ellen, I do not believe I was ever in tended for matrimony. God called me to be a priest, and a priest I shall yet said Mary, and never ceases -- not even in heaven. We are taught that the rich man Dives prayed even in hell, though in that case his prayer was un availing." "But can they hear us?" Mary laughed. "I did not think you be, if I can. After what has gone fore, I believe I am being punished

she said. Don't you read your rotestants pigans' ible. Mr. McCoy? Do not the angel of God rejpice upon the conversion of sinner? If so it must be known. Go can easily arrange all that. Think of the wonders of the telegraph and the not meant to be a married man." " "And what did she reply, the poor telephone, even here; and what are these to the resources of intelligence available in heaven ?'

I am afraid you are right." said he "Afraid !" echoed the two women in breath.

"You know I am a Presbyterian, said Neil "I do not want to thin greatest calmness: "George, I agree with you perfectly and entirely. You were meant for a priest, and I have only been a tempta-tion. Pity that for even a time it said Neil 'I do not want to think that you may be right. I wish to re main what I am, you see I had a wish to enquire into your religion, but I do not "We shall! We shall! with God's

help!" And Mary, clapping her hands, oh Mr. McCoy we will pray for you, we will say a novena for you, yon't we mother ?

Mrs. Maloney checked the impetuosity of her daughter, and Mr. McCoy ose, playfully feigning haste to escape

from such dangerous quarters. 'I was going past, you know-over to Hopeton, and thought I would just made a long retreat, and after a time of probation was admitted as a novice He became a holy and hard-working priest, a wonderful missionary, and held many high offices in the order. drop in with your prayer book on the His name was known throughout three

"I am very much obliged to you," Mrs. Maloney. "I am taking away more than I brought, though," he added, as he took

his leave. It was a busy day on the farm, and for some time the mother and daughter seemed too intent on making up for the time they had lost, to have much to say, but the thoughts of both were with their late visitor. And when they spoke of him at last, it was in brief words. But for many days thereafter the pious aspirations of these two women went up at frequent intervals to heaven for the conversion of Neil Mc-Coy.

TO BE CONTINUED.

NOVEMBER 24, 1906.

THE ONLY WAY.

she used to compass her purpose, but she did meet the young student as she had resolved, and so wound herself about him with her womanly, though unmaidenly wiles, that he succombed to her charm, and soon fell as desper-ately in love with her as she was with him at theat the that they both NOT THE EASIEST BUT THE MOST BLESSED. It is a spiendid thing, at the end of life, to be as certain of having done It is a spiendid thing, at the end of life, to be as certain of having done the right thing all along as you were confident of intration to do it at the beginning. Seldom is life's review as satisfactory as its prospect was inspir-ing. Long before its end we begin to see ways in which we might have done better, and to us all there must often come the grave question: What are the things most worth striving for in life ? It is a heedless life that never asks: Am I seeking the prizes really ately in love with her as she was with him : at least, that is what they both thought at the time. His companion warned him, but to no purpose. He was a young German; of great talent and some means of his own. His pre and some means of his own. This pick ceptors at the seminary reasoned with him, but all in vain. Finally they let him go, persuaded that if anyone had been granted a vocation and lost it, he was the man. asks : Am I seeking the prizes really worth the gaining ? asks : "The engagement was short, but as

seful life gains some Every purposeful life gains some prize; the puzzling question is as to which are the most desirable—the perthe days went by she felt a nameless disstifaction, though she still loved him She did not doubt his affection manently valuable. Popular opinion points to riches and honors; but exhim. (3) She did not doubt his all could for her, yet there seemed an impene-trable barrier between them, due to the religion from which she could not at that time, and was persuaded never perience warns of the price to be paid for them. . . it is certain that you cannot pursue that prize with singleat that time, and was persuance one would be able to, make him swerve one inch. She dreaded the future, when

cannot pursue that prize with single-ness of purpose without the sacrifice of almost every desirable thing. Then, ories conscience, choose char-aracter; make that your end. But a man stops to count the cost. While their ideals, one by one, must inevit ably grow as far apart as their ideas; for she did not, for a single moment, conceive that time would work any change in her own beliefs. Still, she loved him, or fancied she did, and took a certain pride, moreover, in the consciousness that she had wrested him from the grasp of errors she re-carded as monstrous and diabolical. it is not true that one cannot be rich both in character and in cash, the instances are sufficiently few to make them look more like exceptions than rules. They who seek character regard adversity and prosperity, ignomy and honors but as incidents on the way, the goal alone is to them essential. The morning of the marriage day will show us the right way ?

A concrete answer comes from one of the world's wisest and best. Paul, the world's wisest and best. Paul, mighty in manhood, died poor and in prison; but he died endorsing the course that had such an end. In review he saw that the way had been right. He might have taken many other ways. So potent a personality would have came. They stood before the priest to pronounce their vows, for he would not, for an instant, consider her desire So potent a personality would have found prosperity in any of them. But he deliberately chose the way of service for spiritual things; he accepted the hardships, loss, privations, prisons, and death, and rejected the possibilities of easy wealth and fame. At the end. having tasted all the bitterness of the way, he commends it to his young friend Timothy. The path of service for humanity, the fight against sin and cause since my earliest youth I have decried Peter, and have said hundreds of times that I would never deny my humanity, the light against sin and wrong, the stewardship of faith and truth and right, these, says he, are the worth while things in life. But was Paul right? Is any life pat-Lord. I have denied Him-I am Peter but from this time I hope to be Pau Will you release me, Ellen? I was

terned after his Master's, any life that counts the inner joys, the glories of ser-The Superior smiled as she said : "The Veil fell from her eyes, the shackles from her heart; and in the same moment she answered, with the vice, the rewards of character as supreme, and so misses the treasures for which the many strive, a success ? Let history answer. Is it fame we seek ; history answer. Is it fame we seek ; there were a thousand famous, mighty, successful men in imperial Rome when Paul, from his prison, wrote these words. Well might they have despised the poor prisoner had they even heard of him. Yet who to day remembers the should have overcome you. Go your way and God bless you." name of one of these great ones? And who is there has not heard of and honored that poor, condemned prisoner ? even much more is all this true con cerning the lowly Man of Nazareth. walked calmly down the room and up the stairs. The affair was the talk on the town till a new sensation made it

Let our heart answer. Is it riches we seek; what is all prosperity without peace of heart? Can money ever buy comfort, content, or sypathy? Money is to be measured by its earning power, the interest accruing in happiness and usefulness. The worth of the things you hold in your hand depends on the riches of your heart. Thiak you not this world would be the better place if all and life the wealthier for us all if all were seeking the things unseen, truth and right and holiness, love and service, seeking to see then God and to serve their fellows? That would not mean a race of mystics; it would mean more manhood, less mammon; more wealth and fewer fortunes. Deep in all our hearts we know this is the best way ; its toilsome path alone gives peace; its intangible prizes alone are per-manent; its supreme reward is characin truth. She read, weighed, sifted, prayed and at the end of two years be ter, the soul, the one asset we can carry from this world and the one legacy which it is safe to leave to others. " Sae brought her large fortune into

-Catholic Columbian.

with warmth. "The Church has al ways been vilified and misrepresented. What a shame that Protestants are kept in Why that is precisely what we

I mean that their religion is a form of Christianity; which they no doubt regard as superior to ours. It is a Church in which the great majority of Christians of every century have lived and died. Is it really worthy of nothing but our hatred and contempt

"It is a corrupt Church, you know, said Jennett, thoughtfully. "and sunk in gross error and superstition

"I would like to know something more about it," said her visitor. "What would you like to know ?"

"Something of its inner life, as seen by itself, or by its adherents. If it is as bad as it is represented to be, it ought not to be able to survive in the

latter part of the nineteenth century. "Well it is dying out," said she. "Lord Macaulay did not think

that night, employed in the persual of the books he had carried home from the You remember he finds no reason to manse. The mental pabulum which doubt that it may survive all institu manse. The mental patient which they supplied, was certainly strong enough, so far as denouncing the church of Rome was concerned. But it was not an indictment against that ancient institution which he sought for tions now existing, as it has survive all the institutions of antiquity. He carries it on in insgination beyond the wreck of our present civilization, and thinks it may thinks it may actually continue in vigor, when the traveller from New in his present mood. With charges and accusations of this kind he was familiar Zealand takes his stand upon a broken arch of London bridge to sketch the ruins of St. Paul's. That is not en enough-had listened to them almost in his cradle, and had heard their con-tinued iteration ever since. The couraging to us Protestants.

charges were patent enough, and bad enough too. What he still asked him "Lord Macaulay was a little of an enthusiast, wasn't he ?" she asked. self was, what the accused had to say "He was no friend to Romanism any

said Neil.

"You remember how papa and some of the ministers at the Synod, last year, wanted to have special sermons preached against it."

And how they denounced it for idolatry. I have often heard my sunt Jennie say they might just as well wor ship stocks and stones as bow down to pictures and images the way they do, the poor ignorant creatures." "I suppose it is all true," said Neil,

his present enquiry. Besides, unfortun-ately, what he knew of some of them, " but still, both among the priests and the people there are men of education and intelligence, and I would really like to know what they have to say for he thought rather to the discredit of their religion and themselves, than otherwise. he at length retired to rest. themselves. During the next few days the subject

"It is their card to help the people in ignorance," she said, " and ignor-ance you know is the mother of super-

in which he had no concern, or to drown it, in the tide of other and absorbing occupations. The spectre would not down, "Guilty or not " What a fervid Protestant you are!' he exclaimed, with an admiring smile. "Have you no tenderness at all for the

But really ly helps to our prayers said of the persecuting character of the Church of Rome, this charge comes with by the pious thoughts they suggest; thus assisting the mind. We kneel to God alone.

a bad grace from us. "How so ?" asked Mr. Dundee. "I do not wish to doubt you, Mrs. "Because our own skirts are unmis-akably besmirched. Does not our Maloney, I am sure. But I have always understood that these were objects of takably besmirched. Does not our Protestant historian Hallam declare that "Persecution was the deadly original sin of the Reformed churches." worship, and were prayed to, as we Protestants pray to God." "It is no wonder you thought our religion very bad," said Mrs. Maloney, Neil had risen as he spoke, and soon

langhing pleasantly. Here Mary produced a copy of the catechism, and handed it to their vis after took his leave, with his usual cor diality of manner, but with a vague consciousness that somehow he had lost itor, open at a particular page, from ground in the estimation of the minis

which he read :-Question .- What else is forbidden by

to God alone. Question. - May we then pray to the crucifix or to the the images or relics of the saints? Answer.—By no means; for they have neither life, nor sense, nor power to hear or help us."

"That is very conclusive," said Mr. McCoy. "Could you lend me this little book ?" he asked, of Mary.

"Oh, you can keep it altogether. "I will lend you Dr. Challoner's Cath olic Christian Instructor which mayinterest you. Here it is.'

"Thank you. Is there anything it about indulgences ?" he asked. "Oh, yes, that is all explained."

"Because," said Mr. McCoy, " only yesterday I saw in one of our popular Protestant Commentaries on the Bible the assertion that indulgences wer simply licenses to commit sin, with the prices to be paid graduated in propor

tion to its enormity — so much for theft, so much for perjury, or murder and so on for all the rest "Oh, Mr. McCoy, such a statement as to the nature of indulgences is a gross and shameful falsehood. An in luigence, so far from being a license to commit sin, has no reference at all to sins to be committed, but to past sins, after they have been confessed and re pented of. It is a remission of certain canonical penances, or other temporal punishments, due to sin after the guilt of it has already been forgiven in the sacrament of penance. How can your people be so untruthinl?" "There is something terribly wrong

THE RICH MISS BANNERMAN. I once spent a very pleasant six

months in Australia, and while there came into possession of the facts re lated in the following story. They were told me by the Superior of the Convent, where I was privileged to live as a boarder during my stay. It was her wish that I should give it to the public after a reasonable period of time, when she should have passed to a hetter life; as she was then stricken with a mortal disease.

"I presume you never heard of her," she said, "but the rich Miss Banner man was once the toast of many a dinner in the most fashionable circles of the Scotch capital. Her father had left her an immense fortune, which she spent lavishly both in amusement and, I must acknowledge, in good works; for she had a kind, if undisciplined heart. She had received her education from the best masters, and was con sidered beautiful by fascinating con-noisseurs in those often ill named attri-

She was fond of pleasure, and con stantly flitted from place to place in search of it, spending much time at the famous rescrts of France, England and Germany. She did not lack suitors, but no one had ever yet touched her heart. One morning at Ems she passed on the promenade two young men in the garb of ecclesias-tical stucents. One of them, an ordinary looking individual, glanced at her respectfully but admiring y. The other did not look in her direction. other did not look in her direction. She thought him the handsomest man she had ever seen. About her own age, tall, distinguished looking, with a face of remarkable intelligence. The thought that impressed itself most forcibly on her Presbyterian mind was:

'Wnat a pity that such a man should bury himself in the — Catholic pries: hood.' She was a wilful and impulsive person, who never denied herself any thing she wanted ; and then and there she resolved that she would become acquainted with that young man, and that, if she could prevent it, he should not become a Catholic priest. She "There is something terribly wrong somewhere," said he. "So there is," said Mrs. Maloney, it. I shall not here relate what arts

through it she has been enabled to see sick healed and consoled, the poor re

same a Catholic-and a nun.

lieved, the prisoner comforted, the children instructed." "And where is she now? Do you

the Church, and has been permitted to

do a great deal of good with it. For

I inquired breathlessly.

The clergyman stood amazed.

"She turned about in her bridal

finery before the assembled guests, and

forgotten. He went to a monastery.

"And the lady, what of her?" I

"When she found time to examine her thoughts carefully, she came to the conclusion that a religion and a

calling which could take a man from his bride at the altar must have more

claims to sanctity than she had imagined

clever a man must have some foundation

-that a faith which could appeal to so

souls. He

continents as a saver of died last year in Germany.'

oirl ?"

reatest calmness :

know her ?' "She is here, talking to you ; telling you her own story, that some day, when she is no more, you will tell it to others, as one of thousands of evid ences that God moves in most mysterius ways for the furtherance of His all wise designs in the salvation of souls.

"And the priest? Did he ever know ? We met once. It was very odd."

"Were you both not greatly embar-rassed ?" "Not at all. I was about to leave England. and was travelling with three Sisters from Liverpool. At the rail way station two Benedictines were ahead of us, awaiting their train. In one of them I recognized my old time friend. I was undecided whether to speak to him or not, when Providence ordained it that we should have a few words with each other. His compan-ion, a priest with whom [had slight acquaintance, brought him forward, saying that we were the four Sisters who were going to found a House of

our Order in Australia. "'We have met before, Father," I said. quite composedly. 'I was Miss Bannerman.'"

What did he do ?"

"He extended both hands, saving in the heartiest way : 'You a nun ! a nun ! and how long ?' You 'I told him.

'Tnank God thank God,' he said. 'Oh, there have been many prayers said, but I did not know.' And then the whistle blew and he went away laughing. And that was all."

I don't know what is this stone that life has laid on you — if doubt, or sin, or sorrow; I only know that, in an hour of which you dream not, invisible hands will roll it back, and some morn

PRIDE OF INTELLECT.

There is food for reflection in the following words of the unfortunate Renan, which we find in the concluding portion of an admirable article in the London Tablet entitled "The Eve of Priesthood : Lacordaire - Renan. Who that is fated to read the writings of unbelievers has not experienced the loss to his soul of those sweet enjoy-ments to which the apostate refers ?

" Had I stayed in Brittany, I should ever have remained a stranger to that vanity which the world has loved and vanity which the world has loved and encouraged. I mean a measure of defi-ness in evoking a jingle of words and ideas. At Paris this pleased them; and, perchance to my misfortune, I was constrained to continue it. . . I see around me pure and simple men, in whom Christianity is sufficient to pro-duce witthe and honor. Ab God save duce virtue and honor. Ah. God save them from ever having aroused in them that wretched facuity, that fatal spirit of criticism, which so imperiously de-mands satisfaction ; and which, when satisfied, leaves the soul so few sweet enjoyments ! Would to God it lay with me to stifle it! . . . Have I, there-fore, lost all hope of returning to Catholicism? Ah, such a thought would be too cruel for me! No, I no longer hope to return by any rational process; but I have often been on the verge of a complete revolt from a guide which at times I mistrusted. The regret of my life is to have chosen for my studies a line of research which will never be

quieted, and which always endures through enticing questionings as to a reality forever vanished." Alas that one who all his life, he tells us, had in the depths of his heart the echo of church bells, calling him to the sacred offices, should have written so much to cause spiritual blight in the hearts of others !—Ave Maria.

This very perfection, which many persons fear so much lest it should be sad and constraining, is only perfec-tion in so far as it increases our goodhauts will van you set forth sorrowfully to visit your tomb, you will find that your soul, too, had risen, and that you will hear glad voices singing alleluias for your resurrection day.—Anna C. Minogue, "The Garden Bench," in the Resarv.

NOVEMBER 24, 1906.

CHRIST'S PRISON

The Right Rev. Megr. Korkemas the Syrian missionary, who is in this country attending to the needs of his countrimen of the Marionite rite, was countrymen of the Marionite rite, was recently interviewed by the Butte (Montana) Daily Miner, on the re-ported find, by Greek archeologists, of the prison where Christ was confined while awaiting the trial before Pilate. "The story of Christ's passion in the Scriptures," he said, "does not locate this dungeon. Tradition must be accounted for a great many const

be accepted for a great many occur-ences in the absence of positive fact. ouse in which Pilate condemned Jesus is impossible of identification, because it is Lot known where the Roman Governor resided at the time. Some authorities claimed that he probably lived in the great palace of Herod while others were most posi-tive that Pilate must have lived in

the fortress. "The house of Caiphas is now the property of the Franciscans. In a part of the mansion a dungeon was discovered which must have served all the purposes of a prison, because with its dis-covery were also found stocks and chain and manacles to bind prisoners of that day. Firmly believing that this was the real dungeon in which Christ was confined after His arrest in the garden of Gethsemane, and before His trial, the Franciscans have made it an object of pious devotion. An iron railing en closes the entrance, but the visitor perceives a statue of Christ with the ds crossed and manacled. Two the lay monks stand guard over the

place day and night. "And you, monsignor, believe that this is the real dungeon and not the other that the Greeks discovered?" the reporter asked.

"With tradition and not positive fact before me," replied the priest, "I have the privilege of putting as much faith in the discovery of the Franciscans as the Greeks have in putting faith in their last find. When I say faith, I do not mean doctrinal faith. Any Catho lic has the right to believe or doubt in such things as it pleases him.

Garden of Gethsemane," he said. "there thrives an olive tree that was a sapling in the time of Christ. Nobody is allowed to enter the enclosure, but a lay brother presents each visitor with a leaf from the tree as a souvenir."

AN INTERESTING EXPERIENCE.

The following incident may, doubt less, be interesting to some of the read ers of the Missionary. I give it inas-much as it illustrates the principle back of the missionary endeavor to those outside the fold.

Anding, a hamlet in the rich county of Yazoo, was the scene of the occur rence. This village is equipped with two churches, of the Methodist and Baptist persuasions, respectively, and a Public school, with a few Catholic families scattered around its environs, whose lives, it is true, were much better in the eyes of their non Catholic fellow citizens than that presented to them through the distorted perspective of local ministerial vision, which always scanned such esthetic writers as the scanned such esthetic writers as the author of the "Devil in Robes," "Thirty Years in Hell," etc., for a weekly spiritual pabulum for one of these congregations. The service of the Methodist Church was most cordially offered to your missionary for any length of time I wished to use it. duly advertised my work and opened with a fairly good audience under the

circumstances-say, three bundred. As a drawing scheme I had adver-tised confession for the first night; for this doctrine is, down here, generally speaking, the mystery of mysteries in the Catholic system of belief. During my treatment of this subject, and when about half through it, a gentleman in my audience stood up, and holding up his hand, asked to be allowed to say a his hand, asked to be allowed to say a word. Whereupon I assented, being somewhat persuaded that I was ad dressed, possibly, by a local practicing physician, whose business would not rmit him to remain longer, and whose permit him to remain longer, and whose native courtesy would lead him to state the reason of his abrupt departure. All these conjectures on my part were incorrect. departure. All these conjectures on my part were incorrect. He did not stand up to pay tribute to social tastes, nor to his own intellectual attainments; he proceeded, however, to advise me as to how I should handle my subject, injecting in the meantime a few good, old time, nonsensical, hard shell principles. From his lack of in-formation on the subject and his total disregard of the amenities of life I con cluded he was a Baptist preacher. This time I was right. time I was right. At the conclusion of his harangue my remarks were along the lines of offering a salve for the presumably wounded feelings of my audience (and my inter-pretation was correct; they did take umbrage at his diatribe), and supposing that they, conjointly with me, regret; ted the uncalled-for and ungentlemanly with the set a corriso. time I was right. interruption of our service. With this I went on with my subject, for he did not advance anything serious in the line of argument. All that he kept back for the second night, so he stated. This for the second night, so he stated. This I was made aware of on the evening of the second day, when two represents tive members of his denomination called on me, giving assurance that similar conduct as that of the previous night would be awarded with forcible ejection, and by them. He did not return, how Exit minister No. 1, who was of ever.

concerning marriage as he found that

"Why go out to hear a Catholic priest who looks on your children as illegitimate!" he exclaimed. "May it not be so?" the people asked themselves, "for Father never treated that aphicate to the invert treated themselves, "for Father hever treated that subject. Let us investi gate." And so they did. I received a letter setting forth their inquiries in language so emphatic as to indicate that they were intensely interested in a reply. I answered by fixing on a date when I would return, and with date their permission, treat the subject of marriage from the Catholic standpoint. I did so, and in as sympathetic a way as I could, without any illusion whatso ever to the late manifestation of charity

on the part of the ministerial cult. The people were pleased with the presentation of Catholic doctrine and the good impression I had previously made become more fixed and lasting. In fact, so marked, subsequently became their disapproval of any innuendoes made by their minister against the Catholic Church that he discovered a lack of affluity between himself and his people; that he was wrongly mated and would betake himself to another field where his stock in trade would be in better demand. He sent in his resignation and it was accepted by his people. Here was a people wedded to a belief that jarred with the Catholic creed, and deeply imbued with many errone ous opinions concerning the ways of our spiritual life—if by a stretch of charity

they accredited us with any. The majority of them heard for the first time on that occasion a Catholic priest Surely the genius of the missionary movement which forbids attacks and contents itself with the simple explana tion of Catholic truth is inspired of God, since such people, despite the prejudices of three hundred years and religious activity that some of well might rival, can be won to look so favorably to truth in its entirety; and that not by the sacrifice of any principle-no, not even of one jot or tittle of the law-but by a reversion to first principles, the principle underlying the Gospel of Jesus Christ, the explanatory principle, the principle of kind-ness and of love.- Kev. P. O'Reilly. Hattiesburg, Miss.

LIVES SACHIFICED TO ANTI-JESUIT PREJUDICE.

THE JESUIT OBSERVATORY AND THE HONG KONG TYPHOON.

The London Tablet of recent date noted that hundreds of lives were sacriapparently to religious preju dices in the recent typhoon at Hong Kong, by the refusal of some officials in that city to receive messages from the Jesuit Observatories. The telegram of Laffan's agency was as follows : "The report of Sicawei Observatory at Shanghai shows that a published warning was issued against the pas sage of a typhoon two days before it struck Hong Kong. The latter place was not warned because for years the Hong Kong Observatory had refused to exchange warnings with the Jesuit Observatories at Shanghai and Manila. The public feeling here is intense over this disclosure. The Observatory this disclosure. The Observator methods for years have been the sub ject of public comment. A commis-sion of inquiry is now sitting." The Rev. Robert Brown, S. J., son

of St. Francis Xavier's, Liverpool. writes in the Tablet of October 20 :

I have been for the last four years one of the assistants at Manila of Father Algue, S. J., the director of the Observatory, having only returned to England within the last month, and I can therefore claim to speak with som assurance of the relations which exist between the various Observatories of the Far East. I do not think that it would be rash to say that had no anti Jesuit prejudice existed at Hong Kong the number of lives and ships lost would have been considerably smaller. A few words of explanation as to the

recently requested Father Algue, S. J to furnish them with a daily weather note for the colony (a request which was of course refused out of courtesy to Dr. Doberck, the chief of the local by the English and German in Tokyo. As a result of the protests aroused by Dr. Doberck's action communica tions between the two Observatories were restored to the extent of a daily exchange of observations. The typhoon warnings, however, were no longer cabled to the Observatory at Hong Kong, but to the American Consul. The result of the arrangement is that the warnings fail to gain that degree of publicity they would secure if issued Government Meteorological by the

flice of Hong Kong. For this state of affairs Dr. Doberck is alone responsible, the Observatories of Manila and Sica vei being only too willing to furnish him with all the results of their observations. REFUTING A WORSE MANIFESTATION OF

Edward Raymond Barker in the same issue of the Tablet, takes up other press statem ints which would lead the public to infer that through something like personal pique the Jesuits at Sharghai and Manila failed to com municate to Hong Kong warning of the travelling typhoon, the existence of which was known to them two days before it struck the place last named. He writes :

I have recently visited the Jesuit colleges and observatories not only at Manila, but also at Sicawel, near Shanghai, where I stayed for several weeks. At both places effective means are employed for keeping the public-and, above all, the shipping-informed as to prevailing barometric conditions in the neighboring seas, the breeding regions for typhoons.

At one of the most frequented spots on that world-famous sea-tront thorough fare, the Bund at Shanghai, at the heart, so to speak, of everything relating to shipping interests, is a snug covered shelter on the walls of which are hung large framed charts, showing at a glance the latest isobars prevailing over various regions of Eastern Asia and the adjacent seas. Twice every twenty four hours fresh charts, drawn at the Sicawei Jesuit Observatory, six miles from Shanghai, are posted up at the little meteorological chalet on the

Bund. By the briefest inspection of the isobarometric lines, clear and conspicu ous in red ink, appearing on the big chart like atmospheric whirlpools, the ordinary bystander can easily realize the progression and direction of any barometric depression whether it originates in the Japanese archipeligo or in Northern Siberia. These lines, complied, as I have said, twice a day, are based on reports received at Sicawei by telephone, telegraph and

cablegram. Thus, on the evidence of the Laffan telegram, during the two days preced-ing the dire destruction of Hong Kong, the existence of the fast traveling typhoon must have been common knowledge at Shanghai and at Manila, which two places are now in direct cable communication. Shippers at those two parts would, of

course, assume Hong Kong to be as well equipped in observatory work as are Shanghai and Manila. The result of the inquiry instituted

at Hong Kong to account for the extra ordinary failure of the Observatory to issue timely warning of the typhoon will be awaited with keen interest.

In conclusion, it may be mentioned that scarcely a ship sails in the China ABUNDANT REWARD FOR THOSE WHO seas which does not carry the barocy clonometer, one of the inventions of the Rev. Father Jose Algue, S. J. The instrument, which I have heard highly support a family is not doing anything distinctively Christian. Men did the instrument, which I have bosts input praised by many sea captains, I found on the S. S. Coptic on a voyage from Shanghai to San Francisco. To quote same before Christ came. Atheists and heathen do the same now. It would certainly be most unchristian to

a pamphet now lying before me issued

This Washer Must Pay for Itself

MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But, I didn't know anything about horses much. And, I didn't know the man very well, either. So I told him I wanted to try the horse for a month. He aid "all right, but pay me first, and I'll give back your money if he horse isn't all right."

horse isn't all right." Well, I didn't like that. I was afraid the horse <u>wasn't</u> "all right" that I might have to whistle for my money if I once parted with So I didn't buy the horse although I wanted it badly. Now this more thickness.

thinking. a see I make Washing Machines-the "1900 Junior" Wash And, as I said to myself, lots of people may think about my Washing tchines as I thought about the horse, and about the manwho owned it, But, I'd never know, because they wouldn't write and tell me. You el sell all my Washing Machines by mail. (I sold 200,000 that way eady-two million dollars' worth.) So, thought I, it's only fair enough to let people try my Washing uchines for a month, before they pay for them, just as I wanted to the horse.

the horse. Now I know what our "1900 Junior" Washer will do. I know it I wash clothes, without wearing them, in less than half the time they I be washed by hand, or by any other machine. When I say half the time, I mean half-not a little quicker, but los as only.

I know it will wash a tub full of very dirty clothes in Six mi e ever invented can do that, in less than 12

nutes, without wearing out the clothes. I'm in the Washing Machine business for Keeps. That's why I

w these things so surely. Because I have to know them, and there is a Washing Machine made that I haven't seen and studied. Our "1900 Junior" Washer does the work so easy that a child can it almost as well as a strong woman. And, it <u>don't wear</u> the hes, nor fray the edges, nor break buttons, the way all <u>other</u> bing machines do.

othes, nor fray the edges, nor break buttons, the way all <u>other</u> ashing machines do. It just <u>drives soapy water clear through</u> the threads of the clothes ke a Porce Pump might. If people only knew how <u>much</u> hard work the "1900 Junior" Washer ares every week, for 10 years—and how much longer their clothes rould wear, they would fall over each other trying to buy it. So said I, to myself, I'II just do with my "1900 Junior" Washer that I wanted the man to do with the horse. Only, I won't wait for eople to ask me. I'II offer to do it first, and I'II "make good" the fler every time. That's how I sold 200,000 Washers. I will send any reliable person, a "1900 Junior" Washer on a full onth's free trial! I'II pay the freight out of my own pocket. And if ou don't want the machine after you've used it a month, I'II take it back and pay the freight that way, too. Surely that's fair enough, isn't it? Doesn't it prove that the "1900 Junior" Washer must be all that I adn't the finest thing that ever happened, for Washing Clothes—the uickest, easiest and handsomest Washer on Earth. It will save its

that level? What reason have Presby at first. But, although Peter had had therian preachers in Chili to believe a very unsuccessful time of his fishing that their doctrine there will bring and had a feeling that there was no use forth better fruit than it does, say, in Edinburgh or Montrose? One Presbytrying any more, yet the moment our Lord told him to begin fishing again he did it. "Muster, we have toiled all terian divine in this country has con the night and have taken nothing, nevertheless, at Thy word I will let down the net." And then immediately emned the confession demned the confession of faith as "blasphemous error," and Very Rev. Dr. Story declares that he would rather be a pagan suckled in a creed faith his toil was availing. So the only toil that is productive of any real gain is in out worn than bend his knee before monstrous travesty of Divinity obedience to the Master. The reply of every heart should be like Peter' "At Thy word I will." No matte as that confession presents (though both clergymen have signed or spiritual benefit will What moral the Chilians derive from being taught blasphemous errors or monstrous travesties? It is interesting to note that when the priests and people of merica were slandered by "Christians," the former South America certain "Christians," the former United States Consul in Peru came

of us should be told what he ought to do, for we generally know. The blessed words of the Master are not hard to find, and as they come to us we can say with Peter, "At Thy word I will." And the result with us will be the same that it was with th forward with a flat contradiction of those favorite Protestant flations, and will be the same that it was with the declared that there was relatively more sin and vice, misery, degradation and crime in the city of Pittsburg than in Apostle when he obeyed -an abundant reward, spiritual plenty, a good con-science, joy in the Holy Spirit, con any city of South America of twice the tentment and as perfect happiness as we are capable of here and a longing population. Not bad results of "dead-Anglican minister long resident in South America, paid tribute to "the

deep impression of piety and zealous at tachment to their religion" of the people among whom, he declared, blasphemy and drunkenness were un-Devotion to the Blessed Sacrament is the worship of the living presence of Jesus. It is the true reality of our known. Can our friends of Life and Work say as much of Presbyterian Scotland? dear Lord's Sacred Humanity. Oh. how we ought to bless God, now that we know Jesus, that we were not born in times of the patriarche and the poo prophets before the Blessed Sacrament!



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whole cost in a few months, in Wear and Tear on clothes alone. And then it will save 50 cents to 75 cents a week over that in Washerwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.





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What are you going to do this winter ? A few months spent at the



Owen Sound, Ont. in any of its departments will be time well spe t. Three courses of study -Business Shorthand and Typewriting and

THE CATHOLIC RECORD.

the itinerant type. As I concluded my work here I immediately set out to keep my next appointment.

The local Baptist minister of Anding, The local Baptist minister of Anding, during the course of his regular Sunday service, reviewed my work of the pre-ceding week and excoriated his people for their attendance at my lectures, which, however plausibly presented or ingeniously clad in the vesture of cler-ical adroitness, could not stand the test of the twentieth century's learning. So he one ned the " hook of books,"

present condition of affairs. Before the founding of the Hong Kong Observ the founding of the Hong Kong Observ atory the British authorities consulted Father Faura, S. J., the Director of the Manila Observatory, as to the advisability of their project; and his encouraging them to proceed, the work of installing the Observatory was at once set on foot. For some years the two Observatories of Manila and Hong Kong exchanged daily observations and typhoon warn

daily observations and typhoon warn ings; but as time went on the relations between them became from one cause or another somewhat strained. At the time of the American occupa-

tion of the Philippines matters cam

to a crisis. The cause of the final rupture was the sending by Dr. Doberok, the Director of the Hong Kong Observatory, of a letter to the American authorities at Washington, n which be stated that the Jesuits of the Manila Observatory were unsc en-tific and unreliable, and that they were

tific and unreliable, and that they were in the habit of cabling sensational typhoon warnings to Hong Kong. The American Secretary of War im-mediately sent word to Father Algue, S. J., forbidding him to cable any fur ther warnings to Hong Kong. At once a storm of protest arose from all quarters. The Hong Kong Chamber of Commerce, the commanders of the fleets of the various nations then in those waters (including the English those waters (including the English Admiral and Admiral Dewey, who was particularly emphatic) wrote letters attesting the value and reliability of the warnings issued by the Manila Opservatory. Similar protests were for warded to the American Government. warded to the American Government. Last of all, the Governor of Hong Kong declared that the letter of the Director of the Observatory had been written without his sanction and that he responsibility for it rested solely with Dr. Doberck.

AMERICAN CONFIDENCE IN THE JESUIT OBSERVATORY.

by a well known London instrumen

"Baro cyclonometer is an instrument "Baro cyclonometer by Padre Jose originally designed by Padre Jose Algue, S. J., the Director of the Observatory at Manila, for the purpose of finding accurately the position and direction of hurricanes, typhoons and cyclones of the tropical seas, and is based upon the results of twenty five years' observations of the meteorolog-ical conditions attending these storms.

PRESBYTERIANISM BY THE; PACIFIC.

(M. C. L., in Glasgow Observer.) From the June issue of Life and Work, the Kirk of Scotland Magazine Work, the Kirk of Sociland Magazine (Paisley edition), it appears that an attempt is being made to spread Presbyterianism in Chili. The sects have a fancy for trying to build on another's foundation; and undoubt-edly it is less perilous to follow where the Catholic Church has civilised than to be far amongrat the heathen and the to be first amongst the heathen and the savage. "The existence of a native Presbyterianism in a South American Presbyterianism in a South American Republic is an interesting fact," writes the pious contributor to the magazine; "let us hope it will make progress and do much to leaven the deadness and superstition of the Roman Church in those parts." However, according to a preceding statement, the Roman Church seems to be very much alize for he mentions that he spent a alive, for he mentions that he spent a Sunday at Santiago, and noted that "the Roman Catholic Churches were well attended, and numbers of men who seemed to belong to what are called the better classes were present. The women all wore as a head fress a black mantilla. The effect of this uniform, sombre dress worn by hundreds of women in a great church was very impressive." Hundreds of women and numbers of men attending church on Sunday are curious signs of "deadness" Incal adroitness, could not stand the test of the twentieth century's learning. So he opened the "book of books," "Thirty Years in Hell," and reak therefrom the pure word as believed and professed by Catholics. His chief endeavor was to efface the good impress sion which I had made during my work. He referred to the Catholic teaching

neglect it. But the point is this : you may be working hard for a respectable living and yet not getting out of it what you were intended to have; that is, the happiness of Christian faith and hope and love, and God's blessing on all you do. The ordinary toil of life may be just as fruitless as Peter's was, if the ruling thought is not obedience to the Master, and it may be just as blessed as his became if one will do what he is told. Christ has told us the truth plainly enough—a man's life con-sisteth not in the abundance of the things which he possesseth. No matter how hard a man may have worked nor

AT THY WORD

OBEY CERIST.

By Rev. T. C. Foote.

The person who works constantly to

how much be has gained of earthly gain, the time will come when he will say, "I have toiled all the night and have taken nothing," unless the life has been under the direction of Jesus Carist.

It may require a distinct act of faith

6

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England and Ireland (In a series of letters) By William Cobbett Price, 85c., post-paid

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everal years.

Mahon or of the Privy Council. We

presume that these were all conscienti

ons in giving their decision as they did :

especially of all those members of Par

liament who had any hand in preparing

the Separate School Act of 1863, to

nent of the Separate School Bill.

But the Privy Council has taken

different view of the matter, and we

must abide by its decision. We have,

therefore, now to consider what must

be done to meet the difficulty under

which the Separate schools must labor

for a time under the circumstance

It is evident, in the first place, that

unless some practical arrangement be

arrived at with the Education Depart-

ment at once, the Separate schools, in

the cities especially, and some of the

larger towns, will be crippled for a time.

not be ascertained until the text of the

Privy Council's decision arrives in

may be taken into account by

issuing of temporary certificates to

them till they have the time to study

the supplementary subjects they may

be required to take up in preparation

Education Department in the

which have arisen.

Agents or collectors have no anthority to the your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us potry Oblinary and marriage notices sent y subscribers must be in a condensed form. to

ubscribers change their residence it no that the old as well as the new but we do believe that it was the inten tion of the Canadian Parliament, and

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

To the Editor of the CATHOLIO RECORD,

London Onb. 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 intelli-pence and sbilly, and, above all that it is im-med with a strong Catholic spirit. It streen-usity defends Catholic spirit. It streen-saily defends Catholic spirit. It streen-saily defends that the same time promoting the best interests of the country. Tollowing these lines it has done a great deal of good for the welfare of religion and coun-tif, and it will do more and more, as its wholesome influence reaches more Catholic burges. permit the religious orders to teach ander the qualification and training given them in the communities to which they belonged. This was understoo by the Hon. R. W. Scott, the author o the Bill, as well as by the Honorable John A. Macdonald, Hon. J. S. Macdonell, the leaders of the two parties in the House in 1863, as well as by refore, earnestly recommend it to Cati Hon. John H. Cameron, the chief oppo-

With my blessing on you: With my blessing on you: Winhess for its continued success, Yours very sincerely in Christ. Yours very sincerely in Christ. Donarus, Archbishop of Ephesus. Apostolic Delegate. blessing on your work, and best ts continued success,

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

To the Editor of THE CATHOLIC RECORD London, Ont:

London, Ont: Dear Sir: For some time past I have read an estimable paper, THE CATHOLIC RECORD, all compratulate you upon the manner in mitch it is published. Its matter and form are both good; and a stry Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend to the faithful. Big fur you and wishing you success

infruit ing you and wishing you success. Believe me to remain. Yours faithfully in Jesus Christ † D.FALCONIO. Arch. of Larissa. Apost. Deleg.

LONDON, SATURDAY, NOV. 24, 1906.

THAT DECISION AGAIN.

We deem it advisable to treat this Canada and is duly considered by the week at greater length the decision of Education Department, and this must be done with an eve to the needs of the the Privy Council regarding the quali schools, which cannot be left without fications of teachers in Separate teachers. schools. Our chief reason for again re It is true, the annual departmental ferring to the subject is because some people hold the erroneous idea that examinations are a test of efficiency. but it must be remembered also that teachers' certificates are always a guarthey are not the only test, success

antes of competency. Some may ask, "and why should they in teaching being also a test quite as not pass the usual examinations for sure as the passing of an examination in this purpose ? Why should they not certain determined subjects. The re ligious teachers will also continue their have the same qualifications as Public studies after, as much as before their Bohool teachers ?" examinations, and all these things

To these questions we answer, in the first place : "Because the Separate School law gave them a privilege which exempted them from this mode of obtaining certificates, or at least which was universally interpreted as so doing."

for the acquirement of permanent We are all well aware that all classes of persons engaged in the public certificates. The services of religious teachers in service think it quite sufficient for general are greatly appreciated by hem to fulfil the conditions required Protestants who have placed their of them, and the religious orders in children under their care, but Caththis respect did as other people would olics value them still more highly for the do in similar circumstances, as a rule. But we must here remark that there religious principles they instil, and gentle as well as graceful manners they were exceptions. Many of the ladies belonging to these orders impart to those who graduate in their have certificates which they obinstitutions. The Education Department should tained in the usual way before therefore interpret its duties, in the entering their order, and we know that present critical position of affairs, in for many years in several Ontario the most liberal spirit, and we have not dioceses it has been the custom to re the least doubt that this will be done. quire applicants for admission to the to give time to the Catholic trustees teaching religious orders to pass the of the province to provide for the departmental examinations, even though they were aware that the Education present emergency.

OUR FRIENDS THE ORANGEMEN. lives to teaching, whereas the Public school teachers spend a very few years We are prompted entirely by chariat this important work, and therefore table motives in making reference once fall very far short of the religious orders again to our friends of the Orange in the matter of experience as teachers. Order. One of the most pitiable sights It follows inevitably that the religious imaginable is to see men in this orders are by far more experienced boasted age of enlightenment giving and better trained for their vocation exhibitions of narrowness and bigotry than are the lay teachers of the pro and ignorance which ill becomes this vince, who on the average at the pre-Canada of ours. Here is a resolution, sent time only spend three years in unanimously passed and promulgated at actual teaching. From this we infer a regular meeting of Forest City, that the average experience of the (London), Loyal Orarge Lodge, No. Public school teachers at any moment 762 : is only a year and a half, whereas some are just beginning, while others are

762: "Moved by Brother F. Wright and seconded by Brother A. Hale, and resolved. "We are told in a late report to the Presby-terian Synod of the Mariime provinces that the Biole is b-ing burned in the Province of Quebec; that free speech is gaged, that no one can address people from the steps of a place of worship in the streets, and that in the French quarter of Montreal a hall cannot b-rented from a French Canadian : that Project-aniism is slowly dying out in the Province of Quebec, and that it looked that in twonly years there would not be an English Protestan church there east of Montreal. The average number of years of teaching experience of the members of religious orders, on the contrary, must be We do not write thus by way of complaint of the judgment of Justice Mc

we beg to advise our misguided fellow-citizens that they have been imposed upon by one or more speaker in the Presbyterian synod. The awful charges hurled in a general way at Catholics in Quebec are merely for the purpose of keeping Orange Protest antism hot, and likewise these roor backs oftentimes have the effect of in ducing wealthy but simple minded non Catholics to dive deeper into their pockets for funds to keep the colpor-

teurs in the missionary-field, with a view of making Rome scream, Will the brethren of the Orange order per mit us to give them a piece of advice When you hear anything laid to the charge of Rome and Romanism ask for particulars: you will always notice that at these synods and missionary meet ings names, dates, places and other particulars are invariably omitted and for this very good reason, that a libel suit would be a very inconvenient proceeding for the retailers of these stories and might have the effect of landing them in gaol. Don't believe all you hear and all you see in the paper, brothers. This with particular reference to the Orange Sentinel, edited by a gentleman (we beg pardon -an individual) who will not grow out of his "Blue-beard " stage. because he wants to make fame and The exact extent of this crippling will fortune out of the credulity of some of the unlettered yeomen in the back townships. Farthermore, take thought and look about you and you will discover that your Catholic neighoors are on all occasions friendly disposed towards you and that no matter whether they are in the majority or the minority they never evince the slightest desire to ill-use your persons or your Bibles; besides this, you will find all of them loyal to their country. God Save the King.

MRS. EDDY AND EDDYISM.

The New York World published a few days ago a statement to the effect that Boston lawyers were consulted on the 5th instant by fair-minded Christian Scientists who were convinced of Mrs. Eddy's collapse, and will torce Calvinist Frye and others who have actual control of Mrs. Eddy (the so-called discoverer of Christian Science) to tell what has become of her big fortune. which is estimated by those who should

know at nearly \$15,000.000.

about the whole thing which is really either Christian or Scientific. Mrs. Eddy may have been honestly convinced that her writings are full of life. wisdom, and that they teach what will benefit mankind ; but none the less we believe them to be no better than so much nonsense. There is a certain ring about parts of them which some may call a rhythm, but which is nothing attitude. more than an alliteration which is neither poetry nor philosophy, but is there no God Whose laws we must which may pass as one or the other on those who know no better. Indeed the obey? M. Clemenceau practically tells us there is not, but that we mus simple fact that the philosophy is nerely made up of such alliterations. in all things obey the commands of the majority of the nation. He does not without any basis of known truths, is inform us wherefore the majority enough to condemn its pretension , and should rule in things which do not conthe wonder is that in an intellectua cern them, that is to say, in things country, and in an age of scientific dis coveries, Mrs. Eddy's books should be which relate to our happiness in a fuaccepted as the sole Christian truth. ture life, and the moral law, by obedwhereas it is acknowledged even by her ience to which our future happiness is adherents to be her own discovery. It to be attained.

cannot be hers and Christ's revelation at the same time ; and there is certain ly no science about it, as there is no oundation of deep truth whereon its pretentions teachings are based. We can only wonder that Mrs. Eddy'

votaries were so numerous as to enrich her to the extent mentioned above. They certainly did not get the worth of their m. y.

M. CLEMENCEAU'S POLICY.

The Extreme Left in the French Chamber have been considerably mortified to learn that the early date which had been already named for the final confiscation of Church property has been changed by M. Clemenceau, and now the announcement has been made that this confiscation will take place. net on 11 Dec., 1906, as at first announ ced, but on 11 Dec., 1907. Nevertheless, the Chamber of Deputies, by a vote of 396 to 96 has approved of the policy as announced.

This vote, which comes so near un animity, cannot have arisen from the actual acceptance of the government's policy as hitherto announced that all the churches which are not taken up by Dec. 11th. 1906, shall be taken possession of by the government. We must, therefore, suppose that the delay of a year is really to be granted be yond the term which M. Sarrien had already announced as the date of confis cation, and delay in this case maybe reasonably interpreted as caused by : lear to carry out the original threat. It was at first expected by the Government party there would surely be discord among the Bishops regarding adhesion to the Pope's determination not to change the constitution of the Church by the establishment of inde pendent associations in each parish to administer the church property. If but a few of the Bishops had repudiated

the Holy Father's decision, and adopted the Sarrien policy, there would have been joy in the ranks of the government party, for it would indicate a readiness on the part of such Bishops to inaugurate a schism, which was what M. Sarrien and Clemenceau desired ; but the entire Episcopal body adhered from their hearts to what the Pope commanded.

thing to do with these schismatics.

Thus the few who have formed the

schimatical associations, though they

have possession of the churches, are

not numerous enough to constitute a

substantial schism-not even a schism

of the dimensions of the so-called Old

Catholic Church, which, as was hoped

by the enemies of religion at one time.

would take the place of the Catholic

Church itself ; but the upholders of

Once establish firmly a schismatical

church which will claim to hold the

substance of Christian truth, and a re-

lief from what the enemies of religion

are pleased to call the errors or tyran-

nies of the Catholic Church, and it is

the hope of those enemies of Christian_

ity that a long step will be taken to-

wards the destruction of Christianity

itself : for their avowed purpose is not

merely the overthrow of Catholicism

This was the object of the Jacobins

toward the closing years of the eigh

teenth century, and the purpose of the

modern Jacobins is the same in this

M. Clemenceau, in announcing the

policy of his government, declared

that his object will be the definite

beginning of the twentieth century.

but of Christianity in every form.

this schism were disappointed.

parishes in which there have been of all this may be one of the reasons

these two came two Goderich Separate mankind into truth and the superschool pupils, Miss Aline M. Hargitt atural life, but must be made by man himself to fulfil his relations to his felwith 538 marks and Master Leslie Webb with 533 marks. low man without a reference to a future

We have already mentioned in our columns several other highly satisfact-We are told (nether by these huma ory results of the examination of Separ religionists that all denominations have ate school pupils, but we cannot give accepted the terms offered by the gov these results in full or in tabulated ernment, except Catholics, and that form, as we are not generally informed Catholics must also come to the same of such facts throughout the province. We have, therefore, to content our-What then ? Is there no future life

NOVEMBER 24, 1906.

selves with giving such as come to our knowledge in an isolated way.

UNBECOMING.

Amongst all the Protestant sects we believe the Baptist denomination is most prone to taking extraordinary departures, or, in other words, it is more 'up to date, " following, we fear, in the same lines as the yellow press of New York. We are told by the Herald of that city, of date Nov. 12, that Rev. Dr. Frank M. Goodchild, pastor of the Central Baptist Church, on West 42nd st., had introduced as a portion of his Sunday service a "lady whistler." Her name is Miss Ethel M. Palmer and her profession " artistic whistler," as described on the lithographs. She is, too, her own accompanist, and while playing brilliantly on the piano some of the most difficult selections from the

This is the teaching of reason and great masters, gives a bird like interrevelation, and there is no other origin pretation of the same pieces by whist! to which can be attributed the rights ing. of any one man over others in a com-Rev. Dr. Goodchild attempts to just-

in fact, God alone is the Suprem

Legislator from whom all other legis

lators derive their authority directly

or mediately. He alone has supreme

dominion over all creatures, and it is

from Him that the rights of Kings and

parliaments and governments derive

their right to rule their subjects,

whether the form of government be

munity. Thus we have it in Rom.

xiii. 1. For there is no power but

from God, and " By Me Kings reign,

and Princes decree justice. By Me

Princes rule, and all the judges of the

Take away God, and there is no auth

ority left for the government of men

except brute force, from which, practi-

cally, M. Clemenceau derives all rights

of government, which he claims to be

derived only from men, or from the

This ultra-democratic principle was

not accepted by Protestants of any

nation during the first reign of terror

earth." (Prov. viil. 15 16.)

majority of human beings.

monarchical or democratic.

ify this course because his church is in the middle of a block in which there are seven theatres and but half a dozen Baptist families who live within a mile of the church. "We must draw." he says, " on the floating church attendarce, and it is with this in mind that the departure from regular lines was The reverend gentleman must made.' indeed be a very peculiar person when he would even attempt to justify his conduct. We have here an excellent illustration of how far afield rebellious children of the Church may go when they cast off her authority. The Rev. Mr. Goodchild has taken as his motto what was falsely attributed to the Jesuits, that " the end justifies the means." We think, too, that he is, judged even as a business man, quite nistaken in his view, for he will most probably find that those who go to hear the whistler will not remain to hear the sermon. The old saying that "there is none so blind as they who will not see," democratic view which the successive may be attributed to a host of non-Catholic clergymen in the United State. The chickens are coming home to roost. How can these clergymen expect a race of Godly people when the

A VOICE FROM ENGLAND.

schools.

children are educated in Godless

The following statement of His Grace the Archbishop of Westminster, regarding the school agitation in Great Britain, has also some bearing on the same question in the Dominion of Canada. His reference to the exclusion of the Sisters from the schools because of their religious garb will, we hope, be calmly considered by the non-Catholic population of Manitoba. The objection to the Sister's uniform is most certainly the outcome of bigotry

in France, and, if we find it acceptable now, it is because the Protestant relig ion is drifting away from God, the universal Creator, Who rules all things because He is the Creator. We would infer that M. Clemenceau has discovered that he is running counter to public opinion, and that he fears the consequences of the ultra Ministers of France have hitherto adopted. When we reflect also on the braver shown by the Provinces of Brittany and La Vendee against the reign of terror. over a century ago, we may see another reason for the exercise of prudence by M. Clemenceau and his party. Their imprudence may plunge the country

into an embroilment or civil war from which it may not be easily extricated. The mutterings of the people of Brittany are suggestive, for they are known to be the bravest soldiers of the French army and navy. Their open threaten

from spirits so bold, are not likely to be mere braggadocio. It is very probable that the thought There are, indeed, said to be a few



Department did not require this. It is only a few days since the Public We understand that nearly all the School Inspectors from the unorganized

Sisters of St. Joseph who are engaged districts of Northern Ontario had : in teaching in London diocese have conference with the Hon. Dr. Pyne, the Minister of Education, to consider the passed these examinations and the conditions of the bilingual schools in New same may be said of the Ursuline sisters, so that the decision of the Privy Ontario, and other matters having refer Council will have very little affect ence to education. It was then promised by the Minister that all would be done en them at all. It is the St. Joseph order to which most of the Sisters for the territory in question to proengaged in teaching belong in Ontario, mote the efficiency of the schools in an exceptional manner, under the exceptand many of them in the other dioceses of the province also have the departional circumstances existing. We hope mental certificates, and the same is the the exceptional circumstances under case with other female religious orders. which the decision of the Privy Council The Christian Brothers, however, did was arrived at will also be taken into account, that every opportunity may be not make it a practice to obtain certificates, but used the privigiven to successful teachers belonging flege which it was believed the School to the religious orders to obtain certilaw gave them. It is not to be supficates, while measures are taken to keep the schools in working order till

posed, however, that these teachers were unqualified, for they received a the new conditions can be duly met by teachers, and also that trustees may be teachers' training in their communities which fitted them for their work incommoded as little as possible during quite as well as they could have been the interim. fisted in the Model and Normal schools. A few months' training was all that

was over required of Public school teachers attending the Model and Nor mal schools, whereas in all the religi ous communities the course of training extends over several years; and lics of the province will regard him further, the religious devote their more than ever as their friend.

A reply to the World's statement was found some laymen who have formed issued by Mr. Alfred Farlow, of Boston, themselves into Church Associations. the head of the Christian Science Pub and have appointed suspended priests lication Bureau, in which it is stated as their spiritual guides; but it has that Mrs. Eddy is well and happy and not been said that these rebels against is employed at her desk giving instruc- ecclesiastical authority have been foltions to Mr. Frye and conducting in lowed by the congregations to which person her own affsirs. This is said, they belong, and we must naturally infer that in such instances the Cath-

apparently, to make all concerned know that Mrs. Eddy is in good health, olic people have refused to have any. though it has been asserted by many who know of the lady's condition that she is sinking rapidly from a disease which is believed to be beyond cure. But we are not disposed to make any assertion here on the subject of the lady's health.

Mr. Farlow continues :

" The Church has nothing whatever o do with Mrs. Eddy's fortune, whether it be large or small It is her own property, and consists of a legitimate wage for her services as a teacher of Christian Science, and the legitimate profits on her books. Mrs. Eddy is not trustee for any church funds, and therefore has no accounting to render to Christian Scientists. The Church has no jurisdiction over her private holdings, and therefore no more right to know what disposition she makes of them than they have to inquire about the private affairs of any other citi

In publishing these statements we have no desire to interfere with Mrs. Eddy's private business, but we feel it right to say that the immense fortune that lady acquired is an evidence of public credulity which we could scarce ly believe were it not made public by those who are supposed to have authentic knowledge of the matters

We can safely say that Dr. Pyne has spoken of.

Of course the profit on her books be an opportunity in the present circumstances to show his desire to deal ongs to Mrs. Eddy herself under the fairly and liberally with the Separate laws of the country ; nevertheless we Schools of Ontario, and if he does all are justified in saying what we have this, as he no doubt will do, the Cathooften said before when we had occasion to speak of the pretentiousness of Chris-

why M. Clemenceau political programme.

WELL DONE. GODERICH.

ings to fight for their Church, coming

We know that there are many who regard the Separate schools with dislike and even contempt, as if it were impossible they should be equal to the Public schools of the province; but facts speak more loudly than fancies. We notice in the Goderich Star of Nov. 2. the following short item which speaks of the High School Entrance Examinations of last June :

MERIT REWARDED - The excellent showing MERIT REWARDED - The excellent showing made as midsommer Public school examina-tions by three puplie of the Goderich Separate school was fittingly as knowiedged by the trus-tee on Menday last, when they presented Mass Edua Webb with a \$5 gold piece and a hand some gold medal and pin on which was in scribed the words 'Highest in Huron County.' Miss Edna having headed the entre list of suc-ersful students with a total of 543 marks, was presented with \$4 and a beautiful massive brotze cross, and Master Leslie Webb, who had 533 marks, was given the sum of \$3 and as beautifully bound copy of 'Hour by Honr.' Rev. Father McRae made the presentations on behalf of the trustees, and the children of the school rendered an excellent programme of music and reci ations

There are some who think that the Separate schools teach the children nothing beyond their prayers; but while it is true that they are taught to pray, and to know and serve God, the acts here stated show that their secuar studies are not neglected.

We are able to add to the information given in the item from the Goderich Star, that little Miss Edna Webb, whose papers were the best in Huron county is thirteen years of age, and that the two teachers of the Goderich Catholic Separate school are members of St. Joseph's Religious Order, hold. ing the usual departmental certificates granted to Public School teachers. Miss Webb obtained 543 marks, be ing the highest obtained in the Coun-

ty of Huron. The second pupil of the county was a Public School pupil who

Blessed are the meek : for they shall possess the land.-(Matt. v. 4)

be rated as gentlemen, and not in harmony with that spirit of fair play which is such a desirable element in a new and a great country like the one in which we have the happiness to live :

entirely unworthy of those who wish t

"The Sisters in hundreds have given their lives to the work of elementary teaching. They have shrunk from no toil or labour or self sacrifice to fit themselves for their task, to which they devote not a few years only, but their whole working lives. Those who know them, be they Catho-lic or non Catholic, and who have been eye witnesses of their work, will give ready testimony to their merits. Oiten they are superior to all com-petitors in their intellectual acquirements, and in the refinement and cul-tare of their minds. Even when they are less well provided with professional distinction, they are almost invariably deserving of the very highest consider ation on account of the high moral influence which they exercise over the children, and the spiritualising power which they are able to exert in the for-mation of their characters. What is to become of these teachers, of the great-est value in our eyes, and well deserv-ing of execute and the serving of special consideration at the hands of the nation ? Are they to be thrown out of employment, are their inestimable services to be discarded i

This must of necessity be the case if parents are to have no voice at all in the selection of the teachers for our schools. I need not allude to localities where well known bigotry would most certainly exclude such teachers simply because they wear a distinctive relig-ious dress. For one such instance there will be a hundred where local education committees will fail to re-tain or to secure the appointment of our Sisters, simply because these authorities are as a rule profoundly ignorant of the great teaching organiza-tions existing in the Catholic Church,

and, when they do know of their exist-ence, are often quite unable to appraise their value and merits.

installation of democratic government as the present government is unshak. ably determined to transform into a fact the just demands of the democracy. By this he means that religion itself is

tian Science, that there is nothing not to come from God for the guidance scored 540 marks. Olosely following

NOVEMBER 24, 1906.

THE BAPTISTS.

The Rev. Mr. McNeil, Baptist. mentioned in the letter herewith appended is evidently a man of the same mould as the reverend editor of the Presbyterian Review, of Montreal, who, then brought to task for publishing landerous statements concerning the elergy of the Province of Quebec, ad mitted that his correspondent was merely writing fiction. We have some very peculiar specimens of Christianity in this Canada of ours. A pity it is that there are so many of them !

To the Editor of The St. Thomas Times :

The third part of the St. Thomas Times : Dar Sir - In your report of Thursday's pro-ceedings at the Women's Baptist Home and Poreign Missionary Convention in this city, the Arreign Missionary Convention in this city, the arreign Missionary Indors in the Cana-hardhy of the missionary labors in the Cana-hardhy of the missionary labors in the Cana-hardhy cleant Catholic Cnurch in general, and that he alleged that a priest took a Saan-inard that he alleged that a priest took a Saan-inard that he alleged that a priest took a Saan-inard that he alleged that a priest took a Saan-inard that he alleged that a priest took a Saan-inard and stemped upon it. We have not far to go to find the attitude of the Catholic Church towards the Bible. Your wiscus of Ray Father West's exhortation as propsis of the state of the diligent reading of their Bibles. Cheap editions of the Holy Goepl are constantly dvertised for sale in the Arento Lie Riccourd Father Rickaby, himself Arento Piets has an article in a recent iseue of the Month magazine, entitled 'The Gospi the School room' in which he declares that in the intelligent study of Holy Scribture always provides the bast kind of a ground for seld lay. The Rey. S. Blagden, a non Catholic clergy.

The School room 'n which he declares that is integrated ways the intelligent study of Holy Scribture always provides the bast kind of a ground for soild press. The Rev. S. Blagden, a non Catholic clergy man of Booston, writing in the Milford. Consective of Jesus' a matter of careful reading of the Milford and the School of Jesus' and the of careful reading of the sector of Jesus' and the sector of the Jesuits. I was tareful that the Jesuits of the sector of the Jesuits. I was tareful that the Jesuits of the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was tareful that the sector of the Jesuits. I was the of the sector of the Jesuits. I was the sector of the Jesuits is the sector of the Jesuits. I was the sector of the Jesuits is the sector of the Jesuits. I was the sector of the Jesuits is the sector of the Jesuits. I was the sector of the Jesuits is the sector of the Jesuits is the sector of the Jesuits. I was the destine were were much akin to the devit your the sector of the sector sector of the sector of

YELLOW JOURNALS.

At the breakfast table each morning Canadians are treated to a goodly share of the reports of the horrible crimes taking place in New York and other large American cities. This may be, and is, no doubt, from a certain point of view, newspaper enterprise. One publisher is determined to outdo his neighbor by serving up a daily dish of horribles, and his neighbor thinks he should keep up with the procession. Some of the Toronto papers and one in Montreal, are followers of Hearst, the prince of yellow journalists. Does this serve any good purpose? Not at all. It merely gratifies the ap petite of those who are fond of the sensational. And this, we suppose, will continue until such time as th public will take action and put a ban upon literature that is becoming destructive of those finer qualities in the rising generation which tend to make manly men and womanly women. The following article from London Truth is very pertinent :

"Why should the devil have all the newspapers? Accounts of wars, dis-putes, murders, suicides, divorces, frauds and scandals, together with the frauces and scandars, together with the latest betting and the prices of specula-tive stocks, nearly fill the columns of most journals. Yet every competent observer, from time immemorial, has decided that there is more good in the world than evil. Is there not room, therefore, for such a daily newspaper as

THE CATHOLIC RECORD.

ROME AND THE SCOTTISH **UNIVERSITIES** The annual Conference of the Catho

lic Truth Society of Scotland was held in Aberdeen on Sept. 20. Major-General Lord Ralph Kerr. B., as president of the society Scotland, gave an address of welcome to the members to Aberdeen.

The principal speakers were the Rev. Sir D. Oswald Hunter-Blair, Bart., O. S. B., and the Most Rev. Father David, O. F. M. Father Hunter-Blair, in his speech, dealt with the subject of "Tne Holy See and the Scottish Uni-versities." The following is a part of his address. his address :

If then, during the fifteenth and the first half of the sixteenth centuries, the relations of the Popes with the great centres of learning on the Contin ent were so close and intimate as we have described, we should expect to find evidence of this connection in the early history of our Scottish Universi ties, of which the three oldest were all founded during the period in question. This evidence, heedless to say, is not This evidence, heedless to say, is not wanting from the very beginning of their history. Taking them in the order of their foundation, we have first the University of St. Andrews, founded in 1411 by Henry Wardlaw, Bishop of that Sie. The Primate of Scotland was the founder, and his act of enlightened munificence was ratified by the National Parliament. But the Univer-sity did not come into actual existence sity did not come into actual existence until the seal was set on the work of foundation by the necessary sanction of the Pope, or rather—for in those t ub-lous times there were three caud ates

for the Papacy—of him who, under the name of Benedict XIII., was recorg. ed by Scotland as the rightful Pon Benedict, by a Ball dated from h ed

residence in Aragon, formally erected residence in Aragon, formally erected the New University in the City of St. Andrews, being persuaded, as the Bull sets forth, of its suitability for such an institution "by reason of the peace and distribution for the peace and start " quietness flourishing in the said city ' quietness flourishing in the said city " —it must be remembered that the game of golf was not invented until nearly two centuries later — "its abundant supply of victuals, and the number of its 'hospitia' and other conve iencess for students." Other Papal Bulls accom-panied on followed that of foundarian

panied or followed that of foundation corceding special privileges to the University, confirming those granted by Bishop Wardlaw, and entrusting the execution of the Pope's commands to the Abbot of Arbroath, the Arch deacon of Galloway, and the Provest of the Col legiate Church of St. Mary of the Rock at St. Andrews. The citizans, laity and clergy alike, welcomed these Papal favours with joy. The Bulls were read aloud in the refectory of the Canons Regulars; a solemn "Te Deum" was chanted at the High Altar of the Cath edral; and the good people expressed their gratitude and satisfaction by bon-fires and conviviality—"bibentes vinum cum lætita" ("drinking wine with glad ness"). Forty six years later a second college in St. Andrews, St. Salvator's, man second by the legrand and holy college in St. Andrews, St. Salvator s, was tounded by the learned and holy Bishop Kennedy. Already approved by Pope Nicholas V., this foundation was, in September, 1458, formally con firmed by Pius II. (Ænaes Piccolo mini), who has an interest for us as the only Pape who are visited Sectmini), who has an interest for us as the only Pope who ever visited Scot-land. Prior Hepburn, in 1512, founded with the sanction of Julius II., St. Salvator's College, now united with St. Leonard's: and finally, in 1537, Pope Paul III. erected the new Col-lege of St. Mary of the Assumption, during the primacy of Archbishop James Beaton. As late as 1552, but eight years before the downfall of the Catholic Church in Scotland, we find Catholic Church in Scotland, we find the Roman Pontiff (Julius II) with

granted to St. Mary's College by Arch bishop John Hamilton. It was the same enlightened Pope — Nicholas V., whose encouragement was the cause of the foundation of St. Sal world than evil. Is there not room, therefore, for such a daily newspaper as Good News, which should deal with the confirming the erection of the Univer time, i. e., in 1450, issued his Bull with its 20,000 000 of Catholics strongly confirming the erection of the Univer sity of Glasgow projected by Bishop Turnbull. Lord Hamilton, ancestor of the Duke of Abercorn, endowed a col-lege on the old site, in High street, where the University buildings rewhere the University buildings to mained until they were swept away forty years ago. Another college was alterwards added, and Queen Mary gave a large grant of land to the U_i versity. If, in spite of these endowments, the University of Glasgow — which, by the way, the Papal Bull of foundation expressly declared to be modelled on that of Bologna-was a comparative failure for the first cer tury of its existence, this seems to have been the fault of neither Pope, tury Kings, nor Bishops, who all at various times showed their interest in its work and progress. Local circumstances and serious defects, both in organization and in discipline, impeded its success for a long period after its founda-tion; and whatever may be now its im-

in the completeness of its equipme

the same tone of unquestioned author

The preamble to this Bull is very interesting reading, and if the Ponulf, writing from the centre of Christendom. where culture and learning were t their highest, under the influence of the Renaissance, depicted in almost too dismal colors the condition of the North eastern part of the kingdom of Scot-land, "separated from the rest of the kingdom by arms of the sea and very high mountains in which doubt works high mountains, in which dwell men rude and ignorant of letters-et fere indompti (almost savages) - his Hol ness, nevertheless, showed good and substant-ial reasons-reasons amply justified in the event-for believing in the benefits likely to accrue from the new foundalikely to accrue from the new founda-tion. There is a certain pathos in the tion. There is a certain pathos in the light of future events — in the aspirations to which the Popes gave utterance, in various forms of expression, in every one of their Bulls relating to our Scottish Universities : namely, their hope (to quote the words of Benedict XI(I.) that the Catholic faith in Scottand "by the impregnable wall of doctors and masters by whom it was to be surrounded might be enabled to withstand heresies and errors and grow trong." It was unhappily, in the Universities of Scotland, and especially n the most venerable of them all, that the ancient Church, in days of stress and storm, was to find her bitterest enemies. But half a century was to elapse after the foundation of the last of the Catholic Universities of Scot land when the storm burst, and the old state of things, during which these ancient seats of learning had flourished under the direct protection of the Apostolic See, passed away for ever.

SPIRITUAL CONQUESTS OF A CENTURY.

CTS AND FIGURES WHICH BEAR WIT NESS TO THE CATHOLIC PROGRESS ALI

OVER THE WORLD. The Jesuit Father Forbes, of Paris, has published a notable book, "The Catholic Church in the Nineteenth Century," which proves, by incontro vertible statistical comparisons, that the Church has made wonderful pro gress during the past contury. The work is reviewed as follows in the Civilta Cattolica of Rome :

"Father Forbes contrasts the state of the Church in the beginning of the nineteenth century with its condition now. The earlier picture was not a pleasing one : Pius VI. died a prisoner at Valence and the present Pope is a prisoner in the Vatican. But what a remendous difference in the Church itself! Turkey has but 25 000,000 in h bitants to its 40,000,000 in 1800. From Afghanistan to China, liberty has mace it possible for Catholic mi sionaries to spread the faith among 300,000,000, the Catholic natives now numbering 2,250,000, as against 500 000 in 1800. In Indo China alone the nuligenous Catholic population has rison from 300,000 to nearly 1,000,000. Australia and New Zealard, which indig were without priests in 1800, are now the home of 1,000,000 Catholics, and the islands of Oceanica can boast 100. the islands of Oceanics can boast 100-000 members of the faith in their pron lation of 5,000 000. Japan, since 1879, has added 50,000 to her original number of 4,000 Catholics, and China proper boasts nearly 2,000,000 mem-bers of the Cathelic Church. Africa, which was almost entirely Moslem in 1800, except where it had come under 1800, except where it had come under English influence, and here the Cath-olics were persecuted, has now a fol lowing of the Church numbering 2-000,000, with six vicars apostolic and a

splendid hierarchy. "Marvelous are the progressive re-"Marvelous are the progressive re-sults in both Americas. The Oatholic churches of South America, with their 40,000.000 members, have awakened from their torpor and give promise of ity, confirming certain endowments splendid increase. The Catholics the United States numbered in 1800 1 bishop, 40 priests and 40 000 Catholics. To day there are 94 bishops, 11,817 priests and some 14,000 000 con-

OTTAWA, ONT. 232 Cooper St., Jan. 8th, 1906.

You know what fearful trouble I have had all my sufferer from chronic constipation. I have been a dreadful sufferer from chronic constipation for over thirty years and I have been treated by many physicians and I have taken many kinds of proprietary medicines without any benefit whatever. I took a pill for a long without any benefit whatever. It took a pin for a four time which was prescribed by the late Dr. C. R. Church, of Ottawa. Also for many months I took a pill prescribed by Dr. A. F. Rogers, of Ottawa. Nothing seemed to do me any good. Finally I was advised by Dr. Rogers to try "Fruit-a-tives", and after taking them for a few months I feel I am completely well I have had no trouble from this horrible complaint. I have had not r with this complaint now for a long time, and certainly state that "Fruit-a-tives" is the only mee and I can I ever took that did me any positive good for constipation. I can conscientiously recommend "Fruit-atives" to the public as, in my opinion, it is the finest medicine ever produced.

(Signed)

JOHN COSTIGAN.'

public in fifteen or twenty years will

Catholic. The numerical increase by

CONFESS THE FAITH.

It is in very exceptional circum-stances that Catholics are obliged by their religion to be martyrs, but at all times they are bound to confess the

taith. Our Blessed Lord promises that

He shall proclaim before His Father in

Heaven the names of those who confers

Him on earth. There is nothing so de-

ical strength of the Catholic Church in America is much less than it might whether we Catholics will it or will it have been." Determined to the dominant influence in our re

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In regard to England, Father Forbes expresses his belief that the Anglican Church is only waiting for the oppor-

Catholic. The numerical increase by immigrants and by birth, in comparison with Protestants, in the United States will bring this about of themselves. What a fearful responsibility this throws upon us here ! The molding of "In seventy years more than 16,000 conversions to the Catholic faith have taken place among the Anglican olergy." As for France, he refuses to believe that she is "lost territory." the destiny of our promising great re-public is being placed by God's provid-ence in our hands. Many far seeing " she is," he says, "certainly ful of religious vitality even to day, and will do greater things in the twentieth cen-tury than she did in the nineteenth." men begin to see this, and, what is almost incredible, seek to prepare the way for it, though they are not Catho-

FATHER HECKER'S LIFE THOUGHT.

There was but one consuming thought in Father Hecker's mind, and that was devise ways and means of bringing the American people within the true fold. It seemed so to possess his mind that his correspondence was full of it. The following passage is taken from a letter written to an English friend shortly after the close of the Civil War. It reflects that h peful spirit War. It reflects that h peful spirit that was the dominant trait of Father Hecker's religious lite. He was an American through and through, and own sense of self-respect as the cowardly consequently a firm believer in the pro-vidential mission of the American gov-ernment, as well as of the fact that ed members of the Catholic Church.

IN THREE MONTHS "Fruit-a-tives" did what Doctors and drugs failed to do in THIRTY YEARS.

John Costigan of the worst case of chronic Constipation that the leading physicians of Ottawa ever saw. "Fruita-tives" gave this famous statesman what he had not had for 30 yearsperfect health.

Mr. Costigan gives the credit where credit is due-to "FRUIT-A-TIVES" -the one remedy that can, and does, cure Constipation.



are the only remedy in the world really made of fruit. Juices of fresh Apples. Oranges, Figs and Prunes are so combined that the well known medicinal action of the fruit is increased many times. Tonics are added, and the

"Fruit-a-tives" owe their wonderful power, and their wonderful success, to the fact that they are made of fruitthat they ARE fruit, INTENSIFIED.

can restore the great eliminating organs-the Kidneys, Bowels and Skin-to their normal condition. That is why "Fruit-a-tives"-made of fruit-cure Constipation and cause the bowels to move naturallycorrect all Stomach, Liver, Kidney and Skin Troubles-and build up the entire system.

Numerous authorities Abbot Gasquet eities to show how prevalent was the custom of hearing Mass daily among the peo le of pre Reformation England. he tells about the reverent and indeed religions manner in which meals were partaken of, quoting the opinion of Richard Whytford, a writer of that period, that meal time in a Christian tamily could not be spent better than upon inculcating the religious duties and knowledge which purents are bound to see that their children know. "It is nonceessary to go through the day in any well-constituted family in Cath-olic Eegland," says Dom Gasquet. way for it, though they are not owno-lic. There has come a favorable change in the American people, as a people, in their attitude toward the Catholic Church "-The Missionary.

"Work was ever insisted upon as necessary in God's service, and work was savored, so to speak, by the remem-brance of God's presence. The two orders of the natural and supernatural orders of the natural and supernatural were not so separated as they are gen-erally supposed to be to day. Of course there are many in our day who no doubt keep themselves in God's presence, but whilst I believe that most will allow that this is the exception, in the ages of Faith it was apparently and, if we may judge from the books of instruction and other evidence, God was not far removed from the act of endeavoring to conceal our re ligion for fear of offending non Cath olics. How many there are who refrain from lifting their hats in honor of the threshold of most Catholic families Of course in pre Peformation days. there were exceptions, and perhaps led as wicked lives as now, but there is obviously someobviously so thing about the family life of which is lacking in this. There was the constant recognition of God's sanctifying presence in the family-of this I have spoken-and over and beside this there were those common religious practices of prayer and self-restraint and mutual encouragement to virtue, of which, alas, the modern counterpart of the old English home knows so little. On the faith of those simple and generally unlettered people there was a bloom-I know of no better word to express what I see-a bloom, word to express what I see - a bloom, which perished as one of the results of the religious revolutions of the six-teenth century."-Sacred Heart Review.

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whole pressed into fruit liver tablets.

It is the medicinal principles of fruit that

If you are suffering as the Hon. John Costigan did—CURE YOURSELF as he did —with "Fruit-a-tives."

50c. a box-or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

Fruit-a-tives Limited - Ottawa.

"Fruit-a-tives" cured the Hon.

should direct attention to the gener osity, self sacrifice and heroism of life ?

Such a newspaper should be devoted to the cheerful sides of life. Its report ers would hunt out all that is ple and the editor would do his best to encourage the public to look at things at their brightest.

There are very few murderers : the minority are thieves, not the majority ; the amount of premeditated villiany is comparatively small; there is more kindness than unkindness in the world, and in most lives there are more agree able than disagreeable incidents, only we are inclined to brood over the latter and forget the former. A newspaper edited on such lines would start its readers in a cheerful mood each morn ing, and nothing is more contagiou an cheerfulness nor more necessary to success.'

A Fervent Effort

The memory of the pitying love wherewith the Sacred Heart regards the suffering souls must be powerful to awake in us all this month a fervent effort of charity. Striving even to make amends for past indifference let us listen at last to the " Voice of the knocking at our hearts, and yield to Him those alms for His suffer ng members which have been given too meagerly before. Remember, that it is "a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

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On His Dignity.

As a large ocean - going steamer was making her way down the Clyde the officer in charge found his passage blocked by a dirty looking, empty ballast barge, the only occupant of which was a man sitting smoking a short pipe. Finding that he did not make any effort ment, and the errors inherent in its constitution, he was able to avoid them to get out of the way, the officer shouted in his own University, for which he took not Bologna but Paris as his model. Needless to say, his first care im in true nautical fashion.

Taking the pipe from his mouth, the fellos rose and said : 'An' is it yerself that's the captain

was to obtain the authorization of the of that ship ?' Supreme Pontiff for the new Instituwas the reply, " but I am

the chief offeer."

organized. Belgium with 10,000 000 almost exclusively Catholic, and Hol land, which banished priests and per ecuted Catholics in 1800, has 100 000 Catholics entirely free and prosperous There has been a great numerical in-crease of Catholicity in Scandinavia and Switzerland. Even in the Balkan states in the last century, the Church gained many new adherents; in Rou mania, nearly 150,000; Bosnia and Herzegovina, over 275 000; Balgaria, 26,000; Greece, some 15,000." The Catholic Church in Germany,

Father Forbes states, was long retarded in its advance by the hatred and persecution of Bismarck. "Without Windthorst," he says, "the Central party in Germany could never have party in Germany could never have become what it is. He was a man of Providence, and all modern German Catholicity and her grand organization moves practically on plans con-

tion moves practically on plans con-ceived by that great man." According to the great Jesuit, the young Catholic Church of the United States will, it is morally certain, play portance or prestige, it could not com pare, at the period we are considering, with St. Andrews or with Aber deen, the latest founded of the three pre-Reformation Universities of Scot-land. in the near future, the principal role in the destinies of the world's Catholicity. America, he says, has disproved the maxim that " the law is atheistic ;" by Six years before the close of the liteenth century, William Elphindeclaring that she would stand for re ligious liberty, she by no means de fiteenth century, William Elphin-st. ne, Bishop of Aberdeen, one of the most distinguished prelates who ever elared for atheism, as certain European nations have done. Her wondrous re adored the Scottish Church, founded in his cathedral city a University which ligious progress is evidence of her good spirit. He recalls, however, what Leo XIII. said of the American Catholic Church in his encyclical of January, in the completeness of its equipment and the wide scope of its organised machinery of study (all the four facul-ties of theology, law, mcdicine, and arts being duly represented), met the growing demand of the age, not only Church in his encyclical of January, 1895, that "however worthy the Cath-olic Church in America was of encom-ium it did not respond to the exact con-ception of the Church, and it could not be held up as a model of the best kind of church. He goes as far as to express a great tear for the future of the Cath-olic Church in America. He eave: for a thorough education for church-men, but a liberal culture for laymen neu, out a incersi culture for laymen as well. Elphinstone had known Glas gow University well, both as student and Professor; and recognizing the comparative failure of that establish

olic Church in America. He says: "There are 800,000 Free Masons and millions of Spiritists in the United States. Their hatred of Catholicity is intense and the energy they display in throw ing obstacles in the way of its advance is equally great. Add to the fact that agnosticism is rife, the corollary that Oatholic emigrants, influenced by this tion, and this was granted in 1494 agnosticism, rapidly fall into apostasy, by a Bull issued by Alexander VI. and one sees the reason why the numer-

America would be one day dominantly Catholic. His words have in them the tone of a prophet. He writes :

"The (Civil) war has shoved ahead our religion one generation. It has opened the eyes of the sober and con ervative men and women of the country to the real character of our holy taith. The number of conversions on both sides during the war has been very great. The Catholic religion stands in a very different attitude be-fore the people, and in a most favorable light in contrast with Protestantism. The ministers feel this, and Episco-palians, Presbyterians, etc., are en deavoring to form a league of 11 Pro

deavoring to form a league of 11 Pro testan's against the fearful strides of Romanism, 'the Man of Sin,' the arch-enemy of civil and religious liberty ! It will end in their more complete over-throw. Let the heathen rage. "First of all, the prediction of your English folk, fightingly, financially, and politically, about this country do no credit to your prophetic gifts. We are on our feet again, more powerful than before, more sober, and perhaps all the more dangerous. The youth of the count more dangerous. The youth of the country is passed, and war has suddenly placed us in our manhood, more coacious of responsibility, of our strength,

and the greatness of our future. "I was glad when I heard that the two attempts to lay the cable across the Atlantic were failures. The influence of Europe over our people was too great, and would have hindered our free development. Lay a dozen across the Atlantic now, and all the better The preponderance of magnetism will now from the new to the old 03.88 world. Be not surprised if in ten years, more or less, New York turns up to be financial center of all the world. The United States will not only pro duce the raw material in greater abund ance than ever, but add also to its value, skill and labor, which hitherto it did not. As things are, and likely to be, our country was never more pro-mising; never so much so.

recent struggle has placed our religion in a more favorable aspect in all sections of the country-how strange We never had so many conversions in all parts of the country, and, from all opinions, as at present. The crumbling of Protestantism and the advancement

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Bitssed Sacrament when passing a Catholic Caurch because of the pres-ense of non Catholics or infidels! How often it happens that Catholic men, and even Catholic women, eat meat on Fridays against the dictates of their consciences because they find themselves in the company of non Catholic friendsl

Last year in a West Baden restaur-Last year in a west batter bost and ant a religiously mixed party sat down to a substantial meal of roast beef on a Friday afternoon. Some of the Catho lie members of the party were well known as prominent politicians of Cock An old Irishman who was in the restaurant at the time, and who knew them well, could not restrain his right eous indignation. He made his way to the dining table, and in a voice that sounded like a thunder storm, and that might have been the voice of one of the greater prophets ; uttered picturesque naledictions and bitter denunciations :

"Ye canines," he cried, using how-ever, the Anglo Saxon term; "'tis in a kennel ye ought to be. I knew ye in yer fathers' homes where ye had ittle meat, but where at least ye ate honest And'tis little meat ye could have now if every man had his own. Ye swindling thieves, ye have no respect for God, or decen' man, but ye would make a genuflection to his satanic majesty." No man can hope to win the respect of others the respect to be the set the respect of others by compromising his holiest convictions and principles

The Catholic religion is not meant to be practiced merely in the Church and in the bedroom ; the true Catholic, who is a true man as well as a true Chris tion, will take off his hat in public in the presence of sacred things, will ab-stain from meat on Fridays in the public restaurant as well as in the bosom of his family and will recite the Angelus as princes and kings are proud to do even in the public thoroughfares, when hurch cells summon him to raise his mind and heart to his Creator, Preserver and Benefactor.-New World.

Retribution may come from any voice ; the hardest, oruelest, mos imbruted urchin at the street corner can inflict it ; surely help and pity are and unadulterated, the truth not mil-rarer things-more needfal for the imized, not weakened. — Rev. M. F. righteous to bestow.—George Ellot. | Foley.

" Your Remnants."

Cardinal Gibbons has a keen sense of humor. Receatly he was a guess of a layman friend, Frank Murphy, in Roland Park, Baltimore's most beautiful residence suburb. In the Murphy houe is a butler of Mrs. Partingtoniar In the Murphy proclivities, and on the church digni-tary's former informal visits to the Murphy home its mistress had been under the necessity of reminding the obtase servant that the distinguished guest was to be addressed always as "your eminence."

On the present occasion, when the Cardinal rang the ball, the man of impassive contenance answered, received the card, and, turning, announced to Mrs. Murphy, "Please, mum, your remnants has come."

No one enjoyed the joke more thoroughly or laughed more heartily at it than did the genial Cardinal himself.

The Gospel of Christ must be for The Gospel of Christ must be for-this age and country what it was for-the nen of the golden Augustine age, the conquering Roman, the cultured Greek, the cunning Scribe and Phari-see. The Gospel that will overcome-the world to day will be that which overcome it long ago — the truth pure overcame it long ago — the truth pure-and unadulterated, the truth not mini-

A CONTRACT OF A

FIVE-MINUTE SERMONS.

PREPARATION FOR ADVENT. "For as the lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man ba." (8, Matt. xxiv. 27)

Oar holy Mother the Church, in the Gospel of this last Sunday of the year before Advent, fixes our attention upon the second Advent or coming of our Lord Jesus Christ in His majesty to judge the living and the dead. She does this to excite us to examine and judge ourselves, that by a true contri-tion we may be prepared to receive Him with joy when He comes as a little infant at Christmas, when He comes at the hour of death, and when we meet Him at the great judgment day. Our Lord in this Gospel foretells at

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the same time the destruction of Jerusalem and the final destruction of the world Jerusalem may be taken as the figure

of the soul, so that what befell Jeru-salem represents to us in lively colors what shall befall souls which, dying unonciled to God, shall fall under His judgments.

Now, our Lord says of Jerusalem that she shall suddenly be surrounded by her enemies, who shall dig a trench around her, and wall her in on every side so that no one can escape from her. That her inhabitants shall die victims of pestilence, of famine, and the edge of the sword, until she shall be left an atter waste. That the anguish and distress of that time shall be greater than tress of that time shall be greater than anything which had happened before since the world began. He told the eract time when all this would take place: "Amen, I say to you, this genplace: "Amen, I say to you, this gen-eration shall not pass away until all these things be done." All this literally came to pass within forty years after this monthly within

forty years after this prophecy was spoken, when the Romans besieged the city, slaughtered over a million of people, and led the remnant army cap tive, to be scattered over the face of the earth.

All this horror and desolation is a more figure and shadow of what shall take place at the end of the world. The sufferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful day of judgment. - Jerusalem, that city of God, so beauti-

ful and glorious, was utterly destroyed because of her sins and obstinate rejec-tion of God's mercy offered her by the Son of God, the Messias, our Lord Jesus Christ.

ne soul, the greatert and noblest work of the Creator, capable of un bounded happiness if she chooses sin and disobedience, if she refuses to re-pent and accept God's forgiveness, shall fall a prey to His justice, and for ever fall from her high estate by her own folly. The hour of death shall shortly be

upon us. Then the soul will be in great straits. The devils of hell shall surround us, and our own sinful passions shall rise again t us. If we have lived to gratify them and to sin, how difficult it will be to repent. We cannot, all of a sudden, love what we have hated, and hate what we have loved. All hope of escape will be cut off and we shall be an

easy prey to our enemies. The great judgment day for the whole world may be a long way off; but, after all, that is of little conse quence to us, for each one of us must have his own particular judgment in a few years or months or weeks-when the time of his death comes.

Let us take our Lord's counsel then leave Jerusalem before the enemy surrounds her ; flee to the mountain : not stop to take anything with us, but fle at once, not hesitate a moment-that is, flee from our sins, flee from all sinful practices and indulgences. Examine ourselves, deplore our sins, judge our-selves, condemn ourselves; flee to the mountains of God's mercy; entreat and beg for forgiveness; resolve over and over again not to sin again, but for the rest of our lives to be

in this place, and I knew it not, and trembling he said; How terrible is this place, this is no other than the House of God, the Gate of Heaven." While God is wonderful in all His works, He is most wonderful in the Blessed Sacrament. He uses His power to bide Himself, moder the forms and Blessed Sacrament. He uses His power to hide Himself under the forms and appearances of bread and wine. He has veiled His glory, that we might easily approach Him. We see now in a dark manner, but we shall see Him as we are seen when this mortal puts on immortality. "No man can see God and live." Daniel fainted at seeing even an angel, and we read in Holy Scripture that the people could not behold the face of Mose, after he had come down from the mountain. St. John fell as one dead on the vision of the Son of Man. Our Lord conceals Himself in the

Our Lord conceals Himself in the Blessed Sacrament that we may have the merit of faith, and He assures us in the words addressed to St. Thonas, "Blessed are they that have not seen and have believed."

There was the appearance of a dove, not a real dove, at the baptism of our Lord. There were no tongues of fire at Pentecost, but only the appearance of tongues of fire. So there is no bread and wine after the consecration, only the appearance of bread and wine. Transubstantiation signifies the change of one substance into another. After transubstantiation Jesus Christ is really and substantially present in the Blessed Sacrament, the substance of the bread and wine is no longer there, only the species. The whole substance of the bread and wine is changed by transub stantiation into the Body and Blood of Christ. There are many things which we do

not understand, and we sometimes are inclined to ask our Lord with the Blessed Virgin, "Why hast Thou done so to us?" His ways are not our ways, and the Scripture tells us, "For as the heavens are exalted above the earth. so are My ways exalted above your ways, and My thoughts above your thoughts." Why did our Lord institute the Blessed Sacrament? Because of His love for us. He said He would not leave us orphane. "I have loved thee leave us orphane. "I have loved thee with an everlasting love," are the words we read in Holy Scripture. This love prompted Him to become incarnate, and caused Him to give us His Flesh to eat. He had said, "I am the Vine, you are the branches; he that abideth in Me, and I in him, the same beareth nuch fruit ; for without Me you can do nothing." (St. John xv : 4.) nothing."

How are we to abide with the Vine ? How are we to ablde with the vine i Our Lord Himself tells us: "He that eateth My Flesh, and drinketh My Blood, abldeth in Me, and I in him." (St. John vi: 57.) You can perceive how clearly the Christians of old comprehended the teachings concerning the Blessed Sacrament. St. Cyril, of Blessed Sacrament. St. Cyril, of Alexandria, says: "If a man take two pieces of wax, and melt them, and pour the one into the other, they necessarily mingle; so, also, he that receiveth the Body and Blood of the Lord, doth so to be found in Christ, and Christ in him," Some will ask how this can be done.

"By the power of God," should be a sufficient answer. Was it not the Lord by His power that changed the rod of Moses into a serpent? And turned the waters of Egypt into blood? And the water at the marriage feast at Cana into wine? And did He not explicitly state that He would, as He did, change

state that He would, as He did, change bread and wine at His last suppor into His Body and Blood? We may say to those who are not of good will, and who seek to avoid the direct teaching of our Lord on the Blessed Sacrament, that ' there hath stood One in the midst of you whom you knew not, the latchet of Whose shoe I are not mosthy to loose." It is strange am not worthy to loose." It is strang indeed that anyone who calls himsel a Christian would not rejoice in the Catholic doctrine of the Holy Eacharist. We have in this Sacrament the pledge of Eternal Life, and those who partake of it shall live forever. He has said, "The bread that I will give you is My Flesh for the life of the world." It is the Blessed Sacrament that makes every Catholic Church the House of God and the Gate of Heaven.

MISSIONS IN THE PHILIPPINES.

Lake Mohonk, N. Y., Oct. 17 .- The

Roman Catholic Church should be given

a free hand in the Philippines, and all other religious denominations should keep out, was the conclusion drawn by Andrew S Draper in his address to the Lake Mohonk conference of Friends of the Indian and Other Dependent Peoples here to day. Beferring to the Catholic

here to day. Referring to the Catholic Church, he said :

and so much better than any other that is there that it quickly receives the

affection and engages the devction of a people to whom its solemn ceremonies, its beliefs, and its administrative

" Our Protestant denominations are

assuming to contest the ground, but in comparison with the work of the Roman

methods are especially adapted.

" Its mission work is so aggressive

THE CATHOLIC RECORD.

United States in the Philippines, he said, was to establish security for life and property, and then educate the Filipinos.

A NOTED CONVERT AMONG THE LADIES OF THE SACRED HEART.

About twenty years ago there died in the Sacred Heart Convent at Mar-seilles an American nun, the remem brance of whose beautiful life is still an edification to all who knew her.

Madame Catherine Josephine Church ill was the daughter of a navy officer, and her family was connected with the Randolph and Fairfax families, and like all Virginians proud of the Episcopal Church, to which they belor ged. Mrs. Churchill died while her daughter was very young, and Catherine received her education in the Anglican con vents in Baltimore and New York. Her fr ther was called to receive his eternal reward just as Cathering had graduated, and a wealthy uncle was most happy to lavish every care on a niece to whom he was devote1. To his grief and surprise the young girl refused to leave the convent, saying she intended to consecrate her life to our Lord's work. Catherine's only brother tried in vain to persuade her to abandon tried in Vain to persuade her coadandon a vocation which they considered quite unit for her, but all their arguments were useless. For six or seven year-Sister Josephine was very happy among the Anglican Sisters of St. Mary, and the peace she desired was found at last so she thought. As time went on and she, a successful teacher, was obliged to explain the catechism, English history, and the breviary she daily used doubt came that she was not a membe

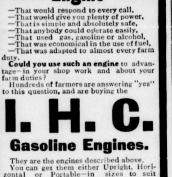
of the Church founded by Jesus Christ During the summer vacation Sister Josephine and a lay Sister went some times to the hospital in charge of the same sisterhood and one day in going from the academy to the children's from the academy to the children' hospital, the anxious Sister called on priest of the Society of Jesus and sub mitted her doubts to him. At his ad vice she left the home she had loved so well and came to the Sacred Heart Con vent, where after two years of instruction and preparation, she was allowed to enter the noviceship. She had prepared most iervently for her conditional baptism and First Communion, and her uncle, seeing her joy, came reconciled to the separation which had cost him such suffering. After the usual time spent in prepara tion for the last vows Madame Church ill had the happiness of being called to the Mother House at Paris for her profession. Soon after her arrival her health failed, and failed so rapidly that the doctor asked to have the invalid seut to a warmer climate. The balmy air of the South, however, could no allay the disease, and an incessant cough exhausted the patient sufferer. The Mother General permitted her profession to be advanced and on the great day she pronounced her vows in such a clear voice that we felt he strength might yet return. She left the chapel, however, never to return until the day of the requiem Mass. That night she grew rapidly worse and in a few days the summons came. Con-stantly she spoke of the Blessed Savra-ment, of the great gift of faith, of the joy of being a religious of the Sacred Heart, of all our Blessed Lady and St. Joseph had done for her. Just before her death on St. Joseph's feast (in the house dedicated to him), Madame Churchill (once Sister Josephine) received the that her dear brother had entered the Catholic Church and a few days before he was called to meet the Master Who was coming so soon for A great sacrilege had been commit-ted and the chaplain had asked the in-

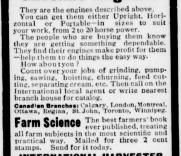
valid to offer her sufferings that the sinner might do penance, and for days the fervent religious had begged our Lord for this unhappy soul. The day following Madame Charchill's death the unfortunate man made full repara-

HENRY VIII.'S LAST WORDS. **Could You Use ItP** The reign of Henry VIII. extended The reign of Henry VIII. extended to thirty seven years, nine months and fiteen days. Of the closing scenes of his life little is known, but that he was confined to his bed for several weeks at the old palace of Westminster where he died on the 31st of January 1547. The day before his death the King held a long conversation with Lord Herford, Sir William Paget and Master Denny. There is no offisial re-cord of what took place, for if such documents had been penned they were destroyed by Paget. Edward Denny, destroyed by Paget. Edward Denny, Dr. White and some domestics closely connected with the King affirm that his Highness expressed the most terrible auxiety about the altered con dition of religion; he wished the new heresy to be crushed out of the State; that the fact of both receiving Holy Communion he closely questioned the members of his conneil as to their at-tachment to the Catholic Church ; "that they all swore on bended knees that they would never deset the faith of their fathers." Yet Dean Hook as-uses his readers that all the religious sures his readers that all the religious changes which took place in Edward's reign were privately arranged and aggreed upon during the lifetime of Henry. Hertford and Paget attenaggreed upon during the informed of Henry. Hertford and Paget atten-ded Mass in the dying monarch's room the morning before his death. "Their presence that morning with the King," gave him some comfort as to their sincerity in those terrible in-tervals of remorse with which he was insisted that last day of his avistance tervals of remores with which he was visited that last day of his existence. Oranmer, however, was absent on that day. Was his abience caused by scruples as to making fresh oaths and new protestations, as to the main tenance of the old faith in England ? Or did he shrink from the scene which Lord Hertford performed characteristically the primal part in deception and falsehood ? Never was human being so deceived as Henry Tudor at this closing point of his existence. Let the reader ponder on the words of Dean Hook, and then contemplate the conduct of Lord Hertford— the pre-determined maker of the Reformation —on his knees at the conch of his dying brother in law, swearing eternal fealty to the princi ples of the Catholic Church, with the said Henry Tudor as its pontiff. The last day of Henry Tudor had now passed and the night of dying agony com-m-nced. It was a condition of fearful bodily suffering to the King, broken by intervals of remorse and prayer. Had human pride vanished ? Had mercy returned to the royal breast ? Was the King at peace with all the world? No; another act of venge ted. For a ye ance was to be consumma or so before Henry's death the warrants for execution were signed by commission in consequence of the King's health. Bat in this case the moribund tyrant expressed his determination and pleasure to sign Norfolk's death warrant with his own hand. Dean Hook justly remarks that nothing more terrible than this scene can be imagined. "At ten of the clock, when the cold sweat of death covered his face, the pros cold sweat trated monarch was making a faint effort to sign the fatal document." The action maniflested the mastery of a ruthless spirit and evinced the domination of a final impenitence. destination of death he would destroy the living : on the threshold of the grave he would turn from the presence of his God to make one more sacrifice to the enemy of excellent of mankind. Yet even that thirst fo the blood of an illustrous subject whose age he had left nearly childless might not have been the worst, if it

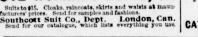
had not been the last of the crimes had not been the last of the crimes of this unforgiving prince. A few hours more elapsed, and the shadow of death was casting a deep and solemn gloom upon the royal chamber. The gloom upon the royal champer. The end now came ! The final contest was brief; and in a pulse's throb the spirit of the dreaded King Henry was wafted to the presence of that Omnipotent Tribunal where so many NORTH AMERICAN LIFE of his iniqitous judgments deserved to be reversed. A deathbed had been described as the altar of forgiveness whose charity and tears commingle as the spirit of prayer communes. These L. GOLDMAN, A.I.A., F.C.A. attributes were absent from the dying attributes were absent from the dying couch of Heny Tudor, whose last des-pairing words, chronicled by Anthony Denny, "perdidimus omnia," "all is lost," express an awful consciousness of the retribution due to a wicked and truculent career. The foregoing narrative is taken from "Historical Portraits of the Tudor Dynasty and the reformation Period," by S. Hubert Burke, author of "Ine Men and Women of the Reformation." In a letter to Mr. Burke the late Mr. Gladstone wrote: "I have read every page of the work with great interest, and I subscribe without hesitation to the enlow passed upon it by the S. Hubert Burke, author of "The the eulogy passed upon it by the Daily Chronicle. It is making, as far as I know a distinct and valuable addition to our knowledge of a remarkable period.













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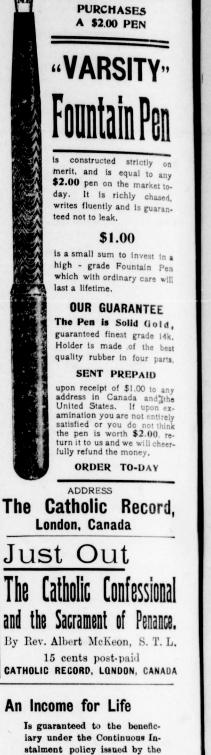
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faithful true.

God will hear our prayer ; He will wipe out all our sins, receive us into the heavenly Jerusalen, where we shall rest safe and secure from all our enemies for all eternity. Amen.

TALKS ON RELIGION.

THE HOLY EUCHARIST.

St. Jane Chantal when a child one day St. Jane Chantal when a child one day heard a Calvinist say he did not believe in the Real Presence. She looked up and said, "So you dont believe that Jesus is present in the Blessed Sacra-ment !" "No, child, I do not," he re plied. "Christ has declared that He is and the Church teaches that he is. So So mean to say that our Lord is a you mean to say that our Lord is a liar? Well, if you said that to the King in my father's house, he, perhaps, would kill you, and will not God punish you for calling His Son a liar, and for not believing what he tells you?" The Calvinist was confounded, and to pacify the child, gave her some presents, but she threw them in the fire and said, So will they burn in hell, who refuse believe Jesus Christ and His Church.

At all times, whether in peace or in strife, whether under the dome of St. Catholic Church their doings are not a delight to us. It seems to be the fact Peter, or in the porest shed used for the celebration of Mass, the Holy Bucharist, the Blessed Sacrament, has been the treasure of the Church-a treasure which the world did not give, that the Protestant denominations have agreed upon some division of territory so as to avoid conflicts with one another so far as may be, but there is no possi-bility of avoiding rivalry with the Church of Rome in any part of our and which the world can not take away. Around the Blessed Sacrament has insular territory. I cannot help wonder grown up the whole worship of the Ohristian Church. Her liturgy is to honor it; her ceremonial is grouped around it. If her temples are so gorge ous, and her ceremonial so elaborate, it ing if it is worth while. "I am in favor of Protestantis n wherever it can be self-sustained, but I do not fear to express my misgivings about the wisdom of the policy which taxes weak churches in America to is simply to do honor to our Lord Jesus Christ. The Church is His house, the altar His mercy-seat. The vestments support weak churches in our island possessions, with no prospect of those churches becoming self supporting, so altar His mercy-seat. The vestments of of the clergy are the externals of His court, and the lights which burn on the latar are the sign of His presence, Strangers can hardly fail to be struck by the faith and piety of Catholics in their churches. They may ask, c " Whence comes this special solemnity and reverence?" We answer, "From the faith and devotion of those who be lieve the Word of God." Many have been so impressed with the unseen presence of our Lord, that they have said with Jacob: "Indeed the Lord is long as one strong church is on the ground, is occupying it forcefully, and

ary.

Two lights on a lowly Altar, A Crucifix placed between-

tion for his terrible sin .- The Mission

Two vases of dying rosse-Dawn's blush in the East screne; --The Celebrant, robed in his vestments, Proceeds with the Sacrifice clean.

He has read the Epistle and Gospel, He has offered the Bread and Wine; He has called on the faithful assembled In suppliant prayer to combine ; And their thanks in the jubilant Pref He has voiced to the Father Divine Preface

The sound of a hallowed whisper Floats presently over the Bread— And trembles around the challee, While the priest bows down his had; When lo! He is yelled on the Altar, Who on Calvary for us bled !

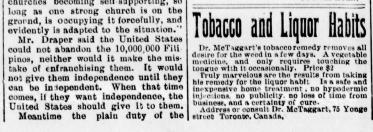
The snow white Host is uplifted 'Mid silver tinkle of bell.— And the golden chaince in burn gleams Atof: -lone heart ! 'its well.— Still keeps thy Jesus His promise, With thee all days to dwell.

Ah ! words of the olden Thursday, Still holding creative sway !-Ye have brought as the Friday's Victim And priest in his own sweet way. 'Neath veils with His glorifled body,-Himself still He offers this day.

His Redeemer and God love hidden To his lips the Anointed now leads Neath which Blood Divine Intercedes! Neath which a Divine Heart bleads! And absorbs, next, the liquid, red emblanc 'Neath which Blood Divine Intercedes!

Then the priest comes down to the railing Where brows are bowed in prayer, In the tender clasp of his fingers' A Host lies pure and fair,— And the risen Christ and the Christian Soul-risen—are One made there 1

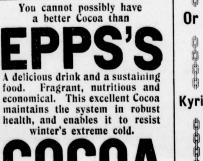
Oh! Love that is deep and deathless! Oh! faith that is strong and grand! Oh! Hope that will shine forever O'crithe wastes of a weary land!— 'Neath veils is re-born and re offered In each Mass at the priest's command, G ab'. Son and Our Lady's!—This God man We receive from the priest's pure hand! EATHER RYAS FATHER RYAN.



As the fitful shadows play upon the peaceful waters of a woodland lake coming and going with the changing cloud, so does thought come and go. The man with the trained mind is never lonely, he need never be de pressed ; his horizon is broad, his vis ion bright, his experience wide, his pleasure | rofound .- Kremer J. Hoke.

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CHATS WITH YOUNG MEN. False Pretentions

In one of his essays Herbert Spencer says something to the effect that not antil a man is prepared to say "I don't know " is he ready to learn anything. Some people are under great tempta-tion to become pretenders to know! edge they do not possess, for they dis like to expose their ignorance and see no great harm in the pretense. This en occurs also through a sort of mptious envy which foolishly arrays tolence or incompetence against ex rience. Every one should, however, refully avoid false pretensions of any kind not only because of the initial wrong, but because of possible consequences of any deception. Having ac-quired a false reputation one is, in a measure, forced to sustain it, and a

little false pretention at the outset may grow into a life of deception. It is better to frankly say "I don't know " than to pretend to know when in ignor-

Yet the majority of people indulge in false pretenses respecting their an-cestry, their connections, their reading and other matters and things from which they may be supposed to derive reflected honor. They may not make any false assertions on the subject, but they allow it to be understood that they are connected with a family with whom they have no relation or that they have read certain standard rs whom they know only by repu-

tation. Few cultivated neonle acknowledge that they have never read Milton's "Paradise Lost," but there are fewer yet who have in fact read that great Everybody is supposed to have read Shakespeare, but even among lit-erary men and women there are very few who are at all familiar with his plays and some know nothing of them except what they have gleaned from theatrical representations. Yet hardly any one can be brought to make this adon.

There are a great many pretenders in what is called "society," but the fact is so well understood that their pretenses do little harm. Neverthe less, it would be better for the young to determine at the outset to be frank and honest and to obtain nothing under false pretenses-honors or atten tion no more than money.

ion no more than money. It is quite certain that this frank ds to advancement. The way oid the disagreeable duty of say to ave ing " I don't know is to learn some thing, and thus frankness in this partlcular leads to study and effort to im-prove one's self. When one has had "Hamlet" he goes home and reads "Hamlet" that he may not be caught "Hamlet" that he may not be caught that way again. The easy way of pre-tending to have knowledge one does not possess does not in-cite to study, but, on the con-trary, encourages to pretentions. They should be avoided by all who de size to failly earn manager reputation sire to fairly earn whatever reputation or honor they are to acquire.

The Boy Who Works.

Do you feel, young fellow, that you have a hard time? Your hours are long. Your task is hard and the wages small. The contents of your weekly pay envelope will scarcely carry you over the week. Sometimes you must wear patched trousers or a frayed coat. Your employer expects a great Other fellows dress well and always have money. They have cod-dling fathers and mothers, while you toil six days a week 'o make a living.

Never mind, young man. You are getting experience that he must get somehow later on. Because, sooner or later, he must fight the real battle of life While life has been made easy for him, be lacks drill and discipline which every life-soldier must go through. You are preparing yourself. He may go in

without preparation and fall. Work is a great blessing. You can-

THE CATHOLIC RECORD.

to another, and is a nobody, just be cause of his mental attitude, because he does not face the right way.-Sucdifferences some time or other, who have had the courage, perhaps, "make up." or the cowardice to silent and regret, in the years to follow, the loss of friendships tried and "Keep pegging away," is what that exemplary man, Abraham Lincoln, said when asked by an anxious visitor what true, just for a word, a trifling act, a mere nothing when looked at in a calm, unbiased light.

Perseverance

and nervous, and goes by jerks.

Righteousness is Life.

The civilized people are not going to

as they are and they who would save religion, art, free government, the family-all that gives to life a spirit

ual content, must strive to make them

selves wise and good, that they may be able to labor effectually for the reform

OUR BOYS AND GIRLS.

Strength of Mind to Meet Death.

But

descend this broad way to hell.

inals.

organism.

of God.

when asked by all allows that was not he would do provided the war was not over after three or four years effort. Perhaps the fault of the marden boy, The Boys We All Like. The boy who never makes fun of old age, no matter how decrepit or unfor-tunate or evil it may be. God's hand rests lovingly on the aged head. and with many of us, in fact, is a lack of true and steady purpose, or in other

words a lack of perseverance. Perhaps the reason the modern boy The boy who never cheats or is un-fair in his play. Cheating is con-temptible anywhere and at any age. does not persevere in trying to reach a certain goal is that there is so much said about "the hustler," who is the His play should strengthen, not weak en his character.

hero of the present age. "Perseverance" is slow and steady The boy who never cheats or uses bad names, no matter what anybody calls him He cannot throw mud and but always moving; just the opposite of the freak, the hustler, who is quick keep his own hands clean. boy who is never cruel. He has no right to hurt even a fly needlessly.

Boys, do not grow envious of the hustling abilities of your comrade. It you have the ability to persevere under Cruelty is the trait of a bully; kinuli-news is the mark of a gentleman. The boy who never lies. Even white adverse circumstances, you may be as well equipped for ultimate success.— Providence Visitor. black spots on the character. lies leave The boy who never makes fun of companion because of a misfortune he

For laborers, as all men, righteous ness is life, and the wages of sin is death. Money is a curse for those who ould not help. The boy who never hesitates to say The boy who never hesitates the boy who never hesitates to do a wrong thing. The boy who never quarrels. W your tongue gets unruly lock it in. spend it in drun enness, debauchery and riotous living. Millions cannot make life a blessing for fools and crim Millions cannot

Th boy who never forgets God made im to be a joyous, loving, lovable, inals. There is no nobler vocation than to work for the welfare and imhelpful being. provement of the toilers, of those of His Golden Opportunity. the unscrupulous and the playthings

A Baltimore man tells of an address nade to some school children in that of fortune. They who would make men atheists, materialists, and free lovers, who would destroy the Church, the State city by a member of the board of trus tees: "My young friends," said the and the home, would reduce them to the condition of savages and brutes

speaker, " let me urge upon you the necessity of not only reading good books, but also of owning them, so that you may have access to them at all times. Why, when I was a young man, they will not rest content with things times. Why, when I was a young man, I used frequently to work all night to earn money to buy books, and then get up before daylight to read them !"uccess.

A LITTLE GIRL APOSTLE.

ation and purification of the social Lillian --- was the daughter of a Unitarian minister. When only seven years od she become acquainted with a little Catholic girl of her own age who had just begun to go to Mass. Delighted with all she saw and heard Let us not, my young friend, be daunted by the weight of the obligations at church, the latter would speak of it to her little Protestant friend, who, which are insupportable alone to the

being of an affectionate nature and slothful. Let us be of good will, and we shall discern in each duty a mysterardent temperament, soon conceived the desire of being a Catholic. The ious beauty inviting us to love it, we shall feel an admirable power augment ing our force in proportion as we asceed care and vigilance of her parents prevented her from accompanying her young friend to church, but she was in the arduous way of virtue ; we shall find that man is vastly more than that permitted frequently to visit her home permitted frequently to visit her home. After many entreaties she induced the mother of the little girl to take her to see a priest. To the sur-prise of the good father, who knew who which he seems to be, provided that he will, firmly will, to compass the noble end of his destiny, which is to purify himself from all base tendencies, to were, she told him that her parents cultivate in the highest degree those of a superior order, to elevate himself by she wanted to be a Catholic, and begged him to baptize her. When he When he means to the immortal possession told her that he could not do so with-out her parents' consent she began to Love your life, but not for vulgar Love your me, out not for valgar pleasures and for miserable pursuits of ambition. Love it for that which it has of important, of grand, of Divine ! Love it because it is the arena of merit, weep and pleaded most earnestly, say ing she was nearly eight years old that she would always say she was a Catholic, and be one, too. She said she felt that her parents, who idolized her, would let her have her way in this and is dear to the Omnipotent, glori-

ous to Him, glorious and necessary to as in all things. Her father, who about this time had us! Love it despite of its pairs, and even for its very pains; since it is these and some misunderstanding with his church which ennoble it : it is these which are authorities, gave up the exercise of the ministry and began to engage in liter the cause of the germination, the growth the development of all generous inclinaary pursuits. He soon alterward re moved with his family to N-, and was there prevailed upon by some Protest-ant acquaintances to send his two lit le daughters to a Catholic school, because Bear in mind that this life, to which you owe such a great degree of esteem, was given you but for a short space. Dissipate it not in superfluous of its well-known educational advant-

which is requisite for your health and Here the dear child had every facility the comfort of others ; or rather, let for the pious practice of her own relig your enjoyment consist chiefly in merion, but it was only after many fervent prayers and earnest pleading that she could induce her younger sister to em-brace the faith. As she grew older her ne desire was to see her parents the true fold, and in this she was joined the true fold, and in this she was joint a by her sister. Prayers and sacrifices were multiplied. Their mother, who was a most glifted person and a writer of note, after much reading and study, became a fervent convert. Only their father remained out of the Church. father remained out of the Church. He was now quite elderly, was con sidered a remarkably learned man, and was the editor of a well known literary magazine. His eldest daughter con-stantly begged him to read and study the truths of the Church, as her mother had done. To please her he finally con sented to recite the Hail Mary daily, and soon after that began to show an inclination on his own part to examine and soon after that began to show an inclination on his own part to examine seriously into the truths of faith. She was all anxiety to assist him to do so. Every mission or lecture that was given she would prevail upon him to go with her, and afterward to speak privately to the missionary father or lecturer. In this way he had argued with many, but, to her great argued with many, but, to her great disappointment, always came away un convinced. "Now, father," she said to him one day, "you just have to come with me to St. S - - (the academy from which she had lately graduated) and speak to Mother C -" He smiled at the idea, but went to please her. She insisted upon his telling all his doubt to he reverand mother and our argued with many, but, to her great doubt to the reverend mother, and our Divine Lord permitted that she should answer him in such a way, and so clear answer him in such a way, and so clear ly and simply, that the venerable old white-haired gentleman, to her great confusion, went down on his knees and took her hand, which he reverently kissed, saying, with tears in his eyes: "Reverend Mothor, you have con-vinced me; I now believe all the truths of your religion." He then went with-out delay to one of the Jesuit Fathers, with whom he had before conversed on religious subjects, and asked to be ad mitted into the Church. He requested mitted into the Church. He requested

HUMILITY AND GREATNESS. "The more I know, the more nearly does my faith approach that of th Breton peasant." Thus spoke the great Dr. Pasteur. The more he knew the less he valued himself, the more he regarded his God. We believe it was Dr. Brownson who said he had learned his faith from his servant girl. learned his faith from his servant girl. It has ever been thus. The great gifts of God—the greatest of all, faith — are given to minds that are empty of self for they have room for iGod's grace, just as Bethlehem's untenanted cave was made Christ's birthplace. On the contrary, the mind that is filled with the vanities of homan learning crowds out Christ. Humility ever attracts the gracious gits of God. We know Hisgreatness in the same ratio

in which we know our own nothing-ness. The Breton peasant in his simple, yet sublime truth, was Pasteur's ideal and not the proud scientist who delved into the mysteries of Nature only to be confronted with his own incapabity. Lacordaire said, "A little philosophy draws us from religion : much philosophy brings us back to it,' and this can be equally made to apply to science. Great learning always tells

us what we ourselves are and knowing ourselves we know how poor we are in word and work, and poverty is the parent of humility. As a consequence the truly great are the truly humble they place themselves rightly and look up to the great God Who rules us all, nd, pitying the meagerness of human toil, enriches it with His grace, as He

naturalizes it with high purpose. Catholic Union and Times.

A Wonder of the Universe. 12

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> JAMES MASON, General Manager.

Toronto, Oct. 17th, 1906.

herves were very weak and be afflicted with melancholy eing the effects of a miscarria ottles of Pastor Koenig's Nerve HE GLOBE FURNITURE COLTD two bottles of Pastor Koenig's Nerve had every desired effect. The Toni the wonders of the universe. MRS. JAMES EVANS. BOISDALE, N. S. BORDALE, N. S. My case, I belleve, came from hard work and other troubles, exposed to heat as well as cold. I was subjected to considerable ill-usage, my stomach was out of order, and I had no ap-petite. Tried different medicines without any relief, but Pastor Koenig's Nerve Tonic had the desired effect, for which I feel thankful. I re-commend it cheerfully. REV. J. MCDOWALD. BANK STORE & OFFICE FITTING

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During the last fey

months great many so called Liquid Ex-tracts of Malt have been

not see it now, but some day you will say that you were fortunate in your boyhood days because you can not get power to do things save by doing them. Look over the successful men you know. Get their history. Nearly every one was compelled to work in boyhood. was competied to work in boynout. They toughened their muscles by hard work and sharpened their brains by looking out for themselves. Work makes men. Luck usually fails.

Pluck nearly always wins. To succeed in anything one must overcome obstacle, force and fire are built by hardship. force and new are built by lattern for a second ready in the making of a man as gumption. Hardships are not always handicaps. Often they are helps. You will understand this better in twenty years. Meanwhile permit one who has lived that twenty years and more to avging you in this -Suc. and more to advise you in this .- Suc-

A Sublime Spectacle.

Is there a sublimer spectacle on this Is there a sublimer spectacle on this earth than that of a man who absolute-ly refuses to surrender, when every-thing, apparently, has been swept away from him, when he stands stripped of property, of family, of reputation, still holding on, with nothing left but clear grit and his faith in himself? There is no conquering such a man. He fights when every other soldier has dropped in the field. He still presses on when everybody else turns back, persists when everybody else gives up. Courage is always an absolutely in-

dispensable accompaniment of success. A man may succeed without being a genius—he may lack a great many good qualities—but he must have courage; for all the other faculties are dependent

for all the other faculties are dependent upon this, their leader, and refuse to work when it is absent. I know of a young man who was gradu. ated from Yale only a few years agro-a broad shouldered, vigorous young fellow -who says that he has not the price of a straw hat, and that if his father did not send him \$5 a week he would go hungry.

a straw hat, and that if his father did hot send him \$5 a week he would go hungry. This young man is the victim of dis-couragement. He says that he does not believe there is any success for him. He has tried many things, and has failed in them all. He says he has no confl. dence in his ability, that his education has been a failure, that he never be-lieved he could succeed when he took a job. So he has drifted from one thing

your enjoyment consist chiefly in mer-itorious works; that is to say, in serv-ing your fellow men in a spirit of mag-nanimous fraternity, in serving God with filial love and obedience. th filial love and obedience. To conclude. While thus esteeming life, think of the tomb which awaits you. To dissemble to ourselves the necessity of dying is a weakness that lessens our zeal for good. Hasten not by your own fault that solemn moment, by your own latts that solenin inductory yet desire not to retard it through cow-ardice. Expose your life, if necessary, for that of your country. Whatever species of death may be reserved for you, be ready to accept it with digni fied fortitude, and to sanctify it with all the sincerity and the energy of faith.

tions within the mind of man !

diversions. Concede to recreation that

In observing all these things you will be a man and a citizen in the most sublime signification of these words; you will be useful to society, and will render yourself happy .- Our Young People. "Make up" in Time.

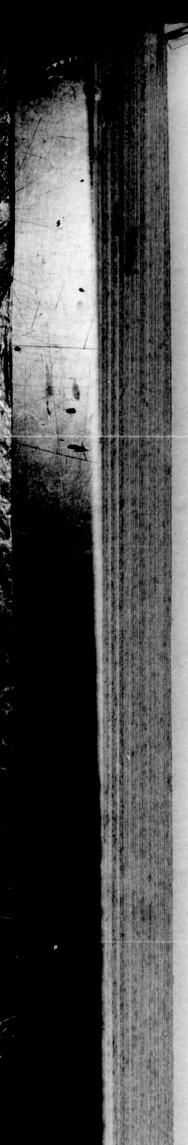
How many friendships have been broken off by trifling things-a fancied or real slight, brought about by one's feeling out of sorts or cross-something never intended to mean much, says a contemporary writer, and never in-tended to be lasting, and never in tended to count above all the kindly acts and helpful friendship of the past. We quarted with cur best friend over some little thing; we are both of us cross in the first place; bitter words cross in the first place; bitter words are spoken between us, we part in anger, and for days pass each other by without a glance. Is it because we have not fogiven the unkind things said? Is it because we have not repented of the unkind words we have repented of the unkind words we have spoken? Is it because our friendship has ceased? Not so; it is only because foolish pride keeps each of us from "begging—pardon"from being the first to "make up." If the other would only say one tiny word first, toward making n, how or ladly, how yers gladly, would say one tiny word nrst, toward making up, how gladly, how very gladly, would we claim our own fair share of the blame. Ah, how gladly would we be friends again!



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THE REV. SIDNEY SMITH, S. J. Father Sidney Smith, who has lived much in the eye of the Oatholic read ing public, chiefly through his work as writer and editor (for a time) of the Month, and his papers for the Oatholic Truth Society, was born in 1843 at Margate. His father was Vicar of Worth in Kent, and was of the most rigidly orthodox school of Low Church Evangelism, to whom which was at its height at this time of the fature Jesuit's birth, were un compromisingly anathems, and who saw with mingled bitterness and re-lief the passage of many a fellow the dreaded gates of Rome. Hence the atmosphere of Worth vicarage was not such as was calculated, humanly who laid the f undation of his future how the did the fundation of his future how the leaders in the religiout worken of the houses at its height at this time of the fature Jesuit's birth, were un clergyman across the border through the dreaded gates of Rome. Hence hot such as was calculated, humanly who laid the f undation of his future how with anyler. How was fitting him self for the profession of an archited Jesuit novitiate. He was fitting him-self for the profession of an architect self for the profession of an architect and incidentally interesting himself in church affairs. He came in contact and sympachized heartily with the rit-ualist movement. He fell under the influence of Machonokic and saw the admirable work of Louder among the poor of feast Lonion. In the Margaret Street Church, to which a chance inostile remark had led him, he heard a sermon of Upton Richards, which first set the Catholic leaven working in his mind. The time came, after three set the Catholic leaven working in his mind. The time came, after three years' drifting and those bitter days of doubt—to have passed through which is to have acquired the power of help ing others — when the conviction dawned that the logical issue of the "Catholic" position was Rome. A visit to Mundies and the casual intro-duction to Robert Wilberforce's duction to Robert Wilberforce's Church Authority by the chance of its lying on the table, contributed sub-Type on the table, contributed sub-stantially to the final result. This was in 1863. The socession of a frien ' of this time gave further impetus, and there followed a visit to Manning at Bayswater, who helped, yet at the same time rather frightened the young inculter. The Lemit Fether Albany Inquirer. The Jesuit Father Albany Christie, himself a convert and a great fisher of men, in those days and for many afterward, completed the work, and Sidney Smith was received into the Church on the Feast of the Precious Blood in 1864, being then twenty one years of age. Two years later he en-tered the novitiate of the Society of tered the formulate of the Society of Jesus. After his years of preparation, noviceship, studies and teaching, he was ordained in 1877. He had the chair of Ethics at St. Mary's Hall, Stonyhurst, and afterward passed to those of Theology and Scripture at St. Beuno's College, the Jesuit Theologate. He left St. Bruno s in 1889, and from that time has devoted himself to writing. His work has been almost entire-ly in the form of articles for the ly in the form of articles for the Month, the well-known and capably edited journal conducted by the Eng lish Jesuits. He has been largely con-cerned with the Anglican Orders controversy, and I have heard him regret that this has been so, both on account of the pain that this discussion must of the pain that this discussion must necessarily givo, and because it is only a secondary issue in the wider con-troversy. However, he was gradually drawn into it, and as a convert was necessarily much in communication with those of the English Church, whose faith had been shaken in the Establishment, and thme was able to Stablishment, and thus was able to be of much assistance in this and other points of dispute. On the Anglican Orders controversy he is counted a apecialist, and has been consulted in that capacity by official committees. Articles touching on this subject may be found in the pages of the Month from 1890 to the present date. Partie ularly we might note that on the the-ories of Mr. Dalbus and Monsignor Duchesne in the October of '94 and the two succeeding months, and on the "Primitive Saints" controversy be-tween Father Luke Rivington and Father Pullen. Another study of note is his lengthy review of Parcell's "Life of Manning," which has a more than common interest. Another useful undertaking of Father Sidney Smith's has been the editing of a series of Scripture manuals, prepared by Fathers of the Society of Jesus, for the use of Catholic scholars at the Oxford and Cambridge local examina s. The commentary on St. Mark is work of Father Smith. On the the death of Father John Morris, he took the editing of the series of Histor-Ical Papers inaugurated by that distin-guished scholar, in which points of history burdened with controversy were set forth in their bearing on Catholic truth and consistency. This admirable series is published by the Catholic Truth Society, and has such contribu-tors as Abbot Gasquet, the late Father Bridgett, and Father Thurston. ing the enclosed testimonials sent Father McKeon, P. P., St. Columban, regarding the book entitled "The Catholic Confessional," of which he is Again to Father Smith has falle the necessary and unpressant phe-dealing with that unsatisfactory pheand a second sec that Truth Society that the effect of her in tended campaign was very substantially discounted, and the pamphlet may be commended as a good specimen of literature of this kind. Barbara Whych, another of the same unfortumate class, was dealt with in a simi-lar manner. Calumnies against con-vents, and the vagaries of a notorious Protestant Alliance historian, Mr. Col lette, have been treated by Father Sidney Smith within the same valuable Happily the day of these controversies is rapid1 passing. Only ... very small and discredited, if noisy, memnant of this unsatisfactory form of snilitant Hyperprotestantism survives

Catholic Book News.

The fault finder does not attract. There is something about his face, gait and mapper, as well as about his temper and words, that repel. Sweet ness, gentleness and charity are lack ing in his composition, and people fight shy of him. Men become a bane to themselves and to society when dominated by a critical, carping and harsh spirit.

SEPARATION OF CHURCH AND STATE.

The following letter, addressed to the Baltimore Sun by a Protestant clergyman, is well worthy careful perusal. Some of the ministers of this province will find in it food for reflection. It is high time they realize the fact that the blow simed at the Catho lic Church by the French infidels is aimed at all denominations of Christians. Too many of them, we regret to say, entertain such a deep hatred for the Catholic Church that they look with favor upon the abominable work of the Atheists in France :

with favor upon the abominable work of the Atheists in France : Please permit me a few thoughts which I have not yet seen expressed in the discussion going on in your coumas upon the subject of the French law for separation of Church and State, Is not this law justly open to the charge of being a deiberate attempt to de-stroy the Roman Catholic Church in France, and hence an attempt to overthrow the Chris-tian religion therein. for the Roman Catholic Church is the only representative of a catholic of the construct of the set of the churches will have herself to blame for this for not form-ing the "cultural association," r quired by law i Suppose this is granted, yet how can euch an excessive and our argeous penality for non observance of law be defended as this one of explaision from all churches and parenages? And then the penality fails on the innocent and helpless-the priesits and lails of the parkhes. I is impossible for them to form the "associa-tios" bescause for bidden by their bishops and the Pope. And yet these helpless conarce stions are to be laid under an "interdic," as it worship for not doing what, by reason of the prohibition of their histors and comply with the law i three orolibitions and comply with is law i three prohibitions and compl prohibition of their hierarchy, they are utileriy unable to do. Will it be said they should dis-regard threse prohibitions and comply with the less atmost would be simply disruption and disorganization of their church— result doub-less atmost at by the cunning framers of this vile iaw. These millions of h-lpless worship per sthroughout Frances are off-red by the law simply the alarnatives of either creating a schism in their church by defying their hier-tarchs or of being expelled from their parish functions throughout the land. Where is the justice of this penalty of universal "interdic-tion" against the unoff-reding laty and parish priests for not doing what they are unable to do without breaking to their church 11 if the framers of this is up their church 11 if the framers of the sate's supremacy how easy the bave provided that on that cheen day do not be the state of unbreak is presen-been by the section of the bard of the state is on of the schurch of the state of the state would have adood the cher of the sale would be allow the means adood the cher of the state of the state would have adood the cher of the state is a specific the allow the mean state would be wide the allow Decention of the state of the process of the second second

THE CATHOLIC RECORD.

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lio Church. The author evidently had non-Cathonics in mind during the composition of this work. He has adopted a simple and pop ular style in order to tell what the Confeesional is and what it is not. His prose should appear to who can rise above ignorance and private and what desire to know our side of the ques-tion. Moreover the author has add d num-ber of historical facts to prove how deadly in carneat the Church is regarding the inviolabil-ity of the scret of the Confessional This little book, which comes to us with flattering there's from Cardinal Gibbors and Bishop McEvay should met with a wide circulation. The Canadian Messengar of the Sacred Heart, Montreal, November, 1906.

DEATH OF A RELIGIOUS.

DEATH OF A RELIGIOUS. The many friends of Sister Mary St. Fellx of lara, we estadly surprised indideeply grieved of the second structure is structure of the second structure of the structure of the second structure of the second structure of the second structure structure of the second structure second structure of the second structure of t Baltimore, October 10. CURTIS P. JONES THE CATHOLIC CONFESSIONAL.



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NOVEMBER 24, 1906.



and the purse strings of enthusiastic and undiscriminating spinste s seem more or less closed to the campaigners. In the series of some eighteen arti to the Month, Father Smith has Blee to the Month, result discussed the insuch debated question of the Suppres-sion of the Society of Jesus by Gregory $\mathbb{X}[V]$. Father Smith has some right to think that an affair of such far reach.

think that an affair of such far reach-ing consequences was a matter of more than domestic interest, and for

The Late Mrs. M. Crough

CATHOLIC TEACHERS WANTED, FOUR male and three female norm i trained teachers for next term. J. J. Knoll, T-scher St. Albert, Alberta. 1465 2 vincial Chief Ranger. Katherine Tynan-Queen's Rose. A Poem, V. WEBB, DR. B. G. CONNOLLY, TEACHER WANTED FOR SEPARATE School Sec. No. 9. Gore of Downie. The holder of second class certificate with experi-ence. Duties to commence Jan. 2. 1907. State salary and experience also enclose testimonial, Address Thos. Queenan, Sec., Conroy P. O. Ont. 1465 2 Marion Ames Taggart-The Island Priest. A charming sto y. Prov. Sec., OTTAWA. RENFREW, ONT Rev. Morgan M. Sheedy-The Blessed Virgin in Legend. Illustrated. Jerome Harte-In the Niche at the Left. **Guelph & Ontario** TEACHER WANTED FOR S. S. NO. 9 Fies, Ont. for the year 1907 holding first or second class certificate. Applicant must furnish first class references, and state experi-ence. Salary \$100. Apply to Hugh Laver, Russelton, Ont. 1464.2, A s'ory. P. G. Smyth-A Breath of Irish Air. A graphic description of interesting spots in Ireland. Illustrat d. Investment Grace Keon-The Blessing of St. Michael. A touching story in this author's best TEACHER WANTED FOR R. C. S. S. No. 1. Hilbert Professional preferred. Apply stating selary to Joseph Murphy, Treasurer., St. Columban, P. O., Ont. 1466 2 & Savings Society style. Rev. Martin S. Brennan, H. M. Sc. E.-What Catholics Have Done for the World. Worth the attention of every (Incorporated by Act of Parliament A. D. 1876) TEACHER WANTED FOR S 8, No. 7, Huntley, holding second class cer ificate. Duties to commence Jan 2nd Apply stating salary and experience to W. P. Meehan, or P. Carrol. trustees, McKinley, Ont. 1466 2 DIRECTORS Catholic. Mary T. Waggaman-Adrift. The story The Late Mrs. M. Crough. At the last meeting of St. Martin's church Altar Society, Endismore held on Nov, 4th 1996, the following resolution was passed: Moved by Mrs. Dan Crough (President) and seconded by Miss Kate Mahoney. (Secretary). That having learned of the death of the late Mrs. Michael Crough sr., a member of this society, and mother of our esteemed Treasurer. Mrs. M. where we desire to extend to her as d all members of the family, our deep sorrow at the great loss they have assistanted in losing such a kind, exemplary and loving wife and mother. A. B. PETRIE, Presicent. of a wandering soul. ROBERT MELVIN, Vice-President. A TEACHER FOR THE R C. S. S. NO, 1 orgeod. holding a second class profes-sional certificate, Duties to commence Jan. 2nd. 1997 Apply stating salary to James OLeary Bray's Consting. 1466-3 Rev. W. S. Kent, O. S. C .- The Suffering David Stirton H. Howitt, M. D. of Souls in Purgatory. Illustrated Anna T. Sadlier-In the Dw-lling of the Witch. A tale of the days of persecu-George D. Forbes, Charles E. Howitt, OLeerv Brav's Crossing. 1466-3 TEACHER WANIED FOR SEPARATE school Section. No 12 Weilesley. Duties to commence Jan 2nd 1907 State salary and experience. Address M. J. Gibbons, Box 54, Liawood P.O., Ont. 1466-2, J. E. McElderry. Deposits received on savings ac-count and interest paid half-yearly. The Blessed Julie Billiart. Profusely il ustrated. Deben ures issued in sums of \$100.00 and over, bearing interest aud Regan-A Hole in His Pocket. The TEACHER WANTED FOR COMING YEAR story of a devoted priest. Some Notable Events of the Year half-yea ly. These Debentures are authorized as a legal investment for 1 1907 in Elora Separate school: one who is a capable organist preferred Apply for particu-lars to the Secretary of Separate school Board Elora. trust funds. OFFICE : 1905-1906. Illustrated. Eiora. FEMALE TEACHER WANTED FOR R. C. S. S. No. 3 March. holding first : recond class certificate. Duties to begin Jan. 3rd, 1997 Please state salary and experience enclosing testimonials togThomas Sciesons, Sec. Treas... Dunrobin, Ont. 1466 4. Cor. Wyndham and Cork Sts., Every Child Should Have its Own Copy. GUELPH, ONT. J. E. McELDERRY, Dunrobin, Ont. Little Foks' Annual Managing Director, The Way to Determine Leccocceced For 1907 DIED. Stories and Pretty Pictures C. M. B. A.-Branch No. 4, London, QUIRK -In the township of Paslinch. Ont., Cornelius Quirk, native of the County Kerry, Ireland. May his soul rest in peace! FINN-At Grand Rapids, Mich. at her home 67 Carrier S. on Oct. 12 1906 Mrs. Mary A. Finn, widow of the late Patrick Finn. aged seventy years. May her coul rest in peace! which is the best coal Meets on the 2nd and 4th Thursday of every month, at 8 o'clook. at their hall, in Albion Block, Richmond Street. Rev D, J. Egan' President; P. F. Boyle, Secretary. for you to buy is to try a ton of my SPECIALruesdale Coal Pearl It will settle that for Rosaries JOHN M. DALY Nineteen inches in length. Post-paid 19 York St. KOALMAN PHONE 348 50 Cents TORONTO, CANADA. CATHOLIC RECORD, LONDON, ONT. CATHOLIC RECORD, L. IN Ganada

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the author. The price has been re-duced to 15 cents and we will mail copies, to any address on receipt of that amount. Address, CATHOLIC RECORD, London, Ont. St. Peper's Cathedral. St. Pezer's Cathedral. London Aug. 22 1996. My Dear Father McKeon-I have read with great pleasure your little book on the "Catho-lic Confessional and the Sasrament of Pen-ance," and I hope it will have a large circula tion and thus remove much ignorance and prejudice. Trusting you will continue the good work on other Catholic subjects. I am, dear Father McKeon. other. Resolved that a copy of this resolution be int to Mrs. M. Moher Treasurer and also to the editors of the CATHOLIC RECERD and the Peterborough Examiner, for insertion in their respective papers KATE MAHONEY, Sec. MRS DAN CROUGH, Pres. Yours very sincerely, F. P. McEvay, Bishop of London,

"The Oatholic Confessional and the Sacra-ment of Ponance," by the Rev. Albert Mc Kon, S. T. L. St. Columban Ont, is an inter-esting and instructive likele book, with a kind letter of endorsement by His Eminence Car-dinal Gibbona. The work is above the ordin ary and the subject treated is handled with delicacy and with a view to instructing the most sized.—The Michigan Catholic, Duroit, Oct 18, 1006.

Hamilton. Oct. 6, 1906 Doar Father McKeon-His Lordship Bishop Dowling, who is recovering from his late ill tess desires me to say that he thanks you very sincerely for the copy of your likile book on the "Confessional." Bishop Dowling jins your own Bishop McEvay in best wishes for a large circulation. With kind regards from His Lord-ship. Yours sincerely. REV. A. J. SATACE, Bishop's Secretary. -

We have much pleasure in publish

SUPSCRIEER, Tottenham, Ost.-We should be giad to republish the matter to which you refer, but at this moment we cannol re-member when it appeared in the RECORD. Could you give us the date.

