

Catholic Record.

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

VOLUME XXX

The Star of Bethlehem.

From the Parish Monthly, Smith's Falls. Away ! Away! in the distant years, When human hopes lay dead; Despair's wings a world o'erspread, stoops to Nature's sighs an tears ! Deity

And hearkens to man's restlessness Thro' woman's heart, and mother's love A son is born by Power above, Jesus appears in humbleness.

Forth from the plain in starlit night. Climbs the Judean hills, Virgin heart with Mother's thrills, With patient toil to Bethlehem's height

Birth-city of . Vary's royal race, Wi h darkened eves unkind, Sees not the hope enshrined, Within that breast-heav'n filled of grace.

Bethlehem! Bethlehem! on Juda's mount Know'st not thine awful destiny? Out of that night's mystery, Flashes a world—an undreamed fount

Of sublimest thought, transcending far Nature's past and future trend, Till time itself shall end

Christ-Humanity's King and Star! -The Editor.

EPIDEMIC OF UNBELIEF.

WEAKENED FAITH THE SOURCE OF FALS PRINCIPLES UNDERMINING MORALITY THE LIBERAL CATHOLIC.

A noteworthy and timely discour varning Catholic men against the in sidious modern contagion of weak faith and moral flabbiness was preached by Rev. Dr. Garrigun, of Philadelphia, a the annual Thanksgiving Das Memorial Mass of the Knights of Columbus of that eity. Dr. Garrigan said in part: Ideal Catholic life must be founded on ideal Catholic faith. "Without faith it is impossible to

please God, for he that cometh to God must believe that He is, and is a rewarder to them that seek Him." (Heb xi:6.)

One of the fondest dreams that come to pious Christians every now and then is to imagine how beautiful a place this world would be if all Christians lived in ; Christian manner. True, indeed, this world would still be a vale of tears, but those tears would not be tears of bitter ness; true, we would still have trouble, and trial, and affliction - those thorns that line the narrow path that leads to salvation—for these are the inheritance left us by our first parents: but if sin were not here, and crime and degra la-tion, if the Gospel were the norm by which all Christians lived, then indeed would this world be beautiful, then in very truth, even in this land of misery and exile, could we from our hearts re peat those words of the Apostles or Mount Thabor: "It is good for us to be here.

But oh, dear friends, how widely dif fers the real from the ideal! How rude is that dream of beauty shattered. in the words of the poet-priest, Father Ryan :

"I walked in the world with the worldiy, I craved what the world never gave, And I said, 'In the world each ideal. That shines like a star on life's wave Is wrecked on the shores of the real And sleeps like a dream in a grave." -Ryx, (Song of the Mysti

WORLD SEEN THROUGH THE NEWSPAPERS When we look out upon the world and see it in all its wretchedness and foulness and abomination ; when we see the iron rule of passion and the sway of sinful desires; when we see the commands of God ignored and the preceptof Mother Church despised, then indeed do we see our "ideal wrecked upon the

shores of the real." And if we would contirm this idea of the world we need but look for a moment at the world

LONDON, ONTARIO, SATURDAY, DECEMBER 26, 1908 of self-destruction, and it may indeed be said that he has violated reason, and truly. But why do we say so? Because we are supposing him to possess the Christian faith. We suppose that he believes in God, who forbid self-destruc-

tion; in the punishment due to his act, and in the duty of exercising patience and resignation under the trials and miseries of this life, by which he may reap a reward eternal. But if for a moment we change our supposition, the case at once takes on a different com-plexion. Suppose the man who drowns or poisons himself or blows out his brains has already persuaded himself the eternity of hell, the divine institu that there is no God, no heaven, no hell. Suppose that he is so lost to all sense of religion that he has at last succeeded in convincing himself that no hereafter the exists, and that death ends all. In that case why should he live one moment lonis no distinction between the good and ger than he thinks desirable? Why should he prolong an existence which minded Catholic tells you you must re-spect his ideas. It would be intolerant, has lost its charm? When once a continuance of life comes to mean only pov-erty, disappointment, disease and shame, fanatic, bringing the barbarity of the dark ages into the enlightened twentieth century not to do so. "In matters of why should he not end his existence? Why? Because God forbids self-destrucreligion you must respect others' oninions." But tell me, is it an opinion that Jesus Christ is not God? Is it tion? But this wretch does not believe in God. In order then to merit by pa-tience and long suffering a higher place in heaven? But he denies that there is a an and heaven. At least then for fear of hell? No. Hell to his mind has no reality. tality of the soul, confession, the Church? Oh, no. Now you are within the realm of Catholic faith, and that which denies those eter-nal truths is not opinion; it is error, it is horses and me accord much at here

The simple fact is that the absence faith has removed all the solid motives that support him. Reason remains, but has no motive to influence it. From his point of view he has acted reasonably nough. It is not his reason that is a fault; it is his faith that has failed The cause of that map's suicide is not want of reason, but want of the true be-lief in God, in future judgment, in heaven and in he'l. And the only thing that can stem the tide of this fearful crime is to restore to men the great

theological virtue of faith, without which it is impossible to please God." THE MAN WITH MANY CONSCIENCES. The same can be said of all the other

passions and evil propensities to which human nature is heir. Weakened faith is the fruitful mother of those false priniples that are sapping the very moral ife of many of our Catholic men and life of many of our Catholic men and bringing scandal to those outside the Church and opprobrium to her fair name. Weakened faith it is that destroys firm consistency of moral character and has made too common in the minds of many Catholic men that absurd, stupid, impious persuasion that the application of the moral law changes with the circumstances of persons places and times. In other words, that a Christian can, as it were, divide himself into two distinct persons, and according to the circumstances either assume or reject moral responsibility. Mere opportunists, they are after the nanner of Pontius Pilate in the trial of sed Lord. our Bl

It is this persuasion that distinguishes in a man the various consciences so commonly heard of nowadays. There was a

time when a man was supp sed to have but one conscience, his guide and judge in every phase of life. But now it is common to hear of a civil and a religious conscience, of a political conscience and a Christian one, of a public and a pri-vate conscience, of a social, and a scientific a diplomatic conscience. All dear friends, iniquitous subterfuges by which foolish men deceive themselves

trying to make themselves believe that what they cannot do as Christians be-cause it is a sin and the law of God forbids it is perfectly lawful for them as citizens, or officials or diplomats, professional men or scientists. LIBERAL CATHOLICS.

But if weakened faith does so distur!

We

Church of to-day has to combat.

call them Modernists when they deal in philosophy and theology and strive to

ing and cumbrous phrases that neither

to themselves nor to any one else have

a precise meaning. They are termed Liberal Catholics when they act upon

the principle that religion is a thing for

allowed to interfere in any way with

Catholics who delight in being called

liberal-minded, broad-minded, but be-

others. Education, civility,

There are man

the Church alone and must never

ocial intercourse.

cover their errors with abstruse reaso

the

argument from a crime so terribly prev-alent nowadays—the sin of suicide: "A man commits the atrocious crime of self-destruction, and it may indeed be that they respect it. But tell me, dear that they respect it. But termine that the bier, and that same almighty power is the distress of your same ing order the bier, and that same almighty power is the bier, and that same almight power is the bier,

proclaim to you the doctrines of the communists and Ex reme Socialists; soul into Adam calls back the spirit into the private property is theft; that capter is a restores him to his mother. Source and the children of your proceeding that it is lawful for you to steal, to caluminate your neighbor, to lie, to lay snares to corrupt the fidelity of your aughters, would it be uneivil, intolerant, fanatic would it be uneivil intolerant, fanatic would it be uneivil intolerant fanatic would be the fanation for the would be the fanation fanati merciful power. But how many millions are annually raised by His power from For St. James tells us that charity is the for you to raise your voice in indigna-tion against him? But should that same man deny the divinity of Christ, the eternity of hell, the divine institu-tion of the sacrament of penance; should glad that a cherished member is brought back to them! How many a mother sheds tears of joy because a 'son who was lost is found, and having been dead, e maintain that the Catholic Church is not the one true Church, the Pope is not self unspotted from this world." Vicar of Christ; shoul he assert that the soul dies with the body, there is to come to life again !' " But nothing is more manifest in the

wicked in the next world, the liberal- Gospel than the sympathy of Jesus for the poor. He wished to stamp with condemnation the spirit of the world which estimates a man's dignity by his wealth, and his degradation by his poverty. He chose to be born of humble parentage, in an obscure village, in a wretched stable. Nearly His whole life was spent in a town which was looked on with contempt. The saying was 'can anything good come out of Nazareth?' He led a life of poverty not from necessity, but from choice. He could say of Himself what could hardly be said of a tramp: 'The foxes have holes, the birds of the air, nests but the Son of Man hath not whereon to lay His head.' He chose His twelve is heresy, and we cannot, must not have respect for heresy. Any compromise with heresy means a denial of Christ beapostles from the humblest walks of life; men without wealth or learning, or in-

fuence, or any of the qualifications re-garded as essential for the success of any great enterprise. He commanded them to preach the Gospel especially to the poor. He wrought greatest mir-acles in their behalf. His choicest momises are made to them (Pleased I cannot better conclude than by offering for your imitation a Catholic life made ideal, made saintly by strong yet simple ideal Catholic faith. It is not a St. John the Baptist, the model of strength of character. His austere Lie, his superpromises are made to them: 'Blessed are the poor in spirit, for theirs is the human penances, his perfect humility might frighten you. Nor is it some kingdom of Heaven.' 'The Spirit of the Lord is upon Me. Wherefore He hath amointed Me to preach the Gospel to saintly Bishop, whose prayers and fasts and ecstacies and miracles would awe you into silent wonderment. Nor yet is it some holy martyr who braved the the poor, He hath sent Me to heal the contrite of heart. wrath of cruel tyrant and gave up his life rather than dery one tittle of his

"I have set before you these feature of the life of Christ, not merely for your admiration, but still more for your edifi-cation and example. He is the ideal we are to follow. The closer we resemble are to follow. The closer we resemble this Divine Model the nearer we shall approach Christian perfection.

memory of some here present — a man who was always faithful to his noblest self: a man who with gentle heroism ac-complished the vow of his youth of spending and being spent to the last beat of his pulse for "the truth that had created to live in society. No man is sufficient unto himself. We are all autually and reciprocally dependent on quire not less than eleven globes the one atother, just as the organs of our body are sustained by one another. As given him peace;" a man who consecrated his life and labor to the poble conflict of the Catholis faith against the infidel an injury to one organ involves a shock Jupiter. But then let them consider the community at large feel a practical sympathy for their fellow beings in any grievances by which they may be op-treesed. politics and Voltairean society of France. a model of Catholic youth, Catholic manhood, Catholic fatherhood Catholic citizenship — Frederic Ozanam. And I will let Cardinal Manning, a contem-porary, speak of him :

"Frederick Ozanam was a pure and noble soul on fire with charity to all men, especially the poor; consumed by zeal in the service of the trath; pious with a filial tenderness; exemplary in norm reth of life mean chement in the no need of you.' And likewise in the social body, the strongest member has need of the weakest.

every path of life; more eloquent in the The care hot how rich and powerful you are. You might possess the wealth of the sun human beings found it so multi-millionaire, but what would it profit you, if you had no servant to min-ister to you, no companion to cherish yo, no friend to grasp your hand? You and naked. I have a grain of duct atural beauty of his thoughts than the loving words that fell from his lips, more illuminated with the ardor of Christian faith than with the manifold lights of literary cultivation. Such a nan bore in him a Catholic heart full of all instinctive loyalty, as ready to give and naked.

"I care not, on the other hand, how limited may be your resources or how circumscribed your influence, you have a personal mission from God in the Christian Commonwealth, and you can his life for a jot or tittle of his faith as he was to counsel the Archbishop of Paris to tread in the steps of the Good Shepherd and to lay down His life for His sheep. May God raise up on every side laymen like Frederic Ozanam !" exert some good in your day and gener- ence than the taking of one drop of water

which is composed of greater and lesser bodies held together by reciprocal

forces. The moon is the smallest hody

in our system. And yet what control

she sways in the flow and ebb of the

ber monthly visits when she sheds over the earth her pale and silvery light.

"And so, no matter how insignificant

you may be, you can exert some benefi-

ent power over the tide and flow of

human passions and diffuse a calm and blessed light on those that fall within

or in bringing them such timely relief

s would enable them to stand on their

effulg

orb of day.

ence she borrows from the great

Tuam is much interested in the founda-

. Religion pure and essence of religion. undefiled before God and the Father is this : to visit the fatherless and widows in their tribulation, and to keep one's

GOD' MAGNITUDE.

MGR. JOHN VAUGHAN AT WESTMINSTER CATHEDRAL .--- THE STUDY OF GOI THROUGH HIS WORKS.

Mgr. Canon Vaughan preaced the cond of a course of sermons which he s giving at Westminster Cathedral, on inday, at the last Mass. Dealing with

ne subject of the greatness of God. He said that it would never be given man nor even to the angels to realize ully the magnificence and perfection of God. Even God Himself, though in-finite in power, could not create an in-telligence capable of understanding Himself, because such an act would in-volve a contradiction To create such an intelligence would be to create another God. But though it was im-possible for human being to understand possible for human beings to understand Almighty God, nevertheless they could form some estimate of Him. This they might do by contemplating the works of God. They might consider the great creation as a precious volume written by the hand of God, and in this book they could read something of the in finite perfection of the Creator.

It would be absolutely impossible for him (the pretcher) to speak to them fully about this infinite perfection, but he would select one item of the creation to

AN IDEA OF THE WONDERFUL POWER OF

ALMIGHTY GOD. Let them consider the earth, which was their home for a few short years. Few of them had been able to travel round it or examine it fully, and yet this earth was but a small planet in co "We are social beings; we were The planet Jupiter, they were told by astronomers, was nearly a thousand time the bulk of the earth, and it would re take the earth and put it in the sun, and "The eye,' says St. Paul, 'cannot say to the hand: I have no need of thee; nor again the head to the feet: I have ed of the weakest. "I care not how rich and powerful you only because of the comparative near-

It was, he said, only as a grain of dust

CATHOLIC NOTES. A new College for Foreign Missions has been opened in Ireland near Castle-bar, County Mayo. The Archbishop of

1575

The Holy Office has decided that Christian burial shall be refused to Catholics who are married to non-Cath-olics by non-Catholic clergymen or by civil functionaries.

Out of a population of nearly 300,000 in the upper peninsula of Michigan, ap-proximately 100,000 are of the Catholic aith. This has been determined as a esult of a census taken by the priests faith. of the various parishes and missi

Peoria county, Ill., holds the Illinois divorce record, according to the records from Nov. 1, 1907, to Nov. 1, 1908. During that time one divorce was filed for every four and two-thirds marriage

The library of the Vatican was com-menced 1.417 years ago. It contains 40.000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo and many Hebrew, Syrian, Arabian and Armenian Bibles. Archbishop Stagni of Aquila is slated

soon to succeed Archbishop Diomede Falconio, as apostolic delegate at Washington, according to the Rome, cable. The change is but one of a number that are said to be contemplated for the immediate future.

Archbishop William H. O'Connell, of Boston, is making preparations for a second visit to Japan, and will start for Tokio early in the new year to become a factor in the important diplomatic events that are changing the world's relations with the empires of the East.

In his address delivered before the Missionary Congress in Chicago, the Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House at Washington, save the number of recorded conversions in the United States during 1906 as 25,056.

The Bee, of Sacramento, Cal., properly commends the attitude of the auth-orities of St. Mary's college, Oakland, conducted by the Christian Brothers, in declining the profered assistance of the Emeryville race track people for the erection of a gymnasium on the college

Father Vaughan's concert at the Alert hall, London, resulted in collecting £1,000 for poor children. For this he is greatly indebted to the generosity of Mme. Patti, who emerged from her retirement and once more drew thousands of music-lovers to the hall which has witnessed so many of her triumphs

Russel J. Wilbur, one of this year's any distinguished converts from the Episcopalians, is now in Rome, a student at the American College. A press dispatch states that the opening of a special house for converts who wish to study for the priesthood in Rome is under consideration.

The Presbyterian church in Scotland a determined to furnish its quota of inister converts to the Catholic religon. The Glasgow Observer, in a recent ssue, asserts that during the next few weeks three other ministers of the Presoyterian fold will probably come over to the ancient faith.

The Liverpool Daily Post and Mercury was, no doubt, mistaken in giving to the world the news that the Euchar-istic procession had been stopped at the instigation of the King, who had sent the Premier a cypher message complaining that it interfered with his prerogative. A distinct official denial has been given to the report.

Rev. Michelangelo Draghetti, O. S. F., d throug as a pulpit orator, has been sent to this



through the eyes of the newspapers, that give daily record of the world's doings. What a fearful account they give day by day of crime and sin and infidelity; contracts broken, promises violated and injustices done are the burden of their Murders, suicides, robberies, drunkenness, fighting, quarreling and those sins that St. Paul says should not even be mentioned among Christians form their ever recurring news list. And if we add to these the greater num ber of crimes and abominations that are never detected by man, that never find their way into the daily papers, surely then we would not be exaggerating by using the words of St. John that " the world is seated in wickedness.'

And we ask ourselves why? Why is he world so filled with sin and crime lieve me, dear friends, 'tis but another name for indifferentism. Their slogan and abomination? It is because the -first principle-is to respect the opinfaith of the world is failing, and as it ordinary courtesy demands as much. And they will hint, these liberal Catho-lics, at the superstition and intolerance fails man's only true end and very purcose in life_the next world_ceases to press its beauty and its brightne of the Middle Ages, and even the inman's mind : then little by little it fades quisition will loom up before their minds if any one should dare to call by their away and disappears from his conscience. Faith, man's only guide to things supernal, loses its hold, languishes, dies out and leaves him in spiritual darkness, right names the blasphemies that nowa days mask under the name of religion. "Respect the opinions of others," they eaves him to the insecure and faulty guiding of his reason and gives an exam say. And I agree with them. We must respect their opinions as we ourselves the blind leading the blind and both falling into the pit." There are, you know, dear friends, men who deify are respected. But it would be interesting to define just what is an opinion. Opinion, according to philosophers, can eason, who would have reason supplan faith and take its place as our only guide he held only about things that are certo human righteousness. They call themselves philosophers, rationalists. tain, neither certainly true nor certainly false. It is a judgment formed or But, dear friends, reason can never stem the tide of wickedness when faith is reasons that do not produce certainty as, for example, in the realm of litera dead. Faith and faith alone can ture there are many opinions as to the strengthen us against ourselves, the world and satan. Reason is good relative merits of various authors; in medicine there are different opinions as good enough when it is directed by faith and to the different schools ; in philosophy has the principles of faith to work upon there are, for instance, various opinions out can never of itself supply motives as to the origin of ideas. In a word, so long as the truth or falsity of a matter strong enough to make us resist sin and degradation. is not clear and sure, you may have your

THE SUICIDE'S LOGIC.

own opinion of the matter, and it would And this is shown with clearness and cleverness by one of the foremost Cath-olic writers of the day, who draws his be arrogance on the part of any one who would deny you respect for your opin-ion. Whilst then you remain within

our moral life, incomparably greater is damage it does to our life of faith MAN'S DUTY TO HIS FELLOWS. itself. In fact, it is to weakly under mined faith we must trace the origin of perhaps the most dangerous enemies the

SERMON OF CARDINAL GIBBONS IN BAL-TIMORE CATHEDRAL, RECENTLY.

opinion to deny the existence eternity of hell, the immor-

A MODEL LAYMAN.

faith-although all these and many more

are products of the faith. But I would

propose to your imitation a layman like

courselves, a man who lived within the

fore men.

For the first time since his return from abroad Cardinal Gibbons preached Sunday at the Cathedral, Baltimore. He occupied the pulpit at Solemn High Mass at 11 o'clock and the great auditorium was crowded.

Taking as his subject, "Bear Ye One Another's Burdens," he spoke of the sympathy of Christ for the poor and emphasized the duty of men to help "There are three kinds of persons

"The benevalence of Christ was not exercised in promiseuous alms, giving, His benefactions usually consisted in re-moving diseases from the bodies of men, as in beinging the second se toward whom the compassion of Christ was specially directed," the Cardinal said—"those who were the victime of saidthose who were the victims of corporal infirmities or mental sufferings and the poor-the very classes of people who are overlooked or despised by the orld.

feet and resume some honest vocation of How correctly does the parable of life. Thus we find Him healing the parthe Good Samaritan portray the com-passion of Jesus toward those who sufalysed man that he might use his arms to support life ; cleansing the leper that fered from bodily diseases, for the Good he might take his place again in society and feeding the multitude to enable Samaritan is none other than Jesus Himself. A traveller, while going from them to return to their respective Jerusalem to Jericho, falls among home thieves. They rob him of his money. They strip him of his garments and "But perhaps you will say : 'Why

should I concern myself about other people's affairs? I have my own busileave him on the roadside covered with wounds. His countrymen pass by, but pay no heed to the bleeding man. A ness to attend to. Am I my brother's keeper? These were the words of Cain the first murderer. What would have Samaritan who is of a different countr and religion also comes along and lifts become of you and me if Christ the up the wounded man; he pours medi-cine into his wounds and binds them; places him on a beast of burden, pro-Lord had said, 'Am I my brother's keeper? We would be groping to-day in the darkness of idolatry or infidelity What would have become of society if the Apostles had said, 'Are we our vides for him in an inn and sends him back to his family. Is not this an epi-tome of the life of Jesus, whose whole brothers' keeper, and if they had re-turned to their homes, and closed their public career was spent in healing dis eases and mitigating physical suffering a "Not less marked was the benevoministry after the death of their Mas-We would be deprived to-day of ter? e priceless blessings of Christian civ-

lence of Christ toward those who suf-fered from mental anguish. What a ilization. notable example of His mercy to this class of afflicted is furnished by the

"I say: You are, you ought to be your brother's keeper. You cannot, in-deed, like the Saviour of the world, give sight to the blind or hearing to the deaf, American. raising to life of the widow's son. She is following to the grave the remains of

rom that vast ocean. Society is like the planetary system,

This would give an idea of the vastcountry by the general of his order to give missions to the Italians for two ss of the universe, but great as it was, Almighty God could as easily create : years, in order to assist in strengthensecond universe greater than the first, and a third greater than the second, and could go on for ever creating worlds without exhausting his omnipotence. When they tried to realise these things

they might form a meagre idea of the greatness of God. At present they were walking in dark-

, but in the end, when the veil would be drawn aside and they would see the great King in all His majesty, then should no man take their joy from then and they would abide with Him fo them ever and ever, so long as God would be God.—London Catholic News.

BETTER NOT DRINK BEER.

For some years a decided inclinatio has been apparent all over the country to give up the use of whisky and othe strong liquors, using, a a substitute lager beer. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment This theory is without confirmation in the observation of physicians. The use of lager beer is found to produce ; species of degeneration of all the organs profound and deceptive fatty deposits. diminished circulation, conditions o congestion and perversion of function activities, local inflammations of both

the liver and kidneys-all of thes symptoms are constantly present. lectually, a stupor, amounting to almost a paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish. sluggish varied only with paroxysms of angei which are senseless and brutal. In appearance the beer drinker may be the picture of hea th. but in reality he is most incapable of resisting disease. The constant use of lager beer every gives the system no recuperation, but steadily lowers the vital forces. Re

ing the faith and religious practices of the many sons of Italy who have immigrated to this country. There has been established in Wallaceourg. Ont., a new Ursuline convent built of brick with the ornaments of Ohio free-stone. This will be a great boom to the Catholics of that district and we

ngratulate Father Brady, the pastor upon the possession of an institution which will add materially to promote spiritual blessings for his people. The new convent and school will afford the children of Wallaceb educational advantages. of Wallaceburg splendid

"I won't be with you much longer. Che doctors tell me that I may live a onth, but not longer than six months In a voice that showed no more emotion than he might exhibit in one of his regular sermons, Rev. James P. McClos ey, assistant pastor of the Church of the Immaculate Conception, Toledo. Ohio, and one of the best beloved of Toledo clergymen, last Sunday told his congregation that his death is near. He informed his listeners that he was suffer-ing with cancer of the esophagus, an incurable disease, and that his physicians had told him an operation would be useless. He is forty-six years of age and was ordained twenty years ago.

Although several residents of the place have been evicted by ghosts, the latest being Nance O'Neill, the Sisters of Notre Dame Academy of Lewell have bought the handsome Tyng mansion at Tyngsboro, Boston, and will occupy it as a convent and probably an academy. Attached to the mansion is beautiful gardens, orchards and farm land covering two hundred and eighty acres to-gether with three lakes. The Sisters gether with three lakes. laugh at the idea of spooks haunting the place and declare they will not bother them. The property sold, a few years ago for \$100,000, but because of the in-

trusion of "ghosts" it is said the Sisters secured it for \$15,000.

THE CATHOLIC RECORD

THE SCOTTISH CHIEFS ; confidence of success to embrace victory treated soverely, and confined in a large THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER. CHAPTER XI.

2

THE MARCH TO DUMBARTON.

Murray slept till the notes of a hundred bugles made him start. The morn-ing had fully broken. He sprang from his couch, hurried on his armour, and issued from the tower. Several women were flying past the gate. On seein him they exclaimed, "The Lord Wallac On seeing has arrived! His bugles have sounded: our husbands have returned!"

Murray followed, and reached the edge of the rock just as the brave group were ascending. A stranger was also there, whom, from his extreme youth and elegance, he judged must be the young protector of his clansmen. It was the same. On hearing the horn, the youthful chieftain had started from his bed, and, buckling on his brigantine, rushed to the rock; but at the sight of the noble figure which first gained the summit, the young hero fell back, and stood at a distance. Kirkpatrick welcomed the chief, and introduced Lord Andrew Murray. Wallace received the latter with a glad smile, and taking him warmly by the hand, "My gallant friend," said he "with such assistance, I hope to reinstate your brave uncle in Both-well Castle, and soon to cut a passage to a mightier rescue! We must carry off Scotland from the tyrant's arms, or

we should only rivet her chains the "I am but a poor auxiliary," returned Murray. "My troop is a scanty one, for it is of my own gathering. It is not my father's nor my uncle's strength that I bring along with me. But there is one here who has preserved a party of

men, sent by my cousin, Lady Helen Mar, almost double my numbers." At this reference to the youthful warrior. Sir Roger Kirkpatrick hastened towards him, while Murray related to Wallace the extraordinary conduct of this unknown. Wallace, who perceived his extreme youth and blushes, em-braced him. "Brave youth," cried he, "I trust that the Power which blesses our cause will enable me to return you with many a well-earned glory, to the

bosom of your family." bosom of your family." Edwin, encouraged by the frank ad-dress of the hero, replied; "My family are worthy of your esteem; my father is brave; but my mother, fearing for me, her favourite son, prevailed on him t put me into a monastery. Dreading the power of the English, she allowed none but the abbot to know who I was. And but the aboot to know who I was. And as she chose to hide my name, and I have burst from my concealment with-out her knowledge, till I do something worthy of that name, and deserving her purdon, permit me, noble Wallace, to follow your footsteps by the simple appellation of Edwin."

"Noble boy!" returned the chief, "your wish shall be respected. We urge you no further to reveal what such innate bravery must shortly proclaim i the most honourable manner."

The whole of the troop having ascend ed, while their wives, children, and friends were rejoicing in their embrace Wallace asked some questions relative to Bothwell; and Murray briefly related the disasters which had happened there "My father," added he, "is still with the Lord of Lochawe, and thither I sent to request him to despatch to the Cartlan

Crags all the followers he took with him Argyleshire; but, as things are would it not be well to send a me to Kilchurn Castle, to say that yo have sought refuge in Glenfinlass? "Before he could arrive," returned

Wallaco. "I hope we shall be where Lord Bothwell's reinforcements may reach u by water. Our present object must be the Earl of Mar. He is the first Scot tish earl who has hazarded his estate and life for Scotland: and as her bes friend, his liberation must be our enter prise. In my eireuit through two or three eastern counties, a promising in-crease has been made to our little army. The Frazers of Oliver Castle have given me two hundred men; and the

connacted of success to embrace victory as a bride." "No; I am only the bridegroom's man," replied Murray; "I shall be con-tent with a kiss or two from the hand-maids, and leave the lady for my concerned." general." "Happy, happy youth!" said Wallace o himself: "no conquering affection has yet thrown open thy heart; no deadly injury hath lacerated it with wounds

neurable. Patriotism is a virgin passincurable, Patriotism is a virgin pass-ion in thy breast, and innocence and joy wait upon her." "We just muster five hundred men," said Ker to Wallace; "but they are all the ter to wallace and the second term second the second term second t as stout in heart as condition, and ready, even to night, if you will it, to "No," replied Wallace, "we must not overstrain the generous spirit. Let them rest to-night; and to-morrow's

dawn shall light us through the forest." Being drawn up in a line, their chief informed them of his intended march. He then turned to Stephen Ireland : "The sun has now set," said he, "and before dark you must conduct the families of my worthy Lanark men to the protection of Sir John Scott. It is time that age, infancy, and female weakness should cease their wanderings with us : to-night we bid them adieu, to meet them in freedom and prosperity." Afte the departure of the old men with the After women and children, Wallace sought

retirement on a shelving rock, and in-dulged in tears for his lost Marion. Profound as was the rest of Wallace, et the first clarion of the lark awakened im. Rising immediately, he put on his hauberk, and, issuing from the tower, ra sed his bugle to his lips, and blew so rousing a blast, that in an instant the ock was covered with soldiers. Waladvanded towards them, just as Edwin had joined him, and Sir Roger Kirk patrick appeared from the tower. "Bles

"Blest be this morn!" said the old knight. My sword springs from its seabbard o meet it : and, ere its good steel be eathed again, what deaths may dye its

Wallace shuddered at the ferocity with which his colleague contemplated those features of war from which every mane soldier would wish to turn hi thoughts. "Justice and mercy ever lwell together," said he to Edwin : "for iversal love is the parent of justice as well as of mercy; but implacable revenge! whence did she spring but from the nead of satan himself?" Though their

ause appeared the same, never were wo spirits more discordant than those of Wallace and Kirkpatrick. But Kirkpatrick did not so soon discover the lissimilarity; as it is easier for fairness to decry its opposite, than for foulness to apprehend that anything can be urer than itself.

The forces being marshalled according o the preconcerted order, the three commanders, with Wallace at their head, ed forward. They passed through the orest of Glenfiulass; and morning and vening still found them threading those solitudes in security. They had crossed the river Ennerie, and were issuing from

etween its narrow ridge of hills, whe Wallace, pointing to a rock in the mids f a plain exclaimed, "There is Dun arton Castle! That citadel holds the letters of Scotland; and, if we break hem there, every minor link will easily give way. It was dusk when the little army

arrived in the rear of a thicket which skirted the eastern dyke of the castle On this spot Wallace rested his men and, while they placed themselves under cover till the appointed time of attack, he perceived, through an opening in the wood, the gleaming of troops on the ramparts, and fires beginning to light or

a watch-tower which crownacle of the highest rock. " Poor fools! exclaimed Murray; "like the rest of their brethren of clay, they look abroad for evils, and prepare not for those which "That beacon-fire," cried Scrymgeour, 'shall light us to their chambers; and

for once we thank them for their provi-"That beacon-fire," whispered Edwin to Wallace, "shall light me to honour To-night, by your agreement. I shall call

ies; and giving his orders to each

division, directed them to seek repose till the moon should have sunk in the

square tower in the eleft of the rock. Having learned all that he could expect from these officers, he speeded,

expect from these others, he specace, under the shadow, towards the other side of the citadel, and arrived just as the guard approached to relieve the sentinels at the northern postern. He laid himself close to the ground, and overheard the word of the night, as it was given to the new watch. This circumstance saved his life. Finding no mode of egress from this place but by the postern (at which stood the sentinel,) or by attempting a passage through a small adjoining tower, the door of which was open, he considered a moment, and then, deciding for the tower, stole unobserved into it. For tunately, it was unoccupied. Edwin found it full of spare arms, with two o For three vacant couches, where he su posed the officers on guard occasional eposed; several watch-cloaks lay the floor. He readily apprehended the use he might make of this circum stance, and, throwing one over hi shoulders, climbed to a large embras ure in the wall; and, forcing himse through it; dropped on to a declivity on the other side, which shelved down to the cliff whereon he now saw th

quare tower. He had scarcely lit on firm ground when a sentinel, followed by two other with presented pikes, approached him and demanded the word. "Pembroke, and de was his reply. "Why leap the embra sure?" said one. "Why not enter by the postern?" demanded another. The onversation of the officers had give "Love, my brave con him a hint. rades," replied he, "seldom chooses eve rays. I go on a message from a yo nsign in the keep, to one of the Se vays. I tish damsels in vonder tower. Dela me, and his vengeance will fall upon all." "Good luck to you, my lad," w W: their answer; and he hastened toward

the tower. Not deeming it safe or needful to see an interview with any of the earl's family he crept along its base and across the vorks, till he reached the high wall that blocks up egress from the north. He foun this formidable curtain of fragments ek; and for the convenience of the guar oping platform from within led to the op of the wall. On the other side was perpendicular. A sentinel stoc there; and how to pass him was Edwin next device. To attack him would be desperate : being one of a chain of guards around the interior of the for ss, his voice need only be raised t all a regiment to his assistance, an Edwin must be seized on the instan Aware of his danger, but not dis the adventurous youth bethought him his former excuse; and remembering flask of sprits which Ireland had p into his pouch on leaving Glenfinlass, affected to be intoxicated, and, stag

ng up to the man, accosted him in th eter of a servant of the garrison The sentinel did not doubt the

arance of the boy; and Edwin, hold g up the flask, said that a pretty girl in e great tower had not only given him a g draught of the same good liquo had filled his bottle, that he migh not lack amusement while her compar on, one of Lady Mar's maids-in-waiting stying up a true lover's knot to send is master in the garrison. The ma lieved Edwin's tale the more easily. thrust the flask into his hand, and ade him drink. "Do not spare it. ried he; "the night is chilly, and hall get more where that came from." The unsuspecting Southron returned a herry reply, and putting the flask to his ead, drained its contents. They had he effect Edwin desired. The soldier came flustered. Edwin perceived it, and yawning, complained of drowsiness uld go to the top of that wall, and sleep in the moonbeams," said he. ny good-natured fellow would wait for ny pretty Scot." The half-inebriated uthron promised to draw nearer the ower, and bring from the fair mes expected token. Having thus far gained his point, with an apparently staggering, but really agile step, Edwin uscended the wall. A leap from this

dizzy height was his only way to rejoin Wallace. To retrace his steps through the fortress in safety would hardly be pikes to the spot: the adjacent turrents possible; and, besides, such a mode of emptied themselves of their armed in-

ortress.

each end by a stone curtain of fifteen feet high, guarded by turrets full of armed men." "If there be might in your arms," roared he, "men of Loch Doine, rescue your leader!" They hurried forward with yells of defiance; but the

"Certainly ; for, if you attempt it on the west, we should have to scale the watch-tower cliff, and the ascent could only be gained in file. An auxiliary de tachment, to attack in flank, might suc ceed there, but the passage being so narrow, would be too tedious for the whole party. Should we take the south, we must cut through the whole garrison fore we could reach the earl; and o this side, the morass lies too near the foot of the rock to admit an approach without the greatest danger. the north, where I descended, by wading As he spoke, Wallace lost him from through part of the Leven, and climo-ing from cliff to cliff, I have every hope his side again; and again, by the shouts of the Southrons, who cried, "No quarter for the fiend!" he learnt that ou may succeed.'

You may succeed.' Edwin recounted every particular of its progress through the fortness; and, by the minuteness of his descriptions, inforced his arguments for the north to the science of the second second second second second the science of the second s was retaken. That cry was the death bell of their own doom. It directed Wallace to the spot; and throwing himself and his brethren of Lanark into the midst of the band which held the chief, Kirkpatrick was rescued. be the point of attack. Closing his narrative, he explained how ne escaped ac cident in a leap of so many feet. The But thousands seemed now to surround him. He had advanced farther than he wall was covered with ivy : he caught by its branches, and at last fell amongst a bed of furze. After this, he clambered ought ; and himself and his brave fol lowers must have been slain, had he not fallen back. Covering their rear with down the steep, and fording the Leven. which was only knee-deep, he appeared the great tower, all who had the hardi-hood to approach fell under the weight before his general, elate in heart and bright in valor. "The intrepidity, of this action," re

of the Scottish sword. Scrymgeour, at the head of the Loch turned Wallace, "merits that every confidence should be placed in the re-sult of your observations. Your safe re-turn is a pledge that our design is ap-proved; and when we go in the strength of heaven, who can doubt the issue? Doine men, in vain attempted to reach his surrounded countrymen, and fearful of losing the royal standard, he was turning to make a valiant retreat, when Murray and Edwin rushed into the midst This night, when the Lord of battles puts that fortress into our hands, before strikin the slogan of "Wallace and Freedom It was re-echoed by every Scot : tho the whole of our little army, you shall that were flying returned; they who sustained the conflict hailed the cry receive that knighthood you have so rich y deserved. Such, my dear brother. my noble Edwin, shall be the reward of with braced sinews; and the thunder o the word, pealing from rank to rank, struck terror in De Valence's men. our virtue and toil !"

Kirkpatrick, Murray, and Serymgeour On that short moment turned the crisis of their fate. Wallace cut his astened to their commander ; and, in : few minutes, all were under arms. Wal-lace explained his altered plan of as way through the dismayed Southron who, hearing the shouts of the fresh re sault, and marshalling the men, led then in silence through the water, and along the beach which lay between the rock inforcement, knew not whether its strength might not be thousands instead and the Leven. Arriving at the base of hundreds, and panic-struck they be came an easy prey. Surrounded, mixed with the assailants, they knew not just as the moon set, they began to as-cend. To do this in the dark redoubled the difficulty; but, as Wallace had the place accurately described to him by friends from foes; and each individual eing bent on flight, they indiscrimin Edwin, he went confidently forward, fol-lowed by his Lanark men. He and they ately cut to right and left, wounding a many of their own men as of the Scots and after slaughtering half their com eing the first to mount, fixed and held the tops of the scaling ladders, while Kirkpatrick and Serymgeour, with their anions, some few escaped through the nen, ascended, and gained the bottom of the inner ballium into possession of the the wall. Here planting themselves in the crannies of the rock, under the dark e. The whole of the field being cleared Wallace ordered the tower to be forced ess of the night they waited the signal of attack. A strong guard was within ; and as the

scots pressed to the entrance, stone Meanwhile, Edwin led Lord Andrey and heavy metals were thrown upon their heads; but they stood beneath the with his followers, and the Fraser men, round by the western side, to mount the watch-tower rock, and seize the soldiers iron shower till Wallace ordered then o drive a large felled tree, which lay of who kept the beacon. As a signal o having succeeded, they were to smother the flame on the top of the tower, and the ground, against the door ; it burs open, and the whole party rushed into he hall. A short but decisive conflic then descend towards the garrison, to neet Wallace before the prison of the took place. The hauberk and plaid o Wallace were dyed from head to foot his own brave blood and the stream from Earl of Mar.

While the men of Lanark, with their his enemies mingled upon his garments eyes fixed on the burning beaco watched the wished-for signal, which " Wallace ! Wallace !" cried the sten torian lungs of Kirkpatrick. In moment Wallace wus at his side, and vas to be that of the attack, Wallace y the aid of his dagger, which he strue ound him struggling with two men nto the soil that occupied cracks in th A dagger was pointed at the old knight, at the very instant in which Wallace laid the holder of it dead across his body rock, drew himself up almost parallel with the top of the great wall that with the top of the great wall that clasped the bases of the two hills, and catching the other assailant by the listened: not a voice be heard in the garrison. He Wa throat, he threw him to the ground. "Spare me, for the honor of knight-hood!" cried the conquered. looked up, and fixing his eyes on the beacon-flame, thought he saw the figures of men pass before it. The next moment "For my honor you shall die !" cried all was darkness; he sprung on the wall and feeling, by the touch of hands about his feet, that his brave followers had Kirkpatrick. His sword was already a the heart of the Englishman. Wallac heat it back. "Kirknatrick he is m nounted their ladders, he leaped dow on the ground within. As he lit on hi prisoner, and I give him life.' feet, he struck against the sentinel, and the struck him to the earth ; but the De Valence!' "Grant me life!" cried the earl; "and by the holy cross, Scotas he fell, catching Wallace round the land shall never see me more. Wallace, my life ! my life !" waist, dragged him after him, and shouted "Treason!"

Several sentinels ran with levelled

fulfil my duty in ridding the world of such a monster.

"Your eagerness, my brave friend," returned Wallace, "has lost him as a prisoner. If not for humanity or honor "has lost him as a garrison turned out all its roops, with De Valence at their head, and pouring on Kirkpatrick's men, would have overfor policy's sake we ought to have spared his life, and detained him as an hostage for our own countrymen in England." Kirkpatrick remembered how his violence had released the earl, and he powered them, had not Wallace and his sixty heroes cut a passage through the sixty heroes cut a passage through the closing ranks. Blood poured if mevery side; and the hands of Kirkpatrick, as Wallace tore him from the enemy, pro-claimed that he bathed his vergeance in the dream On being released he looked down abashed. Wallace per-ceiving it, continued: "But let us not abuse our time in discoursing of coward. He is gone ; the fortress in the stream. On being released, he ours : and our first measure must be shook his ensanguined arms, and burst guard it from surprise." into a horrid laugh—"The work speeds! —Now through the heart of the gover-

As he spoke his eyes fell upon Edwin who, having recovered from the shock of Murray's exclamation, had brought forward the surgeon of their little bar A few minutes bound up the wounds their chief: while, beckoning the any boy towards him, "Brave youth !" he: "you who, at the risk of your life explored these heights, that you might render our ascent more sure ; you wh have fought like a young lion in this contest; here, in the face of all your valiant comrades, receive that knight. hood which rather derives lustre from your virtues, than gives additional con-sequence to your name."

With a bounding heart Edwin bent his knee; and Wallace giving him the acco-lade, the young knight rose with all the oses of his springing fame glowing his countenance. Scrymgeour presented him with the knightly girdle, which he unbraced from his own loins; and while the happy boy received the sword to loins : and while which it was attached, he exclaimed with animation, "While I follow the example before my eyes, I shall never their shields, and uttering draw this in an unjust cause, nor ev sheath it in a just one.

" Go, then," returned Wallace: " while work is to be done. I will keep my knight to the toil; go, and with twenty men of Lanark. guard the wall by which we scended.'

Edwin disappeared; and, having espatched detachments to occupy othe parts of the garrison, Wallace took a torch, and, turning to Murray, proposed te seek the Earl of Mar. Andrew was already at the iron door which led from the hall to the principal stairs.

"We must have our friendly batter-ing-ram here !" cried he: "a close risoner do they indeed make my uncle when even the inner doors are bolted on him.'

The men dragged the tree forward, nd, striking it against the iron door burst open. Shrieks, from within fo lowed. The women of Lady Mar, no nowing what to suppose during the uproar, now bearing the door forced, ex-pected nothing less than that some new nemies were advancing, and, giving hemselves up to despair, flew into the om where the countess sat.

At the shouts of the Scots, when they egan the attack, the earl had started rom his couch. "That is not peace," said he, "there is some surprise !" "Alas! from whom?" returned Lady Mar; "who would venture to attack a fortress like this, garrisoned with thou sands ?

The cry was repeated. "It is the The cry was repeated. "It is the slogan of Sir William Wallace! I shall be free! Oh, for a sword! Hear! hear! My prayers are heard; Scotland will yet be free." Hear those groans— those shouts. Victory! victory !" As he thus echoed the cry of triumph ittowed by the Sack as they hurst onen

attered by the Scots as they burst open the outer gate of the tower, the foundations of the buildings shook, and Lady Mar, almost insensible with terror, re evived the exhausted body of her husband into her arms; he fainted from the transport his weakened frame was un able to bear. At this instant, the pa struck women ran shricking to their nistress. The countess could not sneal but sat pale and motionless, suppo his head on her bosom. Guided oise. Lord Andrew flew into the and, rushing towards his uncle, fell at his eet. "Liberty ! liberty !" was all he could say. His words pierced the e r of the earl, and, looking up, without a he threw his arms around the neck of his

nephew. "Sooner take my own," cried Kirk-patrick, fixing his foot on the neck of of the countess; and the women, I Tears relieved the contending feelings

DECEMBER 26, 1908.

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" Miss A

prave Sir Alexander Scrymgeour, who I met in West Lothian, has not only brought fifty stout Scots, but, as the hereditary standard-bearer of the kingdow, has come himself to carry the royal banner of Scotland to glory or oblivion." "To glory!" eried Murray, "Ohl not while a Scot survives shall that golden lion again lick the dust!"

Wallace then informed his friends Wallace then informed his friends that he purposed marching, next morn-ing, towards Dumbarton Castle, "When we make the attack," said he, "it must be in the night, for I purpose seizing by storm." Murray and Kirkpatrick acquiesced. Edwin smiled; and Wallace retired, with his chieftains to arrange the night of his proposed attack. In the

CHAPTER XIL CAPTURE OF DUMBARTON CASTLE.

vaves.

All obeyed the voice of their con nander, and retired to rest; but the eyes of Edwin could not close. His the plan of his proposed attack. In the cool of the evening Wallace called out his little army, to see its strength and ager spirit was already on the walls of Dumbarton. A sudden thought struck tim. He would mount that rock alone :

f those walls.

numbers. The heights of Craignaco-heilg echoed with footsteps; and the thirty followers of Murray appeared, just as the two hundred of Fraser's en-tored from an exercise in the reserve uld seek to ascertain the place of Lord Mar's confinement, that not on life in Wallace's faithful band might be lost in a vague search. "God be my speed!" cried he, wrapping himself in tered from an opening in the rock Blood mounted into Murray's face as he ais plaid, which so mixed its dark hue compared his inferior numbers, and re collected the obligation they were to with the weeds and herbage at the base of the rock, that he made its circuit repay, and the greater one he was going to incur. However, he threw the stand without having attracted observation. The south side seemed the most easy and, worked by Helen, on his shoulder, and, turning to Wallace, "Behold," said he, pointing to his men, "the poor man's mite! It is great, for it is my of ascent; and by that he began his daring attempt. Having gained the height, he clambered behind a buttress, the shadow of which cast the wall int such obscurity that he crept safely through one of its crenelles, and, dro

"Great indeed, brave Murray!" returned Wallace, "for it brings me a host ping inwards, alighted on his feet. in yourself.'

will not disgrace my standard!" and so still was his motion, that h said he, lowering the banner-staff to passed undiscovered even by the senti-Wallace, who started when he saw the flowing lock, which he could not help recognising. "This is my betrothed," continued Murray; "I have sworn to take her for better or worse; and I pledge you my troth, nothing but death shall nels. He soon arrived at the open square before the citadel: it was yet o were walking to and fro. In hopes of gaining information, he concealed himself behind a chest of arrows, and part us." Wallace grasped his hand. "And I

divers fair prisoners whom they had possessed at various times. The conpledge you mine, that the head whence it grew shall be laid low before I suffer so generous a defender to be separated. versation terminated in a debate whether or no the indifference which their dead or alive, from this standard." His "Thou eyes glanced at the impress: "Thou art right," continued he; "God doth ingovernor De Valence manifested to the Countess of Mar were real or assumed; and Edwin gathered sufficient to underdeed arm thee; and, in the strength of a righteous cause, thou goest with the stand that the earl and counters were

brother, or lie dead on the summit etreat would leave him uninformed on habitants, and all fell on Wallace, just "Edwin," said Wallace, "act as you ay, and deserve not only to be called ny brother, but to be the first patriot snight." He then turned towards the he second object of his enterprise, to

as he had extricated himself from the prostrate soldier. "Who are you?" now the most vulnerable side of the

demanded they. "Your enemy;" and two fell at his feet with one stroke of his sword. "Alarm ! Treason!" resounded from He threw himself along the summit of the wall as if to sleep. He looked down and saw nothing but the blackness of apace; for here the broad expanse of hadow rendered rocks and building of

the rest, as they aimed their random strokes at the conquering chief. But he was assisted by Ker and several Lanark the same hue and level. But hope buoyed him in her arms; and, turning en, who, having cleared the wall, wer dealing about blows which filled the is eyes towards the sentinel, he ob erved him to have arrived within a few air with groans, and strewed the ground with the dying and the dead.

ces of the square tower. This was One or two Southrons had fled to arouse the garrison; and, just as the whole of Wallace's men had leaped the Edwin's moment; and, grasping the pro eeting stone of the battlement, he threw imself from its summit, and fell to the liffs beneath.

wall, the inner ballium-gate burst open and a legion of foes, bearing torches Meanwhile Wallace, having seen his brave followers depart to their repose, reclined himself along a pile of moss-grown stones, and fixed hls eyes on the issued to the contest. With horribl threatening they came on, and surround ed Wallace and his little company ; but astle. While he mused on what might his soul brightened in danger, and his

be the momentous consequences of the succeeding hours, he thought he heard a firm with fixed men stood ceiving without injury the assault. Their weapons being longer than the enemy's, the Southrons rushed upon footstep. He raised himself, and, lay-ing his hand on his sword, saw a figure advancing towards him. "Who goes their points, incurring the death they meant to give. Seeing this disorder Wallace ordered the pikes to be dropped

there ?" demanded Wallace. " A faithful Scot," was the reply Wallace recognized the voice of Edwin What has disturbed you? Why do you ot take rest with the others ?'

"That we may have the surer to mor-ow!" replied the youth. "I am just eturned from the summit of yon rock. Still "How?" interrupted Wallace. "Have ou scaled it alone, and are returned in eping the shadowed side of the battle along

afety? Intrepid, glorious boy ! tell me thronged spot !! The platform we cleared, and the fallen torches, som for what purpose you thus hazarded your precious life ?"

"I wished to find its most pregnable part," replied Edwin, "and particularly where the good earl is confined, that w night make our attack directly to the point

heard them jesting each other about "And you have been successful, my brave Edwin?" "I have. Lord Mar and his lady are

kept in a square tower which stands in a ward cleft between the two summits of the Mar.

prostrate man, and trying to wrench hand from the grasp of his comnander. "By all the powers of Heaven, I

Wallace

Noble

swear, ' cried Wallace, "he must strike through my heart who kills any Southton that I hear cry for quarter ! Re-lease the earl on his word and your honor."

"You know not what you do," cried

old knight, struggling ; "this is Valence!' "Grant me life!" cried

nall posterns of the garrison, leavi

" Our safety lies in his destruction," cried Kirkpatrick, who thrust his commander from off the body of the earl De Valence seized his advantage, and catching Kirkpatrick by the limb that pressed on him, overthrew him, and turning quickly on Wallace, struck his

dagger into his side. All this was done in an instant. Wallace did not fall ; but staggering with the weapon in the wound, he was so surprised by the base ness of the deed, that he could not give the alarm till its perpetrator had dis appeared. The flying earl took his course through

a narrow passage between the works, and issuing at one of the outler ballium gates made his escape in a fisher's boat across

the Clyde. Meanwhile Wallace, having recovered himself just as the Scots brought in lighted torches, saw Sir Roger Kirk-and loss of flesh.

and his men to charge sword in hand Terrible was now the havoc. Wallace patrick leaning sternly on his sword, and Edwin coming forward in garments too near the hue of his own. Andrew fought in front, making a passage through the falling ranks; while the sweep of his sword flashing in the in-Wallace's Murray was by his side. hands was upon the hilt of the dagger which De Valence had left in his breast. dagger termitting light, warned the survivor

where the blade would next descend. A horrid vacuity was made in the lately 'You are wounded, you are slain!" ried Murray. Edwin stood motionless The platform wa with horror. " That dagger !" exclaimed Scrymge

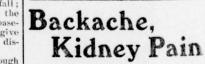
half-extinguished, and others flaming on the ground, showed a few terrified wretches seeking safety in flight. The "Has done nothing," replied Walace, "but let me a little more blood." same lurid rays, casting a light on the grating of the great tower, informed Wallace that the heat of the conflict had He drew it out, and thrusting the corner of his scarf into his bosom, staunched the wound.

drawn him to the prison of the earl. "We are now near the end of this night's work !" cried he. "Let us press for-"So is your mercy rewarded," ex-claimed Kirkpatrick.

work I'' cried he. "Let us press for-ward, to give freedom to the Earl of Mar." "Liberty and Lord Mar!" cried Kirk. "So am I true to my duty," returned Wallace, "though De Valence is a trait-or to his."

nizing the young lord of Bothwel tired into a corner, well assured they had now no cause of fear. The earl rested but a moment on the

breast of his nephew; and looking up he saw Wallace enter, with the step of saw wanace enter, with the step of security and triumph in his eyes. "Ever my deliverer!" cried the vener-able Mar, stretching forth his arms. The next moment he held Wallace to his breast, and, remembering all that he had lost for his sake since they parted, a soldier's heart melted, and he burst into tears. "Wallace, my preserver: thou chosen of heaven, who, by the sacrifice of all thou didst hold dear on earth, art



Pains in the small of the back. There's no mistaking this sign of kidney orouble. Other indications are frequent urin-

ation, pain or smarting when passing water, deposits in the urine, headache

Dr. A. W. Chases Kidney-Liver Pills Dr. A. W. Chases Kidney-Liver Fills overcome kidney derangements more promptly and thoroughly than any treat-ment you can obtain because of their combined and direct action on liver and

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began to place by Alice and shiv to her g poor felle "Ah! that woo worst cre the head who two your hou people li

DECEMBER 26, 1908.

made a blessing to thy country, receive my thanks and my heart." Wallace felt all the earl meant to imply; but recovering the calmed tone

negroes do not know us. turn to see them." of his mind before he was released from the embrace of his friend, he raised himself, and replied to the acknowledgments of the countess with a serene counten-

woman felt much better.

tis cosy, silent and warm.

She sprang up and went to him. He recoiled.

"Well, yo'ah white and rich ; what

Alice wept. She put the babe in the cradle.

looks that stab.

her father's neck.

ance. The joy of the venerable chief was unbounded when he found that a handful of Scots had put two thousand Southrons to flight, and gained possession of the castle. Wallace, having satisfied the questions of his noble auditor, gladly perceived the morning light. He rose from his seat. "I shall take a temporary leave of you, my lord," said he; "I must now visit my brave comrades at their posts, and see the colors of Scotland planted on the citadel.' TO BE CONTINUED.

ALICE OF THE SOUTH.

BY REV. J. M. LELEU.

Nimble as a gazelle, she jumped into the buggy that awaited her at the gate, fixed the folds of her white gown and taking the reins : "Hoop ! hoop ! my pretty ones," she cried out. And the little Creole horses rushed at full speed along the Bayou Lafourche.

"Miss Alice, please, do not go so fast, I am afraid !" It was her governess, a am afraid !" It was her governess, a very dignified German lady who thus does it mattah to yo' if a pooh niggah is crushed like a rat in a hole ?"

addressed her. "Fraulein," Alice replied, "I forgot; forgive me. I feel so happy to-day." And she slackened the gait of her ponies

So happy." How else could she be the beautiful Southern maiden? Young and healthy and wealthy, loved by every-body, truly she had been dowered by the fairies with the hate of hate, the scorn of scorn, the love of love. How could she be but brimming over with the joy of life !

But, however, her happiness was only ne month old ; and if you had met her few weeks since, driving these same Louisiana horses, mayhap you would have heard her wailing : "Fraulein, how wan and weary I feel to-day!" For she was one of those idealistic beings, in love with the beautiful, the high, the heroic—things which we meet but seldem hore below ; one of these but seldom here below; one of those beings that ever feel a divine need with in them, moan for rest and rest can neve find, and go their tedious way without giving the lie to these words of Augusgiving the " Thou hast made us for Thyself, O God, and our hearts are storm-tossed ill they are anchored to Thee.'

They had led her from feast to feast in houses of mirth-and of marriage-and when asked to sum up her impres-sions: "What shall I say?" she had answered, "it is almost always the same nonsense." On the day after her first ball, her father had petted her : "Well, now, Alic

Well, I am tired out and that's all." " And the boys ?" "To tell you the truth, I thought they

were less dull."

Whereupon he surmised that on the sly she had read bad books. Did you ever read Schopenhauer ?"

once he blurted out. "Who is he ?"

"Girlie, he was a victim to a very crael evil, which some weaklings nowadays regard as a fashionable illness. She smiled at the allusion and taking from her mahogany desk a blue booklet where she transcribed thoughts culled were and there, she showed him a page is it not this And the father read these lines of

helley to a skylark : " We look before and after And sigh for what is not, Our sincerest laughter

With some pain is fraug Our sweetest. That tell of

One day, when driving with her father the passed by the negroes headquarters she saw the misery and the poverty of these free slaves—their wickedness, too -and a new horizon was open to her. Her heart strangely throbbed within her breast. She heard the still, small voice our: "My daughter, my And since then, the little of the Saviour : langhter !"

THE CATHOLIC RECORD

"Well and good, I thank you. These begroes do not know us. We will re-She kept her word. To the wife of the bit of newspaper and pinned it to his shirt—at the place where the heart Clan man, she liked best to go, and thanks to her watchful care the poor beats. The next day Alice came not. O, that I could pen-picture the sweet

In the evening, when the doctor paid a visit to Nellie : "Well," he said to the father, "everything is all right here now, but I do think that Miss Alice is, "her Louis" cene of the drama divine which the ingels beheld! On a pallet propped ith pillows, the mother smiles at the life that is coming back into her lungs. Near her, Alice, on a wooden chair, what I call, doomed." Haggard, the man of the Black Clan,

swaddles the baby. Six year old Nellie holds the pins and the milk bottle. And eized the doc or's arm. "Taint no diphtheria, is it ?" "Yes, and to a degree that is beyond One day during such a scene, the father ame in after attending a Clan meeting. hope. But she ain't got te die ?" When he saw Alice between his wife

"I am afraid she shall." and his daughter, with his babe on her lap, he felt something like a prick at his ⁶ But that's awful what yo' say. That's here, then, that she killed herself. Doc-tah, Ah am wicked, Ah am mighty wicked hear, for after all, a man is ever a man; but he had promised that "he would never give up his hatred toward them white folks." He did not take off his hat and looked on Alice with one of those looks that such anyhow. But Ah wish Ah could do somethin' foh her." "You can not do anything but say a

prayer for her. In my practice I have always noticed that: "more things are wrought by prayer than this world dreams of " ms of. My friend," she whispered, "I am When the doctor had gone, two big,

very sorry for what happened the other day, but my horses ran too fast and it bitter tears ran along the shining cheeks of the negro. And then, of a sudden, he went to Nellie and knelt down near was too late when I saw you." This beautiful girl, this sweet womanher. "Nellie," he said, "help me to 'ay, the 'Ah Fathah.' Go slowly." The girl joined her little hands: "Ah y voice moved him but he remembered the Clan and the chums ; he hardened

Fathah Who art in heaven." And the father repeated : "Ah Fathah Who art father repeated : "Ah Fathah Who art in heaven." And the angels brought heavenward the prayer of the Clan man. After two days all hope was gon .

"Willie !" his wife shricked scath-ingly, "doan yo' see what Miss Alice am doin' foh us ?" And as the night was coming, a negro could be seen running to the plantation house. He rang the bell. A servant "Let them rich folks pay us ah sweatng wages, we won't need their charity." "She am so good, she am so good, opened the door. "Ah am tole that Miss Alice wants to see me," he said in a most humble Nellie interrupted, throwing herself on

" Get away !" he exclaimed, rejecting Follow me," said the maid. And through the hall, in the midst of narbles and bronzes, he went, unconsci-

A CHRISTMAS EVE HOME-COMING.

By Geo. M. A. Cain

It was Christmas eve. Everything

showed it. There was not a window in all the row of flats on the north side of

of green in it. Even the top windows next the big church on the corner had

their laurel and red paper, though the family had moved in only that very day.

And, if there were a great many happy

And, it there were a great many happy families on the north side of Fifth street that night, none were more happy than the one that was still busy straighten-ing its meager household goods about that restriction of the conclusion of the street

that particular floor behind those particu-

lar windows. For this was to be their new home—the finest they had ever lived in.

Here there were five big rooms. They had just moved from two. Here the had just moved from two. Here the front windows looked out on the gay

us of everything until he reached the "Good-bye," she said, " some day yo will know me better." sick-room Alice smiled when she saw him. The poor woman is safe now and the

where similar when she saw him. "I won the victory," she said in a feeble tone. "I told you," she could scarcely utter the words, " that you would know me some day. I die for your child. 'Greater love than this no man.'' . " " Forgive me, forgive me, Ah am a brute. Ah am a reseal !" risits of Alice are few and far between but every day, at her request, Nellie comes to the plantation house, and, when she goes away, her basket is full of good things. Happiness has almost entered the little cabin along the Bayou, but the

"Forgive me, lorgive me, brute, Ah am a rascal !" Alice, who had now not strength enough to speak, smiled again with the context for the world to come, there is no hope same hatred endures in the heart of the There is nothing to do with people like these," Fraulein was wont to say. And full of heavenly confidence, Alice would answer: "They do not know us; some day they shall." evermore. During a few minutes there was a las⁺ struggle within her. But soon a series of short and sharp sounds n swilt succession announced the vic-ory of death over life; as though she ad waited for this meeting with the whirr, then began to strike again.

And it happend that one day Nellie And it happend that one day stend did not come to the plantation house, At first astonished, and soon anxious, Alice went to her. She found the mother with the baby on her knees. Clan man, her eyes slowly, slowly, now closed themselves to the light. For the last time, she heard the still, small voice of the Saviour that said : "My daughter, my daughter!" God's finger touched her and she slept. " And Nellie ?" she asked. " Nellie am very sick. The doctah,

he didn't say what it was, but he done If some day you chance to pass along he Bayou Lifourche of Louisiana, you tole me not let dis one be wif her." " And where if she ?'

"Willie done make a bed for her in the wash room and he am wif her; he will see that there "the white man's burden" is very light and easy and that "the black peril" is unknown. loves her-if she goes-

" Do not get discouraged. I am to ee her Behind the cabin, leaning against the

wall, was a little shed; there, near the stove, the man had fixed a wooden bed or his child. When Alice pushed the door, he unped from his seat: "Don't come in, imped from his seat : "Do

Too late, too late, here I am," Alice whispered, with an angelic smile. "But yo' doan know what she has. Yo' can die of it. It's diphtheria."

Rapidly as the lightning that tears the sky, the heart of Alice throbbed within her bosom—for she was only a young girl and life loomed so fair—but sound girl and the bomed so far—but at the same moment she heard again the still, small voice of the Saviour that called for her: "My daughter, my daughter!" And she went to Him. "Diphtheria and that's all ?" she ex-

claimed pleasantly.

" But I done tell yo' that's death." " My friend, nothing happens without God's will. Let me see my darling, our darling. And she approached the bed where

He found it ; came back furtively, cast a long glance on it as on a blessed relic and kissed it ; then he wrapped it in a bit of newspaper and pinned it to his

the big hand so long to creep half-way down the Roman figures. When at length it reached the enameled "V," she stopped her work and sat down. Her chair faced the mantel and the brass clock. Somehow, the brightness had gone out of her eyes. The lines, that had well-nigh faded from their corners, took their place again, growing deener as the slow hand at the growing deeper as the slow hand at the bottom and gradually reached for the "VII."

She was trying hard enough to be cheerful. She had gone to confession that afternoon, and she strove to keep away the bitter thoughts, the suspicions that crowded ever closer. She hung onto the last straw of hope as long as hope could endure. She tried to con-vince herself that the stores and the harket were crowded with customers; the calculated the possible delays for each purchase. She began by allowing wenty minutes to each shop; then made t half an hour; lengthened it to three uarters-- it might have kept him till alf-past nine. No, she could not tretch it farther.

earest and dearest, but they may, a

least, pray for the one who has gone from them with some hope that they are

ightening his suffering. But she who

sits through the long night, waiting waiting for the return of unsteady feet.

or perhaps, the blows of a man who is be-come a brute-she has prayed before

for this world—nor may she console her-self that the next is near at hand. If

there be a circumstance more tragic than

whirr, then began to strike again. The woman sat up and listened till its eleven

strokes were accomplished. And then

would find him in some one of the gilded saloons. Shame at the glances of the

red-faced men would not deter her

Fear of the wrath of a drunken husband

would not keep her back. With a hasty glance to see that the little ones still slept, she drew on the hat and coat she

might have to pawn for the necessaries

She reached the street in time to hear

the last stroke of the chimes in the church-tower. With that attention to details of which a strained mind is so

palace of alcohol. She started past the

burch to reach it. She noted with sur-

prise that the windows of the church

the number of confessions that were to

be heard. She felt an impulse to enter the open door and pray for success in

finding the man who was breaking her

knees before the Presence on the high

of life before the end of a week.

all the row of flats on the north side of Fifth street that did not have wreaths of green in it. Even the top windows

The little clock emitted a warning

the sound of a thick voice, the care

Still the little clock ticked on as been shough each little beat were of falling like a blow upon a woman's eart. The children in the other room fixed. Sho wont to each the there room lick of the lock at the door of their new apartment. She made a hasty dab at her eyes and glanced into the mirror over the imitation fireplace before she turned to meet her husband. tirred. She went to see that they were ill right. When she returned, the big "There's the things," said the cheery voice of the reformed man. "You wasn't worried none, was you? I thought Pd and had reached almost to "XI" and ras covering the little hand entirely. drop into the church so's to go to Holy

Then she stretched her arms across the ld wooden table that was waiting nother month to be replaced. She laid Communion with you in the mornin." The little clock struck once more as hey were opening the big bundles. Merry Christmas," cried Tom, as he her face between them on the dark, hard board. Sobs shook her frail body. oldly seized the kiss he would not ears wet the rough wood. lared give with even the smell of liquor To those who are racked with physical torture, there is, usually, the certainty that there will be recovery, or that death is near. And to those who grieve at the bed-side of their loved ones, there on his breath.

"The merriest in our lives," quoth Mrs. Morrow, as she smiled through suspicious moisture in her eyes. is the same consolation. Their sorrow is great who kneel by the bier of their

WIT AND HUMOR.

"What do you think?" exclaimed the theatrical star, proudly. "They going to name a new cigar after me. They are "Well," rejoined the manager, "here's ping it will draw better than you do."

NOT TO BLAME.

"My infant, madam," said the lady in the bus with dignity, "ap-propriated and clawed your muff not from mere wantonness but under the impression that it was a pussy cat, as I have do doubt it once was."

CHIEF QUALIFICATION.

"Children," began the Sunday-school eacher, " what must we all be before we to Heaven?' she formed a desperate resolve. Never before had she gone out to bring Tom home. She would do so to night. She

She was hardly prepared for the nswer of a little girl of five, who replied, solemnly : "Dead."

The proprietor of an institution professing to cure stuttering tells of the amazement with which a visitor from the interior of the State contemplated the huge gilt sign displayed over the entrance to the place: STAMMERING INSTITUTE, TRIAL LESSON

FREE! "Upon my word!" exclaimed the rural individual." if that don't beat all! I knew they taught 'most everything these days; but who wants to learn stammerin'

A lot of minstrels went to an English country town and advertised to give a performance for "the benefit of the poor, tickets reduced to sixpence." The hall were still alight. Then she remembered was crammed full. The next morning ommittee for the poor called upon the reasurer of the concern for the the said benefit had netted The treas bruised heart. She hurried by the lines of waiting urer expressed great astonishment at the demand. "I thought," said the penitents at the boxes. Far up to the front she went. Hastily she bent her chairman of the committee, "you adver-tised this concert for the benefit of the ye put the tickets down to sixpence so that the poor could all come ?

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

"I noticed that this man, as soon as he was seated, took up one by one the knives at the right of his plate, and began to try their edges with his theme. thumb.

A waiter behind him leaned for-

"A watter benind him leaned for-ward and said in a hurt tone: ""The knives are all sharp sir." "The point is," said the neighbor, 'I'm looking for a blunt one. Last time I attended a banquet I cut my mouth."

ANECDOTES OF FATHER TOM BURKE, O. Anti-Catholic bigotry was rampant among Protestants in Ireland in those days, and sectarian ministers not in-frequently insulted priests by making sheering remarks at them in public. Father Tom Burke received his share of these allounds, but he had a knack these affronts, but he had a knack of making a quick and apposite refort which made the insulter regret what he had said. On one occasion, when he was performing a busy day's priestly work, he was reading a portion of his Breviary while riding on one of the top seats of an omnibus in Dublin. A sleek-faced parson, on noticing this, said in a loud tone of voice which he meant to be heard by all the other "roof" passengers:

"What Pharisees some of these Romish priests are, praying in public, so that the may be seen of men! I say my

that the may be seen of men! I say my prayers in the privacy of my room, morn-ing and evening." "And then," said Father Burke, "you get on the top of an omnibus and tell everybody about it." While he was on a railroad journey —he was obliged to travel a good deal, as his gratuitous services as a roomlar

as his gratuitous services as a popular preacher were in great demand for special occasions, and as he was always special occasions, and as he was always willing to spend himself in God's cause —a temerarious parson who found him-self sitting next to Father Tom, and who had been riled because he read who had been riled because he read laudatory references to Cardinal New-man and Cardinal Manning in that day's issue of a favorite newspaper of his, decided to express to a Catholic priest some of the indignation which he felt because a Protestant journal had eulogized two prominent "perverts" to Romanism. Father Tom listened to him with more than his wonted patience and with his ordinary good humor. The minister closed with stat-ing that Newman and Manning were much overrated men, and that he knew as much as cither of them to say the as much as either of them, to say the least, since he knew his Bible. Father Burke-I heard him relate this anecdote myself-replied thus: "There's a Jew in Dublin, and his

name is Solomon, and he makes spec-tacles." (The Solomon optician firm has been doing business in Dublin for over half a century, and nearly all the Bis-hops and priests who are obliged to use glasses are among its customers) "Now, there's as much difference between you and either Cardinal Newman or Cardinal Manning as there is between Solomon that makes the spectacles and Solomon that built the temple."-Samuel Byrne in Extension

STEVENSON'S TRIBUTE TO THE SISTERS.

It is related in a recent biography of Robert Louis Stevenson that on the occasion when he visited the leper settlement at Molokai, he was accompanied by two Sisters going to devote their lives to the care of the hopelessly afflicted.

"I do not know," he writes, " how it would have been with me had the Sisters not been there. My horror of the horrible is about my weakest point ; but the

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A few minutes afterward she heard the

have

orses have scarcely known any other road than the road that leads to those cabins scattered along the Bayou, huts the child lay, a prey to a very acute

quaking under the wind and the rain, barns which Christ perhaps would have chosen as His birth-place if He were born in these latter days. And here is the reason why she is so

happy: to-day with her own white hands she has nursed a darky mother hands she has nursed a darky mother, very ill near the cradle of a pickaninny.

She has brought her a bottle of claret and some oysters, and a good piece of meat and a box of baby linen. And as she was going out, the poor woman's older daughter, Nellie, who had watched her tender ministrations, had begun to cry and then kneeling down before Al ce, Miss had said : 'How nice yo' ah, Alice, and how good. I love yo,' I thank

Why is she so happy-the beautiful, why is she so happy—the beauting, the wealthy Alice? Because of the thanks of this lowly child, thanks en-wrapped with love. Perhaps she has fathomed the true meaning of "the love strong as death.

And now, the little horses have to run. "Fraulein, I cannot help it, the day is fine-and never mind." And with her whip she touched the shoulders of her ponies, and the wild race began anew toward the homes of the poor where the luxury of doing good awaits her.

At the parting of the roads she went more slowly and cleverly turned on the right side, but unluckily she saw too late a loafer lying directly in her horses'

Be careful !" she screamed. In an instant the man was out of danger, but he had had to jump into a heap of mud. To find some comfort he began to curse Heaven and that other place by Dante celebrated.

Alice heard not much of it, but, pale and shivering : "Fraulein," she said to her governess, "do you know this poor fellow ?" "Ah! Miss, I told you not to go to it away.

that woman's. He is her husband, the the head of the Black Clan. That's he When she was out of sight the negro. who two years ago tried to put fire to your house. There is nothing to do with people like these.'

fever. "Did you give her what the doctor prescribed?" Alice asked. "I couldn't. She won't open her

vou.

Good !"

it to Alice.

afternoon.

not that

mouf.

Alice took the swab and the bottle brought by the physician.

"Nellie !" she whispered. The little girl opened her eyes and when she saw Alice she looked on her with a smile. "It is I, little girl, and I am to cure

able to take the children at all. Their garments were too thin for the cold. Open your mouth, more, more. To-morrow, they, too, would be dressed Quickly Alice coated the whistling

like other people's children. What had brought about the change ? throat with the moistened swab. Very painful it was to Nellie. Her little The answer is very simple. Tom Morrow had kept the pledge for two arms writhed in pangs of agony and anguish, but she was trying not to show months. A thoroughly good workman, he had easily secured work. At the end of each of those months he had brought

"That's all, now, dearie, you are to sleep nicely." And she blanketed her in the bed with motherly care. home his wages—the high wages of an expert craftsman. The first month, most of the \$90 had to go for the pay-"We will save her with God's help," she said to the man. "Good-by, this ment of bills. This month-well, the

ment of bills. This month—well, they were moved up here. Tom was gone out to get the things for the dinner. Mrs. Morrow stayed at home to look after the babies. The two her traver the weal to that it that For three days the ponies had not any rest; it was a continuous trip from the plantation house to the cabin and from the cabin to the house. The shed had last were too small to trust in the hous alone. To be sure, they were sleeping soundly in the new crib; but they might now quite a different appearance ; a little iron bed with a Southern moss mattress and two downy pillows had been put in wake up at any moment if their mother were absent. The first month of their affluence, the woman had taken the the place of the pallet. But no words of thanks had as yet come from him. He had sworn that he would not weaken and cheque for her husband's labor, cashed it, and paid the bills herself. But Tom he intended to keep his word. He knew had done so well, had kept straight so

long, that she felt it was safe to trust him with it now. Ful of that hope which springs " It is a great sin to swear unto a sin. But greater sin to keep a sinful oath." A storm, however, was brewing in his eternal in the breast of the wife of a re-

head and in his heart. forming drunkard, she went about, put-On the third evening, as Alice was ting things to rights, the refrain leaving, a flounce of lace, that hemmed Christmas carol rising spontaneously to her snowy gown, caught on a nail: "How clumsy I am !" she said, tearing her lips. And then the little bras clock struck ten times. Mrs. Morrow looked up with surprise

off the loosened fragment and throwing Tom had been gone two hours and a half for a turkey and a few other things to " To-morrow; good-bye. I think the go with it. She tried to go on with the When she was out of sight the negro carol but it soon went flat, then stopped altogether. She did keep on with the this time, felt his heart was melting ; he settlement of things for a while, but her to search for the white ruffle of lace. eye constantly reverted to the new face

front windows looked out on the gay street where the many children played. The old home had looked into dismal back yards where the general dinginess back yards where the general dinginess back yards user the general dinginess back yards only by lines of washing. Babe in the manger, at the kneeling back results of the manger and Foster Father. Then she was relieved only by lines of washing. Last Christmas they had been thank-Mother and Foster Father. Then she ful that the payment for the wife and mother's washing had purchased a few whispered a quick "Hail Mary." "Oh, Mother of God," she added fiercely-"Oh, mother's washing had purchased a tew mother's washing had purchased a tew second-grade pork-chops. To-morrow there was to be a real turkey with all its trimmings. A year ago, Mrs. Morrow had been ashamed to go to the mother's washing had purchased a tew wretched children of your Son, help us to have my family a little like yours; and help me now to find Tom." She traced upon her breast the sign of the greatest suffering of all that man-

first Mass, even in the church of the poverty-stricken community where s^re lived. Now, she had clo hes which would at least, pass in the crowd at five o'clock. Then she had not been that by which she had entered. Here, as on the other side, were lines of penitents at the entrances to each confes-

sional. In passing one her attention was slightly drawn by the opening of the door. A man was having more or less diffi-

culty in backing out of the narrow space while firmly grasping a huge bundle in either arm. At first she did not recogdinner. nize the new clothes he wore. Then she remembered the brown they had spent so much time that afternoon in select-

ng. It was Tom! Drawing close behind the shelter of ne of the pillars, she waited until he had deposited the cumbersome packages n a seat and knelt to say his penance. Then she hurried home.

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The Start

A Strange

A. J. Drexel Biddle, whose original and brilliant mind, coupled with his wealth, youth and high social position, has made him for some years one of Philadelphia's most position, for provide the social should feel unhappy, and I turned 'round to hor, and said something like this : prominent figures, was talking about to her, and said something like this: boxing: Every man should know how to

the case of attack by pickpockets or in defense of a lady, indeed. in a hundred erises, how deplorably awkward it is to

"The man ignorant of boxing is apt to make a great fool of himself. Ignorance nearly always make fools of us. I remember a man, ignorant of etiquette, who once sat beside me at a public

"Every man should know how to box," said Mr. Biddle, who is one of the best amateur boxers in America. "In the case of attack by pickpockets or in the case of attack by pickpockets or in

To see the infinite pity of this place— The mangled limb, the devastated fac The innocent sufferer smiling at the rod A fool were tempted to deny his God.

e sees he shrinks ; but if he gaze again Lo! beauty springing from the breast e marks the Sisters on the mournful sh

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G. Luke King, P. J. Neven, E. J. Broderick an Sara Hanley are fully authorized to receiv liptions and transact all other buseness for th Lic Records. Agent for Newfoundland, M. Power of St. John. Agent for district of Nig Mrs. M. Reynolds. New Liskeard.

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

fr. Thomas Coffey My Dear Sir—Since coming to Canada I have been a reader of your paper. Thave noted with satis-tation that it is directed with intelligence and bility, and show all that it is imbuert with a strong Catholic spirt. It stremuously detends Catholic principles and rights, and stands firmly by the teach app and authority of the Church, at the same time principles innes it has done a great deal of god for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-more to Catholic families. With my blessing on your work, and best wishes for its continued success, I.Your yery succeely in Christ. Donarus, Archishop of Ephesus, Apostolic Delegate. nas Coffey

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

Mr. Thomas Coffey : fr. Thomas Coffey: Dear Sir: For some time past I have read you stimable paper, the CATHOLIC RECORD, and congra-ulate you upon the manner in which it is published its manner and form are both good; and a trub Catholic spirit pervades the whole. Therefore, will pleasure, I can recommend it to the faithful. Bless pr you and wishing you success, believe me to re-main.

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Lariss: Apost. Deleg.

LONDON, SATURDAY, DECEMBER 26, 1908.

To ALL OUR subscribers we wish very Merry Christmas and a Happy New Year.

CHURCH UNION.

If we are to judge by reports of com mittees, church unions, so far as the Methodist, Presbyterian and Congrega tional Churches of Canada are con cerned, has no obstacle in the way of consummation. Our knowledge i relative. We are not quite positive about the reports. We are not certain how far the union is intended to go. Least of all do the methods proposed commend themselves to our judgment That union should be desired, that it should be sought by work, charity and prayer needs no a gument to support it or logic to prove its necessity. Disunion is too marked. Its consequences are too serious. Its energy destroys super naturally and naturally the great interests which union should defend and conserve. Disunion scatters what union would sow : and wastes truth and grace enough to have evan elized the whole

world. To feel the want of union is better than the old intolerant spirit provided, however, it has its source in ;

A friend asks us for spiritual direction in a special case. We should prefer not proper motive. If the motive is worldly giving a positive opinion. It is an easy -merely to present to the country : large wall patched but whose joints are matter for the young lady to consult cracking, the union cannot be lasting. It pious and learned priest, who will he a will win contempt, when, if true, should it better and safer guide than we could excommand respect. If the motive is pect to be. If, as the case puts it, the mere economy it is still not sufficiently girl's father is willing to accept the care strong to be durable, nor high enough to of strangers everything is clear. It be impressive. Union, to be worthy of does not follow however that if the young the name, must be based upon faith in lady stays out of a convent for a time to hrist and His unfailing promise. All take care of her father that she los her vocation. We fail to see how a vohuman building of Christ's Church is the it is not to bear false witness against play of children and scoffing mockery. cation is lost by the practice of filial the neighbor unless the poor man hap-Material may be brought by Methodist, piety. If the father has no need of the pens to be Catholic. Examples of both by Presbyterian and by others-the daughter, and can provide for himself are frequent. Ministers and news. joints will never fit. Let them leave or be cared for by his other children the papers, individuals and associations are their material behind, and, going to our case is different. In reasoning along as zealous in their attacks upon the Lord, say to Him, in humble submission this line we do not forget that our Church as if it were their only subject and simple faith : "What will you have Blessed Lord rightly places the love of discourse and their only hope of salus do?" Again, there is no use in talk of Himself ahead of the love of father or vation. We extract a few which were mother or others, This does not touch ing about union with Catholics and the pieces de resistance at the Women's the case, which supposes a real necessity Anglicans left out. Supposing Metho Foreign Mission Society in Cincinatti dists, Presbyterians and Congregational for the daughter to remain with her lately. They are reports from various father. Vocation is a term which, not ists unite, which we think very unlikely Methodist missions in Bulgaria, India, they are still as far off as ever from being very definite, serves sometimes Africa and the Philippines. They are being the Church. Their union may to give young people an importance of the same character with the same which does not become them and which give them numerical strength in matters missions in Quebec. Methodist missionsocial and political; but to add to their makes them scrupulous about somethings aries are contented with confining their ecclesiastical stature is far beyond their and very lax about others. Undoubtzeal to the proselytizing of poor Cathopower. Except under one condition. edly most people have special vocations lics. We are not surprised. It is not they will lack the oneness of Christ. which are tangled up with the circuma pleasant task for any traveller to get Until they cast their nets on the stances of home and life, so that God off a beaten road. Now for a missionary right side of the ship-and that from leaves them with, as it were, a substito go into the centre of Africa, turning Peter's ship-they will labor in vain. tuted vocation-one to which in His away from the path blazed through idol-That this boasted union is a sham may goodness He attaches more graces than atry and ignorance by the priests, is a be clearly seen by the way they are He did to the original and which pervery trying lot. Few attempt it and treating Anglicans. We say not a word haps forms a higher call. There are fewer succeed. Wives and families about Catholics: for we expect no general vocations-resignation and con object. Their claim, which is paramount. courtesy from the descendants of Knox formity to God's blessed will in th carries the day. The poor hen-picked and Wesley. If union means anything present conditions. Here is one of the missionary stays around the village and it ought however to include Catholicity highest vocations wherein devoted tries to turn by gifts of food and other daughters sacrifice themselves to filial We are not mourning because we did things those souls whom the Catholic piety and find their sanctification, their not get an invitation; nor should we be fathers were for years instructing. "In disappointed if we were omitted in any happiness and their vocation. our work among the Portuguese Catho_ stage of the proceedings. Our reference II. lics," said one of these, "we have a to the manner in which we are treated Our second correspondent writes com field of our own." That is a great boast. is simply to show the hollowness of the plaining of the apparent favor conceded So they pride themselves about Quebec. scheme. The committee rejects Angliby some religious communities to those canism because Anglicans hold to what applicants who are surrounded with this they call the "historic episcopate." Let world's goods. Another point which us take the really historic episcopate surprises him is that priests do not use where it is truly to be found : and let us their pen more freely on the question of add to it the papacy-and we cheerfully labor and capital. A third point is accept the ostracism imposed upon us. brought forward asking why priests cry The papacy is an insuperable obstacle down "the rye business," and are pleased to meet these men at their parties. with all of them. Anglicans, or Methodists or Presbyterians, or whatever they "They will," he writes, "shake hands teachers, for they have no lesson to is still a lamentable need amongst the Fred. D. Warren has a large constitu- in public offices. It will be remembered

snare.

are, they are all anti-papal. This is the with one of them a great deal quicker teach. They are proselytizers, quack young: respect for their elders and ency, likewise had Mr. Beadle who long only point upon which they have thus than with one who drives a coal doctors and nurses and business agents, modest, politeness for all. His Excelfar been united. Anglicans are not so steadfast as a body should be, possessing correspondent's experience, we on our an episcopate-which we confidently part think better of our priests than deny. It looks as if they themselves were in doubt. However, let them fight the thing out with the committee. The Anglican will tell the Methodist representatives: "You left us : return ; it is poor man's appeal as he is to the call of for you to come to us, not for us to go to you." Nor can the Presbyterian harthe richer neighbor. The sacraments monize with any disciple of an episcohe dispenses, the prayers and Sacrifice pacy. History, creed, practice, the very he offers, the instructions he gives are name of Presbyterianism are all opposed open and free to all, rich and poor, to it. There is also the method by which learned and simple. There is no disthis union is to be accomplished. It is tinction. Not even in social life can it first to be submitted to the supreme be maintained that a priest passes any courts of the churches concerned, then one by because his hand is hardened to the lower courts, and finally to the with toil. Our priests come from the congregations. As a legal process that is ranks of the people; they are for the a strange proceeding. It is just opposite people, as the latter are for them. Be to the ordinary method, which, beginning tween no two classes are the relations from the lower, proceeds to the higher. so cordial and so edifying as between Let it go. Both methods are wrong, the priests and people of this country. Neither is logical. Ordinary law Solitary exceptions may occur: they would proceed from the lower to the are, and they should be, very rare. If higher. To take the opposite course labor and capital could run together as cannot be defended that it is not smoothly there would be little fear of litigation which is started, but socialism. As to priests writing upon an expression of opinion which is such a vexed question as labor, there sought. Let us suppose that the two are many reasons why they do not. higher courts in each body approves of Their work lies in other directions. the proposal, and when it comes to a True, in older countries some have taken congregational vote it is rejected. up the cause. In this country the num-Methodists will ask themselves whether ber who have leisure for this work is they are to become Presbyterians or very small. The Church is so busy whether the latter are to become Methwith the administration of sacraments odis's. Some may be in grave doubt as and education and her own temporal to how much Methodism they have to wants; the laborers in the vineyard are surrender in order to make them good few; little encouragement is given to Calvinists. Scruples may arise concern- Catholic reading and the issuing of pamphlets; and the problem itself is not ing the claims of the Old Kirk and the Free Church. What, after all, has the so acute as to demand a detailed corps vote to do with it? We may imagine the of the forces to carry on the attack majority of Methodists voting for Union No doubt more attention will be given and a majority of Pressyterians voting it in the near future. Concerning the

against it. What then ? These Methopoint about religious communities there dists will all go over to the Kirk the is choice enough without criticizing nexs Sabbath. Of what use is the what the Church has approved. Th vote? It neither makes nor unmakes humble walks of life are not to be de spised anymore than others are to be the question. The oneness of Christ's Church no more depends upon numbers coveted. In religious houses the than truth upon a printing press. Let noblest virtues are often the richest a vote be taken. It is private judgment dowry of the lowliest positions. The put in practice. It never gets beyond fact that some sisters are choir sisters the circle of Protestantism: nor does it and others not is there before an appliattain unity any more than unconnected cant who proposes to enter. There are points form a line or separate grains of plenty of communities in which no dissand a compact wall. Union of the tinction exists. All are sisters. In churches is a sore need-becoming more these houses as in all others there is a acutely felt every year. To strive to distinction of work. Some are better bring it about upon a sound basis of fitted for one kind ; some for another. The variety of tasks, or in common langfaith and charity is every man's duty. To put forward such a union as that uage, the division of labor contribute proposed in Toronto is discourtesy and to the strength of the community and nsult to those who are not Methodists. the happiness of the individual mem-Presbyterians and Congregationalists' bers. If humility, obedience, patience It is merely a name-a voice and and charity have to be practised these nothing more * a fraud, a delusion and a n turn serve to enrich the whole body and each individual. Pride and vanity ----find a very uncomfortable quarter in ANSWERS TO CORRESPONDENTS. religious houses-divisions or no. They

should not be found at all. That here and there examples are met with proves merely that human nature is not dead. that it is to be met with in the cloister, and that religion is only the way to perfection, not perfection itself.

METHODIST MISSIONARIES.

If Methodism can be said to have any dogma it is comprised in a sweeping prohibition of believing in anything Cath- for the little catechism than for all the olic. If it has a commandment to obey

THE CATHOLIC RECORD

worthy at home.

THE CATECHISM.

waggon." Without questioning our bigots always and everywhere. This lency said : same missionary whom we quoted had a long interview with Clemenceau. "I the idea here would imply. Nothing found him," he said, " well posted and Canada especially, but of the continen can be farther from a good priest's mind on every point we agreed as to the of America -- it is that I have been than to make distinctions between his Church." Clemenceau agrees with a struck by the absence of that deference people. He serves all as much alike as missionary ! As long as the missionary and respect for those who are old possible. He is as responsive to the will pervert Catholics and shun the devil-worshippers of Africa, most cer-

than themselves to which we still cling in Europe. Now, to use a casual illus tration, I have observed in travelling or tainly Clemenceau will agree with him, board the steamboats on the St. Law rence, children running about from one end of the vessel to the other, whom It might flatter the missionary's vanity. Few can find comfort in the empty boast. more than once I have been tempted to Tarning to the missionary's report for take up and give a good whipping. the Philippine Islands we find the only have seen them thrust aside gentleme in conversation; trample on ladies dresses, shoulder their way about, with objects of care are the poor Catholics and the only boast is the number they out a thought of the inconvenience they pervert. " Until the American went were occasioning, and what was more remarkable these thoughtless indiscre there," says Dr. Rayder, " the gospel was ostracized and the Bible burned." tions did not seem to attract the atten tion of their parents." Nothing is done, this Pecksniff would have us believe, for these people except

by Protestants. The care of the Scrip-His Excellency Most Rev. Donatus tures through many centuries is forgot_ ten, and the case misstated. Nowhere Sbaretti, D. D., Archbishop of Ephesus can Dr. Rayder point to the burning of and Delegate Apostolie to Canada, has in by "an elderly woman with a smile," a Vulgate Bible by Catholic priests or returned to this country. The CATHO-LIC RECORD tenders him a hearty wel-Bishops. If the cases to which he refers are true it is those books which are come home. In this we may also speak for our readers. Since his advent really not the Bible or God's holy word. amongst us he has, by his urbanity of but a distorted edition which Protestcharacter, his sterling worth and his ants themselves have been obliged to reject and correct. For four hundred close application to every detail of his important position, become endeared to years zealous Catholic missionaries all the Catholics of this wide Dominion labored in the Philippine Islands, leaving an organized Church and a pious Furthermore, it may with truth be stated that he commands the respect and people. Too much evidence comes from various military and political sources admiration of every class and creed in the community. While firm in the distouching the work done by the Church charge of every duty, the lovable perin these Islands. It is more than we can expect that Methodist missionaries will be really zealous abroad or trustto Europe was not a holiday season in It may, however, have been considered a pleasant experience, because earnest

THE PAPAL DELEGATE.

work in behalf of the Church is to him Few books are more valuable and few at all times a joy that makes life worth ess valued than the catechism. It conliving. He took part while in England tains a summary of all we should leat the renowned Eucharistic Congress ieve and practise : it teaches the most and also occupied a prominent place at sublime lessons of God; and points to the ceremonies connected with the us the way of Christian virtue and eterpontifical jubilee in Rome. Filial affec. nal life. We neglect it. When tion brought him to the home of his we were children we did our venerable father, a bright spot in whose best to avoid it. Its lessons seemed life must be to witness his son occupyso dry, its questions so meaningless and ing such an exalted position in the coun hard; and the explanations were beyond cils of the Church. Much good work our gaze. We liked the stories our remains for him to accomplish in Canada nothers told us of our Lord and His and we trust he will be spared many years the occupant of a position to saints. They helped to stir our heart and they lived in our memory longer. which he has brought both honor and Our Sunday school teacher brought no respect. such aid to his class. Perhaps it was

FATHER CASSIDY, of Fall River, better, though at the time we did not think so. Questions were repeated and Mass., is an advanced advocate of total answers dinned into our ears until they abstinence, and is doing a world of good became welded into our soul. They amongst the people blessed by his adstuck there. We might as well try to ministration. "The money of the the place for them after th ir evening get rid of our alphabet as shake off those saloon," he says, "is tainted money, meal. Many have had a sad awakening catechism lessons. The seed planted in tainted with crime, tainted with sin, tainted with corruption, yes, covered that spring time grew to a tree which with blood, with the blood of immortal souls. There are many men in this city engaged in the saloon business who are nauseated with its evils. They are bound hand and foot, but they cannot break away from it, though willing to give all they possess for the opportun ity of making an honest living." In saying that men who are in the liquor business cannot break away from it, we think Father Cassidy had in mind the in any other book, save one. There is force of habit, just as a confirmed drunmore value received for the five cents paid kard feels him-elf chained in the degradation of drink. Men engaged in the liquor traffic could give it up if they so desired but, sad to say, the deliest employment. In the saloon business there is little save the reverse.

DECEMBER 26, 1908.

ago published the dime novels. Mr. Fred. D. Warren is evidently an undesir- $^{\rm ur}$ confess, if there is any criticism which I have to pass upon the youth of this new country-I do not say of able. This term was applied by Presideat Roosevelt to a class of people whose absence from the United States would be a distinct gain to the great republic. On Mr. Fred. D. Warren's flag is inscribed the motto "Wall street, Washington and Rome," which reminds us of the Rev. Mr. Burchard, the proud parent of the saying "Rum, Romanism

and Rebellion," which had for effect the defeat of a presidential candidate. There is only one course to pursue in reference to Mr. Fred. D. Warren and his Appeal to Reason." Both should be treated with contempt. It is no more deserving the attention of respectable people than the antics of an unruly bootblack on a street corner.

DR. WEIR |MITCHELL, the eminent physician and nerve specialist, alluding to those who have become enrolled in the Mrs. Eddy cult, and who are taken says : "Persons who refuse credence to the stories of the Lourdes cures will swallow these latter miracles complacently." : One of the most unaccountable conditions in our every day life is the existence of a robust ignorance of Catholic doctrine and practice amongst the average non-Catholic. Perhaps he has read Chiniquy and Maria Monk and is therefore quite satisfied that he knows all about the Catholic Church. In every day life he is a different sort of man altogether. In political matters he is slow to believe what is said about sonality is ever in evidence. His visit the Conservative party by the Liberals and what is said of the Liberal party the ordinary acceptation of the term. by the Conservatives. He would like to reach the truth, but inherited or acquired prejudice bars the way of inquiry regarding the Catholic Church.

> "WHERE ARE OUR young men ?" asks Catholic paper of Omaha, The True Voice. So far as Canada is concerned, we may say to our Omaha co-worker, the great majority of our Catholic young men are found just where they ought to be. They are actively engaged in the different pursuits of life, are good Cathol'es and good citizens ; but, alas ! there is a portion of them, small it is true, but vet too large, who spend their spare time in the saloons, the billiard-rooms, and at the card-tables, and their reading matter is almost entirely the sporting page of the daily papers. We hope for better things, however. Some fathers of families are now beginning to realize that they have neglected their duty towards their boys. They have taken it is a matter of course that the street is

> > and are now making home life more

attractive. THE TOLEDO RECORD very truly says there is a destructive criticism of the Bible among people who once looked upon it as the rule of faith. "Yet withn the Catholie Church," our contemporary continues, "the Bible holds its ccustomed sway. It is expounded from Catholic pulpits, read in Catholic households, received in love and acceptance by Catholic hearts everywhere. The old cry that the Church rejected the Bible and refused to allow her children to read it has gone the way of many other libelous statements, for truth is sure to conquer." It is a bad sign of sire is not with him. They do not stop the times that there is so non the part of our separated brethren. They go on and on and land they do not know where. WE HAVE NO ADMIRATION for the Spanish bull fights. But is it not amusng to find thousands of good people rolling up their eyes in horror when reading an account of the proceedings at these games in which a portion of the Spanish people seem to take such delight. These good people, however, never take into account the fact that in the Spanish bull fights human life is not sacrificed to anything like as great an extent as in the football games, prize fights, etc., which are such a prominent feature of everyday life in English speaking countries. We are altogether too apt to overlook the weak spots in our own make-up while criticizing the customs of other peoples.

DECEM

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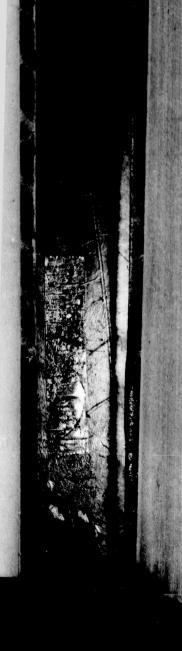
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expanded its branches over more earth ly shrubs of literature and science. We do not recollect now the words of this first primer of life, though the sense abides and its principles direct our conduct and order our thought. Nothing

has ever come to supplant its doctrine. No more brilliant learning has taken the place of its searching questions and its direct simple answers. There is more philosophy between its paper covers than



library we have since purchased. The child that knows his catechism and understands it is rich in the wisdom of God and the science of the saints. He will know it if his parents attend to his studying of it; he will understand it if his teacher explains; and he will become attached to it if both parents and

teacher show forth its importance and beauty. Cardinal Newman tells us of how three of his friends travelling through Ireland were put to silence by their guide, a mere lad of thirteen. They had been putting questions to him upon the subect of his religion. He had refuted them not by argument or theological disquisition, but merely by knowing and understanding the answers of the catechism.

NO IMPROVEMENT.

We came upon the following extract from a speech by the late Lord Dufferin when Governor-General of Canada. It is a portion of an address delivered to the teachers of the Normal School at Montreal in January, 1873. If we compare things as his excellency found them at that time with the conduct and manners of those forming a succeeding generation we must with shame acknowledge that there is no improvement. The pagan poet had written: "We must extirpate the principles of vicious covetousness, and mould with rougher training the minds that are too softthing.

It is a field peculiar to both Methodists. It is true the riches grow to monstrous Presbyterians and Baptists. With bulk; yet there is something ever wantpagan China and dark Africa ing to complete the sum." What they prefer the cultivated pas-Horace here says of wealth may be tures where Catholicism has sown with more truth applied to modern the seed and reaped the harvest of reeducation, which has certainly assumed ligion and civilization. They are not proportions of "monstrous bulk." Lord successful; for it is not a question of Dufferin and candid observers to-day success. These missionaries are not bear witness that something important

ARCHBISHOP IRELAND has written me very complimentary things about Andrew Carnegie. He states that " his name will pass into the history of the United States as one of its worthy citizens whose life and works have taught his contemporaries-poor and rich alike -the most salutary of social lessons. When poor, he worked hard and patiently, awaiting opportunities, not complaining when opportunities were absent : putting them to profit, intelligently and honorably, as they came before him. When rich he did not forget the high meaning of wealth as the trustee of humanity; he was whole-hearted and magnanimous in the exercise of hi trusteeship, putting most unstintedly his wealth into the service of noble and exalted purposes." All of which is un-

IN A PLACE called Wichita, Kansas, is published a paper entitled, Primitive doubtedly very true, but many a time Christianity. The editor has re-diswe thought that if Andrew Carnegie cut covered the Jesuit's oath written long down a little on his expenditure for ago by a characterless novelist. Not-Public Libraries and increased his benewithstanding the fact that it is a ridicufactions to the poor a still greater numlous invention thousands of people will ber would hold him in gratefu! remembe found who believe that it is a genuine brance. Feeding the hungry and clothing Jesuits' oath. It has as many lives as the naked we know is a work most pleasthe chain prayer, and generations to ing to Him to Whom we owe everycome we may expect to see it discovered over and over again and made to do duty where ignorance is bliss and A SUBSCRIBER sends us a copy of a amongst a people where bigotry is an paper entitled, "Appeal to Reason,"

inheritance. WE REGRET TO NOTICE that the Presbyterian ministers of New York have

necessa spiritua dained, sponsib to a ma God's y times i rent, or urgent our tin priesth ties go sarily 1 a role. the ide is para ness. succes one wh Sacran visits f who mo highes But being rightly has su has a system power streng yet w known better physic

printed in Kansas. Mr. Fred D. Warren appears to be managing editor. It is published at fifty cents a year and

printed on pink paper. The color, how- placed themselves upon record as supever, should be a bright red, so that it porters of the stand taken by the Luth-

DECEMBER 26, 1908.

that President Roosevelt spoke in scathing terms of men who would oppose the placing of Catholics in such positions. Our Presbyterian friends in New York may rest assured that the Catholies in the Republic are able to take care of themselves. They can and will obtain the highest places in the country notwithstanding the opposition of those who have been brought up on very narrow lines.

APOSTOLATE OF THE LAYMAN.

Canadian Messenger of the Sacred Heart

In the divine economy of salvation through the Church, there are duties assigned exclusively to the clergy, others to the laity, under the direction and at the instigation of the clergy, and finally others that belong more especially to th laity. To the first category belong the ad-

ministration of the sacraments, preach-ing and the spiritual direction of souls. To the second and third belong a host of duties and works of charity and zeal, in some of which the initiative should orig ate from the clergy; in others, in which the initiative should be taken by the laity, and in which the laity must neces

sarily play the leading part. In the course of time the concept of these respective duties has varied great-ly, and many burdens are now placed upon the shoulders of the elergy that in the ages of faith were rightly considered incumbent upon the laity. The Catho-lia here of the dear bar lie layman of to-day learns with no little -urprise that his forefathers in good old Catholic times considered the building of churches, of hospitals, of free schools, the decorating of altay and free schools, the decorating of altar and shrines, the distribution of alms, the administration of parish-funds, and even, in certain places, the determining of the hours at which Mass should be said, and the number of curates the parish could support, were matters which concerned the laity and for which they were responsible before God. How efficiently the laity understood

their responsibilities and performed their work, is evidenced by the records of the Catholic past now being brought to light and published; and is still more eloquently made manifest in those wor drous Gothic cathedrals, imperishable monuments to the energy and zeal of the layman.

The Protestant Reformation and the revolutions to which it afterwards gave birth, did more than desecrate chur and banish or martyr priests. They first tore down the ramparts of God's temple, the guilds, those corporations cheme of regeneration he has his part and associations of laymen instinct with to play, and plays it. Lay apostolate is as extensive and as Catholic life, and with them swept away the whole fabric of Catholic charity and varied as are the needs of soul and body zeal.

When the work of rebuilding took To the layman who sees no needs and no place, the clergy bound the selves with-out churches, without schools, while little assistance could be expected from opportunities of doing good, we feel tempted to quote the Russian proverb: "The fool goes through the forest, but sees no firewood." Let him look around a people scattered by persecution, ro-duced by penal laws to poverty and illit-eracy. It was almost inevitable that in and see the physical sufferings, the moral dangers, the social evils that the new order of things the elergy should take upon themselves burdens that, in Catholic ages, had belonged to the layexist very often at his own door. Let him see the work his fellow Catholics are doing elsewhere. To the honor of our holy religion be man; and it is not strange that in the t proclaimed that actually there is hardly a need of soul or body that is not course of time the layman should have come to consider it the natural thing somewhere the special object of the lay apostolate. There are thousands of associations recruited mostly among the that all obligations towards the Church should be met by those who by their calling are set apart exclusively for the

service of God. Indeed, people would now seem to im ity, which aim at lessening sin and the effects of sin in the world. But there is agine that the Sacrament of Holy Orders had been instituted to confer still much to be done. There are very few Catholic centres that have not the grace of being architect, decorator. some special want or other still to be builder, accountant, collector, admini trator, promoter of bazaars, picnic raffles, card parties, and socials, and of half a dozen other employments besides all more or less compatible with the in terior life, holy independence, and the sacred functions of the priesthood; while the role of the layman should consist solely in dropping a coin in the collection plate, and submitting occasionally to being victimized at a bazaar necessary result of this policy of abstention must be quite evident to all. The works that, in the times of eager lay co operation, flourished to the great things. The zeal of a few poor students good of religion and to the alleviation of of Paris resulted in the world-wide many corporal ills, are rendered hope-lessly impossible: they are rendered hopenot even dreamed of. But doned that is not all. In this unequal division of labor the priest has naturally suffered greatly. In addition to the exclusive work of his ministry—a work that should occupy his whole time and absorb all his energies—he is compelled to take up a load of minor duties in the secu ar sphere which were never intended to be his. And yet he gracefully accepts a situation which has now become a traditional. What is the result? Ab sorbed by temporal cares, worried by debts, the overburdened pastor cannot find that peace and recollectedness necessary for his holy calling. The spiritual ministry for which he was or-dained, and for which he alone is responsible, is too often made subordinate to a material one, and the preaching of God's word necessarily degenerates at times into appeals for tithes or pew rent, or for special collections to meet urgent parish needs. Things have reached such a pass in our times that the one true ideal of the priesthood has grown indistinct. Qualities good in themselves, but not neces sarily priestly, are given too prominent In summing up the virtues for a role. the ideal shepherd of souls, saintlines is paralleled with shrewdness in busi-ness. In the eyes of the purblind the successful pastor is not necessarily the one who most faithfully administers the Sacraments, who is most assiduous in his visits to the sick, most instant in prayer, who most earnestly preaches the word of God, but he rather who builds the highest or clears off the largest debt. But if the priesthood has suffered by being compelled to assume duties more rightly belonging to others, the laity has a debilitating effect on the human system. The muscles grow soft and lows : powerless, and the energy that conscious strength gives a man, is lacking. And yet while the reason for this may be known to him, he can never hope for better things till he developes the physical man by exercise. Similar

arguments hold good in the moral sphere. The life of the soul needs exercise as much as does the life of the body; without exercise both the Pope was dethroned, and in his place an office Henry VIII. was installed. decline and die. "Faith without works is dead in itself." The practice of good This change in the Con-titution of the State and of the Church was simply works gives spiritual strength. Acting the realization of what Wycliffe and the the apostle among our fellowmen, even though we have no appointed mission, is early Lollards tried to accomplish. These are the four chief points Profesfood and drink for the soul, and faith profits by the exercise. Faith waxes or Gairdner treats in his two recen volumes, and, although a Protestant, he makes it plain that history disproves each one of these four contentions, strong in proportion as the soul practises charity and good works. Yet not all works prompted by Faith are equally suited to all. While virtue

For the benefit of those of our readers sho may not be familiar with the work essentially the same, its manifestaand reputation of this scholar, we quote on this point from the London Athenacum tions differ greatly ; and it were madness as well as waste of time to attempt to lead souls in the world after the as follows : "There is no living writer more thor-

oughly equipped for producing a trust-worthy work on Lollardy and the Eng-lish Reformation than Dr. Gairdner, in Since the death of Pr fessor Brewer, in fashion of souls living in the cloister The layman does not meditate ; he is, as a rule, incapable of sustained attention in prayer; he has little relish for in terior acts of virtue, and is very often 1879, Dr. Gairdner has been continuous-ly employed, as is well known to students unaffected by higher spiritual motives To spurn him to action he needs the stimulus of some tangible good to be f history, in producing the official Cal-ndar of the Letters and Papers of Henry VIII. - a task which is now apccomplished in works of charity of zeal. He needs elbow-room and a sense proaching conclusion, as the twenty-first of these volumes (many of them in two Zeal. He needs elbow-room and a sense of responsibility. If taken rightly, he is full of good-will and of latent power: but he asks, not unreasonably, that he be required to work for God and the Church according to his aptitudes. Why is he not serving religion as his Catholic fore athens did and is the parts) includes the years 1545. "In his series of Calendars of the events of Henry's stirring reign, Dr. Gairdner has won golden opinions for his absolute fairness as well as his tireless

Catholic fore athers did, and in the same way? In active works of this kind the layman is at home; he is able industry. "The special value that these thou sand and odd-pages possess arises from the unrivalled first-hand knowledge that to display in them an energy, a strength to display in them we have and resource-of purpose, a shrewdness and resource-falness learnt in the struggles of daily life, which if rightly directed would perthe writer has of the questions involved, also from the proof they afford that he has triumphantly resisted the tempta-tion to omit or slur over matters that form deeds of heroism for God's Church. Such works bring their own reward; it is by the practice of exterior acts of charity and zeal that the layman will do not tally with particular prejudices, or to introduce fanciful coloring for picturesque effect." be led to the acquisition of virtue; it is by making sacrifices for his faith that he AIRDNER DISPROVES THE CONTENTION We allow the Athenacum also to give us as briefly as possible Dr. Gairdner's answer to each of the four contentions. As to the monasteries, the Athenacum summarizes him as follows: will learn to prize this priceless inher-itance: it is by actively doing good to others that he will acquire that "charity

that fulfilleth the law." He will come to love Our Blessed Lord by visiting "The tale of the suppression of the onasteries is set forth with much fresh-Him in the person of His poor. By taking an active part in preparing and adorning a sanctuary for the Most High, ness and perspicuity. The character of those 'two upstart tools of Cromwell,' Legh and Layton, is once again exposed, he will grow in love and reverence to-wards the Adorable Presence in the and the falsity of their 'Comp Tabernacle. He will love the Church scandals is made clear in a masterly style. Now that the one man in all of God upon earth if he actively co-oper-ates in her progress. He will grow in zeal when he sees that he has helped in England who has the whole of the facts bearing upon these reports at his fingers conferring an eternity of happiness upon souls that would have perished but for his efforts. He will be a loyal nds, has spoken with such deliberatio on this question, no decent writer, how ever staunchly anti-Papist in his cona loya Catholic, active in every good work, devoted heart and soul to his priests, victions, ought to cite Legh or Layton to substantiate tales of the vicious life when he feels that he is an active, use-ful member of the Church, that in the the monks. WHAT HE SAYS ABOUT TYNDALE AND

THE BIBLE.

In reply to the second contention of opular Protestantism, that the Reformation was instituted to give the Bible to the people, we again allow the Athenim to give us the gist of Gairdner's position as follows : "To many people the most interesting

nd enlightening part of these volumes will be the chapters comprised under the heading 'The Reign of the English It will surprise some to learn of the extensive commentaries in the way of glosses, annotations, or preambles, as well as corrupt renderings, that ap peared in the translations of Hely Writ ade by Tyndale, and other divines of the sixteenth century. Dr. Gairdner's careful statements on all these points could be weighed against the charges of the chronicler Hall and others, of rying in every way to check the spread of the Scriptures. Dr. Gairdner pro-duces evidence that Henry VIII. with the assistance of Cranmer alone among the Bishops, did his best in underhand

what are you doing, readers, in the ays to crush all attempts at an honest way of apostleship, you who wish to see God loved by all men? You will pray, ranslation, and to the end of his reig acceeding in thrusting on the clergy plemical translations by Tyndale and you will preach by words and good example; but, if you really love our Lord, you will do still more. You will Coverdale, which Convocation had pro-nounced to be untrustworthy." Here we have one of the chief reasons work, and work intelligently. To do good individually is excellent; to get why Catholics have always refused to accept a Protestant Bible as the Word others to do good with you is still better; to organize your work so that even when of God. you are gone the good work will still go on, is best of all. Humble beginnings

GAIRDNER AND THE POPE. On the third claim made by our Engwith God's blessing, may lead to great On the third claim mate by the Pope, lish Protestant friends : that the Pope,

THE CATHOLIC RECORD

precious in Judaism is sanctified with the wine cup. So also is the Passov r celebrated with the plentiful use of GAIRDNER AND THE LOLLARD. As to the fourth point involving the aim that Wycliffe and the Lollards wine. Still it will be acceded by all, and always has been, that the Jews are amongst the most sober races on earth. But go to the renegade mussulman, But go to the renegade mussulman. ere the forerunners of the Reformation, Still it will be acceded by all, ntention supported by so eminent : holar as Creighton, the Athenaeum ms up Gairdner's position in this way:

whose training has been to look upon whose training has been to look upon wine as unfit for consumption, unfit to be touched even, and see him drink He will not give himself time to use a glass or cup, but will have it direct from the bettle in the time to use the "The political aspect of the Reformation, so far as it was a revolt against Roman jurisdiction, was, in the opinion of Dr. Gairdner, brought bout far more by the headstrong ac-on of Henry VIII, and his council, for the bottle, in a breath, as if the very devil were holding it up to him, forcing him to drink, drink, drink. The mussulons which were in the main unorthy, than by any expressed wish of he English prople. Here again Dr. English people. Here again Dr. irdner finds himself to some extent man nations are fast degeneratin through alcoholism. They have falle upon evil days, politically and econom

at issue with the generally received pop-alar theory that this theological revolu-(the Reformation) is to be traced ck to the teaching of Wycliffe and Lollards who followed him. He bints out that though there is much in the teachings of Wycliffe with which and quoting the Pope, he declares that His Holiness believes in Temperance but not in Total Abstinence. The truth is, prohibition in its very nature is antagonistic to all idea of temperance ordinary run of Protestants are in cord, there is much else with which ey could not possibly symp thize. That part of his teaching which won eventually Heary VIIL's half-hearted support of Lollardy was his assertion that a king was the highest of all earth-ly authorities, and had a perfect right to take the teamend of a perfect selves that they could be temperate and moderate. Prohibition spells demoral ization.—Federation Review, N. Y. take the temporal endowments of the Church when he thought fit.' WHAT IT ALL MEANS.

All this simply means that the chief ints of attack on the Catholic Church England have been abandoned under

the leadership of one of our sanest Pro-testant scholars, and that the truth of Catholic position on all these issue is now conceded. Although the Athen-acum gives no credit for this change of position to our Catholic scholars, we be-lieve that no small part of that credit is fairly due to them. But, passing over claims of this nature and dealing with Protestant writers alone, believe that the credit is not due en real happiness and peace of mind," he said, " but they very often wreck the tirely nor even chiefly to Dr. Gairdner. Maitland by his essays on "Dark Ages" proving the general use nocent and defenceless people. E law of God and man is set aside. criptures during these of the Sacred Scriptures during these ages; F. W. Maitland, by his learned essays on "Roman Catholic Canon Law in England" which first appeared in the English Historical Review, and by his "History of English Law" in collab-"History of English Law" in collab-oration with Sir Frederick Pollock, made it absolutely necessary for Gairdner and other conscientious scholars to change their views on English ecclesiastical history. What a change has taken place in the English Protestant world since Bishop Stubb's comparativaly group de cited to be a good stroke of business. People recognize the eternal validity of the command, 'Thou shalt not steal,' but in this false atmosphere of the 'get-rich-quick' type of man that law becomes revised to read: 'Thou shalt not steal, under the stroke of business. comparatively recent day, of whose his-torical work the Atheneum said two

years ago that it was "often false, triv-ial, or disappointing." Even Bishop Even Bishop wise law, but under the influence of the Creighton, who belongs really to our own day, whose learning and fairness Protestant scholars including even our own Mr. Starbuck, never tire of praising. we read of the murder of innocents, of the destruction of life and limb caused is now relegated by Gairdner to the learner's bench. When, it may be asked, by Gairdner to the may we expect some glimmering of this new knowledge to reach the shores of through greed and carelessness that new knowledge to reach the shores of the United States, the "most learned larger dividends may be declared ; when we remember how many fortunes have been tainted with the sigh of the op-pressed, the wailing of widows and the tears of orphans, we see that murder is and truth-loving coustry in the world?" Our daily papers have book review departments; why can we never see in them books worth while reading? Don't they like the truth? Or are not restricted to the class of people who under the temptation of sudden passion the reviewers who know and love the truth too scarce? After such tesrise and strike to death their victim. "Such is the price too many pay for their wealth. And when they have their timony from such an eminent historian as Gairdner, we should, at least, never ear again from our Episcopal friend of Fond du Lae dreary essays about "the continuity of the English Church or the usurpation of Rome." At any rate no "decent writer." in the words of the Athenaeum, will now repeat the slanders Maker. against the monks, or claim that the Bible was given to England by Wycliffe during faith, the brightening hope, the fervent charity-these are the best gifts and Tyndale, or deny that the Pope fos-tered civil and religious liberty, or that he was revered by England as the Vicar of Christ.—S. H. Review. and to covet them is a holy covetous

A JEWISH VIEW OF CHRISTIAN PASTORS.

often do you stop to ask yourselves this We find a certain minority of the question ? clergy having espoused the cause of socialism. The Church does not seem Do you know what your boy is readto hang well with any sort of modern-ism. And still of another clergyman

5

TRAIN FOR OUSINESS

Most men train their brains and almost entirely neglect their hodics. They do not seem to realize that keenness of judgment and clearness of thought depend as much on the body as on the brain itself. Any man car prove this to his own satisfaction by attempting to decide a weighty busk-ness problem while suffering with an acute attack of indigestion or a vio-lent spell of billousness.

can do depends much on the health-fulness of liver, bowels, kidneys and

"Fruit-a-tives" are fruit juices in tablet form. They act directly on 'iver, bowels, kidneys and skin-and enable these vital organs to rid the system of all impurities. Thus the blood will be kept pure and rich, the brain active digestion sound, and life made pleasant these vital organs to rid the system of all impurities. Thus the blood will be kept pure and rich, the brain active digestion sound, and life made pleasant "Fruit-a-tives" are now put up i two sizes-the new 25c box as well as the regular 50c size. If your deale does not carry them, write Fruit-a tives Limited, Othawa.

a sacred treasure. Holy Mother church

THE HOUSE OF W. E. BLAKE & SON.

of the Dominion, though apart from its bustle and din, within three minutes walk of St. Michael's Cathedral and Palace, and but five minutes distance by street car from that great artery of the city traffic, the Union Station situated the house for Catholic Church Supplies of W. E. Blake & Son.

With high ideals, though with but property and lives of countless other innodest external beginnings, this nouse started on its career in 1899. Working perseveringly and with atten-For the sin of the 'get-rich-quick' individtion to every want that presented it-self, it pursued its course upward and ual is covetousness, and when that sin becomes fostered in society a complete demoralization follows. To bear false outward, until to day its integrity and usefulness as the handmaid of the Church are recognized from the Atlantia to the Pacific, and wherever the needs of Catholicity in the special line are to e found on the Continent of North America and beyond. As proof of this, it is sufficient to state that it has decorated the interior of churches in Prince Edward Island has shipped to China and India, and has traded wi h Newfoundland unless the sum is large.' "To remain pure and clean, spiritually speaking, is still conceived to be a and the uttermost stretch to the Pacific

Coast. passion of making money rapidly, lust becomes almost deified. 'That shalt The premises, situated at 123 Church street, contain the finest varied display not commit murder' is still announced as the eternal law of God, but alas, when of Church-art, and the largest collection of books shown by any house in Canada.

The stock includes every line of goods used in the matter of Church wares, a great deal of the manufacturing being lone on the premises, and comprises the finest importations from the art reposi-tories of the Old and New World. There are large shipping and packing departments always in active operation, and the extent of the trade is here given ample proof, in the variety of label displayed.

Walking through the first floor showmillions, who will say that they are rich? Are not many of them lacking those higher and better gifts which conroom, one makes his way through shelves heavy with books in every variety of binding, through counters laden with statuary of home product and foreign stitute true riches ? For to grow rich in the better sense of the term we should importation, through cases in which are displayed chalices, ostensoria, golden covet the things that enrich the mind and adorn the soul in the sight of its vessels of every description, for the service of the altar, prayer-books, rosaries and sanctuary furnishing, the best of "The meek and quiet spirit, the en every kind. The book department is a special feature, the catalogue being larger than that of any Catholic firm in being

America. On the second floor is situated the Vestment Show Room, where the visitor is invited to inspect a fine collection of vestments. From within every sliding case are drawn out a hundred or more of the silken and embroidered chasubles quality from the plainest varying in ing? Have you asked him the name of the book in which he seemed so

The amount of work that the brain eally, all through alcoholism. We see in them the victims of prohibition. The Catholic Church is wise in that respect, and Cardinal Gibbons is taking up a strong attitude against prohibition; and conding the Dars he discussion. skin.

a sacred treasure. Boy Mother church needs faithful sons. Are you striving, by this means, to satisfy the desire of her motherly heart?—Holy Angels Calendar.

In the very heart of the Queen City



Rev. Morgan M. Sheedy, LL. D., rec tor of St. John's pro-Cathedral, Altoona, Pa., preached last Sunday evening against the ruthless passion for riches whose ruinous results are recorded every day in the annals of contemporary life " In the great rush for riches, in the insane desire to heap up wealth and do quickly, men not only wreck their own

and moderation. In itself a form of in tolerance, prohibition further

take away from men the belief in ther

THE "GET-RICH-QUICK " TYPE.

INSANE DESIRE TO AMASS WEALTH

WRECKS HAPPINESS OF MANY, SAYS

WHAT DO OUR BOYS READ?

Catholic fathers and mothers, how

Have you eve

Perhaps you hav

FATHER SHEEDY.

Conferences of St. Vincent de Paul. The association of the Propagation of the main the Faith, that has b en support of the Foreign Missions, grew out of the efforts of a servan girl of

Lyons. Do humbly what you can in the sphere follows : in which God has placed you, and leave the rest to Him. You will get your reward: the measure of indulgence and love you use towards others, God will use towards you. If our six-hundred thousand Associates in Canada would take to heart this precept of charity given us by Christ and so earnestly re peated by His Vicar, then we should be hold an awakening of Catholic life manifested in a still closer union of priest and people, in the sanctification of the laity, in the expansion of existing works of zeal and ch rity, in the springing up of new ones, beyond our most sanguine opes.

Meanwhile, by prayer and earnest en deavor, we may hasten the fuller realiza-titn of our Holy Pontiff's intention " to restore all things in Christ," which is but a paraphrase of the motto of our League, and the object of our daily prayers, "Thy Kingdom come." н. н.

PROTESTANTS RE-WRITING THE HISTORY OF THE REFORMA-TION.

James Gairdner, an Englishman and a Protestant, has been doing much in our day to give the world something like the truth regarding the English Reforma-tion. We are all familiar with the distorted views which have prevailed even among scholars, concerning the causes of this event. According to these view the chief causes were somewhat as fol-

1. The moral corruption of the monasteries compelled the State to suppress them. 2. Rome, having withheld the Bible from the people, the Reformers desired to give every one, in the vernacu-lar, the pure and unadulterated word of God. 3. After centuries of effort Rome had succeeded in fastening its voke on the neck of King and people, until, by

what how nobody appears to know, man-aged to force his authority on the English people, and that after centuries of effort, the English King and people won the victory and deposed the Pope, the Athenæum gives Gairdner's comment as

"Dr. Gairdner ventures at the out Dr. Garrener ventures at the on-set to call in question Creighton's state-ment that the Reformation was 'a great national revolution which found expres-sion in the resolute assertion on the part "Evolution of the mating independent of the second of England of its national inde dence. He also objects to the verdict of the same scholar that there never was a time in England when Papa authority was not resented, and does not regard the final act of repudiation of that authority as the natural result of a long series of acts tending in that direction from the earliest time

" He holds that there was no genera dislike of Roman judisdiction in Church matters before the day when Roman jurisdiction was abolished by Parlia ment to please Henry VIII. He fails to find any evidence against the supposed an'agonistic feeling in the vast amount

of correspondence on religious and political matters which took place in the twenty years before the formal repudia-tion of Papal authority in 1534. Rome could not, he thinks, have continued to exercise her spiritual power except through the willing obedience of Eng-

lishmen in general. It was the power that exercised considerable control over secular tyranny, and this was the secre of the wonderful popularity of the Can-terbury pilgrimage for centuries. St.

terbury pilgrimage for centuries. St. Thomas of Canterbury resisted his sovereign in the attempt to in-terfere with the claims of the Papal Church : For that cause, and no other,' says Gairdner, he had died; and for that cause, and no other, pilgrims who went to visit his tomb regarded him as a saint. It was only after an able and despotic king had proved himself stronger than the spiritual power of Rome that the people of England were divorced from their

Roman allegiance ; and there is abund ant evidence that they were divorced from it against their will.""

thoroughly absorbed ? we hear as advocating the lynching of looked it over to see what it contains? We fear that too often our Catholic men, for the better protection of the honor of women, as if the laws of our parents will be forced to confess their country, with our police and our army and navy at the back of them to uphold neglect of their essential duty. Thin for a moment of the moral tendencies of them, were not sufficient to guard our this age of ours. We know the histor of crime that is being daily recorded i

own women. Other clergymen again have joined hands with the prohibitioneach of our large cities; and it is thi ists. This seems to us decidedly un-Christian. It savors much more of history of crime which is the sourc of much of the material found in th Islam. Compare for instance, the muschapters of many of our modern novels. Are you anxious to have your children feed their minds upon these husks that are unfit for swine? Perhaps you have sulman way of treating woman. Viewed as an object of temptation, she must veil her features before she may appear in publie. She is mostly kept under lock and key. Christianity gives woman not read these books yourself. So much the better. But this cannot serve a full freedom to show off her charms in your defense. A cursory glance at the chapters, bearing the most suggestive her own feminine way, leaving it to man to resist temptation. And herein lies the fundamental difference between Christianity and Islamism. The latter titles, will give you an insight into the

knows only to remove temptation out of the way, leaving man no opportunity to bring out what is best in him. Christianity, concerning itself more with the moulding of the human character, leaves comptation where it is, depending upon the better and higher instincts of to resist it.

reading of it, at least until you have The true spirit of religion brooks no made inquiries. A paper cover does not condemn a book; but look very carefully violence; the heart is its only domain and it can have nothing to do with the at the same printed on that pape cover, and see whether the condemnation fist. Prohibition can never be in the program of true religion ; neither is i calculated to make men more sober. I of the book is written there. Then go rather works the other way about, as it

step farther, and see if the book contain those sadly prolific seeds of evil that are being scattered broadcast over the land is patent from all experience and from the best knowledge of the human charand if so, cast them out as you would most deadly poison. Does your boy read the detailed stories of crime that glare out at us acter. The surest way of popularizing vice is to ery it down from the house

tops. It is said of the horse that you may take it to the well but you car from the pages of the average daily and may take it to the well but you cannot make it drink ; the reverse is to be said of man—that is, the drinking man : you may take him as far as you like from the saloon, but you cannot prevent him drinking; indeed the further you will take him the more he will drink. We see this tenth horme ont in monder as in Sunday papers? Do you permit this? Would you be proud to confess it to the world ? Can you hope to keep his mind unsullied, to keep him faithful to the precepts of God and Holy Mother Church, to have in him a dutiful and see this truth borne out in peoples as in respectful son, when ideas and thoughts of this kind are being crowded out of his individuals. We Jews, for instance, se far from having wine prohibited to us, have been invited to it. Wine plays a mind by the throng of criminal details that would shock the ears of even those whose profession is crime? A word of warning, then, should bring very prominent role in many of our ceremonies. The Sabbath, than which

wisdom to you who are the guardians of there are few institutions more holy and

eluding cassocks, surplices, cottas, birretas, and the rest, are all here. Nothing is missing.

In the matter of decorating and furnishing the entire equipment of a church from the Stations to pews and Altar building, is supplied by the comprehensive workmanship of the firm.

To lovers of the beautiful in the presentation of Sacred subjects, a choice collection of water-colors, art, oils, steel engravings and gravures, are shown and as this house has the exclusive agency for many of the best manufactures and art centres in all the various lines it carries, it is easy to understand why articles not obtainable elsewhere are here always on hand.

Another very distinctive and useful worth of the book ; while, if even this is branch of this business is the supplying of Mission Goods. There is no part of his work which a country priest is more not possible, there are those to whom you can always refer, not the least among whom is your confessor. Every book which your boy brings desirous of having strict attention paid

to, than that of knowing that his flock into the house should be first submitted to you for inspection, and the slightest are supplied with not only the necessary articles of devotion at a reasonable price, but also that their homes contain doubt as to its moral soundness should be sufficient to cause you to forbid the copies of the best instructive and controversial literature that is to be ob-

This feature of the business of this house receives very special attention, and it is safe to say that nowhere on this vast continent is a better selection to be had.

Prayer books are kept for this purpose in practically all the languages spoken in Canada, and the range of instructive and controversial literature

covers every need. The house of W. E. Blake & Son is something more than all this. It is the home-place and rendezvous for the Catholic people of every condition and class. The child from the school, the man of letters, the religious of the differents communities, the pastor from city or country, and the prelate of high distinction, are all found amongst those who file through its busy doors. In a word, the firm is in every sense what its set itself out to be, the willing and re-sourceful handmaid of the Catholic Church, whenever and wherever the needs of the same are presented.

FIVE-MINUTE SERMON

6

Sunday Within the Octave Christmas. THE ACCEPTABLE TIME.

of The time to serve God is now, and

ness and greed to the countless millions who do not even know of these wicked and vain ambitions? When the angels The time to serve God is now, and the place to serve God is right here. Such, brethren, is the lesson of New Year's Day. This day is the starting point of the whole year, and we should appreciate that the day itself, the pres-ent time, is of greater value than the past and the future. We should start right. We should get our minds in a proper condition for the labor and suffering, the joy and sorrow, of the coming year ; and that means that we should use the present moment for all that it is worth. Of gourse, brechren, this is the day of big wishes : "I wish you a happy New Year," we all have feat and said many times to-day ; and that is a good thing. But good wished doa't put money in the bank, or pay of the mortage on your home, or even put a fat turkey on the table. They are pleasant and charitable, and, we re-peat they are good things—all the bet The time to serve God is now, and the place to serve God is right here. Such, brethren, is the lesson of New Year's Day. This day is the starting point of the whole year, and we should appreciate that the day itself, the pres-ent time, is of greater value than the mast and the future. We should the

of great joy" and the promise of peace is given. And what comparison has the warring factions, the multitude striving for the gratification of s dish-

the mortage on your home, or even put a fat turkey on the table. They are pleasant and charitable, and, we re-peat they are good things—all the bet-ter if, as a matter of fact, they are likely to be fulfilled.

pleasant and charitable, and, we repeat they are good things—all the better if, as a matter of fact, they are likely to be fulfilled. Now, many a one says : "I cannot be as good a Christian as I should wish because I am too busy just now." So you see he takes it out in good wishes by saying. "I wish I could be a good Christian." He is one of those mentioned by our saviour : "Not every one who says. Lord ! Lord ! shall enter into the kingdom of heaven." Thus our Savior shows the difference between the one who does the will of my father you see that by simply wishing you are putting your business above God? you see that by simply wishing you are putting your business above God? Can't you understand that you think

we have a new generation "seeking the bubble reputation at the cannon's mouth." What significance has the Christmas message for these? It was never addressed to them, nor the applimore highly of the guest you entertain to-day than you do of the one whom you God? God the Father created you. ation intended. But the hurrying throng-otherwise the "progressive peoples," — though numerous and steadily striving to pene-

God the Son Redeemed you. God the Holy Ghost sanctified you. Is any busi-mess equal to creation, redemption and trate to the ends of the earth do not sanctification ? But somebody might insist ; Father, constitute the humankind by a very large majority. There are thousands to their hundreds who do not even know that is all true, and yet what I say is forme. I am too busy to attend to my religious duties, and I cannot help it. My occupations force themselves upon the. I must work as I do, or I and my the names of their important inventions but who have the full knowledge of the ighest good. To these the holy, happy hristmastide now brings once family will suffer. I answer: there must be something wrong about this. Is it really possible that you are comhe great joy which only the child spirit can receive—the spirit which unless ye become as such ye cannot enter into the At really possible that you are com-positively cannot receive Communion a new times a year; cannot say your might and morning prayers; cannot at-tend at Mass—is this really the case ? If so, then you are a slave. There have been classes of men among us so situ-ated but they are not so now heavenkingdom of God .- Catholic Union and Times

MY FIRST CHRISTMAS IN THE MIS-SIONS.

BY REV. NICHOLAS HENGERS, S. M.

measures to remedy the evil and suc-ceeded in doing so. Have you tried? Have you asked to get off work to at-tend to your religious duties? A re you Christmas without Mass ! Can a devout Catholic from the city imagine what the beautiful feast of Christmas would mean to him, if the churches were closed the whole day, if there was not a witting to lose a day's wages once in a while for the love of God ? Think over Mass at midnight or at early morning, no High Mass at full day, no evening "these questions. Be honest with your-"self. Do not blame your employer or "excuse yourself until you have made your request and been refused. The time to serve God is now, and service, no representation of the Child

Jesus in the manger, no Christmas tree for the children? What would such a The time to serve God is now, and the place is right here. That is the principle upon which our Sunday-school deachers act. They are busy, indus-trious young men and women. They find time, however, not only to take care of their own souls, but to help parents and enterty to save the ability of the parents Christmas day mean? Simply a day like all other days, perhaps free of work, but not free of care, not free of the burden of everyday life, with nothing to elevate the mind and heart to the Child Jesus. And yet how many Catholies in rural districts have never in their lives had a Christmas Mass ? Thus Dr. Mackay-Smith, Coadjutor Bishop of Eastern Pennsylvania, sums priosts to save the children of the par-ish. Much the same may be said of the members of the choir, the gentle-

mission, of which I had become pastor, measured about four thousand square niles, and comprised a number of small and scattered congregations, and a num-ber more of Catholic families or persons not attached to any center, lost in the same state and seattered congregations. The same state is a seatter of the same state sta ber more of Catholic families or persons not attached to any center, lost in the

ppe for this distinction, began to con-

ive, first in the secrecy of their bos

ms, then to express more openly, the ope that they would be the favored

As Christmas drew near, my mail be

It is in this spirit, brethren, that I ope all the gool wishes of a Happy

THE CATHOLIC RECORD

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Roads!-don't mention the word ; our means of travel over the mountains do not deserve that name. Weather!-well a blizzard was announced for the day, the population should double in fifty and during the night, rain, accompanied by lightning and hail, was pouring down. But none of our Catholics failed. All

But none of our Catholics failed. All received Holy Commun'on, and a few I German Christmas songs reminded them of the happy Christmas days in the t Fatherland. I could not tarry with i them, however, for at six o'clock' then train started out and with it I had to travel three miles to my second post of the day. I reached the church there at eight o'clock, and found our whole congressive increase of divorces, the Census Office finds that the number in the eight o clock, and found our whole con-gregation of that place, numbering five families awaiting me. I celebrated the second Mass of the day, and at nine o'clock I started in a carriage to my third point. The blizzard in the meantime had

arrived, and the snow was piling up. I had to travel ten miles over the country Snow was covering everything. Sev-eral steep mountains had to be climbed, and several creeks to be forded; but I made it. I reached that point at half-

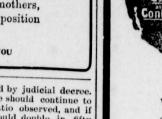
past eleven; and a few minutes before twelve I began the third Mass of the day. Outside the wind blew in a fury, snow piled upon snow, and the sharp wind of the north froze everything; but inside the church, happiness reigned su-preme. And didn't the day look like Christmas! So I had made three congregations happy by giving to each one of them their first Christmas service. A much-needed dinner and rest strengthened me for the further work of the day. I was expected back at B-- for evening ervice and I started at three o'clock but my horses were at three o clock; but my horses were at the point of giv-ing out. By much coaxing and many stops I finally reached B—, but it was nine o'clock in the evening.

Next day, Saturday, I started in the early morning and traveled another one hundred and filteen miles, and on Sunyears ago day I rejoiced the people at R-; for if they could not have Christmas service,

they had the next best thing to it: Mass on the Sunday after Christmas. But how many Catholics of my territory did not have even that consolation, and had

I believe to-day that the Episcopal Church stands first of all religious organizations in its ground against divorce. Of course, the Catholic Church absolutely forbids it, but on the other hand grants so many dispensations that the canon is in a large degree value

A little over four years ago, I was put in charge of a new mission, which had been established by being cut off from other surrounding territories. This new mission, of which I had become pastor,



years, the prediction of Professor Wil-cox, of Cornell, would be realized. In a lecture at Ithaca, N. Y., a few days ago, he said : "The increase of divorce is so rapid

"The increase of divorce is so rapid that at the end of the present century, if it is not checked, fully one half of the marriages will be ended by divorce instead of death." To come to particulars on the pro-

Office finds that the number in the twenty years from 1867 to 1886 was 328,716, as against 945,626 in the last twenty years. At the beginning of the forty-year period covered by the two investigations divorces occurred at the rate of 10,000 a year. In 1906 the annual number was 66,000. From 1870 to 1880 the nonulation increased 30 nor to 1880 the population increased 30 per cent., while the divorces granted increased 79 per cent. In the next decade, 1880 to 1890, the population increased 25 per cent. and divorces 70 per cent. and in the fell cent.; and in the following decade, 1890 to 1900, an increase of 21 per cent. in population was accompanied by an ease of 66 per cent. in the number of divorces. Th divorce rate per 100, 000 population increased from 29 in 1870 to 82 in 1905. In the former year there was one divorce, for every 3,441 persons, and in the latter year one for 1,218. Since it is only married every 1,218. Since it is only married people who can become divorced, a more significant divorce rate is that which is based not upon total poulation but upon the total married population. The rate per 100,000 married population was 81 in the year 1870 and 200 in the year 1900. This comparison indicates that divorce is at present two and one half times as co half times as common, compared with married population, as it was forty

It is in the New England States that the twin cancers of divorce and race suicide are eating into the vitals of the community most deadily. Take Vermont, for instance. In the recent report of the Vermont State Board of Health it is stated that the number of divorces is increasing to such an ex-tent as to threaten the stability of the State. In 1886 there was one divorce to 20.03 marriages, in 1897 one to every 12.5 and in 1907 one to every 8.52.

We no e that some participants in this discussion refer to marriage as "a sacrament," and speak of its sacred character. We were under the impres-tion that the general associate that the sion that the gospel according to Luther had changed all that and other "Popish erstitions."

What hope is there for a stemming of this awful tide of sin and destruction of homes as long as we have millions of nomes as long as we have millions of people reading every day the sentimental maunderings of silly novelists in the evening paper "short story" and the "short lecture" on morals and methods of gaining husbands? These demoralizng incitements are scattered every day ing incitements are scattered every day by the million, like typhoid germs, and in very few homes is there any agency capable of counteracting the poison. While the dime novel works havoe



DECEMBER 26, 1908.

OLD AGE

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er fr si to

to wait for another year or other years! -Extension. HIGH TIDE IN DIVORCEDOM.

hope all the gool wishes of a Happy New Year may be received by you to-day, and that you may be truly happy in body and soul, in your families and among your friends. Amen.

"PEACE ON EARTH."

men of the St. Vincent de Paul Confer-ence, the Altar Society, and all others

who unite themselves with us in the good works of religion and charity in this parish. To such souls, active and

cars parish. To such souls, active and practical, every day is a New Year's Day. They are always beginning or carrying on some good work for God, their neighbor, and their own souls, and doing it right here and ju t now.

ated, but they are not so now, because they rebelled against it, took effective

"Peace, Peace! And there is n "Peace, Peace! And there is no peace!" cries the cynic and the mock-er at revealed religion. Turn every page of history from the hour in which the song at Bethlehem was chanted and you find none free from stain of blood The record is one long story of condict the death, a kaleidescopic view of

human misery. And to-day, in this age of enlightencame flooded with applications. Every one wanted me at his place, and every ment, of advancement and high culture of which we so proudly boast, "See how these Christians love one another," is one was "sure I was not going to dis appoint them." But since I do not pos ss the gift of ubiquity, I had to put off said again, but now with emphasis and sneer of bitter scorn, as the marshaling some for another year. One enterpris-ing young man, whom I had to put off, asked me: "Suppose, Father, some one at our place would get sick on Christ-mas eve, and we would send for you, of for battle still goes on and the thousands fall before the powerfal modern engines destruction where the comparative course you would come and spend Christ few were sacrificed before. mas with us?" A severe reprimand for daring to tempt God and fool the priest

The seas are swarming with battleships, military forces are being multi-plied in every land, and the hand of in his most sacred obligations, crushed his last hope and with resignation he said: "Well then, next year?" prother is lifted against brother every. where in the private walks of life. Vet the Christmas bells chime merrily again and again their message of joy, and the the hymn of the herald angels is ever me-echoed ; " Glory to God in the highest, and on earth peace to men of good will. And is it all but in mockery of man's

misery? Is it but a pretty fable, a poet's dream with which we beguile ourselves—those of us who can cherish eight to ten miles, there lived about eight Catholic families. The first Mass of the day was for them, and it was to the sweet delusion, to brighten ever begin at five in the morning. All the families were there, and in time. They had sacrificed the sleep of the night, and Sark day ? We do not need to study or wrestle with the question to answer these so-called philosophers, these exhad come in the dark all the way to the church.

No need only point to the broad panor-we appead out on all sides, extending to the confines of the earth, a picture **FITS** ponents of modern advanced thought which with slight change in effects is a CURED reproduction of that which overspread the face of the earth with the message of peace in the dawn of Bethlehem.

not attached to any center, lost in the woods and in the mountains. Only at one place in these four thous and square miles, at the small town of S—, had there ever been any Ch istmas service; and the Catholics of that local-ity were as proud of that distinction as the people of more favored localities would be of the visit of some heavenly messencer. But now a pactor measure

"The main cause for the growin messenger. But now a pastor was resi-dent within these four thousand square tendency to divorce lies in the fact that the Church has not taken a definite ent within these four thousand operation of the state of stand in the matter. It should have come out squarely at the last convention re? Drooping spirits revived, and for 'no divorce' and not remained in a uch congregations as had never dared

attitude of hesitancy on the subject. Years have gone by and the d vor evil has grown and the Church has done nothing definite. She has taken half neasures when only the most rigid should " In a greater or less degree all relig

ous sects follow the lead of the Epis pal Church, and if she had come out de initely on the subject other churche would have followed. Thus a great i fluence in the matter has seen lost." We leave these two eminent divine o explain this very grave discrepanc is to matters of plain fact as best the But we believe that a gentle nav. of Dr. Mackay-Smith's standing migh be expected to know that there is r

relation between a dispensation and a divorce. He does not seem, indeed, i he be correctly reported, to understand what a dispensation is. But, howeve

Christmas eve arrived. The lucky winners in the contest had been notified this be, he cannot be ignorant of the fact that it was a question of divorce that indirectly brought the Episcopa and all preparations had been notified everywhere. I spent the evening in the heart of the mountains at P—, a little village, the terminal of the railroad. Around this village, within a radius of Church into being, and that the Cathol Church would not sanction divorce as system were it to lose her all the king

loms in the world. This he surely ough to be aware of. It looks as though he i not quite clear as to the precise mean ing of dispensations, however certain as to that of divorce.

This great country, which leads the orld in so many high qualities, such as energy, originality and indomitable enterprise, leads it also in the ignoble one of disrespect for the marriage bond

The situation which is now disclosed a result of that vicious tendency truly staggering. Statistics just give out by the Census Bureau prove that the ratio of divorces for the past five

years, as compared with that for the preceding five, is as six to one. Divorces increased in number three times as fast As it was to the simple of life then, As it was to the simple of life then, It has been to these since the "tidings" TRENCH'S REMEDIES Ltd., Dublin indicates that one marriage in twelve is Tice.

While the dime novel works have among the boys, the girls are being as surely trained to the false view of life and womanly sta dards by the mushy writers of erotic sentiment. And while the flood of national destruction keeps rising—not slowly, but inlicaping waves —about our feet, we have some good, pious teachers of the people speeding pravers to heaven that God may insure pravers to heaven that God may insure and woman and the people speeding who are scarcely ever seen by the public or " prayers to heaven that God may inspire our legislators to impose a tariff tax up-on zinc! What next?-Philadelphia eye.'

RAILS

Catholic Standar i and Times. HANGERS ON " MADE HIM THINK.

"I have been made a teetotaler." said

"I have been made a teetotaler," said un American Senator not long ago, " by he sight of the hangers on of the aver-age saloon. Every saloon I frequented had a following of poor wretches whose appetite for drink had got the better of The total aggregate of these uman wrecks is much larger than the nation's standing army. This is too great a price to pay for the privilege of This is too what is known as personal liberty. If I had my way, I would abolish the liquor raffic, root and branch. It is the nation's greatest curse, and no amount of speci-ous reasoning can overturn the sad truth

f such an assertion. enting on these words a contem-Con orary says:

" If anyone will stand in front of eve the better grades of saloons in the principal streets of a city when a circus parade or some spectacle passes along the street, which causes the saloon to mpty itself, he will be amazed at the ind of a gang which comes out.

Again and again we have remarked this in our native city of Columbus, Ohio. Every saloon seems to have lurkng about its side rooms, stalls, back entrances, hidden parts and purlieus gen-erally, a gang of red-eyed, bottle-nosed pimple faced, whisky-and-beer-distorted specimens of humanity, which it can belch out upon the street on any call for their appearance. "We will warrant that if a file of

policemen were to make the rounds of the best saloons in the best sections of our

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DECEMBER 26, 1908.

CHATS WITH YOUNG MEN.

Have Self-Confidence.

One talent utilized in a single direct tion will do infinitely more than ten talents scattered. A thimbleful of pow-der behind a ball in a rifle will do more execution than a carload of powder un-confined. The rifle barrel is the purpose

that gives direct aim to the powder, which otherwise, no matter how good it might be, would be powerless. The poorest scholar in school or college often, in practical life, far outstrips the class leader or senior wrangler, simply because what little ability he has he employs for a definite object, while the other, depending upon his general ability and brilliant prospects, never con centrates his powers. "A sublime self-confidence," says E.

"A sublime self-confidence," says E. P. Whipple, "springing not from self-conceit, but from an intense identifi-cation of the man with his object, lifts him altoget.er above the fear of danger and death, and communicates an almost superhuman audacity to his will." It is fashionable to ridicule the man

of one idea, but the men who have changed the front of the world have been men of a single aim. No man can make his mark in this age of specialities who is not a man of one idea, one supreme aim, one master passion. The man who would make himself felt on this bustling planet, who would make on this bustling planet, who would make a breach in the compact conservatism of our eivilization, must play all his guns on one point. A wavering aim, a faltering purpose, has no place in the twentieth century. "Mental shiftless-ness" is the cause of many a failure. The world is full of unsuccessful men who spend their lives letting empty buckets down into cenaty wells.

"Mr. A. often laughs at me," said a young American chemist, "because I have but one idea. He talks about everything, aims to excel in many things; but I have learned that, if I ever wish to make a breach, I must play my guns continually upon one point." This great chemist, when an obscure choolmaster, used to study by the light of a pine knotin a log cabin. Not many ye rs later he was performing experi-ments in electro-magnetism before English earls, and subsequently he was at hish earls, and subsequency ne was at the head of one of the largest scientific institutes of this country. This man was the late Professor Henry, of the Smithsonian Institution, Washington.

Douglas Jerrol ! once kne * a man who was familiar with twenty-four languages, could not express a thought in one of them.

should guard gainst a talent which we cannot hope to practice in perfection, says Goethe. Improve it as may, we shall always, in the end, when the merit of the matter has become apparent to us, painfully lament the loss of time and strength devoted to such botching. An old proverb says: "The master of one trade will support a wife and seven children, and the master of seven will not support himself."

A Light Heart Under Failure.

A light heart under failure is another condition of success which may be writ-ten down as an essential. No one should need to be warned against the deleterious effects of the blues. Noth-ing deadens the heart of enterprise, or unstrings the nerves of action, like a fit of the blues. In one of those beautiful prayers which Robert Louis Stevens prayers which Robert Louis Stevenson wrote for us, in his Samoan housebold, he prayed for "courage and gayety and a quiet mind." A man who backs up his brains with these three gifts has all the odds in his favor. It is next to im-possible that he should fail in what he undertakes to accomplish

Undertakes to accomplish. Gayety is the essence of power. What is there in a failure or two to cry What is there in a failure of two to by about, or in a dozen failures, when you know you are bound to get there? Suc-cess is not an external trophy, not something you have to hunt or ensnare, like a bird. Success inheres in oneself, like a bird. Success inheres in onceself, or in every true piece of work one does. Not the most powerful opposition, not the bit erest or meanest underestima-tion, can do more than delay any success we really deserve. Ultimately, we and our work must be assessed at its proper value: and, though we may be dead when the time comes, we shall have succeeded none the less. Every day we hear of men succeeding in their graves. hear of men succeeding in their graves. or beating some of the smaller neighbor-we may be sure, though robbed of temporary rewards, knew, deep in their hearts, that they had succeeded, and confidently left their work behind to "report them and their cause aright,' when the time should come for its value to be understood. To be misunderstood, to be vilified, to be laughed at, to die poor and unregarded, is not to fail. So long as you know, without a shadow of doubt, that your work is real, and that the very universe is committed to take care of it, and compel its recognition, you can afford to die with a smile on your lips, or the sunshine of success filling your heart.—Richard Le Gallienne, in Success.

date who submitted this one: "The first person who comes in when the whole world has gone out." It has not an erudite, dictionary sound, but could there be a better de-finition? The man who has been saved from financial ruin, tided over some great emergency or fateful crisis in hi business by a friend, will appreciate its significance Sobriety More General.

The employee who begins by practic-ing sobriety during office hours is apt to continue it after office hours. After-I'll get you some hot soup to drink, and then you must take a long nap. After that you'll feel better." dark drunkenness is not conducive to easy labor the next day. Furthermore, She bustled away into the kitchen. and presently returned with a steaming the young man soon finds out that the pleasures of alcoholism are not up to the alvertisements. Seen in the green bowl of soup. "Here, drink this, Stevie"-she had called him this from the first, for she said it was a prottier name than Stub. light of the next day, they have a curi usly unreal and fantastic effect. "I dassent," he repeated, trying to push away the bowl with his hand. "Not till I tell. I swiped your pocket humors of the cup are very much like the magnificent visions one has in dreams. They can't be remembered the book. next day. Perhaps to the general sense of disappointment are added a headache "Oh, no you didn't, Stevie," trium phantly, "I've got it here in my pocket now. See," "Not that one," eagerly, "the one upstairs in the chist drawer."

and a positive conviction that one has swallowed a mule by mistake. Everything, therefore, conduces to sobriety in our day. The number of men who driuk nothing at all is increas-At first she looked nuzzled, then a of her mouth. ing.

OUR BOYS AND GIRLS. One of the Waifs.

Miss Annerly rather liked to work in unfavorable soil. There was no credit in growing things that grew naturally, she would say with one of her odd, whim ical smiles; but take something, that others had passed by, and coax or urea it on to success and -well the

he could only meet it with suspicion. So it went on through September and October and November, until one morn-

ing in early December, when she went to his room to call him he was not there.

As soon as the neighbors heard it, they shrugged their shoulders and asked how much he had taken, and when she de-

clared, that she had not missed anything they looked incredulous. A week passed, and nothing was heard of him;

and she was planning, regretfully, to hunt another boy, when one morning she found Stub crouched on the doorstep,

half frozen and, with pitiful, beseeching

eyes utterly different from the defiant

ones she had known. "Why, you poor boy!" she cried com-

passionately, as she picked him up, in her strong arms and carried him into the sitting room, and laid him tenderly

when the storing room, and faid finit fenderly upon a lounge, "why didn't you knock?" "I dassent," in a weak, scared voice, "I took something, and I come back to

tell." "Oh no, you didn't take anything," soothingly, "you are just tired and cold.

Deafness Cannot be Cured

had nobody give me nothin' afore you, an' I thought them fishin' pole and urge it on to success, and-well, that was work, that was worth while. an i thought them issue pole and things was some kind o' game. But when I got off in the city an'—an' found this, I knowed it was me—me." He was sobbing pitifully, now, and elinging to how haved as though he feared she would And this theory brought out many surprising results from the bare spots of her few rocky acres. Neighboring farmers looked and smiled, and looked her hand, as though he feared she would draw it away.—Frank H. Sweet. again, and pursed their lips into low suppressed whi-tles of astonishment. The Child and the Angels. Marshes, that they would have passed by as hopeless, gradually evolved into Valerie had been ill for many days.

was Christmas Eve. Outcranberry bogs; fields of cowslips and side, the children were making merry, shallow brooks became submerged gar-dens of water cress; and sandy bits of but she did not seem to heed them. Her patient mother had never left her side, hillside, that the most sanguine of them would not have looked at the second time, were found by this experimenter and, as she sat there, almost in the solemn hush of midnight, the little one, waking from a short slumber, stirred gently, and smiled. For she had heard the angels singing, and this is what they

the sweet of the baces for watermelons, and those very early grapes, which brought first prices in market. And even more surprising—to them at least—were the practical results of sang : Come to us, soul so white, Come in joy of the Christmas night, To that dear heaven, whence thou shalt see Jesus the Lord, and Sweet Marie, Come to us, little one, come. the theory as applied to her help. She had a preference for obstinate soil even here, and her boys were the dregs of a heighboring poor house, or the cinders which had sifted through the meshes o "Do you hear them, mamma ?" asked the surrounding farmers and been found 'Hear whom, my darling ?" wanting. But they turned out very much as had her bleak hill-sides and

"The angels, calling me?" "No, child, you have been dreaming." "No mamma, I am wide awase—the waste marshes. Judicious experiment-ing and encouraging had given equally angels are singing. It is like the choir in the church, only more beautiful. Or like a serenade, only far more heavenly. The angels are all around us. I can even hear the flutter of their wings; ood results, and where one of her boys had proved a failure, she had sent a dozen out into the world, to acceptably fill better positions than she could offer. But when she took furtive-eyed Stub listen !" Green-not from the poor house or a gutter, but directly from serving a sent-ence in the penitentiary-they all de-

awed voice, "for my Christmas. I never

Come to us, spotless star, And thou wilt shine in heaven afar, In God's own garden a flower shall bloom For it, sweet child, all have made room. Come with us, sister 1 Come ! cla ed that it was the last straw. Nov she would inevitably rue her temerity and foolhardiness. And after a month of continued fail-

"Surely you heard them, then amma?'

are and exasperation, Miss Annerly her self almost came to the same conclusion "No, my darling. I heard nothing. Try to sleep now." "But they want me; they are calling There did not seem to be a single soft spot in the whole armor of Stub's de-pravity. His eyes remained furtive, and ne. Hark ! Hark !" the corners of his mouth continued to droop in sullen defiance. She wen Come to us, innocent child With heart so pure, and speech so mild. We are weaving for thee a crown of gold. And a garment spotless in every fold. Come to us, sister ! Come ! farther with him than she had with the

other boys, and only taxed him with the lightest work and simplest duties. She "Mamma, I must go with them, I must tried to draw him into long walks, and

"But where, my darling?" "To heaven. They are saying, 'Come, Valerie, come.'"

" It is only the wind sweeping through

the trees.' " No, mamma, they are playing on silver harps. I can see them, and hear them. And there is a wondrous star above them—the star of Bethlehem.

Listen !" Come to us, child most dear. Borne on our wings, thou need'st not fear, bird that over the ill soar with you to sweet little one,

THE CATHOLIC RECORD

s, knows how I

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INFLUENCE OF BOOKS.

TOO MUCH CARE IN THE SELECTION O READING MATTER CAN SCARCELY BE EXERCISED — THE MASTERPIECE OF THOMAS A KEMPIS. Some one has said books are our best

friends. Friends for the most part fail us in the hour of adversity, and true, inleed, are the lines of Shakespeare :

ollow men, like horses hot at hand, allant show and promise of their met ien they should endure the bloody spi all their crests and, like decentful jade

rious little smile twitched the corners Friends may fail us, but a good book ever.

of her mouth. "Ob, that one," she said. "Well?" "It had a 50 cent piece an' a \$1.00 bill in it," he went on hurriedly. "I spent the 50 cents, an' was goin' to blow in the dollar when I—I found this," What wise old Polonius said about a true friend, "grapple him to your soul with hooks of steel," I venture to say holding up a slip of paper which she took with a recognizing smile and nod. " For Stevie's Christmas." about a good Look. We are all of us a reading people nowadays, and there is "It was meant for me," in a weak,

> sorry to say the general tendency is to take into the home the sensational novel, books dealing with questions antagonis. books dealing with questions antagon tic to faith and morals, and to exclude

> dividual, the nation as a fifthy press, an mmoral book, so nothing is more con-Because when I was a clergyman the

ring, of course, the holy scriptures, and some main torce of a population of the universal opinion or rather, tion. Protestantism keeps one car converdict, of those qualified to know, men tinually towards the never-ending clam-of deep learning, and men differing our of human unrest. widely in religious cult. It is a spirit-ual masterpiece. Great saints like met and knew the Catholic Christian. I

like Cardinal Behamine, and in their praise ling earnestness, the widest charity, but Catholic divines are loud in their praise ling earnestness, the widest charity, but of it. Among the Catholic laymen who I never met a man whose character re-made this book their constant study, I flected or reproduced the Christ-type will mention two names—Sir Francis as I conceived it until I met a certain Cruise, Ireland's most skilled medical cruise, Ireland's most skilled medical doctor, who, I believe, had the Imita-tion by heart, and the late Lord Russell of Killowen, lord chief justice of Eng-have ever had, every pious wish, every land one of the greatest lawyers and stirring of heart, every spiritual his pocket, and was in the habit of read or perplexity to the firm conviction, ing a chapter out of it every day. Let us now see what some of those great minds outside the church thought of the Imitation. Dr. Samuel Johnson, and he

no doubt was well qualified to judge. His opinion of the author of the Imita-tion was that he was the best of social philosophers, and that his work was re-plete with the wisdom which men re-quired on their way through life. He knew the Imitation by heart. Thomas Carlyle, whom some one named "the Cariyle, whom some one named "the sour sage of Chelsea," speaking about the Imitation, says : "Master the Imi-tation of Christ, and then you know all the philosophies of the ancient and modern world. He recommended a Kempis to all young men who came in contact with him. Not very long ago came across a beautiful appreciation of the Imitation in the pages of an English journal edited by a notable nonconform-

ist minister, and among the remarks on the work was this one: "No home i furnished without the Imitation." Auguste Comte, founder of the school of positivism, recommended with no waver-ing, no uncertain voice, all his follow-ers to master a Kempis. Yes, the Imita-tion should be found in every home, Catholic and Protestant alike, for it is the duty of us Catholics and Protestants to look for the best in men and books. Truth, beauty, simplicity of language, and a wisdom that is found in no earthly philosophy, all these breathe in every line of the Imitation. As a Kempis felt, he spoke and wrote, and as we read that beautiful work we feel that a Kempis wished us to bring home to ourselve this lesson most of all : "What doth i profit a man to gain the whole world and in the end suffer the loss of his im-mortal soul."—Intermountain Catholie.



ally commonplace. Catholic virtues, on the other hand, often have a note of dis-tinction, not rarely advanced into the heroic and are always inspired by the most lofty sentiments. The inspiration of i rotestantism is not of such a high order : so that conduct and feeling tend

move accordingly on a lower plane. Because the petty parochialism of Anglicanism irritated and wearied me. The Anglican Church is not merely a network of parishes, it is a network of parish religions each of which possess

peculiarities not possessed by the religion immediately contiguous. Because Catholicism is very largely scarcely a home in which you do not find a book of one kind or another, but I am sorry to say the general tendency is to direct the intimate details of our lives, is working. This knowledge Catholic-

altogether books calculated to impart instruction, books in which there is some sees. useful lesson conveyed. As nothing is more injurious to the morality of the in-successful attempt to practise the victure of altogether.

immoral book, so nothing is more con-ducive to their well being as a healthy press, a good book. A good, wise man reads only those books in which he finds something useful, books of travel, his-something useful, books of travel, his-Because when I was a clergyman the office I held and the cloth I wore won

tory, science, or a well-written novel containing a moral, and hence the man who is given to reading such books is an other Christian denomination that does. entertaining man. Each notes is an entertaining man. Each note of us has Because Protestantism inclines more his or her peculiar likings and dislikings and more to present to the world an in the matter of books, but there is one ideal of a religion which argues upwards book after the Holy Scriptures which we from man to God. Catholicism on the should all like and have, and that book other hand presents us with a religion is the Imitation of Christ. There is no which argues downward from God to book written equal to it, always except-book written equal to it, always except-ing, of course, the Holy Scriptures, and still small voice of a progressive revela-

Cardinal Bellamine, and a host of the deepest sincerity, the most compel-Catholic divines are loud in their praise ling earnestness, the widest charity, but

of Killowen, ford chief justice of Eng-land, one of the greatest lawyers and stiring of heart, every spiritual judges of the past century. The latter perception, every process of reason car-carried the Imitation about with him in carried the Imitation about with him in

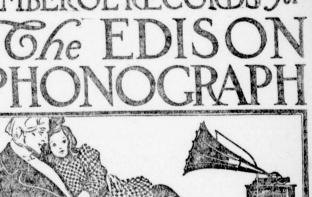


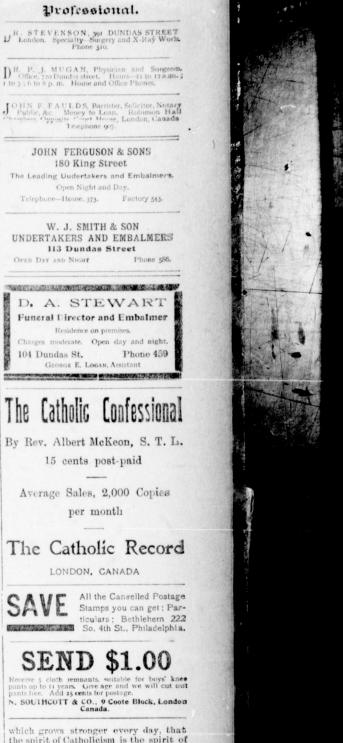
which grows stronger every day, that the spirit of Catholicism is the spirit of Truth, a perpetual evolution from the nind and heart of God.

104 Dundas St.

H. K. GORNALL, M. A., Cambridge,

The censure of those that are opposite to us is the nicest commendation that can be given us.—St. Evremond.





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Friendship and Success.

In one terse sentence Emerson thus epitonizes the value of friendship: "A friend makes one outdo himself." Outside one's own power to make life a vic-tory or a defeat, nothing else helps so much towards its success as a strong, true friendship. The friend whose thought runs paral-

The friend whose thought runs paral-lel with mine, who sympathizes with my aspirations, recognizes my strength as well as my weakness, and calls out my better qualities and discourages my meaner tendencies, more than doubles my possibilities. The magnetism of his thought flows around me: his strength is added to mine, and makes a well-nigh irresistible achievement-force. irresistible achievement-force.

The faculty of attracting others, of forming enduring friendships in what ever environment one may be placed, is one whose worth in the struggle for existence can hardly be overestimated. Apart from its spiritual significance and the added joy and happiness with which it illumines life, friendship has a business value, so to speak, which cannot be overlooked.

by local applications, as they canne, reach the dis-eased portion of the ear. There is only one way to cure deafuess, and that is by constitutional remedies. Deafness is caused by an inflamed coadition of the mucous liming of the Eustachian Tut. When this tube is inflamed you have a rumbling sound or im-perfect hearing, and when it is entirely dosed. Deaf-ness is the result, and unless the inflamm. Lion can be taken out and this tube restored to its normal condi-tion, hearing will be destroyed forever, nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces; We will give One Hundred Dollars for aix case of Deafness, (caused by catarrh) that cannot is cured by Hall's Catarrh Cure, Send for circulars, fre. E. I. CHENEY & CO. Table O. Sold by al In a recent contest for the best de-finition of the word "friend," a London **paper** awarded the prize to the candi-Take Hall

"Hear them, mamma. I must go; good by.

"Dear child, you rave! Try to sleep so that in the morning you may wel-come Christmas." to him would have been understood, but bindness was something, so utterly lor-eign to everything he had known, that "I shall be in heaven then. Good by,

amma, good-by.' "But you are better, dear. The doctor said to-morrow, Christmas-day, you might sit up a little while, and if

you do not sleep now you will be so tired." Valerie said no more. She stretched out her little hands to her mother, who took them in her own. For a long time the poor woman sat thus, till, tired and

the poor woman sat thus, till, thed and weary with watching, her head sank on the pillow beside the child, and she fell asleep. When she avoke the dawn was breaking; and in the distance the Christmas bells were pealing forth their first joyful carols of welcome to the new

hrst joyful carols of welcome to the new-born king. Valerie's hands were still in her's. But they were cold—very cold. The child had gone with the Angels to keep Christmas in heaven.—Mary E. Mannix.

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THE STORY OF A CONVERT.

Many considerations made and keep me a Catholic. Among them the fol lowing reasons:

Because what information I could gather about the Greek church confirmed me in the conviction that it was no branch of the true Church. The Erastianism of the Russian Church is nothing more or less than

shameless. Because Catholicism walks reverently with bowed head, amongst mysteries. When you come to Protestantism, the mystery has gone. The Faith has undergone a process of rationalisation and nothing is left but what can be served out from the pulpit in a verbal discourse. I for one will not believe that the great mystery which is Chris tianity can be reduced to a mere matter of words.

Because the man of the world respects while he fears, the Catholic priest, but for the parson—I make no apologies for him-he has nothing but a good-natured contempt. Because Catholic priests generally

become known, if known they become, for devotion to their duties. Anglican parsons, in England at any rate frequent-ly become known for something not of

Section.

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NEWS FROM SCOTLAND.

8

Recently, a body called the Franco-Scottish Society, with its headquarters-in Edinburgh, had the audacity to peti-tion the French Government for the funds and property pertaining to the Scots College at Paris, on the assump-tion that as the addiction of the structure. Sect College at Paris, or the assump-tion that as the spoliation of the estab-lishment was a sure thing, the society might at least have a share. This attempt by a Protestant body in Scotfrom the Catholic Church in France, at once met with caustic denunciation and exposure at the hands of the Bishop of Aberdeen, who, by virtue of his office, is the guardian and administrator of the State of discase in Paris ots College in Paris.

Bishop Chisholm's vigorous action has had its roward. The British Foreign Office has moved in the matter, and the French Government has agreed to leave the College and all belonging to it in the possession of its rightful owners, who have held it for centuries. The Franco-Scottish Society seems rather ashamed of its attempt to revive the game of grab engaged in so successfully a few centuries ago, under the superin-tendence of J.hn Knox; for it is now generally admitted, even by the enemies of the Church, that the "reformation" of religion in Scotland was only an excuse for the avaricious nobles and a few renegade ecclesiastics to seize the Church buildings and lands. Thus history was almost repeating itself.

On the eve of the feast of St. Margaret, queen and patroness of Scotland, a relic of the saint was exposed during the afternoon in St. Andrew's Church, Braemar, and in the evening, immediately before Benediction of the Blessed Sacrateore beneficiation of the Blessed Stera-ment, the solemn veneration of the relic took place. Canon Paul, the parish priest officiated. There was a large congregation, and all approached the altar rail to venerate the relic. Braemar is a picture-que Highland town, not many miles from Balmoral. The Catholic inhabitants are mostly descendants of the staunch old Jacobites who wielded the elaymore to some purpose in the days of "Bonnie Prince Charlie,"

The United Free Presbyterian Church of Scotland is very much agitated just new over the fact that the wife of a minister of the Church, in the island of Arran, has become a Catholic. The minister in question, Rev. A. J. Grant, of Lechranza, has been obliged by the Presby-tery to resign his post, and has gone to Blinburgh to carry on missionary work there. Mrs. Grant, previous to her marriage, belonged to the Anglican "Chief among these uniting influence" Church, and came under Catholic influences during a visit to friends in England. She was beloved by her husband's parishioners, having done much good amongst them. Perhaps Mr. Grant, when he gets into the strong Catholic storosphere which now prevails in Edin burgh, may follow his wife's excellent example

THE POPE'S TOUCHING REFERENCE TO FRANCE.

An excellent example of the Holy Father's oratory was that produced this week by the reception of the French gilgrims. There were over six hundred of them, and with them were Cardinals Apdrieu and Lucon and seventeen French Bishops. The Pope's discourse, which was a reply to the address read by Carlinal Lucon was in part as follows ; "You have well said that God mingles sorrow with joy, and that the Miserere and the Te Deum has each its turn in our chant. With much delicacy you have touched on the cause of my sorrow and of my joy. Certainly it has been a profound grief to me to see your country separate itself from the Church; from the mother that desires the salvation of all, and that now is despoiled and derided; and while she stretches forth her hand asking for charity her enemies exult at beholding her insulted and despised. Poor Mother! Poor children who re-main by her side seeking to console her as vest they can an ! to afford her so consolation in the midst of her grief and desolation ! But if all this afflicts me deeply, Divine Providence has propor-tioned my joy to my affliction, and I shall mover cease to thank God for having in-spired me to say to my children of France: Follow me in my sorrow-my only reg et is that I am not able to be with you, to suf-fer with you and to fight God's battle by your side. Then again, your country has offered me the dearest consolations, while France has shown herself to be fruly the eldest daughter of the Church. mot in words, but in the most splendid of deeds. I said to my venerable brothers of France : Leave your palaces, take away from your seminaries the budding hopes of the Church ; do not accept from them that would make a slave of the Church a single sou of what is offered you to save you for hunger; in your tribulations, in your sorrow look only to Jesus Christ despoiled of all; naked on the Cross — after a few days He triumphed, and your tritimph too will come. And thus those beloved sons, remaining faithful amid grief and desolation, beheld their children leave the seminaries, those be-loved homes of their piety; they saw good Sisters of Charity removed a the bedsides of the sick they had the from zended with such loving care: they saw the religious Congregations, who had done so much for the educatio- of youth, driven from their country and forced to seek an asylum in forcing 1 forced to seek an asylum in forcign lands while their unnatural mother drove them forth. All this they went through and it has served only to make them give the example of a fact new in ecclesias dical history. All the Bishops, without a single exception, have listened to the voice of the Pope as the voice of God : Il the priests have listened with re all the priests spect and obedience to the words of the Angels of the dioceses, while the faithful have declared unanimously: You may count on our strength and on our generosity. You will not have

sumptuous palaces, therefore, but you sumptuous palaces, therefore, but you will have a place to lay your head: you will not have commodious and spacious seminaries, but you will have a place for the education of your elerics; you will not have religious and devoted nuns, but not have religious and devoted nuns, but the faithful will fill the places of their apostolate; you will not have your fixed revenues, but you will not be left without the means for carrying on pub-lie worship. Oh! If I have wept my *Misserere* for the troubles of the Church of France, I have also intoned the *Te Deum* of consolation whenever I have reflected on the sacrifices which the reflected on the sacrifices which the faithful of France are making for the sake of the Church. It is, therefore a joy to me to see you gathered here to dry and to be able to thank you for what you have done, are doing and will do for the glory of your country.' not necessary to be a Frenchman to feel the deep affection and sympathy that breathes in every one of these eloquent words of the Holy Father.—Rome.

LEARNED OUTSIDER'S VIEW OF THE CHURCH.

CHARLES ELIOT NORTON ON CATHOLIC INFLUENCE ON CIVILIZATION-CHURCH ARCHITECTURE-PROTECTION OF THE

POOR. Charles.Eliot Norton, professor emer-itus of Harvard University, whose death a short time ago was commented on, was a man of the broadest culture and the widest acquaintance with the makers of the literature of his own and every age. He was also a close student of history and in many of his books, while not understanding the supernatura, power of the Catholic Church, pays tribute to its remarkable civilizing influence, and to the debt the whole Christian world world owes it from the beginning and will owe it to the end of time. The following passages from his pen are interesting as the conclusions of a cultivated and learned observer. THE GREAT UNIFYING FORCE.

Writing of the condition of Europe during the tenth century, Professor Nor-

ton said: "While the various nations were thus drawing apart within local boundaries of which the precise limits were, indeed, in many cases but imperfectly determined, certain general influences were operating incessantly and irresistibly to mite them as they had never before been united as members of a vast and

was Christiani y. For it not only s jected all believers, whatever their difference of race and custom, to a common rule of interior life, bringing all under one universally acknowledged, supreme authority, but it also filled their imagin ations with common hopes and fears and supplied their understandings with con mon conceptions of the universe, of the origin and order of the world and of the destiny of man. "The Church, in which the authority

of Christianity was organized and em-bodied as the divine instrument for the gov rnment of the world, claimed universal obedience. Within her pale there was no distinction of race or of person. Her discipline exacted of all men equal submission. Her ceremonial observ-ances w re celebrated everywhere with a uniform and impressive ritual. Her sacraments were essential to salvation. By the vast mass of ecclesiastical tradition and legend she afforded the mater-ial of thought, farrey and feeling to the whole body of Christian people.

INFLUENCE OF CHURCH ON ARCHITECTURE. Among the Arts, the one that has alike the closest and widest relations to the life of a people-to its wants, habits waidensians enjoined yearly aurieular confession, and were most confident of its efficacy if made to the parish priest. They were finally driven into Calvin-ism by the force of their antipathy to and culture-and which gives the fullest and most exact expression to its moral disposition its i agination and its intelligence, is that of architecture. Its his-tory during the 'Dark Ages' had been analogous to that of language. The re-quireme ts it had to meet were in great part confined to those of immediate necessity. There was little thought of building for posterity. But as the con-dition of society slowly changed for the better, the improvement found manife tation in architecture even earlier than in literature. The growing sense of per-

THE CATHOLIC RECORD



cess, not one case of failure being reported. These tablets are a specific for weakimen and women for THE CHURCH THE HARROR OF REFUGE "In the midst of darkness and confu-

sion and dread, the idea! Church

presented herself as a harbor of refuge from the storms of the world, as the

image of the city of God, whose walls were a sure defense. While all else was

unstable and changeful, she, with her

unbroken tradition and her uninter-rupted services, vindicated the prin-ciple of order and the moral continuity

of the race. "A deep widespread conviction of

human sinfulness was one of the char-acteristic traits of these times . . .

The Church alone could lift from the world the burden of its sins; and though her ministers might fall short of fulfil-

ling their high calling, though Pope,

prelate and priest might be partakers in

sin, yet the Church remained pure, steadfastly upholding the power of right-cousness, preaching the coming of the

Lord to judge the earth, asserting her claim to loose and bind, and vindicating it with the blood of confessors and mar-

THE WALDENSES AND PROTESTANT-

ISM.

The Rev. Francis E. Clark, president

The Rev. Francis E. Clark, president of the United Society of Christian En-deavor, rhapsodizes, in the Christian Endeavor World, over the Waldenses whose valleys in Italy he has been visiting recently. He gives an inaccur-ate history of the Waldensian sect, and says that they may "rightly claim to be the first Protestant sect in the world." Now, Dr. Emil Comba, the eminent Waldensian scholar (quoted by the Rev.

Waldensian scholar (quoted by the Rev.

Mr. Starbuck in the Review of Sept. 9,

1905) probably knows more about the Waldensians than Mr. Clark; and he remarks that, the Waldenses, though at

odds with the Roman See, always held

themselves to be Catholics. They firmly maintained Transubstantiation, and

maintained Transubstantiation, and doubted whether any one could say Mass except a priest of undoubted succession. Bossuet points out that the

Waldensians enjoined yearly auricular

ism by the force of their antipathy to the Papacy. Left to themselves they

inclined rather to Pelagianism. In Italy they insisted inexorably that their

ministers, though not priests, must re-

main unmarried. In one point we must own (says Mr. Starbuck) they were al-

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tyrs."

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nost as good Protestants as we are in New England; they allowed divorces for anything and everything. Properly sp-aking, however, Mr. Starbuek says Properly and he declares his opinion to be that of modern Protestant research as expressed in Neander, Creighton, Paul Sabatier, R. D. Hitchcock and others) that the Waldenses, like the Albigenses, were not, as simple-minded Protestants have long believed, an "eminent body of evangelical Christians," a "magnifi cent anticipation of the Reformation," but that they stood entirely outside the bounds of historical Christianity."-Sacred Heart Review.

THE WINNING OF THE CROSS.

A correspondent of the Ledger, who was present at a review of the Austrian cavalry, narrates the following incident. It is a grand sight-twenty to forty thousand horses, where each and every horse knows and understands the slight-est note of the bugle sweeping over a broad plain, and changing positions like an enormous machine guided by an unerring master hand. It must be seen to be appreciated. Words cannot repro-duce the picture. On a certain occasion an event transpired which lent an interest most thrilling to the military seene. It was at a review held in Vienna, on the occasion of the fifteenth anniversary of the establishment of the military Order of Maria Theresa.

Not far from 30.000 cavalry were in line. A little girl, a child of not more than four years, was standing in the front row of spectators, and either from fright or some other cause, rushed out into the open field just as a squadron hussars came sweeping around from the main body. They had made the detour for the purpose of saluting the empress, whose carriage was drawn up in that part of the parade ground. Down came the flying squadron, charging at a mad gallop—down directly upon the child. The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The empress uttered a cry of horror, for the child's destruction seemed inevitab'e-and such terrible destruction—the trampling to death by a thousand iron hoofs !

Directly under the feet of the horses



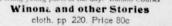
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was the littleone—another instant must seal its doom—when a stalwart hussar, who was in the front line, without slack-ing his speed or loosening his hold, threw himself over the side of his horse's beck, seized and lifted the child and placed it in safety upon his saddle-bow, and this he did without changing his ace or breaking the correct alignment of the squadron.

Ten thousand voices hailed with rap turous applause the gallant deed, and other thousands applauded when the knew. Two women there were who could only sob orth their gratitude in brokeu ecents-the mother and the empress And a proud and happy moment it as for the hussar when his emperor. taking from his own breast the richly enameled cross of the Order of Maria heresa, hung it upon the breast of the brave and gallant trooper.

St. Mary's Church Bazaar, City. The bazaar recently held in St. Mary' Church, in this city, was an unqualified success in every respect. The whole-hearted unity of action on the part of CARMINATIVE the congregation to second the efforts of the pastor, Rev. P. J. McKeon and his assistant, Rev. J. V. Tobin, was most editying. The net sum of \$2,500 was realized. This will be applied on the troubles, restlessness, peevis ness, sleepless ness, It will also prev nt that exceed church debt.

The Cave of Bethlehem. loly is the little cave, Ai midnight's solemn hour, Cho' winty winds about it rave, Messengers of the demon's power Who strive to blight the little Babe— The Eternal king—who is come to save lis own from Satan's slavery!

The Virgin's heart is glad. The virgin's heart is glad. The never since the days of Eve Seem'd Mother more bereft and sad. And naked of human sympathy i Yet heavenly sweet-voiced angels blake grand celestial harmony !

Peace fills the wayside cave, Restful, gentle, calm, Patient as God, the wind to brave, And kindly, like a healing balm, Soothes that 'Child Divine—that wor Whose love is like an occan wave Merging their hearts in unity!

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