The Catholic Record.

LONDON, SATURDAY, DEC. 17, 1904.

SOCIALISM IN THE UNITED STATES.

Jack London, whose stories are as cold and pitiless as an arctic winter, is in buoyant mood over the growth of the socialistic movement in the United States. In 1880 the socialists polled 2.068 votes; at the last election they had more than half a million to their credit. The muttering of the discontented is indeed assuming the proportions of an ominous growl. Mr. London tells us that the vote cast for Socialism was the tally of the American citizens who have raised the red banner of revolt against the economic masters of the United States. Their aim to destroy present day society and from the materials to construct a new society which will be run in the interest of the working class, will never, as we pointed out before, be gained on this planet.

But until something is done to check that industrialism, which, as Karl Marx observed, for a profit of 300 per cent, will stop at nothing against the workingman, the cause of Socialism will grow apace.

A DISINTEGRATING FACTOR.

organization. Some talk must be done cannot say. She crooned you to sleep in the prosecution of business, but it is in her arms, shielded you from danger a wise chairman who knows how to during the years, and had you educated regulate and to limit it. If determined, at the cost betimes of much self-sacrifice however, to keep everything in order he on her part. can interpose a barrier to the verbosity of those who like to agitate the atmos- valley, and a word of love, a thoughtphere, but if he does not know his busi- ful action will illumine the path before ness, or, knowing it, shrinks from en- her. Your voice can make sweet music dangering his re-election by any exer- in her soul. Young man, do it before cise of authority, the society will be it is too late. talked to senility and death by the " orator." We have seen portly and stilled heart. So now show your love well-groomed organizations grow attenu- for the dear little mother. ated and out at elbows under such treatment. The silent members or the "workers" can eliminate the "spouter" as a disintegrating factor. But they do not do this as a rule. They seem to be hypnotized into speechlessness and regain their power of utterance only when it is too late, that is when they get indisputable proof that the organization is on the way to the morgue.

THE MODERATE DRINKER.

We suppose that every man who is addicted to liquor plumes himself on being a moderate drinker. The young who patronize the "road house" and the saloon and go homeward in a mellow state are moderate drinkers. The habitue of the club who can do justice her purity. To the honor of French to a few rounds of drinks without turn- manhood, we are told that thousands of ing too many hairs is in the same category. The drunkard alone is to be reprehended, and whenever we hear of him fouling law and order we thank the Paris behind white banners with Jeanne Paris behind white banners with Jeanne Lord for our own rectitude and then have "another one." To our own mind purity. the moderate drinker is the greatest supporter of the rum traffic. We turn from the drunkard with loathing; but the individual who has many reasons to justify his use of the cocktail, and who, despite habitual indalgence, doe, nothing to put him into the crutenes of the law, arouses no disgust. He treads the primrose path with guarded steps while others who wish to emulate him may take it at a leap. It is not saying too much when we declare that many a man held captive totally or partially by liquor got his first lesson in the art of self-degradation from the moderate drinker. But even he is hard pressed to day for reasons to justify his con-

DETRIMENTAL TO HEALTH.

The best workers in cold regions according to Sir John Franklin and Sir John Ross, and in trophical countries according to the Duke of Wellington, his first visit to are total abstainers. So convinced are men of business that the use of liquor in any measure detracts from usefulness that they invariably employ the tectology. A man may such whistey and totaler. A man may suck whiskey and be apparently none the worse for it, but he is the while drawing on his health, and will discover in an emergency that he has little of it to his credit.

There is no kind of achievement you could make in the world, said Carlyle, that is equal to perfect health: and we squander it and plant the seeds which shall yield us a bitter harvest. "Alcohol," we are told, "is no necessity of man," that it is out of place when used for any other purpose than a medical, chemical or artistic purpose : that it is no food: that it is the most insidious destroyer of health, happiness and life. And the rum seller

waxes angry when we advert to his manner of gaining a livelihood.

Referring to a report that insurance companies are about to offer greatly reduced rates to total abstainers Dr. Shrady, voicing the sentiment of a score of prominent physicians of New York, spoke as follows: I think it is a good and just plan, and the liberality of insurance companies to non-drinkers will be a profitable arrangement. That reduced rates should be given on the lives of total abstainers can be amply shown. No figures are necessary to tell of the higher percentage of deaths among people addicted to the use of liquors. It is simply a matter of daily observation.

AN ARCHBISHOP'S EDICT.

A reverend pastor informs us that card playing for prizes is prohibited now as a method of carrying on the work of parishes under the jurisdiction of the Archbishop. He hopes that similar edicts will follow in other places. Amen say we.

TO OUR YOUNG MEN.

May we suggest to the young men who are easting around for ways and means to make the winter months less dreary to try the experiment of staying the American Revised Version.

Now, in viewel this, what ignis fatuus seduced you to you that the seduced way to you to you the seduced way to you to you the your terms. Oratory is not a good diet for any She loves you-how much she herself

Now she is going down into the

Flowers convey no meaning to the

JOAN OF ARC'S SPIRIT.

Once again Joan of Arc may save France from her enemies, this time the enemies being, not the English invader-but those of her own household. Think of the professor of Condorcet College, Paris, going out of his way to cast slurs even grave imputations, on the personal character and virtue of the Maid of Orleans! And this, too, when the vast majority of French people are preparing to honor her as only those are honored whose virtue has been proved heroic and whose character was superheroic and whose character was super human. Joan of Arc was a national character; and, apart entirely from her saintliness, deserves eternal her saintliness, deserves eternal honor from France. But Satanic hatred of the Church blinded Professor Thalamas to her granduer as a national figure mas to her granduer as a national figure mas to her granduer as a national figure in French history, and he sucered at year 380, and he states distinctly that boys, students of different colleges, and headed by a delegation from Condorcet College itself, at once rose to their feet d'Arc's name theron in letters of gold and carrying lilies, symbolic of her

public spiritedness, covered the statue of the Maid of Orleans, in the Place Rivoli, and her great statue by Dubois, at St. Agustine's Church, with wreaths

of flowers. "Down with Thalamas! rang through the streets of Paris and around the Chamber of Deputies. But Thalamas had fled from the city frightened by storm he had raised when he hinted that La Pucelle was not the handmaid of God in His merciful care of the

French nation.
All this happened last week, and very many members of the Senate and Chamber of Deputies and Municipal Councillors also took part, glad of an opportunity to voice their opposition to the anti-Christian policy of the Combes' Cabinet.—New York Freeman's Journal.

THE APOSTOLIC DELEGATE AT LONDON.

CONTINUED FROM PAGE FIVE. was couched in words of hearty welcome to the distinguished delegate on his first visit to Windsor, and as sured him of the unswerving loyalty ing, and Bishop McEvay blessed the bell donated by Mrs. E. C. Walker, of Walkerville. Rev. Father Egan, of of Walkerville. Rev. rather Egan, of London, was master of ceremonies for the day. The visiting priests were: Rev. Fathers Brady, Wallaceburg; McKeon, London; Hogan, Strathroy; West, St. Thomas; Ladouceur, Jean-nette's Creek; Parent, McGregor; Francis, Chatham; Prud'homme, Big-Tilbury ; Collins, Point; Langlois, Tilbury; Collins, Hays, Chalandar, Sandwich; and Beaudoin, Walkerville. The new Hays, Cha Beaudoin, church was erected at a cost of \$35,000, and is a handsome structure.

Kind looks, kind words, kind acts, and warm handshakes—these are secondary means of grace when men are in

VERSIONS OF THE BIBLE.

(Continued.)

N. Y. Freeman's Journal.

Mr. Jones-" Our American Revised Version has had access to older and more correct manuscripts than ever the Latin Vulgate has had.'

Before committing yourself to such a statement, you should be very sure of your ground, because if not true it compels us to place you in a very humiliat-ing position. We will now give the facts, and they will show where they leave your statement.

There is no Hebrew copy of the Old Testament older than the tenth century. As St. Jerome began his translation of the Vulgate in the fourth century (380), the Hebrew manuscript from which he translated the Old Testament must, of course, have been made prior to that time, probably long prior to it, for he would naturally seek the old st and most reliable copy which he could find amorg the Jews of Palestine, where he made his translation. Now, it follows from these two facts that the oldest manuscript of the Old Testament accessible to the American Revised Version, dates only from the tenth century, while the manuscript used by St. Jerome for the Old Testament of the Vulgate dates from the fourth cen-tury at least, and very probably much earlier. From this it does not require much arithmetic to see that the manu es not require script used by St. Jerome was at least

at home a few evenings each week just to make life more pleasant for the mother. She loves you—how much she herself cannot say. She crooned you to sleep sequence you to say that the American Revised had access to older manuscripts than the Latin Vulgate of St. Jerome had? The man, author or preacher who led you into your ridiculous blunder or preacher who led you into your ridiculous blunder or preacher the vulgate that he treats those as half-learned and impudent fellows who spoke slightingly of it.

Drusius, for some time professor of Oriental Languages in Oxford, speaks in seduced you to say that the American who led you into your ridiculous blunder deserves a stern rebuke; and we could not find it in our heart to blame you if you took him by the ear and led him to some remote place where his howling would not disturb your neighbors, and gave him a strenuous cowhiding. In Richard St. would not disturb your neighbors, and by these two witnesses we refer you to gave him a strenuous cowhiding. In this way you might inspire him with a Old Testament, vol. 2., chap. 14. proper sense of historical perspective.

manuscript known as the Codex prefer that the Vaticanus and the Codex Sinaiticus. Molinous, in h The former is in the celebrated Vatican library, the latter in St. Petersburg, the property of the Emperor of Russia.

The German critic, Hug, places the Vatican Codex in the first part of the fourth century, and Tischendori refers

Theodore Beza, in his Annotations to it to the fourth century, and remarks "It scarcely differs in age from the Codex Sinaiticus. Tais latter codex was found by Tischendorf in the convent

Version could have had access to. Now, St. Jerome was born about the year 335, or between 339 and 340, and consequently was as ancient as the most he used old Greek manuscripts, that is, manuscripts that were old in his time. Now, he would not call manuscripts made in his own lifetime old. Therefore he referred to manuscripts made earlier than the oldest copies now in

would suggest that while you give your misinformant his well deserved punitive reward you give him a few extra lashes of his New Testament

manuscript misinformation.

Mr. Jones—"You say Jerome's copy is 'more faithful to the originals."

1. If by "Jerome's Copy" you mean the manuscripts from which the mean the manuscripts from which the greatest Biblical scholar of the fourth century made his Vulgate translation, we said it on the principle recognized by all that the more ancient the copy or transcription the more reliable, because freer from the errors incident to transcriptions, and the manuscripts used by St. Jerome were more ancient than any within the reach of modern translators. A few lines above you gave as a reason A lew lines above you gave as a reason for what you consider the superiority of the American Revised Version over that of St. Jerome, that its translators had access to older manuscripts than those used by the Saint. What did you mean by this statement if not that the older the manuscript, the manuscript than reason registales. older the manuscript the more reliable it is? When you made that statement you thought the manuscripts accessible to the American Revised translators were older than those of St. Jerome. Now we have seen that the reverse is the case, and that the Jerome manu-scripts were the older. Hence, accord-ing to your own reasoning, St. Jerome's , or Valgate, is more faithful to version, or Valgate, is more faithful to the originals than the American Revised Version. Thus you see that the facts in the case have turned your argument against yourself. In reasoning toward the truth it is of great importance to have your facts in their proper, chronological order. To invert them is To invert them is as dangerous as inverting your gun and placing the muzzle to your own nose be-

tore firing.
2. If by "Jerome's copy" you mean the Vulgate, we say it is more faithful to the originals, for several reasons First, because St. Jerome is universal ly recognized as a sincere, honest, saintly man, and a scholar well versed in the Hebrew and Greek languages, from which he translated, and that his translation was made from more ancient manuscripts than any that were ever

accessible to English translators. ondly, all modern Protestant versions approach nearer to the Valgate than their predecessors. The American Revised is an illustration of this fact. | the Hebrew." It comes nearer to the Vulgate of St. Jerome than all previous Protestant versions, and in this fact we believe consists its superiority over them, for it is superior.

To these reasons for believing the Vulgate of St. Jerome more faithful to the originals, we add the opinions of Grotius is universally recognized as

one of the great scholars and publicists of his day. He died in 1645. A writer in the International Cyclopedia says of him: "To the talents of a most able statesman, Grotius united deep and ex-tensive learning. He was a profound and enlightened theologian—perhaps exegete of his day, a distinguished scholar, an acute philosopher, a judicious historian and a splendid jurist. Altogether, he was what Menage called him, 'a monster of erudition.' Such a Protestant authority ought to have weight with you. Grotius in the preface to his Annotations to the Old Testament, says of the Vulgate: "It contains nothing but sound doctrine." It was his esteem for it, he tells us, that induced him to make the Vulgate of St. Jerome the basis of his notes on the Old Testament. He certainly considered it more faithful to the originals than any other version.

Paul Fagius, appointed by Cranmer to teach Hebrew in Cambridge, thought so highly of the Vulgate that he treats

lows who spoke slightingly of it.

Drusius, for some time professor of

2. Let us now consider the oldest Greek manuscripts of the New Testament. The oldest known to exist go schools and pulpits, one Latin text back only to the fourth century. The two should be used, and we can be conrecognized as the most ancient are the manuscript known as the Codex prefer that (the Valgate) before all

Theodore Beza, in his Annotations to uke, says: "I confess that the old Luke, says : interpreter (Jerome) seems to have in-terpreted the holy books with wonderon Mcunt Sinai, in 1859. He referred it to the middle of the fourth centary, edition I do, for the most part, emtrace it to the middle of the fourth centary, edition I do, for the most part, emtrace that is, about the year 350. These two manuscripts are the most ancient that one of the most famous followers of the translators of the American Revised John Calvin.

Walton, in the prolegomena to his Walton, in the prolegomena to his

ancient extant manuscripts of the New we yet say that it is highly to be Testament, and six hundred years more esteemed and not rashly set aside, as general use throughout the West for a thousand years, as on account of the learning and fidelity of the translator, whom we admit to have been Jerome, in the greater part of the work, the same who is gratefully acknowledged by the most learned Protestant to have de served well of the Church."

Of course, some Protestants have spoken disparagingly of the Vulgate, but Dr. Samuel Davidson, in his Sacred urity.

The women of Paris, never behind in ablic spiritedness, covered the statue would sneggest that while manuscripts than St. Jerome had. We translation has been highly esteemed by the most competent judges, al-though, in consequence of the exces-sive veneration in which Roman ists have held it since the Council of Trent some Protestants have injudiciously and unjustly underrated its value. As a relic of antiquity, proceeding in the greater part of it from Jerome, it is interesting, and as giving a certain interpretation to the text, it deserves to be consulted by every student of the Bible. In general it is very literal, so as even to express Hebrew and Greek idioms in barbarous Latinity, from its close adherence to the original

> The judgment of these Protestant Biblical scholars is enough, even if we had no other, to justify our statement that the Vulgate is more faithful to the originals than any modern version.

We might, of course, quote Catholic scholars ad libitum but you would look upon them as partisan witnesses. We will, however, quote two for whom you

have some regard.
St. Augustin, in his City of God, says: "There was not wanting in these, our days (in fourth century), Jerome, the priest, a man most learned and skillful in all three tongues who, not from the Greek but from the Hebrew, translated the same Scriptures (i. e., the Old Testament), into Latin. whose learned labor the Jews yet con-fess to be true." This is important, because it gives not only the judgment of the great Bishop of Hippo, but also that of the Jews of the fourth century on the fidelity of the Vulgate to the early manuscripts in the original Hebrew, manu-scripts more than six centuries older than any Hebrew manuscript now is

We will now let St. Jerome say a few words in behalf of his own translation : You (Pope Damasus) constrain me to make a new work of an old, that I, after so many copies of the Scriptures dis-persed through the world, should sit as a certain judge which of them agrees with the true Greek. I have restored the New Testament to the truth of the Greek, and have translated the Old ac-

cording to the Hebrew. Truly, I will affirm it confidently, and will produce many witnesses of this work, that I changed nothing from the truth of

CONCERNING BRIBERY.

GUILTY VOTE SELLERS SHOULD MAKE

On a recent Sunday Bishop Casey, of St. John, N. B., referred to bribery in elections. The Church is too far sundants speaking in a speaking i exalted above temporal things to take any part in politics, said His Lordship. She was as much beyond politics as she is above the temporal, as heaven is above the temporal, as heaven is above the earth, as God is above all. Therefore with party politics she had no constant to the constant of the cons Vulgate of St. Jerome more faithful to the originals, we add the opinions of some Protestant scholars, showing that exalted above temporal things to take any part in politics, said His Lordship. fore with party politics she had no con-cern, but there is a feature which sometimes applies to these conditions and of this he would speak ing of money was corruption, an immoral act, and even if a man took the money and did not sell his vote the

Then arose the question as to whom restitution must be made—certainly not to the man who paid the money, because it was evident what he would do with it. He received it from a buy voters like sheep, and if they did not take it, he would do so himself and

Drusius, for some time professor of Oriental Languages in Oxford, speaks in high terms of the Vulgate, and praises the Council of Trent for the preference which it gave to it above the modern Versions of the Bible. For what is said by these two witnesses we refer you to Richard Simon's Critical History of the Old Testament, vol. 2., chap. 14.

Dr. Dove, in his Persuasion to Recusants, says: "We grant it fit that for uniformity in quotations of places, in schools and pulpits, one Latin text should be used, and we can be contented, for the antiquity thereof, to prefer that (the Vulgate) before all other Latin books."

Molinocus, in his work on the New Testament says: "I prefer the Vulgar edition (the Vulgate) before Erasmus's Bucer's, Ballinger's, Brenlius's, the Tigurine translation; yea, before John

Let us not count too much what we do for others or try to measure the extent of our devotion; the calculation casta a coolness into the soul and this coolness communicates itself to all our

AN INTERESTING COLLEGE DEBATE.

usunability of the silicmative's policy. After the debate the leader of the silicmative, Mr. form's, gave a brief summary of the evening states and the sudges were deciding the winner, a short prog, amme was given, Mr. Arthur Desrosters the leader of the silic gave and the solid programment of the leader of the solid programment of the solid pr

money and did not sell his vote the guilt was the same, because the money was obtained by immoral means.

A man might say he might as well have a share of the money as not, but to this argument Bishop Casey answered "No;" a man cannot sell his vote, he has no right to do so; the vote is a sacred privilege and not only that but, all things being equal, it is a duty and he should exercise his franchise, but to take money for it is an immoral act, and some sound theologians hold it as an unjust act, and that restitution must an unjust act, and that restitution must such a fellow sudents and there sand his trial things being equal, it is a duty and he should exercise his franchise, but to take money for it is an immoral act, and some sound theologians hold it as an unjust act, and that restitution must an unjust act, and that restitution must are more memorable occasion, we man a survey with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of hes tudents was charged with the ludicrous crime of heaville from the college pairs. Our crow

INTERCOLLEGIATE DEBATE.

INTER COLLEGIATE DEBATE WON DY REFERE SENTATIVES OF TORONTO UNIVERSITY IN THE CITY OF OTTAWA LAST WINTERSITY OF THE CITY OF THE CITY OF THE CITY OF OTTAWA LAST WINTERSITY OF THE CITY OF

MARRIED.

DIOCESE OF ST. BONIFACE.

RAT PORTAGE-NOTRE DAME CHURCH. RAT FORTAGE-NOTRE DAME CHURCH.

Sunday night after Vespers a secred concert was given in the basement of Notre Dame Church by the members of the choir. Stereption views and seared singine was the object of this entertainment. Notes such a crowd was seen in that basement—poof of the sympathy of the Catholies for the members of the choir of their church. The views were beautiful, instructive and impressing and the singing delightful. We notice sneedally the hymns well rendered—"O Mother I Could Weep for Mirth" by Miss Lata Cardinal, "Mother of Christ" Miss Gilburt. "Sides ampientice" Mrs. Reavfield. Consecration of Mary" by Mr. Wilfrid Liteureux Pom's Angelicut" by Mr. Roccand.

The lecture illustrated by the views, cave a good sketch of the life of the Bessed Virgin, the Catholic creed and the seraments.

THE BLAKES AND FLANAGANS.

BY MRS JAS. A. SADLIER. CHAPTER XIX.

THE DOUBLE ORDINATION - A HAPPY DEATH-AN UNSEASONABLE VISIT.

It was a bright, balmy day, about the end of April, a few weeks after the dinner party at Henry Blake's. There was another joyous commotion in Tim Flanagan's household, and from early morning the whole family was up and stirring. Even Susan got out of bed about 8 o'clock, and was supported down stairs to the family eating room, though, to say the truth, she looked as was almost beyond he strength. All the family were present including Edward, Margaret, and Mr O'Callahan, and when Susan entered leaning on John's arm, and followed closely by Ellie, every one had a word of congratulation, and a smile of kindly welcome for the poor invalid. "Now, Susie!" cried Edward, when

she was seated at her mother's right hand in an easy-chair; "now, you see, the Ides of March are come-what have you to say for yourself, that we do not convict you as a false prophetess?"

Why, just this, Edward," said sie, with unwonted cheerfulness, Susie, with unwonted cheerfulness "that I am very happy to plead guilty that I am very happy to plead guilty to the charge. I am truly thankful to God and to our sweet Mother Mary that I am spared to see your Ides of March—or rather April?" she added, with a touch of her former gaiety. "Does Thomas know that I shall be present, sir ?" turning to her father. present, sir?" turning to her father.
"Yes, my child, I sent him word by

John vesterday morning. much the better, father ;-now, mether dear, you shall see what a fast I can make.'

Her mother smiled, and said she hoped to see her make a good breakfast s to strengthen her for the approach ing eeremony, which must necessarily be a long one. They were still sitting at table when Dan Sheridan and his wife, with their son and daughter, made their appearance.

'ny, then, what in the world are bout here?" cried Dan, on enyou about here?" cried Dan, on entering; "I thought you'd all be ready to start before now."
"Just listen to him," said his wife

from behind, "lecturing others, and, upon my credit, Tim, I had to keep at him hard and fast to have himself out

What wonder," said Mike, " when we had Mrs. Reilly at breakfast? Don't be too hard on my father, mother dear. I'm sure you would't have him close his ears against Mrs. Reilly's reminiscences ears against airs. Retry's remainscences
-especially on a day like this, when
we're all in such high spirits!"

What are you at now, Mike?" in-red Mrs. Reilly, coming in by another door. "I thought I heard you saying something about me. I suppose " I thought I heard you you're cracking a joke at poor Sally's

expense."

Mike denied the charge with a look of such comical gravity that it set the youngsters all a-laughing, "No, indeed, Sally dear!" said Tim, "he was only telling us how you passed the time for them this morning with your droll stories. He says he nearly split his

sides laughing at you."

"He needu't say any such thing," replied Mrs. Reilly, with solemn gravity, "for there was nothing laughable in what I told them. I was only just telling them about the ordination of my poor uncle, Father Flynn. God be merciful to his soul! That was a great sight all out!" and she wiped

away a retrospective tear.

"Why, did you see it, then?" demanded Tim, with a sly glance at his

listeners.
"Oh! of course I didn't see it," said Mrs. Reilly, so intent on her own recollections that she never noticed the catch in Tim's words. "But if I didn't see it, others did, and they say it was grand affair, sure enough. But, Lord bless me, Susie dear! is that you?" said the kind hearted creature, forgetting her proud remembrances in the joy of seeing Susan looking so well. to see you here this morning! I didn't feel altogether well myself, but I couldn't miss the chance of seeing Peter and Thomas ordained. God bless them both; I hope they'll be a credit to us

Tom Reilly now made his appearance from the front parlor, where he and Mike had been consulting on a matter of some moment—"at least to one of us," added Tom, significantly. "I see your ears are all open for a secret, but but you're not going to hear it just yet. Get ready now as fast as you can, for you see it's getting near the hour!" pointing to a handsome French time-

piece on the mantel-shelf.

A few minutes more and the whole party were walking up the grand aisle of St. Patrick's cathedral, where the ordination was to take place. They all placed themselves in a conspicuous position, as near the sanctuary as they could, and great was their joy when they saw Thomas and Peter both glance towards them before the ceremony began. Two other young men received Holy Orders at the same time. Tears were coursing each other down the cheeks of the mothers and sisters of the young ecclesiastics, and even the sterner nature of Tim and Daniel was softened for the moment to woman's tenderness, as they all united in fervent prayer for those dear ones who were entering on so holy a state. It was the summit of earthly joy to the fathers and mothers. and the inward feeling of their hearts was like that of the devout Simeon, permitted to assist at the presentation: "Now, O Lord! permit Thy servant to depart in peace, for mine eyes have seen Thy salvation."

When all were leaving the church, Susan lingered on her knees until roused by her mother's gentle touch, and when they reached the door, she turned and looked back towards the with an indescribable expression

of sadness in her heavy eyes.
"Why did you stand looking back so said Margaret, in a low voice, as they stood side by side for a moment

of the church and the altar and Him Who abides there as on a throne. I fel sad for a moment, as I thought of all the happy hours I spent there in sweet communion with my God; but it is past now. I shall soon see Him in the full assembly of the saints—with his graci-

ous assistance."

Next morning our two young priests said their first Mass for their respective parents, the two families being again present, with the exception of Susan, who, fatigued after the exertion of the previous day, was unable to leave her bed. In the course of the afternoon she had the happiness of seeing Thomas, who cheered her with a promise that he would say Mass for her next morning.

"And I, too," said Peter, who was also present. "Thank God we have it in our power to do that much for you, dear Susan."

'And that is just what I have been wishing and praying for ever since I saw where my illness was to end. It is so en-couraging to think that my own brother can offer up the Holy Sacrifice on my behalf when I am called to the other world. Ah! yes, God is indeed good to

Tim then entered the room, and his son said: "How happy we were yesterday morning to see you all present. But I was sorry to find that none of my Aunt Blake's family were there. How did that happen?'

"Oh! that was nothing strange if you knew but all," returned his father. They have no great taste for such thing

"But, perhaps, you did not send them

word, father?"
"Yes, but I did, Thomas; I apprised
the old people myself, and sent John to
tell Henry. The same Henry is going
on at a rate on the broad road. He has no more religion in him than that table.

"I hope you are mistaken, my dear father," said the young priest, with real concern. "I must go and see Henry some of these days, and have a talk with him. Things may not be quite so bad as your friendly fears lead

you to believe."
"Well! you'll see. I wish I had better story to tell, for, God knows, I once loved Harry Blake as if he were my own child; but he won't let me love him now, do as I will. But what do you think of Susan, Mr. Sheridan? Bless my soul!" he added, in a soliloquizing tone; "isn't it strange to think that little Peter Sheridan and our Tom are both of them priests — sure enough, it seems like a dream!" Mr. Sheridan laughed, as he replied:

"Very true, Mr. Flanagan. It seems barely possible that two such little urchins have become reverend personages. God grant us grace," he added, with sudden recollection, "to edify the faithful by our holy lives! If we are ministers of God to-day, my dear sir, we owe it, under God, to the Christian foundation laid in our early years by our good parents and the teachers they provided for us. But you asked me, sir, what I thought of Susan. I find her doing well." He and Thomas ex-changed looks which did not escape the

"I understand you, Mr. Sheridan!" said she, with a cheerful smile. "You think I shall soon be ready for my journey. So I think myself. Now, Thomas, I want you, before you go home, to call upon dear Sister Magdalen, and my own sweet Sister Mary Teresa. Oh! how that name makes my heart throb! It was she who prepared me for my First Communion and for confirmation. They promised to be here, if possible, when l am setting out on my long journey. Tell them to come to see me to morrow evening, if they can at all, for I do want to see them again, and I might be disappointed after all. They will be very glad to see you both, for they always loved Eilie and me and Annie Sheridan -dear Annie Sheridan! I hear she is to be married soon to Mr. O'Callaghan's nephew, Lawrence Daly. May God bless her and him, and they will be blessed, for they are both good and

Tim had walked to the window to conceal his emotion, and Peter whis-pered his friend that he feared Susan quite faint," said he; "I think we had better call your mother and leave her in her hands." The two friends were not long gone

when Dr. Power came in. He had not usan for some days, and was hardly repared to see her so much changed. It thought it advisable to administer last sacraments without delay, next morning. "And now good-bye, Susan," said he. "I do not bid you keep up your heart, for I think you have no need of encouragement. You have fought the good fight, my child, and are rather to be envied than pitied for being called so soon to receive your reward. It is these," he added, turning to her now weeping parents; it is these whom I pity most. And yet, my dear friends, yours is, after all, an envi-able lot. Think of the death of Hugh Dillon and others of your young acquaintances, and you will see that God

s good to you. Your dear Susan is in deed going to leave you, but you may reasonably hope that she is going to the better land, there to await your coming. Rejoice in the Lord, my friends, for that He gave you grace to bring up your children for places in the everlasting mansions! And you, Ellen, your sister's early and (I trust, it will be) happy death encourage you to persevere in the way of holiness, that you may be re-united again in the world of spirits!" So saying, he left the room, leaving behind him an indescribable feeling of tranquil resigna-

Next morning Susan received the and about 4 o'clock in the afternoon she passed from this world to the next. Her last moments were of the most ex quisite happiness; her mother held one hand, and Sister Mary Teresa the other, while Sister Magdalen held the crucifix before her glazing eyes, so that her last glance fell upon it. All the family knelt around in fervent prayer, and the prayers for the dying vere read by Thomas. Susan had taken leave of every one, and received the last blessing of her father and mother "Can you not guess?" said Susan, leave of every one, and received the with a calm smile, "I was taking leave at her own request. It was a beautiful

sight to see the tranquil and happy death of that fair young girl surrounded by loving hearts and tearful eyes, and fervent suppliants petitioning God on her behalf. She was passed away from earth in the freshness and beauty of her youth, and there was no h nothing painful in the transition. Th sufferings of long months, borne with pious resignation to the Divine Will, had gradually detached the soul from the world, and exhausted the strength of the body, so that Susan's death wa almost imperceptible. Some one made a slight motion, and Sister Magdalen made a sign with her hand for all to be still. The next moment she laid the crucifix on the table; she and Sister Mary Teresa exchanged glances, and the latter, stooping down, kissed the marble like brow of the sleeper, and seeded at once to close her proceeded at once to close her mouth and eyes. This was the signal for the long pent-up floods of grief to burst forth, and from every corner of the room there arose the voice of wailing. But the two nuns and the young priest, raising their voices above the rest, said: "Why should we weep for such a said:

Then Thomas led his father and mother from the room, and, waiting in the parlor, they found Henry Blake. He was paler than usual, and a tear was in his eye as he took his uncle's hand, and then his aunt's, and pressed

death? Blessed are the dead who die

them within his own.
"I'm sorry for you both—indeed,
I am!" he said; "she was a sweet

None too sweet for heaven, Henry!" observed Thomas.
"True, cousin, most true," said
Henry, with visible emotion. "What happy death was hers!"
"Yes, unutterably happy—but did

you see—I mean were you present?" "I was. I heard this afternoon, just about an hour ago, that poor Susan was not expected to live over the night, so came here at once, and made my way to the room where you were all assem-bled round her bed. After all, there is something in religion; those nuns looked like angels on either side of the

bed. Indeed, the whole scene was un-speakably solemn and beautiful." "God bless you, Harry! God bless you!" said his uncle, addressing him, for the first time in many years, by the familiar name of his boyhood. "It familiar name of his Susie's death is of any benefit to your soul, in the way of exciting wholesome reflection, I for one would be well content. That is what we have all to go through one day or another, and if we forget it, so much the worse for

Mrs. Flanagan said nothing. Her only feeling for the moment was one of desolation; her child was dead, and, like Rachel, "she would not be comforted." She hardly noticed Henry, but silently took her son's offered arm, and moved with a heavy heart and a heavy step to her chamber, where she might weep in solitude and silence, and offer up her prayers for the beloved

Mr. and Mrs. Blake soon after came in, and Henry took his departure, say ing that he would come back with in the course of the evening. All that day and the next Henry was a sadder and a wiser man, but, as formerly on the occasion of Hugh Dillon's dreadful death, the impression gradually wore away, and after a while he used to laugh at his own "softness," as he called it, and he would not thank anyone who reminded him of his having the nuns to angels. Henry had no idea of passing for a devotee and so the salutary impression made on his mind by Susan's death, was speedily followed by a strong reaction that made him less of a devotee than he ever was, and that was very little at the very best.

About a fortnight after Susan's

About a fortnight after Susan's death, Mrs. Blake went to an early Mass one Sunday morning, and went t see her daughter during the time of High Mass. The truth was, she wanted to find out whether Eliza still went to Mass at all, having had reason to fear that she neglected even that sol-emn obligation. She was agreeably surprised, then, when the servant told her Mrs. Thomson was gone to church. " Very good, Mary, very good; and

what church is she gone to?"
"Oh, then, indeed, ma'am, she's
gone with the master to his church whatever church that is. She didn't eel very well this morning, and so he persuaded her to go with him, be ne persuaded ner to go with him, because his church was a great deal nearer than her own. To tell you the truth ma'am," added the warm-hearted Irish girl, "the mistress didn't say much against him. You'd just know by her that she only wanted to be coaxed.
I'm afraid it's a bad business, ma'am. was out at 6 o'clock mass this morn ing, thanks be to God, and when I came in it's what she scolded me for going out so early. "You'll not be able to keep your eyes open all day," says she to me, "and here we are to have all the Thomson family to din-ner. You should have slept an hour ner. You should have slept an hour longer, when you were up so late last night." "Why, ma'am," says I to her, "if I didn't get up an' go to 6 o'clock Mass, I couldn't get out at all." "Even so," says she, "what great harm would it be to miss Mass great narm would it be to miss Mass for one day?" "It would be that much harm, ma'am," say I, for myself was nettled at her; "it would that much harm, that I wouldn't do it for all you're mistress of. No, ma'am! I an you're mistress of. No, ma am ! I know I am foolish an light enough in some things, an' I'm a poor and ignorant girl into the bargain, but I wouldn't miss Mass, ma'am for all the money in New York." She gave a look at me that was as good as a process, ma'am, but she didn't say another word. I think the master overheard all said, for I heard him and her talking and laughing inside at a great rate. Depend upon it ma'am, she'll not be long a Catholic—indeed, she's not

nuch of one now." Mrs. Blake affected to be quite in-Mrs. Blake allected to be quite indignant, and told the girl to be more careful of what she said. "Go off to your work," said she, "and I'll wait here till your mistress comes in. I'm not at all pleased with you, Mary, to make such remarks about her—it's some of the same Milesian blood in my

what I didn't expect from you."
"Well, ma'am, I'm sorry to offend
you, but I only told you God's truth,
so you needn't take it ill. Humph!"

so you needn't take it ill. Humph!" she added, by way of soliloquy, as she descended the kitchen stairs; "Humph! I suspect it's partly your own fault, an' that's what makes you feel so bad about it. Nobody ever turns out like about it. Nobody ever turns out like that, unless they were brought up without any religion. Ignorant as I am in other things, I'll be bound I know my religion better than missis does, with all her fine larnin'. Humph! larnin', indeed !—to the devil I pitch such larnin'; what use is it if it doesn't show us the way to heaven?'' and Mary took up the poker and gave her fire such a stirring up that it "wondered what ailed it," as she said herself. Perhaps there was vague connection in her mind be and the "fine larnin' " which she had been apostrophizing so affection-

Mrs. Thomson was quite surprised, and it would seem not very agreeably so, on finding her mother in possession Why, dear me, ma," throwing her-

self gracefully on the sofa, with her bonnet dangling by its ties from her hand; "dear me! who would ever think of you being here so early. Zachary, do ring the bell. I wonder what that stupid girl is about ; I want what that stupid girl is about; I want her to take my things up stairs. How tiresome these Irish servants are!" The bell was rung, Mary appeared, and "the things" were sent up stairs. "I just came to see how you were this morning," said the moth to keep down her anger, "but I see might have saved myself the trouble you were at church, I perceive-was

at Mass you were? Zachary laughed, and took the word out of Eliza's mouth. "Oh! yes, Mrs, Blake! she was at Mr. Tomkin's mass with me. Dr. Power's Mass was too far off, so I prevailed on dear Eliza to come with me. We had a capital time of it, I assure you, that old Tom kins is such a queer customer. He has got such droll notions of his own. You must come some day and hear him. " Thank

nk you," said Mrs. Blake, 'I'd rather not Eliza, why did drily, you not try to go to Mass-don't"——
"Why, really mother, I didn't feel able to go—it is such a long walk, said Eliza, with listless indifference. "Then, why didn't you stay at ome?" was the next question.

home ?" "Oh! ma, that would never do one feels that it is only proper to go to Church on the Sabbath day to worship God. And then Zachary wished me to go with him—he says he can pray far better when I am by his side. Didn'

you say so, Zachary?" "Well! as to that, my love," replied Zachary, with his light-hearted laugh, I never do pray much at any timethat's a fact, but I certainly feel bette in church or out of church when you are with me." Eliza rewarded this speech by a look of exquisite tender ness. Zachary felt encouraged to pro-

Now, my good and most-respected mother-in-law, you must not be too hard on Eliza. You see she is not very strong just now, and you ought to remember that you were often in poor health yourself."

'I was never in such poor health that I'd willingly miss Mass when I was able to go out at all." "Yes, but times are changed, my

dear madam—that was in Ireland, you know, and all that sort of thing was quite the fashion there. It is altogether different here!" He then left the room to look for a certain newspaper he wanted, and Mrs. Blake began to reason with her daughter. At first he could make little or no impression : but, after a while, Eliza was brought to confess that she knew it was wrong to stav from Mass-

Or to go to any heretical place vorship. interrupted her mother. " Oh I as to that, I cannot see what great harm it does one to go now and then to a Protestant Church with one's

husband. However, I shall try to go to Mass for the time to come-when With this promise her mother was fain to appear satisfied, and so the matter rested for that time. Mrs. Blake found out that it was time she was at home, and told Eliza she would expect Zachary and her in the after-

noon. "You must spend the evening with us," said she, "for we are so lonely sometimes that we hardly know what to do with ourselves." "In that case, you must bring pa here, ma!" said Eliza, "for Henry and Jane promised to take tea with us so you see we can't go."

Are the Pearsons coming?" "Yes, ma, I rather think so."
"Well, you'll have enough without well, you'll have enough without us, Eliza, so we'll go to Tim's. We're always welcome there, no matter what company they have. Thank God, we have one door open."

"Why, ma, how you do talk!—I'm

sure you're always welcome here, too."
"Oh! to be sure we are. We know
that very well," said Mrs. Blake, with a smile of doubtful meaning brightening her still handsome face. "Goodbye, a smile of doubtul meaning brightening her still handsome face. "Goodbye, Eliza, dear; don't forget your pro-mise."

When she was gone, Zachary came in

with his paper in his hand.
"Don't forget your promise, Eliza, dear!" he said, mimicking her mother's tone. "Be sure you leave your com-fortable bed next Sunday morning at half-past five to the minute, and go right off to church. Be a good girl, now, Eliza, and do what I tell you, and I'll get Father Power, or some other father, to give you—a leather medal!" Eliza laughed, and slapped him on he shoulder with her fan, and said, I think you deserve a leather medal for your rare success in the art of mimicking. What would ma say if she What would ma say if she heard you-or pa, either ?"

"Why, I suppose the old Milesian blood would take fire, and, perhaps, explode. I'll take good care they don't either of them hear me, I know the Irish too well for that. They are like

" observed Eliza, with a some

"Not at all, returned her husband "I am mindful of the fact, but your Irish blood, Eliza has been long since refined into good American blood. You just retain enough of the Celtic fire to nake you a charming wife for Zachary

In the evening, when the whole family of the Pearsons and Thomsons, with Henry and Jane, were assembled in the same room, Zachary told, as a capital joke, how Mrs. Blake came in

the forenoon to see after Eliza.
"To see after her," said Henry; ' how do you mean ?'

"Why, to find out whether she was gone to Mass or not. I fancy the old lady had a pious fit this morning that ade her undertake such a journey at such a time. Wasn't it rich, Henry winced a little, and replied with some asperity. "I really don't find anything either rich or ridiculous in it. It is nothing but what a Catho-lic mother might be expected to do, under the circumstances. The only inunder the circumstances. The only in-ference to be drawn, Zachary, is, that my mother suspects some foul play!' He laughed as he spoke, but there wa a certain bitterness in the tone, as well as in the words themselves.

as in the words themselves.

"Foul play!" repeated Zachary, with a flushed cheek and a kindling eye. "What foul play do you mean, Henry Blake ?"

Why, in regard to religion-what

else could I mean?"
"And, pray, what right has your mother to pry into our religious affairs? I should think Eliza is old enough to take care of herself in such matters. How would you like if Mrs. Pearson there were to come putting in her head every once in a while like Paul Pry, asking: "Are you all good, regular folk here? Do you go to Church every Sunday, and say your prayers every night and morning?" There was some-thing absurd in the case thus put, especially as all present knew that good Mrs. Pearson was the very last person that would trouble herself about any such matter, and the consequence was that every one laughed heartily. Mrs. Pearson hastened to disclaim any such intention, and declared herself quite willing to let people look after their own spiritual affairs.

Good gracious, Zachary! what an idea! no, no, Henry, you may be sure you will never see me in such a ridicu-lous position!—turning grand inquisitor, indeed! I leave that to others who have no American blood to boast of !

"But apropos to religion, Henry, resumed Zachary, with a furtive glane at his father, I hear you were quite at his lather, "I hear you were quite pious yourself on the occasion of Susan Flanagan's death. They say you actually went to confession in your Uncle Tim's parlor that morning." "I deny it," said Henry, laughing,
I have other fish to fry."
"Do you mean to say, then, that you

"I do mean to say so. I have never bent my knee to a priest, as my Uncle Fianagan would say, since "—
"Since you and I went to College,

Henry-eh: " Exactly! I leave that part of the business to my old mother. Indeed she has done the confessing of the whole family for the last ten or twelve years. When I was a boy, I used to go every once in a while, and settle accounts with the priest, but since I came to be a man, I have somehow got out of the way of such things."

I rather think it must be quee work," observed Pearson, "that same confessing of one's sins. I should never know how to set about it. Well for me I wasn't brought up a Papist, for that's something I think I could never get along with.

"But you see, my dear sir, there are many Catholics who do not go to confession; witness myself, and many of my professional acquaintances."

True, Henry," he replied, thought fully, "but I don't know always had an ideaknow how I got it-that Papists were obliged to go and tell their sins to a priest at certain times." "Certainly sir, the Church of Rome confession now and then, but, of course, we are not obliged to obey. It is still optional with us whether to go or

stay." "Well, you know best. After all, the matter is of little importance; these old relics of medieval, if not heathen superstition, are fast disappearing—at least from our favored country. The number of their votaries is every day growing less, and if it were not for the yearly influx of these ignorant Irish emigrants, with their old legends and traditions, we should have had, years ago, a thoroughly evangelized se inveterate Irish Papists are the heaviest clog on our national progress; they really are."
"Why, pa!" said Jane

pa!" said Jane, "what a you have got!—do let us dull topic have something of more general interes Eliza and I are really sick of that tire

"Bravo, Jane!" cried Zachary,
"you're just of my notion—give religion
to the dogs," said I, "I'll none of

Religion, thus voted a bore, was kicked down stairs, and the conversa tion was turned on other topics of greater moment, as the company, one and all, agreed.

TO BE CONTINUED.

ONE MIDNIGHT MASS.

I had been sitting for some time in the shelter of a dismantled fishing smack that was lying on the shore, its days of usefulness past, watching an old man who was trimming his boat and making ready for departure. I wondered how one so old could venture alone on the bay in such weather, for quite a gale was blowing. Out beyond the protected harbor the billows rolled and tossed in a most threatening manner. Something in the garb and movements of the old gentleman made me think that I had seen him before, and that he was not an ordinary fisher man, though he went about his work in quite a sailor-like fashion.

When his sail was ready for hoisting he gave a tug at the halyards and then. without turning, called me by name and

said: "If you are not too tired you might give an old friend a pull on this rope." I recognized the voice, and in less time than it takes to mention it I was in the boat giving and receiving in return a warm hand clasp, not from a fisherman in the usual sense of the word, but from Father Hoyle, who is

the peninsula to the other.

"Why, Father, what in the world brought you over here? I mistook you for a fisherman."
"Young man," he said, "The Prince

of Apostles was a fisherman. So also am I; I fish for souls, and it is just for that purpose I am here. My old friend, Father Gardner is sick; he is getting most too old for active duty anyway He wrote me that if I had a foot unde me to come and help him over the holi days. A young man lately from Rome, whom the Bishop is breaking in, will take care of my people while I am away. A passing boat left a message here this morning that a priest was wanted at the old Mansell plantation across th bay. The Mansells were dacint people. I said Mass in their house many a time twenty-five years ago. I hear it is sadly altered since. Father Gardner is sick, so I arrived just in time.
"All the men of the village are off with the fishing fleet or in the lumber

camps; otherwise some of them would accompany me. Not that I have any fear, as I am a pretty fair sailor. It is some one to be in the boat with me that I would like. Maybe you would come along?"

He looked at me quizzically. I looked

saw my hesitation. "Never mind, my son; I was only joking. Sure I have made many longer trips than this by myself."

That decided me. "I am with you," I said. "How far is it?"
"Well, it is not quite to Cuba, so you can compose your face and not look so frightened.

I gave a tug at the halyards and said:

Have a tug at the anyards and said:
"Hoist away; I am willing to follow
Father Hoyle to Patagonia."
"I thought you wouldn't let me go
alone. To tell you the truth, I was
very lonesome, and if the case was not really urgent I would hardly venture to really urgent I would hardly venture to make the trip by myself. It is now 10 o'clock. I hope to reach Mansell's place by sundown. As for this breeze, it is nothing to be afraid of; it will only rush us through that much quicker. I saw the time that I better than a day in a boat, and the stiffer the breeze the better; but of late years—." Here he paused and looked wistfully out over the bay; looking back, perhaps to the time when, full of the ardor of youth and zeal for religion, he volunteered for the ther wild Florida mission; and, truth to tell, parts of it are little better to-day He roused himself with a "Well, well t is childish I am getting. I fear the Bishop will soon be retiring me; though God knows when we are retired in this country it is generally in a wooden box

Poor Soggarth! And there are many such among the blistering sands and malarious swamps of the South, and parching plains of the West, toiling along uncomplainingly in the cause of Christ for the souls of men.

After hoisting the sail, and examin ing closely to see that everything was in good condition and working properly. he left me in the boat while he were back to see Father Gardner. When h returned I inferred from his actions and studious avoidance of conversation that he had fetched the Blessed Sacrament.

As he was about to shove off, he paused and said: "Have you still courage enough for the trip, my son? It may be 6 o'clock to morrow morning by the time we get back here again.

I hesitated as I compared my comfortable room at the hotel, and the lazy loiterings about the sleepy little town which I had contemplated, with a day and night spent in an open boat on the treacherous gulf. Father Hoyle looked at me questioningly. I noted his gray hair and spare figure. Surely, thought, if one so old and seemingly hair and spare frail can make such a journey I can escort to the Sacred Presence that knew was concealed in the pyx, the string of whose case I saw peeping above Father Hoyle's collar? I an swered, "I am with you, Father." He smiled in a pleased way; then with a "Mind yourself," gave the boat a vigorous push, leaping aboard at the same time. In another moment our boat was speeding across the whitecapped waters of the bay on its errand

of mercy.
The trip had more of excitement than omfort in it. Many times I trembled for our safety, and once, when the deck was almost perpendicular and the lee rail under water, I suggested, in a voice whose anxiety I could not con-ceal, the advisability of shortening Father Hoyle shook his head and replied: "There's some one dying across the bay; we can get there none too soon. I pray God we may arrive in

It was exactly 4 o'clock when Father It was exactly 4 o'clock when Father Hoyle dropped sail at the mouth of Rattlesnake Bayon, which, from its narrow and serpentine windings, well deserved its name. An hour's poling and rowing brought us to the Mansell place. An old colored man who all his life had been a faithful son of the Church was drive. Father Hoyle immediately was dying. Father Hoyle immediately prepared him for the end. After ministering the sacraments he repeated the prayers for the dying. The faithful old black passed away a few minutes later, clasping the crucifix in one hand, the other held tendenty between the

the other held tenderly between the palms of Father Hoyle. When we again reached the mouth of the bayou it was so dark that we could see but a few rods ahead. The roar of the waters rushing up the bay and the wind through the pines, to me, at least, was frightful. That, with the darkness, completely unnerved me. I turned to Father Hoyle and said: "Father, you surely will not attempt to cross the

He looked at the sky, which was overcast, then at me, and replied: "I must go. To-morrow will be Christmas, and people will come for miles along the coast to hear Mass and receive the sacraments. I also promised Father Gardner that I would surely be back in the morning to say Mass for him, as he is not able to leave his bed. God help us! I never thought I would see the time that a bit of wind like this would make me hesitate; and, while I am not really afraid, I can't deny feeling a strange quiver—old age, perhaps, running through me. A man going on seventy years hasn't the heart he had

His large, beaming eyes, undimmed by age, had now a very thoughtful expression. 'My son, I must make this trip alone, as there may be some danger, and I do not wish you to share it. You can go back to Mansell's for the night.

In the morning make your way over to st. Andrew's. From there you will have no trouble in getting across, as there will be many leaving to spend. Christmas in town. Help me to close reef the sail and I'll be off."

"I will not budge an inch, Father;

he grew several inches taller, and his eyes shot a look at me I had never seen eyes shot a look at me I had never seen in them before — a look that a mother might have when her child was assailed.

Young man, I am ashamed of you! I thought you were made of better stuff did not ask you to risk your life ; and as for the people whom you designate as a 'bunch of dagoes,' there is not a better or braver or more Christian set of people in the country to day than is contained in that village across the bay. They are plain fisher folk, to be sure, They are plain insertors, to be safe, but I would not give them, with their honest hearts and simple ways, for the richest congregation of kid-glove Catholics in the country, and, if God spares me, I will bring our Blessed Lord to them in the morning."

He stooped again over the tackle. I was thoroughly abashed for my hasty words, as I well knew that he spoke truly, and know also that had he so de-sired he could long ago have had his "kid -glove" congregation, and, per-haps, much higher honors; but he pre-ferred to spend his life on the mission among the simple, honest people who looked upon him as a saint, and who asked his advice on all matters, whether

spiritual or otherwise.

In a moment I was in the boat help ing him with the sail. His rebuke had knocked all thought of fear out of my mind. I would face a much greater and more immediate danger to be rein-

After fastening a small jibsail he reached his hand to me and said:
"Jump out." Instead I threw off the fastening and poled the boat from the

"No, no, young man!" he said.
"You must not venture. You will be little help except for company. I will not have you take the risk."
"Well, Father, I am going for company's sake, if you will forgive me for my hasty words."
"You were forgiven before you asked; but I would rather you'd not go. If it

but I would rather you'd not go. If it blows no harder than now there is no fear; but if it grows much worse, which it may at any moment, then I will have very grave lears."
"Were it blowing a hurricane, Father,

I would not let you go alone."
"Bless you, my son. We will put off

in God's name.' when we got beyond the shelter of the land we felt how really bad the storm was. A fierce gale was blowing from the west. At about 10 o'clock it changed to the north-west, bringing with it lightning flashes and rumblings of thunder.

This shift of wind was blowing us out

This shift of wind was blowing us out of our course, as we could make no head against it. Father Hoyle lowered the mainsail, but with jib still up was running before the wind. It looked bad enough now, and if it grew any worse I felt nothing but a miracle would save us. Each wave that rushed upon us from out the darkness appeared a mountain in height and must inevitably send us to the bottom. There was a steady hand at the tiller, however, and at hand at the tiller, however, and at each flash of lightning a pair of watch ful eyes could be seen peering anxious

The boat plunged and tossed through the heavy seas, one particularly large wave almost knocking me overboard. Father Hoyle saw my fear and spoke encouragingly, telling me to hold fast; that the boat was a staunch one and God was in the storm as well as in the calm. He said that he thought we were heading towards Point San Blas, and that he would risk beaching Bias, and that he would risk beaching the boat if he got a chance. A short time later, during a flash of lightning I was, startled by an alarmed cry from Father Hoyle to "Stand clear and be

ready to jump!"
"It is all up with us now," I thought. As I turned to look ahead a huge wave picked up the boat and tossed it high upon the shore. Father Hoyle landed afely, grasping his mission case con-taining his vestments and other articles necessary in the celebration of Mass, and which he had brought along in case something unforseen should prevent his returning to Apalachicola Christmas

I was thrown on my head and partly stunned, but quickly recovered. After looking about we found we were on a little island, or key, but a few acres in extent. We had escaped from the dangers of the deep. For so much we were thankful; but it did not take us very long to realize that there were new dangers assailing us. The sea was slowly swallowing the bit of land upon which we were thrown.

Father Hoyle returned to the boat and began taking everything movable out—pole, oars, a loose seat and some strong fishing twine, remarking : may have to swim for it yet, and an oar or so will come in handy." Short-ly after a tremendous wave rushed in, picked up the boat, then rushed back into the darkness with it.

Father Hoyle made a trip around the small circle of sand and returning,

"This is very serious; an hour from now this spot may be under water, and we battling for our lives. My son, I am now very sorry that I brought you on this trip." Here I tried to check him,

but he continued: "I expected it to be rough; but not dangerous; and as it would be a long trip I wanted you to keep me company. If it comes to the worst will ye forgive me?"

I grasped his hand and told him, as well as my emotion would allow—for I loved Father Hoyie very dearly; as, indeed, who wouldn't? — his kindly nature and heroic unselfishness endearing him to all — that had I let him go alone and anything had happened to him, I would all my life have felt myself a murderer. And now, let the end come as soon as it may, I thanked God that I was with him. A gentle pressure of my arm was his answer.

He picked up the pole that he had taken from the boat and cut a notch about four feet below the smaller end. Into the notch he sat an oar which he lashed fast with the fishing twine the oar and pole forming a cross. He then directed me to take the other oar and with the blade to dig a hole in nor you either, if I can prevent. The idea of our risking our lives for that bunch of dagoes over there!" bunch of dagoes over there!"

"He was stooping over the tickle in the boat, and before I could say more he straightened like a flash. I thought the sand tight about it, and made it more secure by heaping it around the base. From the arms of the cross with several wrap pings of twine he suspended, shelf-like, the boat seat, forming as it were a table; above this he fastened a crucifix. The wind had ceased blowing, but overhead it was as dark and threat-

ening as ever. The waters were steadily creeping nearer and spray from an occasional heavy sea fell about us. Father Hoyle lit the lantern which he always had on these watery journeys and hung it from an arm of the cross; then turned to me and said :

"It is now midnight. We have the privilege in this diocese of saying Mass at that hour on Christmas morning. a short time the waves may be dashing over the spot where we are now standover the spot where we are now stant-ing. I am going to celebrate Mass— it may be for the last time. While I am getting ready you kneel down and prepare for confession and the recep-tion of the Blessed Sacrament. It the end comes we will meet it as Christians should."

Father Hoyle then proceeded to dress his impromptu altar. Taking the heavy oil-cloth from around the case he carefully laid it, wet side down, over the heat sont which the boat seat, which it completely covered, forming at the same time a rude ered, forming at the same time a rade antependium; next his altar linens were displayed, and before I was aware of it he had an altar "dressed" for the celebration of the Holy Mysteries.

the celebration of the Holy Mysteries.

When through his preparations he heard my confession, and, then, finishing vesting, began the Mass whose ending we might not live to see. After receiving Communion I felt strangely calm: fear gave place to peace; if it was God's will that this should be the end, I was resigned.

At the Elevation a succession of At the Elevation a succession of blinding flashes and terrific peals of thunder, followed by a dash of cold spray about my knees, made me think our time had come. I thought of Mass at home; the well-transl hells manning the cense and soft-toned bells warning the kneeling worshippers that the sacrificial moment was at hand. Here, the improvised altar on a speck of sand, midst a seething cauldron of angry waves; the deafening thunder and

waves; the deafening thunder and dazzling lightning; an old, gray-haired priest with a look of profound exaltation upon his face, seemingly oblivious of his surroundings, reading Mass by the dim light of a lantern.

When Father Hoyle turned to give his blessing at the conclusion of the Mass a huge wave that seemed a mountain in height, rushed towards us. Father Hoyle stood with hands outstretched, his lips moving in prayer, looking toward but not seeming to see the avalanche of rushing water. Perthe avalanche of rushing water. Per-haps behind that wall of water he saw the reward of his years of faithful and uncomplaining ministrations. The wave paused an instant within a few yards of the altar, then sank backr leaving its crest to topple over at out

feet.

And who will say that that made so impressively over the warring elements, did not bring peace? Yet so it was; the tremendous billows disappeared, the thunder rumbled faintly appeared, the thunder tunbound of the waves died down into a solemn requiem at the blessing of that humble priest. Was it not the voice of God in his return the price of the mighty presentative whispering to the mighty waves, "Peace, be still;" and they, recognizing the Authority, obeyed as

on a former occasion?

The Mass was ended. Father Hoyle knelt in grateful thanksgiving. I joined him for a few minutes, then, being completely exhausted, I stretched myself upon the sand and in a moment was sound asleep.

When I awoke two hours later the

When I awoke two hours later the scene was comparatively peaceful, only the great, long swells of the sea giving evidence of the recent storm. Father Hoyle had placed his coat over me while I slept; he was still kneeling before the cross, his gray head encircled in an average of monlight, for the in an aureole of moonlight, for the moon was now shining brightly and lending much beauty to the scene. As I watched him kneeling there with eyes fixed upon the crucifix, I could not but think that God's holy angels were not

far away.
He arose when he heard me moving He arose when he heard me moving. When I spoke of our escape and the likelihood of our spending this Uhristmas day on earth, after all, a look which I took to be the resignation came upon his face as he replied: "Well, my son, our work is not yet done."

done. During the remaining hours of the night Father Hoyle spoke of his work on the mission, of his vexations through the hard-heartedness of some who remained deaf to his call to come to the sacraments, and his rewards in the shape of an occasional stray sheep brought back to the fold. He had am bitions once, he said; he gave them up—that was his hardest trial—for his

humble and scattered flock. At the first glint of the morning sur apon our humble Calvary he began a Mass of thanksgiving About 10 o'clock boats was seen approaching from different points. Soon about two dozen men were gathered around Father Hoyle, offering such sincere expressions

of joy at his safety as brought tears to the old priest's eyes. He thanked them for their interest and affection, and said: "It will be too late to say Mass when we get back to town. I have already said two Masses this morning, but on this day we have the privilege of celebrating three. I will offer up this for the repose of the souls of those

I will venture to say that through out the broad land there were few more fervent worshippers than were these humble fishermen kneeling before Father Hoyle's simple attar that Christ-mas morning. And since then I never mas morning. And since then I never hear the bells at the Elevation, but my thoughts involuntarily go back to one Midnight Mass on the Gulf coast some years ago. - James M. Keating, in the Catholic World Magazine.

IMPRESSIONS OF A CONVERT.

The readers of the Glasgow Observer The readers of the Glasgow Observer are being favored nowadays with a noteworthy series of articles bearing the general title "A Convert's First impressions," More interesting and impressions." More interesting and readable matter than is furnished by this particular convert's experience on this particular convert's experience on joining the Church we have not met with in a long while. In the latest issue of the Observer, the writer discusses the spontaneity and naturalness of Catholic piety, and illustrates his point by many a graphic picture—among others, the following:

Go to Ireland (and a more Catholic nation does not exist on the face of the earth) and there you see how simply and naturally the people practice their religion. There is an easy, unconven-

religion. There is an easy, unconventional style about the whole thing which is truly edifying. Not one morning, but seven mornings in the week, whether in crowded cities or quiet vilchurch bell summons the lages the church bell summons the faithful to Mass and Holy Communion —not after an ample breakfast of ham —not after an ample breakfast of ham and eggs (according to the principle of that typical Presbyterian, Dr. Guthrie 'porridge first and then prayers') but with an unbroken fast—at 4 or 5 or 6 a.m., when Protestants are snoring in their beds. Cheerfully the people respond and Scotch folk would be astonished if they beheld the numbers who morning after morning without who morning after morning without any obligations but purely out of devo-tion begin the day with Jesus Christ in the Blessed Sacrament. At midday the Angelus bell peals forth through streets and hills and valleys. In the afternoon there is a constant stream of visitors to the Blessed Sacrament, some remaining for long periods of time, so sweet do they find it to be in the presence of their Saviour.

At the corner of almost every street a little shrine is fixed, from which some holy face looks down upon you as you pass. On the country roads you suddenly find yourself kneeling before a wayside crucifix or shrine of our Blessed Lady; in the fields and on the hillsides you hear the pious workers singing their sweet and simple hymns to Mary; and even the little children run up and take your hand and beg a holy picture or a rosary in a way that is not to be resisted.

These are but samples to show how These are but samples to show how natural and simple and unaffected Catholics are in practicing their religion. I am not copying this from a guide book but writing what I know and have seen myself. They do not put on long faces and a special black suit and look preternaturally solemn on one day out of seven. They live in constant remembrance of their religion; and by ever-recurring fast and ligion; and by ever-recurring fast and festival, by rosaries, scapulars crucifixes, medals and the Agnus Dei, it is kept before their minds and eyes.

If the best of Catholics to the man-ner born were to be thrust into the darkness and barrenness of Protestant ism or unbelief for a brief period, they would love their religion more than they do, be more faithful in practicing it and a more zealous for its propagation. We hope that "A Convert's First Impressions" will be republished in book form for the good that they are calculated to do among Protestants as well as Catholics. were primarily intended .- Ave Maria

THE SEASON OF ADVENT.

So callous and materialistic have nany Catholics become nowadays, that they are as indifferent to the sacred festivals and seasons of the Church, as they are obdurate to the sentiments of they are obdurate to the sentiments of a pure piety. Our rising generation will tell you glibly why they "celebrate" Thanksgiving day, reciting, perhaps, every dull particular in the gruesome hardships of the so called Pilgrim "Fathers." But ask them, "What are the ember days?" or, "What do we mean by Advent?" and What do we mean by Advent ?" and they will complain of our asking them difficult theological questions!

The ecclesiastical year, with its beautiful festivals and elevating meanbeautiful lestivats and covering the sounderstand. It is the year of the soul—and if we have a soul that has been deadened by materialistic pursuits, we owe it to this higher part of our nature, to study the soul's institutions. Here we are now at the beginning of the ecclesiastical year, and as the time slowly away in a progress from feast to feast, from one sacred season o another divinely instituted festival, et us take pains to understand what these facts mean. What religion most fears is ignorance, because ignorance of religion is the parent of indifference.

Advent is the secretary investigation.

religion is the parent of indincence.
Advent is the season immediately preceding Christmas, and it commemorates the Incarnation and coming of Christ. Its object is to invite our mediately and the commence of the commence o tation upon that supreme event - to give us an opportunity to prepare for it and to celebrate it in the proper

Formerly, Catholics observed this season more strictly than they do, or are required to do, at present. They made it almost as penetential as the season of Lent now is. Some religious communities preserve this strict observance of Advent even in our own day. As it is, all merely hilarious and turbulent amusements are discountenanced, butent amusements are discountenanced, and also weddings, dances and concerts. These are well enough in their season, but some time should be given to God.—Catholic Citizen.

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Don't you realize that a product must have wonderful merit to make such an offer possible? We have never asked a soul to buy Liquozone. We have published no testimonials, no physician's endorsement. We have simply asked the sick to try it — try it at our expense. And that is all we ask you, if you need

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France to Observe Sunday.

The Sunday rest movement has assumed a practical phase in France through the vote of the superior council of the ministry of public work recommending parliament to enact a rigid law providing for one compulsory day's rest weekly. The council also recommended that Sunday be the prescribed day of rest unless the nature of a person's occupation compels it to be otherwise. The movement is the result of the growing disregard of Sunday observance, it now being customary in Paris and throughout France for build-ing operations, shop trade and most other branches of industry to continue Sundays the same as on any other day.

When we purchased the rights to The reason is that germs are vegetables : - like an excess of

There lies the great value of Liquo-zone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost taken internally. Medicine is almost helpiess in any germ disease. It is this fact that gives Liquozone its worth to humanity. And that worth is so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights.

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DR. GIUSEPPE LAPPONI.

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DR. LAPPONI'S LETTER.

"I certify that I have tried Dr. Williams' Pink Pills in four cases of simple anaemia of development. After a few weeks of treatment the result came fully up to my expectations. For that reason I shall not fail in the future to extend the use of this landthe treatment of other morbid forms able preparation, not or alorosis, but also in cases of neurasof the category of thenia and the like

"DR. GIUSEPPE LAPPONI, "Via dei Gracchi 331, Rome."

The "simple anaemia of development" referred to by Dr. Lapponi, is, of The "simple anaemia of development" referred to by Dr. Lapponi, is, of course, that tired, languid, bloodless condition of young girls, whose development to womanhood is tardy and whose health at that period is so often imperiled. His opinion of the value of Dr. Williams' Pink Pills at that time is of the highest scientific authority and it confirms the many published cases which prove that these pills cure anaemia and other diseases of the blood and nerves. Dr. Williams' Pink Pills actually make new, rich, red blood, and the new blood. prove that these pills cure anaemia and other diseases of the blood and nerves. Dr. Williams' Pink Pills actually make new, rich, red blood, and the new blood goes right to the root of the trouble and cures such diseases as indigestion, rheumatism, kidney troubles, general weakness, nervousness, neuralgia, and the ailments which afflict women alone. But you must get the genuine pills which Dr. Lapponi praises, and these always have the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around each box.

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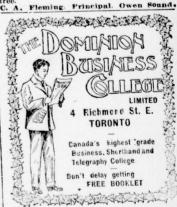
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LETTER OF RECOMMENDATION. University of Ottawa. Ottawa, Canada, March 7th. 1900. Editor of The Catholic Record

London, Ont:

Dear Sir: For some time past I have readrour estimable paper, The Catholic Receipt.

and congratulate you upon the manner in
which it is published.

He matter and form are both good; and a
raly Catholic spirit pervades the whole.

Therefore with pleasure, I can recommend
to the faithful.

Blessing you and wishing you success,
Believe me to remain.

Yours faithfully in Jesus Christ,

† D Falconio, Arch, of Larissa,
Apost, Doleg.

LONDON, SATURDAY, DEC. 17, 1904.

THE DELEGATE'S VISIT TO LONDON.

Last week the Diocese of London was honored with a visit from His Excel-Sency Most Rev. Archbishop D. Sbaretti, Apostolic Delegate to Canada A full report of the different functions attending his presence in London will be found in another column. His welcome by the beloved Bishop of London, by the priests of the whole Diocese, and by the laity of the city, was in every regard a most warm one. The personality of the distinguished visitor would claim respect and admiration of clergy and laity, but, coming as the direct representative of His Holinees Pope Pius X., an added enthuslasm was manifested, for faithful Catholies keep a warm place in their heart's affections for the successor of St. Peter, the Father of Christendom. Mgr. Sbaretti is not only a great ecclesiastic, but one Simplicity blended with a rare dignity -a warmth of manner betokening the stands. kind heart, combined with great zeal and prudence of character-such are the distinguishing traits of the Holy Father's representative in Canada. A short acquaintance with his Excellency leads to the conviction that the choice of Rome has fallen upon one most

The Delegate was pleased beyond measure to note the flourishing condition of the Church in this city, and he will be equally delighted to witness a the diocese which may be honored with people. Where there is respect for authority-the people towards their faithful and zealous priests, and love and esteem and loyalty of all towards their Bishop-the result must necessarily be the rapid advancement of God's Kingdom in this favored diocese. Long may such a happy and consoling condition of affairs prevail.

TROUBLES OF M. COMBES.

There was a stormy time in the French Chamber of Deputies last week arising out of remarks made by a pro fessor of history at the Lycee Condoreet before his pupils, in reference to Joan of Are, and derogatory to the heroine. The professor was one of the staff of the Lycee, and we presume he was supposed to be a teacher according te M. Combes' own heart, since he has secularized the schools of France. But the people of France as a whole regard Joan as a champion of the nation, not merely from a religious, but even from a patriotic point of view, and the professor's remarks were badly received by the students, who raised such a riot that the Minister of Educa-

ion, after investigating the matter, A taking the evidence of other prosors, deemed it advisable to remove ne professor who had spoken disparagingly of the national heroine. He was dismissed from the school for failing to show due respect to the convictions of

the people of Paris. A motion of censure was thereupon made in the Chamber of Deputies against M. Cha le, the Minister, the charge of espi cage being brought against him.

The motion was withdrawn, on protest from Premier Combes, who declared that the Opposition should not now bring charges of espionage against now bring charges of espionage against and they have guarded by the dealer, who mus then look to The Athanasian and Nicene creeds language than Greek.

espionage had been abolished simultan eously with the resignation of General

The discussion on Joan of Arc was nowever, continued, and several Ministerialists declared that the action of M. Chaumie, the Minister of Public Instruction, was a weak concession to the Nationalist or Catholic party, and made a demand that Republican educators should be protected by the Government against Nationalist assaults. M. Chaumie's action they declared to be an assault upon freedom of speech. M. Chaumie declared that the pro-

essor had unquestionably manifested a creat want of tact in attacking one held in such general veneration as the maid of Orleans. Boys in a schoolroom, he said, cannot be spoken to with the same freedom which may be used when men are addressed, and the punishment which had been inflicted on the professor would show that it is neces sary to respect public opinion, which deservedly holds Joan of Arc in high esteem. The character of Joan of Arc. he said, is a matter of politics and not of religion, and it is not to be supposed that he had dismissed the teacher for his religious views, but for having introduced objectionable politics into the school. He declared that so long as he is Minister of Public Instruction he will take care to preserve the political neutrality of the schools, and in such matters he will insist upon due respect being paid to public opinion, which regards Joan of Arc as one of the greatest heroines whom France has produced.

The matter was closed by a motion of confidence, which was carried by a large majority, among whom were many of the Nationalist party, though most of the extreme Socialists voted against the Government. The incident proves how precarious is the position of the Combes Government, and it will not be surprising if it should meet with a defeat before it is able to carry through its measure for the separation of Church and State, which is disagreeable to the Nationalists because of its drastic character, yet does not please the Socialists because it allows four years before the Budget of Public Worship shall be entirely abolished.

The incident itself of the dismissal of teacher in the Lycee is not of great magnitude, and it does not appear that it should greatly affect the stability of the Government, but the seriousness with which so small a matter was taken of nature's noblemen. A beautiful up in the Chamber shows on what an insecure footing the Government

> Here emy be mentioned another incident which has recently come to light. and which is also being seriously discussed to the discredit of the ministry.

It will be remembered that Premier Combes very narrowly escaped defeat in the Chamber on the question whether or not he had suggested through his son that the monks of the Grande Chartreuse should pay him a bribe in consideration of which they wonld be allowed to remain in the country. similar condition in all other parts of Even the commissioners who had been appointed to examine into the matter his presence. This happy state of had found that he was compromised in affairs is the outcome of a spirit of the transaction, but he was saved by unity, of love, of singleness of purpose the service majority which he has beon the part of Bishop, priests and hind him in the Chamber, and which voted that he was not guilty crime charged against him.

But in connection with the Grand Chartruese there is at the present moment a new scandal from which it does not seem that the Government will escape with a clean record in the eyes of the public, even if their majority in the Chamber should continue to stand by them with its usual pertin-

Messieurs H. Riviere and Co., in a letter to the London Times, worken for the truth of the story, which if true will bring home to the Government the guilt of both meanness and dishonesty

which must greatly discredit them. A liquidator was appointed by the Government, to dispose of the property of the monks, when they were dispossessed of it. But of that property the most valued part which excited the capidity of the Government was the manufacture of their celebrated liqueur known all over the world as the Grand Chartrense."

The liquidator, acting on behalf of the Government, sold the right of manufacture and sale of this liquour to a certain firm and it is now issued under the trade-mark and label formerly used by the monks.

Of course this is an open theft of the property of the monks, but the Government majority could see no crime in this, and the Government's dishonesty is easily condoned so far as the Cham ber of Deputies is concerned.

But now it appears that the Govern ment has sold a property which it had not succeeded in acquiring, and its dishonesty and meanness have overreached the mark.

is well known that the colebrated which only the monks themselves are money he paid will be returned to him

their secret so carefully that the Government has not the knowledge of it, and therefore could not impart it when it sold the right of manufacture and sale.

The monks were not so simple as to inform their enemies of the great secret, and they have carried it with them to Tarragona in Spain, where alone the real Grande Chartreuse liquor will in future be manufactured. The French abel and trade-mark, which have been stolen by the Combes Government, and sold to a French firm, are therefore simply a fraud, as the liqueurs now nade in France are merely imitations of those which were made by the monks of the Grand Chartreuse and have not the tonic properties which made the real Chartreuse so famous.

The monks are beyond the control of the French Government and the Government cannot prevent them from publishing to the world the full particulars of the dishonesty and fraud of M. Combes' Government, and this, it is said, is just what they intend to do. It is a question whether any Government in a civilized country could survive this exposure; but in France, where the public are so sensitive to ridicule, it can scarcely be that the Combes Government will be able to outlive the exposure of this infamy and fraud. At the very least, even should a servile majority in the Chambers of Deputies sustain the Government through this exposure, it would seem to be inevitable that the Treasury department will be forced to disgorge the ill gotten gain which it has absorbed by selling a piece of property of which it had not possesion, even by dishonest means.

A BLUNDERING (OR WORSE) JOURNALIST.

The Toronto Mail and Empire made tself rather ridiculous last week by attempting to throw ridicule upon His Excellency Sir Elzear Taschereau, the Chief Justice of Canada, who for the present is acting Governor General, pending the assumption of the office of Governor-General by Lord Grey.

Sir Elzear insisted that he should be designated "His Excellency" in certain official documents; but as the members of the Cabinet seemed to doubt whether this would be proper for an acting Governor, the matter was referred to the Colonial office, and a reply was sent stating that " His Excellency " is the proper title to be used. It appears. therefore, that Sir Elzear Taschersau was right, and there is no reason why the Mail and Empire should regard his insistence upon the proper title being used as a freak or eccentricity.

But this matter seems to have brought forward by the Mail and Empire in order to expose another supposed eccentricity. It appears that the Church regularly attended by the Acting Covernor Ceneral in Ottawa is the Church of the Sacred Heart, and the Mail and Empire stated that the Apostolic Delegate, Mgr. Sbaretti, intended to visit that Church on the feast of the Immaculate Conception. It was added that Sir Elzear Taschereau desired to force the Cabinet of the Dominion to give an official reception to the Apostolic Delegate on the occasion, but that the Cabine's refused.

It was already well known, when the Mail and Empire made this statement. that Mgr. Sharetti had no intention to visit the Church of the Sacred Heart in Ottawa on Dec. 8, as complete arrangements had been made for some time before that His Excellency should visit London on that day, and the invitations to all the priests of London diocese had been already issued and received before the Mail and Empire's eccentricities had been announced. The Mail and Empire should be more careful in its statements.

THE ASCOLI COPE.

It was announced some time ago that Mr. J. Pierpont Morgan had given orders that the beautiful antique cope which he had purchased, and placed on exhibition in the South Kensington Museum, was to be returned to the Cathedral of Ascoli, from which it had been stolen, and it was further stated that in consequence of this generous act the King of Italy had conferred a knighthood on Mr. Morgan.

It does not appear that orders have as yet been given to the director of the museum to return the cope, as it still remains in the museum. The director of the museum when spoken to on the subject said:

"We have heard nothing about the surrender of the cope beyond what was published in the press. Some time ago it was fully identified as the famous treasure of the cathedral of Ascoli, and nformation on the subject was conveyed

to Mr. Morgan." Mr. Morgan purchased the cope from a dealer in London who received it in the ordinary course of business. He paid \$10,000 for it; but it is undernor is made by a secret process with stood that if he gives up the cope the

the person from whom he made the purchase to be recouped, this being the law governing the recovery of stolen property when the right owner has been

There is no doubt regarding the identity of the cope as being the property of the Church of Ascoli to which it was presented in the thirteenth century by Pope Nicholas IV.

We cannot suppose for a moment that Mr. Morgan will hesitate to restore the property as soon as the evidence is brought to his notice that it really belongs to the Cathedral of Ascoli.

Some of the missionary priests of the North West have a herculean task before them in spreading the light of the gospel. Rev. Father Guerin, O. M. I., of Saskatoon, has charge of a parish with a radius of eighty miles. This necessitates very long journeys, and he is obliged to come back every two weeks to Saskatoon to celebrate Mass there. That place has grown very rapidly. From a population of one hundred and fifty last March it now numbers three thousand inhabitants. The Missionary has no residence, and his church is of necessity a very modest one with a considerable debt hanging over it, while his people are very poor. Those who could spare a little money for charitable purposes would be doing a most admirable work by sending their contributions to the Rev. Father Guerin, O. M. I., Saskatoon, Sask., N. W. T.

MODERNIZING PALESTINE.

So associated is the Holy Land with our notions of antiquity that it undoubtedly strikes us as somewhat incongruous when this region which is so intimately connected with the life of Abraham and Isaac and Jacob, and afterwards of Sampel, Saul, and David. and of Our Lord and His apostles should become modernized. But, after all, the earth was given by Almighty God to man to be utilized, and it is better that this region should be im proved than that the immobility noticeable throughout the Turkish Empire should be rermanent. But we may at least express the hope that the great landmarks of antiquity which connect the Holy Land with the sacred associations of past ages may be preserved inviolate amid the improvements which are to be introduced into that country. It would be a greater loss to religious sentiment than gain to the people, if the relies of ancient Jerusalem and Bethlehem, the Dead Sea and Lake Genesareth were replaced by objects of modern utilitarianism, but there is danger that these relies of the past will disappear in the rage for modern improvement. Steambeats are to be placed upon the Dead Sea to make Jerusalem a distributing centre for the whole of Palestine, and a great part of Arabia and Syria. A steam railway is to be built to Bethlehem which will certainly interfere greatly with the ancient associations of the country with the life and labors of Our Lord.

The consent of the Tarkish Government is alone waited for before these supposed improvements are carried

if the points which are religiously natural development of a feeling of interesting are hidden or destroyed by the zeal for modernization, and there will be fewer travellers to the Holy Land in future should this change take place, as at the present moment it seems highly probable will be the case hefere long.

CREMATION.

It was recently stated by the London Chronicle that the Berlin Cremation Society had sent a petition to the Pope signed by about ten thousand person begging the Holy Father to abolish the official disapproval of the practice of cromation issued by Pope Leo XIM.,

some years ago. TheChronicle indicates its oninion that this petition is a hopeless one, because as it remarks, "the Roman Catholic Church, as is well known, still refuses its last rites to those who defy one of the dogmas of the Nicene and Athanasian creeds, and students will be interested to learn the fate of the petition of

the Berlin Cremation Society." We have no means of knowing what may be the final decision of the Holy Father in reference to this matter, or of predicting what answer may be given to the Berlin petitioners, but we think it right to point out to the Chronicle and to all who may be inclined to believe the reasoning of that journal to be correct, that there is a very great difference between the two cases of which it speaks. The two creeds, the Athanasian and Nicene, relate to the faith of the Church, which is fixed and unchangeable. The truths which Christ taught to His apostles are those which He commanded them to teach all nations, and there is no authority in heaven or on earth which can change

them.

were not, indeed, composed by Christ, but they contain a summary of the truths which Christ revealed. They were composed by their respective authors for the purpose of making clear, doctrines which Christ had revealed, but which were afterward denied by hair-splitting heretics, making it necessary for the Church of Christ to define them terms which could not be misunderstood. The Nicene creed is the work of the authorized teachers of the

Church, and the Athanasian creed, though not composed by a Council of Bishops of the whole Church, as was the Nicene creed, has, nevertheless the sanction of the Church, so that both these formularies of faith, having the sanction of the infallible Church which Christ established on earth, that they are the teaching of Christ, cannot be denied by any true Christian.

The prohibition of cremation is an act of a different kind. It is not the definition of a dogma of faith, but the forbidding of an act which the Holy Father as Head of the Church deemed likely. for many reasons, to diminish the piety of the faithful. Cremation is undoubtedly a departure from the traditional usage of the Church, and it is, besides, likely to be a cause of our forgetting or neglecting to pray for the dead. For these and other reasons, the Holy Father forbade it; but there is no doubt the same authority which issued the prohibitory decree could remove the prohibition, which is disciplinary and does not regard faith. The case is not, therefore, to be regarded in the same light as the unchangeable truths of the Athanasian and Nicene creeds. Nevertheless. Rome does not lightly change its decisions, even in matters of discipline, and it may not, and probably will not change its decision on the question of cremation, even on the petition of a highly respectable local association, such as the Berlin Association undoubtedly is.

SOCIAL POWER OF LIQUOR.

One cause of the extension of liquor dricking among men is that it has social leatures which give it power over the individual and make it a popular habit difficult to escape. Liquor which in-toxicates has in it that which stimniates and pleases the palate, and is regarded as affording a feeling of good theer. It is an ancient custom, and is still practiced, to extend an invitatio have a drink together" or to offer the class of wine as an expression of good will and hospitality. is considered the rude refusal of a courtesy and the rejection of good ellowship, and kindles a feeling of

sentment on the part of the one who "treats" or entertains. Social drinking prevails among the laboring classes an in circles of wealth and luzury. Among laborers there is a tendency to drink strong liquors because of a sense of thirst produced by exhaustion of the bedy in severe toil. The salson becomes the convenient and natural resort and offers also features that are attractive. ship at the bar and the exchange of political ideas with discussion of other events draw men and especially young men. It is indeed difficult for a to stand out against the practice and refuse the invitation "Oh, come along and have a drink." In the Wild West it has been hazardous to decline man's hospitality at the bar. Liquor drinking has a strong social influence

freedom and largeness in the enjoy-ment of life, This liberal or broad sentiment in the use of the good things of human experience tends to relax strictness of thought and conduct. Wine and other liquors, being among the good things of life, are regarded as to be used and enjoyed. On the same ground they are to be offered to guests in the spirit of unstinted hospitality; they are used at public dinners and at social events. To withold them is regarded as indicating lack of generous

hospitality, and to decline them as refusing to accept good fellowship. Thus the practical difficulty with the young man of strict principle and care-ful conduct who wishes to avoid the peril of drink lies in the way of his social relation to those who drink whether as a fellow laborer when orged to take a friendly drink, or a n invited guest in circles of wealth where he must appear as rude and crude if he declines. The power of liquor is not merely in its stimulus, but in its social pressure on the individual.

Irish in Greece.

Rev. Daniel Quinn, head of the Leon ine College at Athens, in Greece, who is at present visiting in this country, is a native of Yellow Springs, O. Father Quian has spent the last ten years in Greece, and speaks far better Greek than he does his mother tongue.

He tells a story bearing out the assertion that no corner of the earth is remote that an Irishma an or an Irish woman cannot be found there. Several years ago Father Quinn sought a vaca-tion on the island of Cephalonia, one of the seven Ionian groups off the west c) ast of Greece. One day while wandering over the island he came upon an institution of learning for women. Father Quinn was invited in by the Sister Superior whose name proved to be Murphy. She was reading a history of the Irish race written in Greek. Father Quinn continued his journey to the principal town of the island. There he found that the leading merchant and exporter was a man named O'Toole. Irish extraction, who spoke no out

THE APOSTOLIC DELEGATE AT LONDON

Imposing Celebration of the Jubilee of the Proclamation of the Dogma of the Immaculate Conception.

AT ST. PETER'S CATHEDRAL. The hearts of the Catholics of London

were made exceedingly happy last week on account of the special honor Most Rev. Donatus Sbaretti, D. D., Archbishop of Ephesus and Apos-tolic Delegate to Canada, in coming to our city to assist at the celebra-tion of the Jubilee of the Immaculate Conception. Especially gratify ing must have been the visit of Hi Excellency to our beloved Bishop and his faithful clergy, since His Lordship had the happiness of celebrat-ing the anniversary of his birth on that eautiful feast-day.

The joyful pealing of the Cathedral bell on Wednesday morning announced the arrival in our midst of our distinguished guest.

In the evening the gentlemen of the congregation, composed for the most part of the various societies, assembled in St. Peter's school, and, wearing the badges of their order and the Papal colors, marched to the Bishop's Palace, where, so great was their number, they formed in a double line all along Dufferin avenue to the Cathedral steps, making guard of honor for His Excellency. En oute from the Palace the Delega accompanied by the Bishop, Dr. Sinnott, Father O'Bryan, S. J., and the local

e spacious Cathedral was crowded to the doors. The altars were magnificently decorated chrysanthemums of the Papal colors. together with lights and tapers, producing that indefinably charming and gorgeous, at the same time chaste and simple effect seen rarely except in churches where Sisters have charge of

the altar. Arrived at the Cathedral the Bishon received His Excellency at the door in the order prescribed by the ritual for such occasions, after which he was escorted to the sanctuary, the proentering in the following order, led by Rev. Father Egan: cross-bearer, acolytes; the Bishop, attended Gregory O'Bryan, S. J., of Montreal, and Rev. J. T. Aylward, Rector of the Cathedral; the Papal Delegate, accompanied by his Secretary, Rev. Dr. sinnott, and Fathers McKeon Mary's church and Stanley of the Cathe dral.

After a short time spent in prayer, the Bishop cordially welcomed Excellency to our fair city.

The following is His Lordship's ad-

May it please your Excellency, on the eve of the beautiful feast of the Immaculate Conception, when the Catholics throughout the world a rejoicing "with exceeding great joy on the occasion of the Jubilee claimed by the Holy Father, the Bishop, priests, religious communities and faith al laity of the Diocese of London, have special reasons for joy and thanksgiving, since we have with us the worthy representative of the Sovereign Pontif or this glorious Jubilee celebration.

We extend to your Excellency a most hearty welcome and desire to express to you, our leve, obedience, sympathy, veneration and admiration for the present illustrious successor of St. Peter, His Holiness, Pope Pius X., who, in the midst of trials and persecutions on the Papal throne, is earnestly striving "to

renew all things in Christ.' Your Excellency has ably filled many mportant offices connected with the government of the Church, and in your resent position as Apostolic Delegate to Canada you will be pleased to hea that in this portion of the Catholies possess equal rights with

their fellow-men. The right to adore God according to Even from a secular point of view,
Palestine will lose much of its interest

Among people of wealth who are
able to gratify all tastes there is a

children a Christian education in the school, the right to enjoy both religious and civil liberty is granted and appreciated, and as a result of justice freedom being given to all good citizens, there exists peace, harmony and good-will among all classes of the

munity in which we live. Although the diocese of London is in its infancy when compared with many others, still is fairly well sup-plied with beautiful and solid churches, with Catholic schools and educational institutions and with educational institutions and with homes for the aged, the infirm and the orphan, and both priests and people are ever ready to co-operate and make the generous donations required for religious, edacational and charitable

We sincerely thank your Excel-lency for the honor of this visit, and we must trust and pray that you may be long spared to adorn the high and holy office in which an all Wise Providence has placed you, and we also cherish the hope that the devotion of Canadian Catholics to the See of Peter, as well as the fairness, courte and generosity of all true Canadian citizens, will help to make your burden light and render your stay in Canada a blessed, peaceful and pleasant one.

In conclusion we humbly ask for our selves and clergy and people the bless-ir g of the Holy Father and of your Ex-

His Excellency graciously replied as follows: My visit to you at this particular moment is destined to leave my soul an impression that no event in life—no, not even death—will be able to efface: it will remain indelible. I thank you, Right Reverend Bishop,

most cordially for the words of welco which you have addressed to me as the humble representative of the Holy Father in this country. It is a pleasure and a consolation for me to learn of the progress of the Church in this part of the Lord's vineyard and also to hear from you that priest and people work together to promote the interest of our religion. I thank you for reminding me that this is a free country, where rights are respected and where we can worship God according to the dictors of our conscience. In a country ates of our conscience. try where every man's right is respected, and where justice is the foundation of society, the hope is reaand that its people moral, ter

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sonable that that country will prosper and that the united efforts of its people will be conducive to its moral, temporal and civil welfare. I have said that all the circum-stances of this day combine to make on

me a lasting impression.

Bemonstrations of Christian faith

are always imposing and touching spec tacles. They withdraw our thoughts from ordinary and temporal considera atmosphere of a superior and pure order. They lead us to the contempla tion of supreme principles and revealed traths that lay like a living force in the depths of the Christian soul.

The majesty of this temple, your presence, your attitude of devotion and respect, the music the warm and eloquent words that have been species — what do they all mean in the present manifests. They are but the exterior manifest tion of something hidden and unseen— actions put forth under the impulse of that supernatural force laid down deep in our souls: Faith—the faith "that is more precious than gold that has been tried by fire"—the faith that is been tried by fire —the faith that is so potent that it can transfer moun-tains—the faith through which we are justified and by which Jesus Christ dwells in our hearts; through which saints "conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions and quenched the violence of fire, escaped the from weakness, became valiant in battle, put to flight the armies of foreigners" (Heb. xi. 43 34) "through which the just man." How much man is consoled, ennobled and transformed by this super or light shining with a dazzling splen-der in his soul! Compared with it, how small and low appear the consider-ations of this world either in a social, ations of this world either in a social, political or scientific order. Faith elevates us above the whole created order to the contemplation of the very nature of God Himself—to know and nature of God Himself—to know and love Him as our first beginning, Our Redeemer, our Supreme Master, and our last end. Through faith we enjoy in some measure a foretaste of the joys of heaven. By it we unite ourselves to God, and the more united we are to Him the more alienated we become from this world. The soul animated by this neavenly force despises as it were the material chains that prevent it from flying to the bosom of God, and, impatieat of the bonds, it cries out with St. "I desire to be dissolved and to

Another motive which is included in the present proceeding is to witness your filial attachment to the Holy See. Canadian Catholics were never se to any others in their deep love of the Holy Father. They have given many proofs of that love, even exposing their lives for the defence of the sacred rights of the Church. This demonstration to the humble representative of the Holy Father in this country is another in-stance of the same love. It can never be otherwise, for sentiments of devotion and submission to the Holy Father are grounded on Catholic Paith itself and on love for the Divine Saviour; and now more than at any other time the now more than at any other time the love of Catholics for the Holy Father must be more ardent and strong, because more violent and open is the war now waged against the Church and its venerable Head. It is gratifying to see that whilst in the old world there writes up gramies of the Church springs up enemies of the Church imbued with old theories and prejudices here on this new continent of America here on this new continent of America there arise strong voices to protest against persecution and tyrauny in favor of truth and justice personified in the person of the Vicar of Jesus Christ. They express sympathy for the champions of faith in the Old World, and the assurance is held forth that in the light that is the contract of to them that in their struggle against error and unbelief, they can count on the vigorous support of young people full of force and enthusiasm, educated to the true notion of liberty, that detests equally tyranny and license, lovers of order, of truth and justice. atholics venerate in the Holy Father the person of Jesus Christ Himself, of he is the Vicar on earth, the teacher of faith and morals, the infallible custodian of revealed truth and the chief leader of the Church of Jesus Christ. And many also of our eparated brethren now recognize the Church and in the Roman Pontifi cate the greatest moral force for order. morality, peace and civil progress, and the strongest bulwark against the errors of socialism and anarchy which threaten to overturn the whole social

But there is another reason, altogether special. We have the ineffable Immaculate Conception of Mary, and the jubilee of the dogma so dear to our hearts as children of our Heavenly Mother. At Rome it is now being celebrated with a solemn ity, pomp and devotion worthy of the Head of the Church, surrounded by the Sacred College and by Prelates assembled from the four corners of the earth to represent the different parts of Christendom, will offer to the throne of the Virgin pure and solemn sacrifice of praise. We have not the good for-tune to be there present in person, but We have not the good for am sure there are none nearer in spirit to the Holy Father than the Janadian Catholics, especially the Jatholics of London. The name of Mary causes the most sensitive cords heart to vibrate. From our infancy we learned to invoke her under the sweet name of Mother. In tribulation, danger versity we turn to danger and adden to her. Who amongst you, my brethren, can say that he has not received graces from Mary, our Mother? O, Virgin, you are, as Pius IX. says: "all beautiful and immaculate, the source of praise to prophets and apostles, th honor of martyrs, the joy and crown of all saints. You are the safest refuge for all in peril, the most trusty aid, and with your only Son you are the most powerful mediatrix and reconciler o the world, the most distinguished orna

ment and glory of the Holy Church."

O blessed Mother, the Almighty has
made you the Queen of Heaven and
earth, the chief of His armies, the



ARCHBISHOP OF EPHESUS, AND APOSTOLIC DELEGATE TO CANAD

treasurer of His treasures, the dispenser of His graces, the worker of His won-ders, the mediatrix of men, the exterders, the mediatrix of men, the exter-minatrix of the enemy of God, the faith-ful companion of His grandeurs and of His triumphs.

The enemies of the Church had pre-

viously, and at the time of the definition of this dogma, waged a furious war against religion. Teaching contradictory doctrines, conflicting with one another, their only point of agreement was opposition to the Church. "If they have persecuted Me, you too they will persecute." Some of them blinded by their unbounded pride sought in the theories of pantheism and transcend-ental rationalism to deify human nature and to substitute poor human reason for the immensity and infinity of God; others, too much attached to their passions, dared to lower human nature with the systems of materialism and positivism to the level of the brute creation. Comparati sunt jumentis insi-

entibus. In the midst of such a disorder of passion, such a strife of theories and such a riot of errors that under false appearances sought to attract humanity, Truth calm, solemn and dazzingly bright rose from the impregnable rock of the Vatican, as a rising sun—it is the Immaculate Virgin whom the Holy Father has solemnly proclaimed to have been conceived without sin.

This dogma strikes the pride of philosophers who wish to deify human nature. It recalls our weakness, it reminds us that we are subject to the stain of sin from the moment of conception. But on the other hand it upholds and vindicates the dignity of human nature against the debasing theories of materialists. It is the theories of materialists. It is the triumph of the Virgin, our mother,

be strong in your spiritual fealty to the Holy See. You are devoted to the sed Virgin, and I hope you will continue fervent in that devotion. I trust that from this feast which we celebrate will date your spiritual perfection; that here and now you will av the foundations upon which you will build the solid fabric of moral regenera

Finally, I hope that God will bestow His blessing upon you, upon your familupon your city and upon your city. And as a gage of the Divine blessing I will impart to you now the

blessing I will impart to you now the Apostolic Benediction.

After the bestowal of the Papal blessing by Mgr. Sbaretti Solemn Benediction of the Blessed Sacrament was given by His Excellency, attended

by Fathers Aylward and McKeon.
On Thursday, the feast of the Immac On Thursday, the feast of the immaculate Conception, His Lordship the Bishop celebrated, as is his custom when in the city on Sundays and holidays, the 8.30 o'clock Mass. The earlier Mass was celebrated by Rev. Dr. Sinnott.

His Excellency pontificated at the 10.30 o'clock Mass. Rev. Father Aylward acted as Arch-Priest, Rev. Fathers Cherrier, C. S. B., and Tobin as deacons of honor; Rev. Father McKeon, deacon of the Mass and Rev. Father Stanley sub-deacon. The Bishop was attended by Dr. Sinnett, secretary to the delegation, and Rev. Father Devlin, S. J., of Montreal, who, in conjunction with Father O'Bryan conducted - the latter in the Cathedral and the former at St. Mary's church—a triduum in preparation for the feast we were that day so joyfully celebrating. Rev. Father Egan made an efficient master of ceremonies. The morning services were concluded by the chanting of the To Deum, Almighty God for the thanksgiving to favors He had that day so bountifully

conferred upon the congregation.

A reception was held at the P the Palace by His Excellency in the afternoon of Thursday, at which a large number of ladly availed themselves of th citizens p privilege of paying their respects to the representative of Christ's Vicar on

AT ST. MARY'S CHURCH. In the evening of the feast of the Im-maculate Conception Monsignor Shar-

etti celebrated the Vespers at St. Mary's Church, Rev. Father Egan of the Cathedral acting as deacon and Rev. A. McKeon, P. P., St. Columban, subdeacon. His Excellency was at tended by Rev. Dr. Sinnott. His Lordship the Bishop was also present together with Rev. Fathers O'Bryan. S J., Devlin, S. J., Montreal; D. Forste Mount Carmel; Roussell, Staples; and Tobin, St. Mary's Church. The pas tor, Rev. Father McKeon, acted as master of ceremonies. Rev. Fathers L'Heureux of Belle River, and Stanley of the Cathedral assisted in the choir.

The Vespers of the Feast of the Blessed Virgin was well rendered by the choir of St. Mary's Church, with noir of St. Mary's Church, with lev. Father L'Heureux as soloist, Mrs. P. Murray, organist, and Mr. oseph Leach, director. Benediction of the Most Blessed Sac-

rament was given by Mgr. Sbaretti.
The children of St. Mary's school
sang the Divine Praises at the
close of the Benediction, and a grand Te Deum by the choir terminated the imposing celebration in St. Mary's

The altars were beautifully decorated with the choicest natural flowers, tapers and lamps, their loveliness being further enchanced by numerous electric lights.

informal reception was after wards held by His Excellency in St. Mary's Hall. An address of welcome in behalf of the children was read by one of their number, Master Clifford Patton; while two very little girls, Olive Sherlock and Rhea Nolan, daintily robed in white, presented magnificent bouquets of flowers to the Dele gate and the Bishop. A chorus, "O Maria," was well sung by the school children, under the training of

he courteously remarked that it was a nice idea to terminate the day's celebration of this beautiful feast by a reception to the children. Continuing he earnestly hoped that they would all live to see another Jubilee of the Im-maculate Conception of the Blessed Virgin-Mary conceived without stain of sin. This lovely feast should impress upon every one the great blessing given to us by Almighty God in allowing us to assist at its solemn commemor ation which is being celebrated all over the world. The children are in a special manner dear to the Catholic Church and to our Immaculate Mother. Her first love, her strongest love, her intensest love was for her only Child, the Infant Jesus. Who was also her Saviour. The Blessed Virgin loves all of us, but she loves in an especial manner the little ones. His Excellency in conclusion counselled the children to take the resolution of being always devoted to the Blessed Virgin. In every condition the Blessed Virgin of life, in every sorrow or temptation we will thus have her by our side. He urged them to cherish in their a tender, filial devotion to the hearts Blessed Virgin and she will over come all difficulties and conquer all the enemies of our spiritual wel-fare. Keep the resolution of being always devoted to the Blessed Virgin; say always some prayers in her honor, but especially the rosary—that magni-ficent and beautiful devotion so highly recommended and which will ever be

source of grace and comfort. His Excellency then blessed in a special manner the children of St. Mary's. This was followed by the personal presentation to the Delegate, first, of the young ladies who were that day received as members of the Sodality of the Blessed Virgin, then the school children and lastly a large number of the people of the parish.

The Tony Cortese (jr.) orchestra ren dered in a pleasing manner several selections throughout the evening.

THE SEPARATE SCHOOL CHILDREN On Friday morning at 8 o'clock the children of the Separate schools of the city, together with their teachers, the Sisters of St. Joseph, assembled in the Cathedral to assist at the Mass orated for them by the Apostolic Dele gate. He was attended by his secre-tary, Rev. Dr. Sinnott, and Rev. Father gate.

Egan, director of the schools.

At the close of the Mass His Excel-lency addressed the children. He began by saying that one portion of the vineyard of the Lord very dear to the heart of the Church was the little ones of the flock. They are indeed the special object of the love and care of our holy mother the Church. The our holy mother the Church. The Church is ever anxious to shower down upon you, her children, the greatest solicitude and care. She has ever done so, and in spite of every opposition, in order that you may grow and progress in every virtue as you advance in years; in order that hold of our children. You are the ne of our spiritual enemies can take particular objects of the solicitude of the Bishop and priests who are always endeavoring to make you become good, honest, reliable men and women, the joy of the family and the honor of ciety and the Church, but most espec society and the Church, but most especially that you may work out the salvation of your immortal souls. The Church fully appreciates the value of an imof your immortal souls. The Church fully appreciates the value of an immortal soul. Each one of your souls is redeemed by the blood of our Lord Jesus Christ. Nothing can, therefore, be compared to the value of one immortal soul. Now, if our Hely Mother the Church is so careful of you and loves you so much, you also have a loves you so much, you also have a duty to perform in her regard. You must obey her laws and be submissive to authority—to the commands of your Bishop, your priests, your teachers. your parents. They do their utmost to satisfy the moral obligations resting upon them. In every society every one has a superior . we are all more or ess in a measure subject to another. less in a measure subject to another. The Bishop spares no pains in order that you be given a good Christian education. You should make good use of your time at school. A little book, small in size, but great in knowledge, and one that I would earnestly recommend you to study well, is the Catechism. In it is combined all the wisdom and science necessary for the wisdom and science necessary for the consecration of your lives to the serconsecration of your lives to the ser-vice of Almighty God. For, after all, if our soul is lost what is the use of our knowing all the sciences of the world. Our first aim should be the salvation of our souls. The Church has ever fostered and encouraged true science. She wishes her children to be, not followers, but leaders in scientific knowledge. Study well now while you have an opportunity, everything pertaining to all the branches of science—geography, history, gram-mar, literature—because their knowledge and the knowledge of the truths of our holy religion will make you know the nature and effects of all created things, and so increase your gratitude and affection for Almighty God. You will then be able to draw more philosophical conclusions because you will know better the very nature of God. You should be the first not only in relig

ious but also in recular knowledge.

In conclusion His Excellency said that there was one other thing which he would commend to the children. We have had the good fortune to be present at the celebration of the Jubilee of the proclamation of the dog na of the the proclamation of the Immaculate Conception. You love your parents. Your determination should be to be always a source of joy to the proclamation of the proclamation of the proclamation of the proclamation. But them and of unfailing consolation. But if such should be our love for our earthly parents we should love and venerate in a more particular manner our Immaculate Queen, Mary our Mother, who is all-powerful with Jesus. We are in constant need of a protector a guide, an advocate-one upon who we can place implicit trust. Mary loves the children very dearly. She loves the purity of their souls. If you pray to her and place yourselves under her protection and guidance she will we your souls which were redeemed theories of materialists. It is the triumph of the Virgin, our mother, over error.

Let me exhort you, my brethren, to be faithful in your religious duties, to be united to your priests, to be obedient to your ecclesiastical superiors and to be strong in your spiritual fealty to the lettle of the courteausly remarked that it is the bind of her Divine Son. She is ever powerful, but especially so given to us to be our Mother and our gramme so well rendered by the children. In his address to the little ones the courteausly remarked that it graces necessary, and will also be an assurance not only of our success in life, but will obtain for us the price

ess blessing of eternal happiness.

His Excellency then blessed the children and granted them a holiday. Afterwards, passing up and down the centre aisle, he extended his hand to the children on the outer sides of the pews, all of whom were made especially happy in being privi-

legel to kiss his ring.

AT THE SACRED HEART ACADEMY. Inspiring and charmingly unique was the celebration in honor of His Excellency at the Sacred Heart Academy on Friday morning. Accompanying the Delegation on this happy occasion was His Lordship the Bishop and nearly all

the priests of the diocese.

Arranged on either side of the study hall, according to class standing and size, were the pupils from the tiny Misses of seven or eight years to the young ladies who in a few short months will bid farewell to their beloved Alma Mater and take their places in society and the family circle to reflect credit upon the world-renowned high educa tional standard imparted by the Relig ieuse of the Sacred Heart. They preented a truly graceful scene in their pure white gowns with sashes of the Papal vellow. Facing the stage were the guests of honor, the representative of our Holy Father and the beloved Bishop of the diocese surrounded by

the faithful clergy.

A chorus of welcome to His Excelthe Apostolic Delegate was the initial number on the delightful programme—a programme which was carried out from start to finish in a faultless manner and which might well be envied by professional actresses and

The four-act drama-" The Gift of God "-was especially interesting, the faithful portrayal of the sublime char acters represented being truly mar-velous. The scenes were chosen from various incidents in the earthly life of the Divine Master and His Immaculate Mother. The opening act was an exemplification of the loving and compassionate tenderness of Jesus, it being founded on the consoling biblical in-

terization of Christ and His Apostles, Big Point; Rev. P. J. Gnam, Wyoming; Saints Peter, James and John, as also the Samarian women was exceptionally The second act was B well executed. Parson's Hail Mary in tableau; the third being a representation of one of the many domestic occupations of the Jewish women of that period-a work from which Our Lady did not exempt herself -Mary, the exemplar for all, herself —Mary, the exemplar for all, but perhaps more especially for mothers, being seated evidently in preparation for spinning, the Infant Jesus presenting her with the wheel. The final scene in the tableau was "The Blessed Virgin in Glory," Queen of angels and of men. The musical numbers were highly classical. The closing address was delivered by one of the seniors in a was delivered by one of the seniors in a clear and beautifully modulated voice, her every word and gesture being th embodiment of the highest womanly grace and culture.

The following is the programme: Chorus—Welcome to His Excellency the Apre tolic Delegate

THE GIFT OF GOD. (Four Acts) Interlude. By the juniors, LAUDES MARIAE Ave Virgo Immaculata,

Rhapsodie Hongroise Ernani. III

Ave Regina Immaculata, Magnificat. At the close of the Mgr. Sbaretti arose and addressed the pupils in the French language. He paid them a well-merited tribute of eulogy for their clever rendition of the difficult numbers, and warmly congratu lated them on the exceptionally high reducational advantages they enjoyed. Then, turning to the clergy, and speaking in English, he commended them for their faithful cooperation with their Bishop and upon the good-will manifested by their presence in such large numbers. He regarded it as a practical demonstration of their zeal in the cause of higher Catholic education. The Church had ever, he continued—even from its very founda tion-worked and struggled for the Catholic education of her children. In fact the history of the Catholic Church was a history of combat in the cause of Christian education. It was ever her earnest desire to impress upon the minds of her children the great and inestimable value of Catholic education. We all know what our holy mother the Church has done for the gift of Faith in order to preserve it in the minds and nearts of her children. We want our children to grow up in an atmosphere of religion in order to safeguard our Catholic faith and virtue. We know well the value of Catholic education. our We do not want to spoil the child, but we want to perfect it. We want to give you the truth, the whole truth; and the foundation of truth is religion, the revealed truths iven to us by the revelations of God We want to give you a religious educa-tion, a secular education and in a degree also a superior education to that imparted in other schools. Our Holy Father the great and glorious Pontiff Leo XIII., writing to the Bishops of the world, said that in every branch of scientific knowledge Catholics should be the leaders. We do not want to give you—as has been done many times—false ideas of the education of women. We want to elevate you to the highest We want you to possess all the sphere. loveable traits of womanly character-to be like angels in your families, in society and in the Church. The high est and most magnificent type of woman-hood is the Blessed Virgin. Imitating the peerless beauty of her mind the peerless beauty of her mind and will, you will be fortified by the grace of God to do everything in your power for the furtherance of whatever is good and elevating. In every stage of life, whether as child, maiden or spouse, Mary is a model. I hope you will try to imitate her virtues. She represents for us, faith, benefit about the first limitating her.

chastity. Imitating her you will be strong to resist every tempta tion. We all know the powerful fluence that woman can exercise every sphere of society. A Catholic voman should be alive to every good impulse in the family and in society, for the highest dignity of womanhood is her virtue.

His Excellency concluded his admir able address by graciously granting a "grand congé" to the pupils for the

delightful entertainment they had just That his thoughtful kindness was duly appreciated was evidenced by the bright and smiling faces of the His Excellency was then made the

recipient of a magnificent gold chalice. The children were presented indivi-dually to the Delegate by the Rev. Mother Superior.

Amongst the clergy in attendance

besides His Excellency and the Bishop

were:
Rev. Dr. Sinnott, Secretary to the
Delegation; Very Rev. J. Edw.
Meunier, V. G., Windsor; Very Rev.
R. McBrady, C. S. B., President Assumption college, Sandwich; Very Rev. Father James, O. F. M., Superior, Chatham; Rev. Gregory O'Bryan, S. Montreal: Rev. Father Devlin, S. . Montreal; Venerable Archdeacon Andrieux, Windsor; Rev. B. Boubat, Ridgetown; Rev. J. Brennan, St. Mary's Rev. G. R. Northgraves, Ed. Catholic RECORD, Seaforth; Rev. Jos. Kennedy, Rev. J. Connelly, Ingersoll Sarnia ; Rev. M. J. Brady, Wallaceburg; Rev. C. E. McGee, Stratford; Rev. D. E. McGee, Stratford; McMenamin, Lucan; McCormack, Kingsbridge; Rev. T. Noonan, Dublin; Rev. P. Corcoran, Seaforth; Rev. T. West, St. Thomas; Rev. A. McKeon, St. Columban Rev. P. L'Heureux, Belle River; Rev N. D. St. Cyr. Stoney Point; Rev. L. A. Beaudoin, Walkerville; Rev. Father Ferron, St. Thomas; Rev. P. McCabe, Maidstone: Rev. J. Scanlon, Mount Carmel; Rev. D. J. McRae, Goderich Rev. P. Langlois, Tilbury; Rev. P. Quinlan, West Lorne; Rev. Accursius Tonnes, O. F. M., Zurich; Rev. J. founded on the consoling biblical incident where the woman of Samaria approached the Divine Master when He was seated at the well. The character of the consoling biblical incident where the woman of Samaria approached the Divine Master when He was seated at the well. The character of the consoling biblical incident where the consoling biblical incident where the consoling biblical incident where the word of the consoling biblical incident where the word of the consoling biblical incident where the consoling biblical incident where the woman of Samaria approached the Divine Master when He was seated at the well. The character of the consoling biblical incident where the woman of Samaria approached the Divine Master when He was seated at the well. The character of the consoling biblical incident where the woman of Samaria approached the Divine Master when He was seated at the well. The character of the consoling biblical incident where the woman of Samaria approached the Divine Master when He was seated at the well. The character of the consoling biblical incident where the word of the consoling biblical incident where the consoling biblical incide

Rev. J. J. Gnam, La Salette; Rev. A. J. Loiselle, Drysdale; Rev. J. D. Pinsonneault, Clinton; Rev. D. Forster, Mount Carmel; Rev. E. Ladouceur, Jeanette's Creek; Rev. J. Hogan, Strathroy; Rev. J. P. Duon, Parkhill; Rev. T. Martin, Simcoe; Rev. P. Costello, Samia; Rev. J. Brennan, Corunna; Rev. M. O'Nell, Bothwell; Rev. Fr. Manning, Samia; Rev. E. Roussell, Staples; and Rev. Fathers Aylward, McKeon, Cherrier, C. S. B., Egan, Tobin and Stanley of

this city.

Dinner was afterwards served to His

Dinner was afterwards and the above Excellency, the Bishop and the above named priests in the spacious dining hall.

AT THE HOUSE OF PROVIDENCE Charming in its very simplicity was the reception here given at 4:30 p. m. on Friday to Mgr. Sbaretti, accompanied by the Bishop, Dr. Sinnot and Father Aylward. They were received in the hall by Mother Immaculate and the Sisters, after which they repaired to the Convent chapel where the aged people under the charge of the Sisters were assembled. His Excellency addressed them in a kind, fatherly and simple manner, leaving an impression on their hearts which will not soon be effaced. They next visited the be effaced. They next visited the kindergarten where were gathered the children ranging from soven years of age to extreme youth. Here a charming little programme was carried out in a delightfully pleasing manner, after which His Excellency, who seemed to enjoy very much the innocence and simplicity of the little ones, blessed all present. The Sisters who were assembled in the Community room, were next addressed by the Del-egate, who highly commended them for the Christ-like work in which they are engaged in ministering to the wants o helpless childhood as also the aged and infirm—a work very near and dear to the Heart of the Divine Redeemer. The corridors were nicely decorated

with palms and the Papal colors AT ST. JOSEPH'S HOSPITAL Many of the clergy, coming to this city to meet the Papal Deleg ite, took ccasion to visit St. Joseph's Hospital

during the afternoon, and among the number were Very Rev. Father Meunier, V. G., P. P., of Windsor, and Rev. Father James, superior of the Franciscan Fathers, Chatham.

At about 5 o'clock p. m. the party, consisting of His Excellency, Monsignor Sharetti, Papal Delegate, Rt. Rev. F. P. McEvay, D. D., Bishop of London, Dr. Sinnott, Secretary to the Delegate.

Dr. Sinnott, Secretary to the Delegate, and Rev. J. T. Aylward, Rector of St. Peter's Cathedral, arrived at the hos-Peter's Cathedral, arrived at the hospital, where they were received by the Mother Superior, the Sisters and the House Surgeons—Dr. Alex. McMillan and Dr. W. Anderson — who, after being severally presented to His Excellency by Rev. J. T. Aylward, escorted the distinguished visitors to the spacious hall of the Nursey! Home which was beautithe Nurses' Home which was beautifully and tastefully decorated for the

A Song of Welcome was the greeting of the nurses, who, at its conclusion were each presented by Rev. J. T. Aylward to His Excellency, who then gave his benediction to all present and addressed to the nurses a few words of encourage nent in their noble and laborious call-

The visitors then proceeded to the chapel where the decorations for the Feast of the Immaculate Conception of the preceding day yet presented a handsome appearance.

The fine operating room of the hospital was next visited, where everything seemed to interest the Delegate and his Secretary who asked many questions of the house surgeons. Next and last, the Community room was visited, where, after saying the adieus, they left for Mount St. Joseph.

During his progress through the hospital, His Excellency was met in the halls by all the patients who were able to leave their rooms, with each of whom he shook hands and spoke words kindest sympathy,

AT MOUNT ST. JOSEPH.

Delegate, accompanied Bishop McEvay and several priests, reached Mount St. Joseph, the mother house of the Sisters of St. Joseph, about 6 o'clock, p. m. He immediately entered the chapel where the Sisters had assembled. His Excellency delivered a short discourse, after which he bestowed the Apostolic Benediction. Afterward they proceeded to the school room where fifty orphans were assembled, presenting a most pleasing sight with their bright faces and prettily colored dresses. A beautiful welcome song, and appropriate address accompanied by the presentation of flowers were soon over, when the little ones surprised and delighted teners by singing the "Magnificat" in a manner that could well serve as a

lesson for an older choir.

During the visit of His Excellency te our city he was called upon by His Worship Mayor Beck; the call being returned by the Delegate, the Bishop and Rev. Dr. Sinnott on Friday after-

noon. On Saturday morning His Excellency celebrated Mass at the Convent of the Sacred Heart, assisted by Rev. Dr. Sinnott and Rev. Father Aylward, and at 11:35 left for Chatham—accompanied by the Bishop and several of the priests where he will visit the Catholic institutions. On Sunday they will assist at the dedication of the new Church of the Immaculate Conception, Windsor, with Rev. Father Downey as pastor.

AT WINDSOR.

Windsor, Ont., Dec. 11.—The new Church of the Immaculate Conception was dedicated to day with appropri-ate ceremonies by His Excellency Mgr. Sbaretti, apostolic delegate to Canada who was assisted by Bishop McEvay, of London. At the morning service the church was crowded to the doers. Rev. Father Downey will take charge of the new church as parish priest. After Pontifical Mass was celeorated the Ablegate was presented an address read in French and English by Very Rev. Father Meunier, of Windsor, Vicar-General. The address CONTINUED ON PAGE ONE.

BY A PROTESTANT THEOLOGIAN. CCCXXXI.

We have seen that the Republican correspondent is greatly scandalized by the supposition that Christendom by the supposition that Christendon has been given into the guardianship of Damasus and Hildebrand, and of "the culpable Innocents." That the severity of Protestant theological judgment presents ten Innocents out of thirteen proceeding and worthy men, and several as capable and worthy men, and several of them as men of illustrious virtue, means nothing to him. He is precom-mitted tagainst the Popes of every name, and twenty Herzog-Plitts, no doubt, would not shake him in his opin

That Hegelians and Unitarians, no Inat Hegestans and Unitarians, no less than the orthodox, view the cause for which a Damasus contended as that on which the very existence of Christianity hung, would probably signify even less to this gentleman. It seems sufficiently evident that he himself is not a Christian helicage, and while he Christian believer, and while h doubtless accepts Christianity as an doubtiess accepts Christianity as an important and perhaps on the whole a beneficent fact of history, and has no present thought of proposing its abolition, unless in the form professed by half Christendom, and is not unfriendly to Protestantism, if only it shows it self sufficiently complained to wards unself sufficiently complaisant towards un-believers, the proof that this or that helped to save the Gospel from Pope helped to save the Gospel Home-extinction would probably in no way reconcile him to the Pope in question, or to any other. It hink I am not going very far astray in surmising that this gentleman, like the late Eugene Law gentleman, like the late bugs but was implacable against the Catholics, would rather have had no Christianity at all than have had it develop a line of Chris

tian Bishops at Rome.
Such a position is the less unlikely in a non-Christian, inasmuch as the famous Lutheran divine Flacius Illyricus could hardly make up his mind whether he the more revered St. Peter as an Apos-

tle or abhorred him as a Pope.

As to Hildebrand, it seems hardly reasonable to ask our friend to give up reason, what is anti-papal controversy worth, if we are not to treat Gregory the Seventh and Innocent the Third as incarnations of Beelzebub? As some A. P. A. friends of mine once dolorously complained to me: "Mr. Starbuck, whenever we let fly at the Papists you whenever we let if your print of a Council to render us helpless. Now is that fair?" I was touched by their embarrassment, and thenceforward let them have their own way, even if they suggested that Leo XIII. might perhaps turn out to be the one that put Lizzie Borden's father and stepmother out of the way. Much of the current Protestant talk is about on

a level with such a suggestion.

A Jesnit writer says that he has read, but that he was not sure, that near the year 1600 a Calvinistic synod in France decided that slander is a lawful weapon against the Papists. As I have not been able to verify this statement I tee headly believe it true. statement, I too hardly believe it true.

I think that we of the Reformed wing may proudly boast that we have con-fined ourselves to endless, illustrations of the fact of anti-papal slander, but that we have left the theory of it to our Lutheran brethren. These, instructed by their great Founder, used to held that, as an active Catholic is always very much worse than anything you can say about him, you are really doing him a favor in calum-

To come back now to our correspon dent. He takes it very ill that a Dam asus or Hildebrand, or Innocent III., or Innocent XI., or Innocent XII., can have been thought capable of represent-ing "the simple faith and humane works of Jesus of Nazareth."

As I have said already, this sentence is really the most long letter. The form of it is such as could never be used by a Christian, addressing Christians. There is in it a tone of condescending patronage to-wards the Redeemer that is simply intolerable. He is evidently viewed as a good man, of a somewhat simpering simplicity, who could only be suitably represented by a line of Quakers, of the most flabby variety. It is language that could not be becomingly used of a Gautama, and that would be wholly independent to express the moral dignity. adequate to express the moral dignity of a Zoroaster. Yet this patronizing mawkishness is thought to be good enough for the Son of God!

Strauss, beginning with some such way of regarding the Saviour, but refusing to acknowledge Him as anything more, ended, by logical necessity, wit having brought His treating Him as having brought His death on Himself, by advancing claims of Divine dignity which were unwarr-anted, because, as Strauss will have it, He was, indeed, a very remarkable man but only a man, so that by virtually identifying Himself with God, He became a blasphemer, and rendered Him self justly liable to the sentence which the Sanhedrin pronounced upon Him.

As to the Apostles, Strauss has no difficulty with them. Their preaching of the Resurrection, he insists, is simply "ein weltweiter Betrug," "a world-wide imposture."

This is logical. Either the human soul and body of Jesus Christ are so absolutely and centrally yielded to God, so completely possessed by the indwelling Word, that He se perfectly the character His words, are the very and His death is the Re God. Mankind to the Father, o is the highest conceivable sublasphemous human arrogance.

If we reject His claims we can not excuse Him as an amiable heated enthusiast, for in His character and words there is no heat and no other enthusthere is no heat and no other entities is m than the high serenity of perfect union with God. And such the Synoptic Gospels present Him throughout, no less than the Gospel of John, although this last gives more explicit attention to the Pre-existent Word.

We may view this letter then as being not a Christian letter, addressed being not a Christians, but an unbelieving letter | which they belong.

The deacon, who has as yet no power addressed to unbelievers, writer and

intended readers, however, being viewed as socially and historically standing within the Protestant pale, and retaining so much of union with Christianity as is involved in an implacable hatred towards its ancient form. The Protestant feeling remains intense, even though Christian belief intense, even though Christian belief has ebbed away. As to "the simple faith" of Our

Lord, that phrase naturally means a faith simple because shallow. Other-wise it would seem that its simplicity is the transparency of inexhaustible depth, that the Saviour's faith is a germinal faith, the seed of endless and in-flutte varieties of development. If the words of Christ are the words of God, we may expect to see them reflected, although with dim imperfectness, in every possible form of human thought, from the humbleness of an ordinary parish sermon to the utmost sublimities of the closing lines of the Paradiso, al-though these still leave the triumph of Christ" as far exalted above them as the sun above the dimmest twinkling If this is so, then why should not a

If this is so, then why should not a great Pope, or a great Schoolman, or a great Father, or a great Poet, be thought in a manner worthy, though yet unworthy, to reflect still farther the Faith of Christ, never, of course, in its perfection or central fulless, but in some appointed measure and form? I really cannot see why we may not be allowed to view the face of Christ, "as in a glass darkly." in the face of a in a glass darkly," in the face of a worthy Pope, as well as in the face of a pious Protestant. This gentleman's pious Frotestant. This gentieman's abhorrence of such a suggestion is to be explained, no doubt, by the assumption that the Popes are an evil line of evil men, working evil works. As honest history sets aside such an assumption, we need a concern considerate for the such as the suc tion, we need concern ourselves no fur-ther about it. In the fragmentary and imperfect sense in which alone the Church allows a sinful man to be viewed as a representative of Christ, many, very many, of the Popes, have represented Him not only worthily, but emi-

nently.

This writer is equally offended that the Popes are supposed worthy to represent "the humane works" of the Saviour. Now as Isaac Taylor, an intense hater of Rome, allows that much of her saving strength has been found in her cherishing of "the benevolent effections". I wenture to think that in her cherishing of the benevolent affections," I venture to think that there has been any number of Popes, whether called Pius, Gregory, Leo, Benedict, Clement, Marcellus, Boniface, Innocent, or what not, who have worthily illustrated and extended "the humane works " of the Redeemer. CHARLES C. STARBUCK.

Andover, Mass.

SACRAMENT OF PENANCE.

In our review of the Sacrament of Baptism we saw that it was instituted by Our Lord to take away original and all other sin. We saw also that it can be administered but once. We know, however, that the flesh is weak and that even the just man falls many times a day. Therefore, to obtain forgiveness for the sins which are committed after baptism our Lord ordained the Sacra-

ment of Penance.
In the order of nature the body is subject to sickness. For this we have remedies to restore it to its healthy condition. Sin is a disease in the soul, and to cure it we have the Sacrament of Penance. Hence this sacrament is regarded as the fourth necessary means to promote salvation and corresponds to the fourth necessity of nature.

As in Baptism and the Holy Eucharist, we find that penance also has the essentials of a sacrament, namely, the matter and form. The former consists in the sins of the penitent accompanied with confession, contrition and satis-faction. The latter we recognize in the words pronounced by the priest, namely, "I absolve thee from thy sins, in the name of the Father, and of the Son and of the Holy Ghost."

We may readily conclude, therefore from these words that its effect is to free us from sin; to reconcile us to God; to restore and to multiply grace in our soul. It also follows that it can only be administered by a regularly ordained and duly authorized priest and that we should avail ourselves of its benefits not only as often as we guilty of mortal sin, but also at frequent intervals, if we would have an increase of grace and advance to greater spiritual perfection.—Church Pro-

IMITATION OF CHRIST.

HOW A DESOLATE PERSON OUGHT TO OFFER HIMSELF INTO THE HANDS OF

O Lord God, O holy Father, be Thou now and forever blessed; for, as Thou wilt, so it has happened; and what Thou dost is always good.

Let Thy servant rejoice in Thee, not in himself nor in any other; for Thou alone art true joy, Thou my hope and my crown, Thou my gladness and my or. O Lord.

What hath Thy servant but what he hath received from Thee, and this without any merit on his side? All things are Thine which Thou hast given, and which Thou has made.

I am poor, and in labors from my youth (Ps. lxxxvii. 16.): and my soul s grieved even unto tears sometimes, and sometimes is disturbed within herself, by reason of the passions which encompass her.

THE PRIESTLY STOLE.

The stole is the consecrated emblem of sacerdotal power. As he places it around his neck, the priest repeats this prayer: "Return me, O Lord the this prayer: "Return me, O Lord the stole of immortality which I lost through the prevarication of our first parents, and, although I approach unworthily the Holy Mystery, may I nevertheless deserve to attain to everlasting joy and felicity." As the stole is the outward token of priestly power it is worn by him wherever he exercises solemn jurisdiction. Only those who are ad-mitted to major orders are allowed to wear the stole. The manner in which they wear it indicates the order to

to consecrate or absolve, places it over the left shoulder and crosses the extremities under the right arm. The priest, whose power is limited and dependent crosses the stole on his breast. The Bishop, who has received the fulness of the priesthood, lets the two sides hang down. The Pope, alone, has the right to wear the stole always and everywhere, because he alone is the vice-regent of Jesus Christ, our High Priest, who said of Himself: "All power is given to Me in heaven and on each!"

FIVE-MIN ITES SERMON.

Third Sunday of Advent.

F.UICS OF PENANCE. Bring forth therefore feuit worthy of pen anc. - Watt. iii, 8,

St. John Baptist in these words, my dear brethren, teaches us, as he taught those who came to him, that penance, if it be true and genuine, must bring forth its proper fruit. Every repentance, if it be sincere, every confession, if it be really good, must be followed by a good life. If any confession is not so followed, it must needs be a delu sion; though it should have been accompanied by torrests of tears, and the panied by torrents of tears, and the sins exposed as perfectly as God Himself knows them.

And, moreover, the tree which brings forth the good fruit should continue to bear it; it should not only for a few days or weeks give this proof that it is what it should be, and then have him who planted it come to seek fruit on it and find none.

Yet how often do we find sinners who come to confession with what would seem to be the best dispositions very soon back just where they were before How discouraging it is to the pries to find the fruits of a mission which seemed to be so promising reduced down almost to nothing for so many who seemed to profit by it: to spend long hours, to wear away his strength, instructing, exhorting, and absolving, and to have so little return from his labor for God and for souls!

What is the reason of all this failure What is the reason of all this failure of what began so well? Of course it is partly that the tree planted by the grace of God in the Sacrament of Penance was not tended afterwards. Its life was not supplied to it, as i should have been, by the frequent re-newal of confession and reception of Holy Communion. But there was a difficulty further back than that; a want of something at the start, which, indeed, was the reason that the sacra-ments were not regularly received. What was this difficulty? It was a want of a thorough earnestness; of an understanding of the greatness of the work that was undertaken, and of a real determination to sacrifice everything in order to accomplish it.

It is a great undertaking which one commits one's self to in coming to re-concile himself with God after a sinful life. The task is not merely to examine his conscience, to tell his sins plainly and without concealment, and to fee heartily sorry for them ; that is a great part of it, but by no means all. There is a great deal left, and that is to leave them for good; to quit company with them for ever. And this is not such an easy matter. When one has lived so that his whole pleasure has been in sin, in drunkenness and debauchery, in filthy conversation, in bad actions and bad thoughts, it will perhaps seem al most like giving up life itself to part with them. The penitent sinner not all at once become an angel; his whole nature has been warped and twisted out of place by sin, and, though the guilt of the sin has gone, the effects are there; his soul, like a limb out of joint, has much to suffer before it can

get set right again. A man must make up his mind, when he comes to serve God after serving the devil, that he has got an uphill road to travel; if he does not, he will not happiness, as well as his strength, have got to come from God. If one under tands this he well seek that happiness and that strength again where he first found it in confession and Communion. But if he does not, if he thinks that all will go right now without any more trouble his old nature and habits will claim their dues, and he will soon be back in his sins again.

Yes, we must cut right down to the root of sin if we wish to bring forth the fruits of penance, and must make up our minds to suffer the pain that this cutting will bring. Occasions of sin must be avoided, appetites must be denied, contempt and ridicule must be faced; we must pray, we must struggle, we must resist even to blood we must put our former life to death we must put our former life to death, that Christ may live in us. For, as St. Paul tells us: "If we be dead with Him, we shall live also with Him; if we suffer, we shall also reign with Him." There is no other way.

Let us not shrink from this pain and this conflict; that would be the great-est mistake of all. But let us understand it, that when the trial comes as it surely will, it may not find us un prepared.

Every life lived and every work done has somewhere its sufficient explanation. God has never yet permitted an accident in His world. Every deed has its pedigree. So much producing energy in the cause means so much energy in the effect. There is no such thing as lack. Every life has its pedigree —Rev. R. A. McFadden.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Lorento.

References as to Dr. McTaggart's profession-Sir W. R. Meredith, Chief Justice.

Hun. G. W. 1808 Premier of Ontarlo. Rev. John Pott, D. D., Victoria College Rev. William (aven, D. D., Knox Col. ge. Eav. Father Peers, President of St. Micasal's Sollege, Toronto. Right Rev. A Sweatman, Bishop of Toronto. Hon Thomas College, Schalor, Carnolad Record, Lendon

Dr. McTaggart's vegetable remarks dquar and those of the strength of the safe, lackpensive home blody to loss of time from business, and a certainty of once the strength of the

Good for Baby Any baby will thrive on Nestic's Food. It is wholesome, mourishing and easily digested. Twenty five years of use has

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"IDLE WORDS" AND THEIR RESULT:

A brief item in a New York paper the other day revealed one of those squalid little neighborhood affairs which are ofter tragic in their consequences but which are nevertheless such ordinary occurrences as not to excite much comment. This item told about two women who were driven insane by the gossip and scandal spread abroad about them by jealous or perhaps merely talkative neighbors, most of whom we may be sure meant at first no harm in the world, but simply gossipp d and gossipped and conjectured and inferred, and piled one thing on top of another, until they had built up a black load of scandal under which the minds of the unfortunate victims, both women f most exemplary lives, finally broke

It is amazing how gossip, harmless perhaps at first, spreads and spreads, gathering evil significance as it goes. No wonder our Lord lay such stress upon the accountability of people for their "idle words." He does not say wicked words, but simply idle words, as if the world warm as explaint goes in the say of if He would warn us against gossipping tor mere gossip's sake —a habit which soon degenerates into detraction and

calumny and slander.

In the case in point the two women, who were sisters, kept a candy store, and were prosperous, good-living, kind-h-arted neighbors to all around them. Then somebody grew jealous, either of their goodness or their prosperity, and began to poison the minds of the neigh-bors concerning them. The devil had no need to be busy in that neighbor-is od any longer. The women were doing his work well—more effectively perhaps than he could do it himself.

The two sisters lived alone, and soon scaudalous tongues began to mention that fact as though it were significant. Neighbors, who seemed to have plenty of time to watch others in the vicinity and discuss their affairs, kept constan watch on the candy store. Children too, who had heard their elders' talk began to act strangely toward the vic-tims, derisively asked them why they didn't get married, yelled at them on the street, and otherwise worried the

The sisters heard the talk and noticed the way in which they were watched. One of them was so much affected that she discussed it with a friend and said she couldn't bear to have the neighbors talking about her as they were doing. She admitted that the talk had worried her and her sister greatly. Her friend said she would try to contradict the false stories that were going around, but the neighborhood continued to talk, and then one sister's health gave way.

The sisters disposed of their shop, but continued to live over the store as they had done, and to brood over the gossip that was making them unwilling to appear on the streets. Soon the health of the other sister suffered, and ultimately both sisters were taken to the insane asylum, where their ravings left little doubt as to what had caused their breakdown.

Now what could be more pitiable than the plight of those two women of excellent character? There they are, their lives wrecked by some contemptible prices where they are the contemption of the contemptio persevere. Labor and suffering, self-denial and mortification, he has to face these manfully. His consolation, his began all the trouble by a word or two in a moment of pique, who would be appalled to feel that such grave consequences could flow from such a small beginning, but who is really responsible or the whole sad story.

The Eighth Commandment of the

Church strictly forbids the bearing of false witness. We do not have to go false witness. We do not have to go publicly and make a solemn false state ment against our neighbor in order to injure him. We can do it by sly innuendoes, by subtle insinuations, by cunn ing smiles or turns of phrase, just as officaciously.

The result is not always so plainly to be traced to the cause in the New York case which we cite above, but in every city, in every town, in every hamlet in the country, there has been enacted some similar pitiful Broken hearts, ruined lives -these are the results of those idle words, for which Christ, "we must render an acount on the day of Judgment."-Sacred Heart Review.

The coldness, selfishness and indifference of the world has become a common admission among men. Nor is it to be wondered at. Men have to a great measure excluded God from their thoughts, and their hearts are set upon things wholly material. Where such conditions exist there can be no appreciation of God's second great commandment.—Church Progress.

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admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist robust health, and to resis winter's extreme cold. It is a valuable diet for children.

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Capital often brings within reach opportunities for profitable investment which would otherwise be unavailable. It is not necessary then to point out the wisdom of accumulating capital, but to point out the best way to do thisand it is a very easy, safe and certain way, viz., Endowment Insurance. Would it not be wise, then, for you

to obtain a policy—to become a pros-pective capitalist—and thus put your-self in a position to take advantage of some future opportunity for invest-ment? If you should die, your accum-ulations would not be lost, but would be returned to your estate, perhaps increased many times.

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of a policy at your age. The informa-tion will cost you nothing, and you need not take a policy unless you feel convinced that it would be to your advantage to do so.

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A Suggestion for the Holidays

During this joyous season we should not forget the ANGEL OF THE HOUSEHOLD, for it is she who makes "our home" bright, cheerful and happy. Tastes differ, but perhaps the wisest and most acceptable XMAS GIFT a man can make to his wife for the protection of the family, is a policy on his life in

THE MUTUAL

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18 years.
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A fool in Chicago was struck deaf and dumb on Monday after declaring that he was a believer in Ingersoll's atheistic doctrine. Various opinions have been advanced by ministers as to the cause of his condition. Some men preach that there is a God and when preach that there is a God and when He makes public manifestation of His supreme power they even then re-fuse to believe. Of course, preaching and believing have always been different things.

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temptation, submissiveness under trial. Oh, it is these, like the blending colors in a picture, or the blending notes of music, which constitute the man.—J. R. Macduff.

Be Always Ready. Keep on trimming your lamps, tilling your soil, tugging and pegging away. You never can tell when the messenger of success will come.

A Higher State. cannot, indeed, ignore the tendencies in our nature that would bring us to a higher, broader, truer life with-out ignoring that which is best in our being. We would thereby clip the wings of the soul in the unholy attempt to keep it grubbing on the earth for-ever. The progress of the world, the human conscience, the stamp of nobility impressed upon individual men are all the effect of the unending aspirations of the soul to reach a higher state. indeed, is wise who sees his life lying in the path above.—Chas. A. Ruben-

A Heathen Maxim.

The great folly with many Catholic sen is this, that they fancy their only work on earth is to look out for them selves, enjoys life to the full, and then by some miracle of God's mercy scramble into heaven as best you can. Let every man take care of himself, is a false and heathen maxim, and one unworthy of a Christian to whom God has freely given the faith. Procrastination.

A habit of always taking up the most disagreeable duties first, when possible, takes the drudgery out of a task and gives a delight to life which is never experienced by those who postpone dis-tasteful or dreaded duties.

There is a sense of triumph which comes from the consciousness that you have mastered what discomposed you and was obnoxious to you, and that you have conquered what seemed difficult and have gotten it out of the way.

A man who shirks unpleasant duties and goes around obstacles has a sense of inferiority. He has a sort of con-tempt for himself, his cowardice, his shrinking nature, and his laziness. does not respect himself so much as the man who sweeps everything before him, whether uninviting or not. There is a feeling of strength and a

sense of power which comes to a man who has conquered the enemies in his pathway and the obstacles that lay be tween him and his goal. A man who always tries to avoid the disagreeable shrinks obstacles is a weakling. He ruins his executive capacity and is not capable of grappling with difficul

There is everything in making up one's mind resolutely to turn neither to the right nor to the left of an un-wavering aim. It gives direction, pur-pose and vigor to life which never come

pose and vigor to lite which never come to a man who drifts with the current. A strong man never hesitates or wavers when he comes to a hard place, but is all the more resolute to conquer, and this very determination not shrink or to turn aside because of difficulties half conquers them. Dreading or postponing them engenders fear and destroys self-confidence, without which no great thing can be accomplished.—

Uncompleted Tasks

Many of the best of us leave many things untouched which we ought to have finished. Most men die with many tasks uncompleted. Life is too large for us; we cannot do all that it was our duty to do. After we have done our best we have not attained even our own standard of what we ought to have done. Indeed, there is a duty of omitting. We cannot do any day the one hundredth part of the things we might do. We must show our wisdom in the selection we make of the things which we shall do. Some ople, however, omit the most import t duties and do the trivial things.

J. R. Miller. Gives Stamina to Character

There is hardly anything more destructive to effective work and high accomplishment than a habit of "putting off "disagreeable tasks. This postponing of the disagreeable habit is also demoralizing to character. It produces superficial work and superficial

There is something lacking in the quality and solidity of character of a man who is always shirking disagreeable duties, sliding along the line of least resistance, and just trying to do those things which are agreeable and easy. resistance, and just trying to do those things which are agreeable and easy. It is struggling with difficulties, with boldness and determination, that gives stamina to character and backbone to

A man who has been accustomed from boyhood to plow straight furrows regardless of obstructions, who will not swerve a hair's breadth from his purpose, and who will not go around or over but through obstacles, has a solidity, a substantiality about him that is not found in a man who stops when he finds a hard place, and drifts along the line of least resistance. It is struggling line of least resistance. It is struggling with the difficult and wrestling with obstacles that give nerve and fiber and stamina to character.—Success.

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Er couragement. Whenever you can conscientiously encourage any one, do so. You would not leave those plants in your window without water or refuse to open the shutters that the sunlight might fall upon them, but you leave some human flower to suffer for want of appreciation or the smallest of encouragement. flower to suffer for want of appreciation or the sunlight of encouragement. There are a few hardy souls that can wait for the dew and the sunbeams, vines that will climb without kindly training, but only a few. Utter the kind word when you can. Give the helping praise when you see that it is deserved. The thought that "no one knows and no one cares" blights many a bud of promise.—Catholie Home Companion.

discipline yourself severely to overcome the "putting off" habit, for every disagreeable task that confronts you will tempt you to postpone it. All orts of excus s will present themselves sorts of excuses will present themselves to you, and the only way to overcome this fatal tendency is to compel your-self to begin at once the thing you dread. Do not allow the argument which perhaps speaks in your blood to

Confront you.

Listen to nothing, but begin the work instantly, and you will soon con-quer this unfortunate weakness which is atal to all achievement, and death to any effective endeavor. Force yourself to begin immediately the task at hand. Procrastination is the greatest enemy of achievement. Nothing is more de

lusive than delay. The man who thinks he is going to do the delayed thing later, especially if it is a disagreeable task, will probably never do it.

People who hesitate, delay, dillydally,

weigh, consider, and dread a mever amount to anything.

A habit of delay is destructive to energy, which does things. More boys fail to get on in the world from this fatal habit of "putting off" than from the gradual than girl from the gradual th

If this fatal tendency runs in your blood, the moment you feel a temptation to postpone a task come over you jump up on the instant and go at your work with all your might. Take up the most obnoxious thing you have to do and never allow your habit to suggest another postponement.

"Putting off" is a dangerous enemy; it is worse than a thief of time, for it robs you of opportunity. It mortgages your to morrow for the debt that should be paid to day. Every hour's delay makes your task all the harder —Suc-

cess. Study the Dictionary. How many people are there who pronounce any proportion of their words correctly, not merely by reason of clipping and mouthing, but by ignor-ance of good usage? We find them everywhere, and they lay the accent on the first instead of the second syllable of acclimate, for example, they pronounce the second syll-able of acoustics coo instead of cow they do not put the accent on the last syllable of adept, as they should do; they leave the u sound out of buoy; pronounce duke with the sound oo instead of with the simple long u; emsyllable of enervate and sound the t in often. They are astonished to know that precedence has the accent on the second syllable and placard on the last; that quay is called key; that sough is suf; that the z instead of the s sound is to be given in sacrifice, and the reverse in rise; that subtile and subtle are two different words; that the last syllable of tortoise is pronounced "tis' instead of "tus," that it should be used and not ust; and that it is not the "zoo," but the zo-ological gardens where one goes to see the chimpanzee, and not the chimpan zee. It is quite time we think, when we hear one of these talkers, for a little hard work in

he dictionary. Some Helpful Thoughts.

Kind words are like revelations from heaven, unraveling complicated mis-understandings and softening the hardened convictions of years.

Men will live well if their constant endeavor be to die well; that is, in the friendship of God.

There is nothing less welcome to us than sorrow. And yet there is noth-

ing which brings us nearer to God. A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone.

He who shows justice and charity in his conduct accomplishes the noblest of all works. An upright man is in his own way the greatest of all artists. The ready concession of minor points

is a part of the grace of life.—Henry Harland, "The Cardinal's Snuff Box." vord spoken in vain.

What art thou, in truth, or what dost thou possess, to make thee proud? Yea, what hast thou for which thou

shouldst not humble thyself? Deeds are the proof of love. Therefore whosoever keeps My commands, the same loves Me in truth.

How busy men are to-day about work, business, money, pleasure and polities! And how busy they were in the same way a hundred years ago! And how busy they will be similarly a hundred years from now! And all these things pass away and they pass with them.—Catholic Columbian.

When you read of a deed heroic or come in contact with a courageous soul, come in contact with a courageous soul, you find yourself wishing that you had an opportunity to prove your devotion to an ideal or a cause. The opportunity lies before you. Say to yourself: "Soul, here is a test for thy heroic qualities!" And over all things that heroism demands, stands cheerfulness. Never believe that any here was ness. Never believe that any hero was dragged to death, however ignominious however unmerited. The martyrs of every cause were chaplets of flowers and went their way singing.—Anna C. Minogue "The Garden Bench," in the Rosary.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

The Scourging at the Pillar. By LOUISA EMILY DOBREE.

It was all over in a few minutes, and Dreda clattered quickly down stairs, banged the door after her, and Mrs. Jervis was left to herself, her cat and

her thoughts.

Of course in the eyes of the worldly of course in the eyes of the worldly wise her action had been more than foolish: the prudent even had they seen the reason of it would have urged her waiting a little and making further investigations. But Mrs. Jervis was quite devoid of either of these qualities, and it procrastination runs in your blood, and if you have come down from an indelent ancestry, you will be obliged to

repancies in the story had struck her; simply, for she was perfectly unsuspici-ous by nature, and besides the girl had come so manifestly in answer to her

prayer. Smut, who was pleased at the fire, sat blinking before it, the work box stood open, the untidy remains of the little meal were on the table. Nov it was all over, and Mrs. Jervis realised in cold blood what she had done; tears rose to her eyes, and before she tempted to clear away she sat down and tempted to clear away she sat down and had a good ery. This being a luxury very rarely indulged in, it tired her out, and all the time she had a feeling of contempt for herself at what she severely called her cowardice.

There was the empty compartment in the work-box and the bag was staring her in the face. There was no mis take about it. But presently comfort came to her in the thought that she had actually been the means of saving the girl from the grave sin she contemplated;

That was what her spirit said, but her flesh was weak all the while as she pictured it all to herself. Well, there was no use denying that the sacrifice was a very big one, greater to her than my one could imagine, and she was bound to feel that, glad as she was at having been able to make it.

Altogether as she drew her patch ork quilt over her that night, she felt contented and thankful, and soon was fast asleep.

She never doubted for one moment out that Dreda would write, and she listened eagerly for the postman's knock down the street. Hitherto his advent had been extremely uninteresting to her, save twice a year when he brought her her annuity, for she never received any letters. However, now it was different.

The days passed, and if the postman came at all to No. 40 Wickham Street, there was no letter for her. On the Easter Monday morning when

she came in from Mass, the landlady handed her a letter with the remark that she did not get very many. No, I do not," said Mrs. Jervis

apologetically.

"Hope it's good news," said Mrs.
King inquisitively.
Mrs. Jervis smiled, holding her pre-

"The best news I think I ever had in my life by post," said she.
"Lor," now!" "Yes, and I must go upstairs now," said Mrs. Jervis, who was distinctively flurried, and besides, extremely anxious

to read the letter.

Her landlady, who was very anxious to know more about it, offered for a wonder to come up then and there and help to get her breakfast, but Mrs. Jervis refused, and was glad afterwards

that she did.

She opened the letter with a trembling hand, then laid it down and fixed her spectacles firmly on before beginning to read it.

It was written in a sprawling hand on very soiled paper, no date or ad-

dress being given.
I'm as good as mi wurd you see written to you when I promised. Me an one of mi mites at the place were I works at are going to have a jolly ole spree on Bank Holiday with the money you give me you thought I was going to drown myself no fear I didn't have no such idear only just a bit of a lark when I met you to see if you'd believe me and then I went on an told you all that tile about a brother in America never had one, but you were a soft one I must say and I'm goin to henjy miself very much, they always says I'm a good one telling tiles, It was lovely when I opened the bag and found such a lot.

Varied deeds.

Yours dreda. Mrs. Jervis's face was white when she read the letter and learnt what she Never was right thing done or wise had never for one moment suspected,

in.
"It was a failure," she whispered to herself with trembling lips, "and the sacrifice was of no use at all."

All that day Mrs. Jervis as idle, a very unusual thing for her, for she was generally occupied in one way or another. Her rheumatism made her movements very slow, and it took her a very long time to sweep and dust her room, prepare and take away her little meals, fill her scuttle from the cuphoard whore she kent her provision of room, prepare and take away nor little meals, fill her scuttle from the cup-board where she kept her provision of half a bag at a time. Then she knitted so slowly that the stockings she always kept going progressed almost impercept

ibly.

Besides these things she read a little.

Besides these things and that day she thought very much, and that day she gave herself up to her thoughts, for she had no heart for anything.

Her landlady obtained no information from her any the same that t

from her on the subject, and the story never passed her lips.

When she went to confession on Satur when she went to contession on Saturday evening she had to admit that she had found it very difficult to forgive some one who had treated her badly. But even as she confessed that the thought of His Precious Blood and the One Who foregree all who covered it to One Who forgave all who caused it to be shed made her feel at peace even with the girl whose face haunted her.

with the girl whose face haunted her.

The summer was a late one that year, and the cold winds were very trying to Mrs. Jervis. She had never felt so well since Easter week when she had received such a severe shock following on the experience which was so novel to her. The cold spring was succeeded by a very hot summer, in which Mrs. Jervis's strength failed gradually but steadily, and in the early antumn, just after she received her half-yearly dividend, all of which was owing, she was dividend, all of which was owing, she was

The Perfect Table Salt.

taken very ill with an attack of bron-

A month later a pauper's funeral left that house, and Mrs. Jervis was laid at rest in the crowded churchyard, her few possessions when sold just sufficing to pay the landlady. Thus as far as one could see ended her earthly story

and her failure.

That Easter Bank Holiday on which Dreda or Mary, for that was her real name, had gone out with some companions to have what she called a good happened to be a cold but gloritime, happened to be a cold but glorious bright and sunshiny day. The girls were full of spirits, and dressed in their best from a very early hour. Mary, on the strength of the money which was burning a hole in her pocket, had treated them to new hats apiece, gorgeous in her wonderful in trimming, and ous in hue, wonderful in trimming, and enormous in size. Mary's dark hair had been in curl-papers for two days, and was now in a thick idiot's frill round her face. She had a new jacket and skirt on with a stiffly starched blouse, and altogether she felt extremely pleased with herself, that being her normal state of mind.

Left an orphan when she was six years old she had lived ever since with an aunt, who was not a Catholic and in deed possessed no religion of any kind or sort. She had promised her sister, Mary's mother, on her deathbed, to let her only child be brought up a Catho-lic, and to a certain extent had kept her promise. Dreda had gone to a Catholic school where she had been taught her religion, but had at the age of fifteen to earn her living by going into service where she had been roughly treated and overworked, and continually prevented from following the practices of her religion. Little by little she gave up all effort to get to Mass or to her duties. Her aunt died, and with her the only person she had belonging to her.

TO BE CONTINUED.

Mass for Night-Workers.

The first Mass timed for the conveni ence of Philadelphia's army of Catholic night-workers was celebrated in the Church of St. John the Evangelist. Thirteenth street, between Market and Chestnut streets, in the very heart of the business section, at 2 45 o'clock last

Sunday morning.

Fully three hundred persons were present, mostly employes of newspapers, several of whom acted as ushers. The celebrant was Rev. Nevin F. Fisher, the rector, who expresses himself as being well pleased with the attendance and hopeful that it will increase as the time and purpose of the Mass become more widely known.

THE WORLD IS FULL OF PAINS—The aches and pains that affl of numents are many and constant, arising from a multitude of indistinguishable causes but in the main owing to man's negligence to taking care of his health Dr. Thomas Edectric Oil was the outcome of a universal cry for some specific which would specify relieve pain, and it has filled its mission to a remarkable degree.

speedily relieve pain, speedily relieve pain, speedily relieve pain, speedily relieve pain, speedily relieve paints are so quick in their action that the cold hand of quick in their action that the cold hand of quick in their action that the cold hand of quick in their action that the proper medicine. Try a aware that danger is near. If attacked do not aware that danger is near. If attacked do not aware that danger is near. If attacked for critical their proper medicine. Try a lattacked to be proper medicine. delay in getting the proper imedicine. Tr dose of Dr. J. D. Kellogg's Dysentery Cora and you will get immediate relief. It with wonderful rapidity and never fails

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DIOCESE OF LONDON.

At the Cathedral the Rector, Rev. Father Aylward, received into the Sodality of the Bleesed Virgin fifteen young ladies, on the evening of the Feest of the Immaculate Con-

ception.

Befare the Reception the Rev. Director in choice and eloquent language addressed the young laties on the obligations they were about to assume and earnestly counseled them to be faithful in the service of Almichty God and in their allegiance to cur Immaculate Mother, doing which they would undoubtedly be the recipients of every blessing not only in this life but also in eternity.

Benediction of the Bless at Sacrament, given by Father Aylward, terminated the beautiful and impressive service.

PARSH OF DRYSDALE.

On the 8-h of December in honor of the Golden Jubilee of the Immaculate Conception, Miss Maggie Wild presented Rev. A. Loiselle, P. P. Drysdale, with a beautiful set of vestments, white and black. The price of the vestments was \$150. On the same occasion another young lady presented the good Father with a Benediction veil worth \$10.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

CLOSING OF THE GOLDEN JUBILEE

DURING he very successful mission held at the Cathedral last week as a preparation for the feast of the Immaculate Correction and conduced by Rev. Fathers Ordered last week as a preparation for the feast of the Immaculate Correction and conduced by Rev. Fathers Ordered last week as a preparation for the feast of the Immaculate Correction and conduced by Rev. Fathers Ordered last week as a preparation of the feathful also received Holy Communion.

At the Cathedral, which is dedicated to God under the patronage of Our Lady of the Immaculate Conception. His Lordship the Bishop celebrated Solemn Pontificial Mass at 10.00 a.

m. assisted by Chancellor Holden and Rev. Fathers Ferguson and Weidner as deacon and sub-deacon. A very large congregation attended, including the children of the parochial schools of St. Mary's, St. Anne's and the Sacred Heart. The following account of the closing exercises in the evening is taken from the Hamilton Times:

The celebration of the jubilee of the declaration by Pope Pius IX. of the degma of the Immaculate Conception was concluded throughout the world last night, and in all the Catholic churches in Hamilton special services were held in honor of the occasion. In St. Mary's Cathedral the ceremonies were especially impressive and interesting. The service commenced at 7:30, and the church was crowded to the doors, many being chilged to stand throughout the evening. The main alira never looked more beautiful, being profosely decornated with flowers and brilliantly illuminated with flowers and brilliantly illuminated with flowers and brilliantly illuminated with colored eciectric lights. A large status of the Bleased Virgin was placed within the sanctuary, and many lights were burning around it.

After the rosary had been recited by the clergy and people the choir sang Dixti Dominus The Young Ladies' Sudality, with a membership of about ninety, was present in a body, and sang sweetly Come, Holy Chost, body and party of their young la

Ave Maria Stella.

His Loroship during the evening briefly and eloquently addressed the congregation.

THE GOLDEN JUBILEE IN PARIS.

At the chu ch of the Sacred Heard last Sunday the Golden Jubilee of the definition and proclamation of the Organs of the Immaculate Conception was closed with solemn and impressive ceremonies at dasplendid programme of music most effectively rendered.

The first Mass was at 8 a. m. at which the Misses Melanie Walson. Annie Rooney, Winnie O'Nosil, Corrine Pascae Ethel Stock, Tennie Fry and Adelaide Lavoie sarg selections from La Bache's unison Mass in G and other numbers.

This was the first appearance of the junior choir, and their angelic young voices inspired devotion. In the tweeting at Vesprat they song alternately and with every evidence of careful and painstaking training the verses of the psalms with the senior choir.

At High Mass, 10:30 a. m. the senior choir, and their angelic young voices inspired devotion. In the tweeting at Vesprat they song sulfar the verses of the psalms with the senior choir.

At High Mass, 10:30 a. m. the senior choir, and their angelic young voices inspired devotion. In the tweeting at Vesprat they song alternately and with every evidence of careful and painstaking training the verses of the psalms with the senior choir.

At High Mass, 10:30 a. m. the senior choir, and their angelic young voices inspired devotion. In the veries of the Song the William of Glindard over the Saa, with illustration by the senior choir.

At High Mass, 10:30 a. m. the senior choir, and their angelic young voices inspired devotion. In the veries of the Song the Hill locked Retreat of St. Kevin's Eculularia over the Saa, with illustration by the senior choir, and their angelic young voices inspired devotion. In the veries of the Song the Hill locked Retreat of St. Kevin's Eculularia over the Sagnama.

For Mademoiselle, by Mary T. Waggaman.

For Mademois

Father Crinion's sermons morning and evening were on The Immaculate Conception. Rev.
Father Crinion congratulated the senior choir
on its great improvement, and the junior choir,
which is a joy io him, on the success of their
first attempt, and in the course of his remarks
lamented the want of a suitable instrument.
The old organ, he self, has served its day and
generation and choir practice. We unders'and that subscriptions for a new organ have
been voluntarily pouring in on the reverend

gentleman ever since, and that a new organ is assured for the great festival of Christmas, when one of the Grand Masses by the best composers will be given by the choir,—Paris

A Gift From London. A Gift From London.

Miss Mary Marren now, of London presented a beau-iful statue of the Sacred Heart of Jesus to the church at Victoria Road. It is a first statue six feet in height and decorated in white and gold. Special services were held on the feat-of the Immaculate Conception when the statue was bieseed and the jubiles closed with devotion to the Sacred Hearts of Jesus and Mary. The music was of a high order, Miss Lehane and Miss Gallagner taking the leading solce, with charming and pleasing effect.

HIS HOLINESS SPOKE ENTERTAININGLY OF KING EDWARD AND GREAT BRITAIN.

Rome, Dec. 7—The audience which the Duke of Connaughthad of the Pope to day was most certifial. With L'eut-Gen. Lord Grentell, the Duke left the Quirinal, escorted by royal bicyclists, and drove to the British Embassy, where he was met by Monsignor Scionor. Canoner 5t. John Lateran. Monsignor Scionor. Canoner 6t. John Lateran. Monsignor Scionor. Canoner 6t. John Lateran. Monsignor 100 John Lateran. Monsignor 100 John Lateran. Joh

McGoldrick - At Toronto on 27th Novem ber Samuel McGoldrick, aged 63 years, May he rest in peace! he rest in deace!

Sister Mary Genevieve — At Port Arthur.
Ont., D.c. 2. of typhoid fever, Sister Mary
Genevieve, toee Ellen Keating). May her soul
rest in peace!

C. M. B. A.

Resolutions of condolence were moved at the last regular meeting of Branch 372, Maynoch, to Rev. J. J. McLerency, P. P., of that place on the draft of his beloved mother.

A resolution of condolence was also passed by the same branch to Brc. Thos. Cassidy and family on the death of his daughter, Miss Edzabeth Cassidy.

Attention is directed to the advertisement of the Northern Business College re-opening for the winter term. Monday, January 2nd, 1995. The large addition to the college building which has been under construction for the past few months has been completed and thrown open ready for the accommodation of all who are de sirous of securing a thorough business training. The Northern Business College ergivs an unexcelled position in the Dominion as a Business School in fact its the only one owning its college building. The entire building is used for permanency. Its graduates who are to day holding positions in the leading mercandic house of the continent cheerfully recommend the Northern Business College as a superior school for instruction in up to date methods of business. In one of the four departments of the College any student can get the education he wants. The business department of the college is for general business work the Shorthand and Type writing Department course for training for a shorthand writer; the Telegraph Department for those who wish to be come telegraph poperators and the Preparatory Course for those who are very far back, who wish to improve their ordinary education. No person is too far back to enter this department.

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Please Follow Directions

The Best Bread and Pastry making is Impossible Otherwise.

Are you following the recipes? Are you making bread, cakes, pies pastry, according to "Royal Household" recipes?

"Why not?" you may reasonably ask.

"Are not my own recipes, which do good baking, good enough? Why should I adopt new recipes?"

Simply because "Royal Household" is a new flour requiring new treatment. This Flour is Different

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It makes the best of both. Being different, it must be differently mixed, kneeded and baked.

Much Quicker and Easler Baking

By following our recipes you can bake easier, quicker, better than ever before. All your own skill and knowledge of good baking will be made doubly effective, and as a good housewife you will quickly see why these recipes are so

The words of a lady of St. John, N.B. whose letter we have just opened: "bread made with it is lighter, flakier, better!

I than any I have ever seen" are words echoed by thousands of the best judges of good cooking throughout Canada who are writing us constantly to say If not, you cannot be sure of good that they have found the flour just as represented, and the recipes the best they have ever tried.

Grocers tell us that the homes where the flour and the recipes are both used are the homes where the greatest success s attained in baking.

We wish everyone who uses "Royal Household" flour to have these recipes. So send for them.

Send now, and we will not only send you the recipes, but place you on our iterature list, and mail you whatever we issue for users of flour.

No woman who values the reputation of her baking-the success of her bread, cakes, pies and pastry-the health of her family, (depending as it does on good cooking) will use anything except 'Royal Household" flour and in the

'Royal Household'' way. The best baking requires the best lour and the best recipes.

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kind that give such perfect reproductions the performers themselves. The very best entertain songs and music from the latest popular comic operas, sacred music, band and orches tra selections, brass quarieties, solos on all the different wind and string instruments, drum and fife selections, comic, sentimental and com songs, whistling duers, male quartettes, chimes, bells, imperial ministrels, recitations, stories for little folks, funny stories, etc. Just and sell us what you would like and we will make a cood selection for you.

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Dorough, Nov. 25, 1891.

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Department of the Wallaceburg R. C. S.
School, A maleteacher, Duties to commence
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WANTED A CATHOLIC TEACHER FOR public S S No. 5 Tp. of West Williams for the year 1905. Duties to commence Jan. 2nd Applications battle qualification. Salary wanted, and experience in teaching if any. Applications will be received by J. D. McPhee, Parkhill, Oat. 1364-2 WANTED A TEACHER FOR S. S. NO. 9.
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1905 Apply, stating experience, qualification
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WANTED A QUALIFIED TEACHER FOR the R. C. Separate School Section No. 2s. Duties to begin Jan. 1995. Apply, staffer salary to Michael Kenny, Orleans, P. O. G. 1365 2. TEACHER WANTED FOR R C SEPAR-te School, No. 6, Biddulph. Applystating salary and experience not later than Dec. 24th, to R J. Brabszor, Sec. Treas., Eighinfeld. 1365-2

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