The Catholic Record

LONDON, SATURDAY, Nov. 17, 1906.

THE GENTLEMFN OF THE TORONTO MAIL AND EM-PIRE.

The Mail and Empire of Toronto is,

we are informed by its prospectus, "published by gent emen for gentlemen." Judging from a recent utterance there must be many types of gentility. Chesterfield was a gentleman, though some of us may refuse the title to the father who advised his son to sail with the stream, to gamble in moderation. if it is the fashion, and to neglect not be little gallantries which bespeak the nan of spirit and charm. Sir Philip Sydney summed up the matter in the phrase: "High thoughts sealed in a heart of courtesy," and exhibited one quality of a gentleman when he gave the wounded soldier the water which he himself longed for. Bayard was a gentleman when he refused to take an enemy at a disadvantage. So are the thousands who are men of truth, lords of their own actions and expressing that lordship in their Sensitiveness and sympathy, truth and honor, kindness of heart and consideration for others, are supposed to connote the gentleman. But we are at a less to know which kind of gentleman are the gentlemen who guide the Mail and Empire. We are not disposed to deny them the title, for we have it on good authority that the "prince of darkness is a gentleman." That they are not overburdened with courtesy is all too appar. ent, but we must remember that they are not among those who bear without

"The grand old name of gentleman Defamed by every charlatan And soil'd with all ignoble use."

Again they are not shining illustra tions of the definition which says that a gentleman should be gentle in everything - in carriage, temper, aims; quiet, temperate, not hasty in judg.

We confess that their brand of gentility is elusive so far as we are con cerned. Now we ask our readers to solve this problem. Find the type of gentleman represented by the Toronto Mail and Empire editor, who said in reference to the Home Rule meeting in that city: "I should no more think of attending a Home Rule meeting than I should think of going to a monkey

TOO MUCH PRACTICAL.

A correspondent insists upon having the schools placed on a "practica basis." Assuming that we understand him aright we may state the school curriculum is planned to satisfy all tastes. No branch of learning is left out of it, ologies of all kinds sparkle on the programme of studies. Music and calisthenics receive due attention The boys make wondrous things out of wood, and the girls things more wondrous out of paper. Educators deliver portentous addresses on the "child."

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Practical? We are deluged with it. Your once fortune - guiding stars which used to twinkle in a mysterious manner, and to make you wonder what they were - everybody knows what they are now - hydrogen gas. Are we not, in this age of "steam legs and steel hearts," taught by example at least, that we must get on in the world. Do not the children hear at the fire-side, through the press, that the one to be admired is the one who makes money. How it is acquired matters not if we keep on the right side of the penal code But when it is ours-when we are seated on a money bag all our own, we take our place among the successful ones of the world, and we may talk on the neces sity of scrimping and saving in order to have money. Practical! We are trying to turn the world into a workshop upon which falls no light from another sphere; without reverence, without dreams; we are flooding it with knowledge that bodes no good to the pure heart that penetrateth heaven

But there are homes that are not so engrossed in the things of this world as to neglect those of eternity. Whatsoever their business or pleasures, they forget not the world to come. Pervaded by a true Christian spirit and filled with faith in God, nourished with the food of the sacraments, they are sowing in the children the seed that shall yield a rich harvest of happiness for both worlds. And in these homes, to quote Cardinal Manning, "every kind word and gentle tone and loving watchfulness in small things of the Cardinal Many women live in hotels to the attacks of Luther, and he had object to the stacks of Luther, and he had object to the attacks of Luther, and he had object to the cardinal macy simple folk to have been the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the attacks of Luther, and he had object to the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the chosen instrument of Providence for feuse of the Seven Sacraments against the attacks of Luther, and he had object to the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from the chosen instrument of Providence for feuse of the Seven Sacraments against the chosen instrument of Providence for feuse of the Seven Sacraments against the chosen instrument of Providence for feuse of the Seven Sacraments against the English Church from Providence for feuse of the Seven Sacraments against the English Church from Providence for feuse of the Seven Sacraments against the English Church from Providence for feuse of the Seven Sacraments against the English Church from Providence for feuse of the Seven Sacraments against the English Church from Providence for feuse of the Seven Sacraments against the English Church from Providence for feuse of the Seven Sacraments against the English

by which the humblest life is turned into gold and transfigured in secret before God and the guardian angels, shall have a measure of bliss and glory which the world cannot conceive."

THE OLD STORY.

Writing on the Valparaiso earthquake e Mauchester Guardian, Mr. A. G. wilkins says : " The Roman Catho ic priests, as ever to the fore, did their best, headed by Father Rose Innes. I found them worn and hungry, tending to the sufferers in a sort of 'barraca or open shed; but what could they do without splints, drugs, dressings, disinfectants or nurses?"

THE CLEAN HOME.

In the course of an article on Sunday Reading in the United States, the New York Evening Post says:

" Men who profess to have outgrown any edification from sermons, devote Sunday to an orgy of sensational and vulgar articles."

The rast of the week we batten on the newspapers and the cheap magazines. Our fathers' rule was, good read ing for the week and the best for Sunday : ours is, bad reading for the week and the worst for Sunday. There is no reason in the nature of things why we should demoralize ourselves with trashy books and periodicals from Menday to Saturday : but if we must indulge in such mental dissipation, we may at least on Sunday allot a little time to books that are worth while. We fear that too many of us batten on newspaper stuff that is useless, if not evil. We have, in fact, but little respect for our souls. We deluge them with dirty water that flows through the sewers of sin. We fill them with babblings of the men of the hour, and chit chat of scandal, with the result that mentally and spiritually, we are out of elbows. In this matter of reading we are losing sight of Catholic strictness. We echo the cry, "It does no harm," and so let in upon us the printed word that tends to make us hard and cynical and selfish, and to soil us with images of things at which the pare of heart shudder. The adult who wallows on the mud of the gutter press is almost beyond redemption. But we ought to be able to do some thing for the children. Any sensible parent can safeguard them from the pitiable state of those who cannot listen without yawning to any noble utterance, who never read anything that is worth while; who are frivolous, unintelligent Catholics and strangers to the austerity which must find a place in

our lives. Parents can keep their homes clean. It is their duty to bar the door against anything that can excite worldly and bad thoughts. They can strive to keep the children innocent and help them to an understanding of the supernatura and its heroes. Certain it is, that mes wherein we find no Catholic emblems, and whose bookshelves are filled with all kinds of novels, are nurseries of ignorance and indifference and worldliness. And the worldly Catholic is a pest in the Lord's vineyard. As a rule he is disloyal to his spiritual leaders: a carping critic, and one who grudges any effort in the support of the

THE OLD FASHIONED MOTHERS AND THE NEW.

When Napoleon I. said, " that above everything else France needed mothers," he voiced the truth that the home is the supreme factor in the life of a people. Upon the Christiaa home rests the good and stability of society If we wish to have healthy blood coursing through the veins of the social fabric we must keep its source undefiled. The downfall of the home means the profanation of womanhood. Upon the home whose mothers avoid the cares of motherhood and aspires to positions which neither God nor nature intended them, falls the shadow of barbarism. We believe with the passing of the home, an event longed for by the vociferous females, the woman competitor for prizes of this world would in lieu of the reverence which is hers to-day, be met with se'fishness and brute force.

This, however, is not the opinion of Mrs. Charlotte Perkins Gilman, who is a lady with notions. A Mrs. Harris, who takes issue with her on the question of the family in the columns of The Independent, suggests that Mrs. Gilman is a reptile, for the reason, we presume, that she is trying to wreck

listening to some Eastern lecturer; others search the realms of vulgarity have unjustly retained to the present day. But in his private life, Henry wastating the home by infanticide. And others search the realms of vulgarity this because they know not the reason of their dignity.

Mrs. Gilman opines that a new era would begin, if, instead of the "domestic woman," we had twenty million mothers who would hand over their children to public asylums and go forth to mother the race. What mothering the race means—well, what does it mean?

Without commenting on the fact that he question of the rights, responsibilities and duties is settled for all time, let us see how this old fashioned mother who lives hard by the United States is comporting herself.

Writing some time ago in the Boston Herald, Mr. F. R. Guernsey, who is not a Catholic, says: "Don't believe people who will tell you that the women of Mexico are slaves to their husbands. There are plenty of women here who dominate their husbands by sheer force of character. The hope of Mexico lies in her women; they are untainted by vice; their hearts are pure, and they reign as queens of home, and when circumstances force them into the new modern business life, they command respect and it is shown them. The Mexican woman is not literary, a club woman, a debater and all that: but the vomen here make themselves felt in high politics, in large affairs. Every great living leader in Mexico was edu-

cated by a pious and devoted mother. And Ruskin, in a tribute to the immaculate Mother, the type of the pure maiden, of the faithful Spouse, of the loving Mother, says: "There has probably not been an innocent cottage nome throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of a Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of man hood has been the fulfilment of the assured prophecy of the poor Israelite maiden: 'He that is mighty heth magnified me, and Holy is His name.'

The "domestic woman" that fostered and developed the manhood of a Lincoln and a Garfield is the best asset of the United States.

HOW THE PROTESTANT REFORM. ATION WAS BROUGHT ABOUT.

Written for the True Voice by Rev. Charles Coppens, S. J.

VII - HENRY VIII. SEVERS ENGLAND

England had been an integral portion of the Catholic Church since A. D. 596, at which date St. Austin, with his forty monks arrived there on a missoon converted a large portion of the inhabitants. During the nine centu ries that had since elapsed piety had floorished in the land to such an ex tent that the country was for dly called by its people "the Dowry of Mary;" whereby they wished to signify that they were more devoted than most other nations to the Biessed Virgin Mary, who is so near and dear to her contained substantial churches, many f them costly and beautiful, and from of them costly and beautiful, and from all of them rose one concordant voice of worship; from every pulpit the same dootrine was taught; and few persons there were in whose minds and hearts religion did not hold an honored

Monasteries dotted the land, more than tweaty to a county, homes of prayer, of learning and labor, from portals streams of charity and consolation ever poured forth to all the needy and afflicted of the neigh borhood, and England was happy, happy in the blessings of time and of eternity; it was "merry England" then, but it is so no more. The Kingthen, but it is so no more. The King-dom was powerful and prosperous, having a full treasury, an industrious, intelligent and contented people, at the time when our story begins, namely in 1509, when Henry VIII., then a most promising youth of eighteen years, succeeded his father, Henry VIII., whose many good qualities had been somewhat dimmed by his well-known

The new king soon became the idol joy; when but two months after his ascension to the throne, he was solemn-ly united in the holy bonds of matrimony to the virtuous princess Catherine, a daughter of Ferdinand, King

of Castile and Aragon. With this affectionate wife he lived seventeen years, during which she bore him three sons and two daughters; but all these died in their infancy, except the princess Mary, who was afterwards Queen of Eugland. In his atterwards Queen of England. In his public life he was generally reputed to be a model ruler, a model man and a model Christian. He had entered the lists as a toremost champion of the Cath

Faith," which he was to wear till death, but which the kings of England all along very unfaithful to his stain less spouse. When he was thirty five years of age, Queen Catherine being then forty-three, he allowed himself to become infatuated with a young lady of become infratured with a young lady of twenty two, the coquettish Anne Boleyn, and he put no check on his criminal passion. Of course he could not marry her during the life-time of his lawful wife. It was secretly suggested to him by some flatterers that, with his properful influence at Rome. with his powerful influence at Rome, he might perhaps obtain a separation from her, on the plea that she had formerly been married to his elder Arthur. But the latter had died when a mere boy of fourteen, and the marriage had never been consum mated. Besides, whatever impediment

existed had been removed by a forma

dispensation of the Church before Henry's marriage. However, in 1527 the king undertook to plead that this dispensation was invalid, that, therefore, Queen Catherine was not his lawful wife, and that his delicate conscience did not allow him to live with her. How hypo critical was this pretense is shown to evidence by many facts; in particular by his conduct during the epidemic called "the sweating sickness," then visited England, and soon entered the royal palace. While he saw the danger of death before him, he became While he waw the very pious, he confessed his sins every day, and received Holy Communion nce a week ; and during this season of plety he resumed his marital relations with the Queen until the plague was gone. Then he banished Catherine, recalled Anne Boleyn, and urged the sait for the divorce with renewed energy. But the Supreme Pontiff, Clement VII. though at the time in extraordinary need of Henry's help gainst powerful enemies, remained suit lasted, and finally refused any

further litigation in the matter. In that situation of affairs, an un made a wicked suggestion to the King, advising him to throw off the yoke of Rome, and to declare himself the head of the Church within his own realm he could then appoint his own eccles isstical court to dissolve the marriage Many princes in Germany had thus made themselves independent in spir-itual things, and they had reaped a rich harvest in appropriating to them-selves the lands and buildings of the churches and monasteries.

The King was delighted with this counsel; he at once made Cromwell a member of his privy council, and followed his advice in all its details. For three years she had secretly been living in adulterous union with Anne Boleyn, when, 1533, her condition of pregnancy made it imperative that some decisive step should be taken to prevent public disgrace. Therefore be married her privately on January 25; but it was given out that the ceremony had taken place on November 24, 1532, because the child wa ber 24, 1532, because the child was born on September 7, less than eight months after the real nuptials. This child of sin was Elizabeth, who in course of time did probably more harm to England than anyone else has ever done; for she was the principal cause of establishing Protestantism in that

To bring about the divorce from Catherine, Henry appointed Thomas Cranmer to the Archbish terbury, and made him the judge of the case; though the Pope had explicitly reserved the decision to himself. The servile court at last pronounced the sentence of divorce. Cranmer was well chosen for this disgraceful task; for he had himself after ordination secretly married a daughter of the Protestant leader, Osiander. Yet this is the in-famous man who later on introduced the doctrine of the Reformers into England, and who composed the Book of

Common Prayer.
On May 28, 1533 he solemnly declared that the King had been lawfully married to Anne Boleyn, and that he now firmed the marriage by his pastoral an indicial authority, which he derived from the successors of the Aposties. And yet only four years later, May 28, 1537, this same man again openly and solemnly pronounced in the name of Christ and for the honor of God." that this same marriage was and always had been null and void. For Henry had become suspicious of his new wife, he had consigned her to the tower and condemned her to death for adultery, and she was beheaded on the day after

her divorce.
Only five months after this, on Oct. 12, his third wife, Jane Seymour, brought forth his son, who became later King Edward Vi.; the mother died in childbirth. His fourth wife was Anne of Cleves; but he soon divorced he too; and he punished Cromwell with death for having promoted that mar quant for naving promoted that mar riage. He next esponed Catherine Howard; but her also he soon divorced, accusing her of adultery committed be fore her marriage, and he had her be headed for constructive treason as her supposed sin was called. His sixth
wife, Catherine Parr, barely escaped
the like fate, for having presumed to differ from him on a religious question but when the officers arrived to convey her to the tower, she had appeased his

wrath by a most humble apology.

And yet this monstrous tyrant and scandalous adulterer is supposed by macy simple folk to have been the chosen instrument of Providence for

when they are not talking in clubs or his zeal, the title of "Defender of the listening to some Eastern lecturer: Faith," which he was to wear till "Reformers," badness is the rule; and CHURCH OF ENGLAND. Christ assures us that the tree is known

When Cromwell had advised separation from Rome, in 1532, Henry had immediately accomplished the design. For he had at once summoned a convocation of the clergy, and required of it a recognition of his supreme headship of the Church of England. The act was passed, with the clause added "as far as the law of Christ will allow." By this clause the terrified clergy tried to save their consciences; but it was ignored by a tyrant. At once he ap pointed the layman Cromwell to be spiritual vicar general of the realm; and thus he set him over all Bishops. Their powers were suspend ed, and each of them had to sue for faculties from the king to enable him govern his flock. Bishops and parlia ment trembled before the tyrant, and became mere tools of his will. At his bidding parliament passed the bills for divorcing and beheading the queens, for settling the succession to the throne as pleased him, for condemning anyone to death.

To resist his will was to court death, to court death requires a hero, and few courtiers or politicians are heroes. The lord-chancellor, Blessed Thomas More and Blessed Cardinal Fisher, Bishop of Rochester, boldly refused to take the oath of Henry's spiritual supremacy. boldly refused to take the They were cast into the Tower and be the faith. So were many religious and seculars, men and women The religious houses were confiscated, first the smaller ones: these were charged with relaxation, but the larger ones were declared to be above re proach. Yet soon after the larger one also were suppressed, and their land and treasures usurped to enrich the King and his flatterers; while the poor people who used to be supported by their charity were left to starve of want, and later on were branded with a red hot iron for begging their bread victed them of vagrancy. It is hard t trace the finger of God in Henry's work but it is easy to see in it the influence of the devil, the world and the flesh.

THE RAPID RISE OF SECRET SOCIETIES.

Secret societies are growing faster in this country than any other kind of organization. A few figures on this opic may be a revelation to us. Any now, it is an interesting study.

It has now come to pass that every fifth man with whom one shakes hand is a member of a secret organization, counting out his possible college fra ternity. This growth has been largely within the last ten years. The gross figures of all the secret organizations This growth has been largely to day are not far from 10,000,000, as against 4,126,375 in 1894. This fact has a tremendous signifi

cance when it is viewed in the light o the advance of the Church in this country. In former times the attitude of the Church was one of antagonism to In former times the attitude large development of secret societies among Catholics, churchmen have re-ceded in practice from the ceded in practice from the strong stand that was taken twenty five years stand that was taken twenty five years ago and the sentiment of opposition is reserved for some few, and these few a e societies that have been condemned for half a century. This present generation of Catholics have inherited these condemnations. Whether at the assembling of another Plenary Council there may be a change in the legislation of the Church in regard to some of these societies that are now under the these societies that are now under the ban it is hard to say. Anyhow, the fact now faces us that the manhood of this country is gathering into organiza-tions that supply for them to some ex-tent the offices of religion. Men do naturally thirst for religion, but secret societism is one of the ways that that thirst is satisfied. When a man has his lodge he rarely cares for Sunday church gather-ings. Not only does the secret society habit offer a negative opposition to re ligion by supplanting it in the human heart, but in many instances the prin-ciples that are professed in the lodges are diametrically opposed to the poli cies of the Church on such vital sub jects as religious education and the re Here is another fact, and that is the secret society holds its members with a greater tenacity than the churches do. Another fact of interest is three socie ties that the Church has put the ban on—the Free Masons, the Odd Fellows, and Knights of Pythias—are the three largest societies, numbering in aggregate 2,750,000 or one fourth of all the total membership of the secre society world. Moreover, these are the very societies that are growing more rapidly than the others. Masonry has been the target for more attacks than any of the others; still its growth has been impressive. This growth, tion to all members of Masonic orders that they shall not invite any man to become a Mason.

What has given rise to this sudden and remarkable expansion of the secret society idea? Some will say that it is the general prosperity that permits a man to spend money in these channels, but undoubtedly the fundamental rea son is the decadence of organized re ligion outside the Church. Protest antism no longer supplies for men the religious food their souls crave. If the Catholic Church had only been pre-Catholic Church had only been presented to the American people as a House of Hope, with an open door and the pathways thereto cleared of all obstacles, they would just as readily come to the Church.—The Missionary. E. Conway, in the Pilot.

A warm controversy has been going on for some weeks in the Church Times (Anglican) on the subject of clerical marriage. It arose from a statement made in connection with the subject of clerical poverty, to the effect that the laity of the Church of England demanded a married priesthood. truth of the statement was vigorously questioned. In a leader on the subject the Church Times quotes the following observation of the late Bishop Harold

"We may fairly conclude from the language of the Apostle, coupled with the words of our Lord, that the tone of popular opinion concerning marriage and celibacy is low and unscriptural With us, marriage is ever esteemed the more honorable state; celibacy is looked on as at least if not contemptible. But the base things of the world, and things that are despised, hath God chosen. And a true tone of Christian sentiment would make us honor those who live apart from earthly joys that they may live more to God."

It concludes its article as follows: "Clerical matrimony and courtshipbut especially the latter-are a never ending theme for vulgar fun and farsical satire. The tea table firtations of the interesting curate; the adventures of the widow and the enamored archdeacon even the bashful Bishop and the future Mrs. Proudie-these mirth provoking diversions of the comic paper, of the music hall, and sometimes even of the village entertainment, do more to lower the consecrated ministry in the eyes of the people than open scandals. We observed recently side by side on the same boarding two theatrical posters one depicted a snowy haired abbe holding the crucifx before a fallen woman, the other an English clergyman of the 'Private Secretary,' plus Charles Keane type of ecclesiastical humor. The passers by seemed to think it was all right. We felt not a little sick.

THE CHILDREN IN DANGER.

SECULAR JOURNAL ON THE EVIL

If the rapid increase noticed this year in the number of penny arcades and nickle electric theatres meant only that speculators were reaping a rich harvest of small coins at little expense to themselves there would be no ob jection to it. The children who spend their money in that way might do better to save their pennies, but there would be no call for police interference if the children were not taught in-morality as well as encouraged in thriftlessness.

Train robberies, the pursuit of escap-

ing criminals, prize fights, lynchings, police raids, es apades in which a guilty wife or husband is surprised by a suspicious spouse, and as many other criminal or disreputable scenes as the imagination of the kinetoscope artist can suggest are presented with lifelike distinctness for young children to gloat over. The pictures in the slot machines are often of a kind no father would wish his young son or daughter to lonk When not actually indeceto upon. they are often suggestive of indecency. Some of the worst of these may be found in places where signs invite the presence of ladies and children. These places, which are open until a late hour, are meeting places for boys and girls, among whom are certain to be some too among whom are certain to be some too experienced in the wickedness of the world to be nt companions for the innocent. They invite each other to
look at pictures of doubtful propriety,
and take their first steps on the downwaid way. The glorification of crime
in the moving pictures suggests to
many a weak mind the ease with which
one may gain wealth or fama if he "has world to be nt one may gain wealth or fame if he "has the nerve." The fact that the train robber, or the sa'e blower, or the counresistor is caught at last makes no impression upon the youthful spectator. That is laid to bad luck or bad judgment, and the incipient criminal is sure by month of the month terfeiter is caught at last makes no imsure he would be more fortunate.

It is true that these shows are no more depraved than some of the plays produced on the stages of certain theatres, but they are more dangerous to the children because they are brought near to the children's schools and homes, and the price is so low that children who never have been to the theatre in their lives are habitual patrons of the penny or nickel shows.
There is enough legal warrant for closing all exhibitions tending to encourage or glorify crime. The streets must be made safe for the children.—Chicago Daily Tribune.

What is a Religious Vocation?

"To have a religious vocation means, to my thinking, that the Master ha passed near to the favored one, and looked on her with love, that she has at least dimly seen Him and known Him, and yearned, for His sake, to rise high. er than the mere Christian obligations the while He has whispered, wouldst be perfect, forsake all, and follow me.

" But that is just the story of Christ and the young man who went away sorrowful," said Cecilia, with the disappointment which some persons feel at a simple solution of a difficulty when they had looked for a long and patient unraveling of curiously twisted strands.

GUILTY OR NOT GUILTY. BY T. W. POOLE, M. D., LINDRAY, ONT. CHAPTER I.

The village of Mertonville was a place of some local importance, and could boast the usual appurtenances of a thriving inland village; such as a mill, a post office, a ficurishing public school, several churches, atores, tavers, (called by courtesy hotels) representatives of the several trades and at least one member of the regical

It you ask me for further particulars regarding it, I can only tell you that it resembled hundred, of other villages dotted here and there over the country each of which had no doubt special features of its own; and compared with these in a general way, this par ticular village was neither better not worse in its moral, social or business

That, at least, was my candid opinion of it, at the time this story of But the people of Mert nville the But the people of Mert nyine thought differently. As they saw it, their village had superior claims and advantages to any of its rivals, far or near. It was in the heart of a fine agricultural country. It was a favorite place for yearly "fairs" and autumnal "shows," of farm produce and domestic industry. Here, too, petty instice was industry. Here, too, petty justice wa dispensed to the surrounding district:
but to crown all, the place had been
visited by the promoters of a railroad,
and the very line of way was staked
out. Though truth compels me to add,
that the projected road was never
built, yet the very prospect which
such a proposal seemed to unfold, gave built, yet the very prospect which such a proposal seemed to unfold, gave for a time an impetus to the growth of the place; so that with these advan-tanges, it is not to be wondered that Mertonville offered openings for bus-iness, to men of small capital, and that of these, not a few by steady diligence and pendent management, emerged, in time, from their first dingy shops, into solid structures of brick and stone, with large glass windows, heavy stocks, assured position, and perhaps accumulated wealth.

it is with one of this very class that these pages are most intimately concerned it is necessary to present him, in a few words, to the reader. him, in a few words, to the located Neil McCoy was, at the time referred to, of less than middle age, of medium height, of plain and simple manners, without pride or affectation, Scotchman by descent, and a Presby-terian in religion. His features, if plain, were regular, his aspect thought-ful and intelligent; while his char-acter was that of an honorable man and a good citizen.

This reputation was in no way dimin-

This reputation was in no way diminished, as the years went by, and the young merchant found himself at the head of a prosperous business. Only ene thing was necessary to crown his felicity, and if the goesips were to be believed, this dediciency was in a fair way of being remedied. It was said that he was a frequent visitor at the manse, and that though that might be in part accounted for by his holding the office of Elder, and, in consequence, having business to transact with the minister, yet truth to ay, any such explanation would have met with little faith from the general public, who believe that, not the minister, but his pretty daughter Jennett, was the obpretty daughter Jennett, was the obot of his attention on these occasions. Then rallied on the subject, Mr. was reticent, shook his head displayed a slightly heightened color, and changed the conversation. As for Jennett, she laughed at the soft impeachment, then denied it, as we know young ladies are apt to do on such occasions, with the effect of confirming the first impression.

Now Miss Jennett was not only handsome, but fairly accomplished, and being an only child, would inherit the proceeds of her father's investments, which for a minister, situated as he

proceeds of her father's investmen which for a minister, situated as which for a ministry, students as no had been, were very considerable. When therefore, the rumor gained credence that these two were "engaged," people said "what a lucky pair!" "how fortunate," with much more to the same effect.

more to the same effect.

The immediate result of this gossip
whether true or false, was to enhance
still further the reputation of the mer chant, whose prospects for the future, to all appearance could not well be brighter or more cheering.

But alas for this man's good repute! As the shadows cast by clouds sweep across the country, darkening the land scape as they pass, so even now, though as yet far off and unseen but ever approaching, a dark shadow was looming up, soon to appear above the horizon of man's life, when he would be arraigned before the bar of public opin ion, not only of Mertonville but of all the adjacent country.

Defrauded his creditors by a sham failure and a dishonest compromise? No! the false ideas which too generally prevail might have caused such a e to be condoned, at least among crime to be condoned, at least among certain classes of society, where fraud passes for "smartness," and the ap-parently successful rogue goes, for a time at least, "unwhipt of justice!"

Let me say, at once, that no trick was laid to his charge, He had betrayed no trust, nor was accused of violating any one of the Ten Commandments. His name was associated with no social or domestic scandal. But in the opinion of the gossips of Mertonville he had probably become guilty of worse than any

of these acts of delinquency.

Men are many sided characters; and public sentiment in Mertonville, as elsewhere, was exacting in other affairs besides business and social relations. Mertonville was what is called evangel ically religious, to which its four church edifices bore ample testimony.

But what had Neil McCoy done to outrage the religious sentiment of Mertonville?

Gone over to the Baptists, or joined the flourishing Methodist Connexion or become an Unitarian? No! no these would have been quite pardonable offences, and easily forgiven in such as His crime was worse than this. Become a ritualist?

An atheist or infidel ?

An atheist or infidel?
Oh, worse still?
Now I am not saying that Mertonville was not an intelligent, nineteenth
century community, which prided itself
on what is called "freedom of thought,"
and the liberality of independent opinion. This was actually the case. Public opinion in Mertonville, as in many
other places, demanded for every man
the right to "think for himself;" but
it also insisted, under penalty of its
displeasure, that he must think as the
leaders of public opinion thought. Pub
lic opinion in Mertonville had made
the discovery that Neil McCoy's thinking had, some how or another, diverged
from the current of popular opinion, in
religious matters, and it felt this as an
outrage and became incensed accordingly.

ingly.

Thus when it became whispered about that Mr. McCoy was displaying ten-dencies towards "Romanism," a gen dencies towards "Romanism," a general feeling of surprise, disgust, indignation and pity, not unmixed with scorn, took possession of the community. The dark shadow which had been hovering in the distance, till now unseen, closed in around him as a dense cloud, amid the blackness of which were furtive gleams of lightning, and matterings of not distant thunder. In mutterings of not distant thunder. In other words, this man's "freedom of thought" and independence of opinion, seemed not unlikely to bring down upon him the disastrous results of socia stracism and commercial ruin.

ostracism and commercial ruin.

But how came about this primary
change of opinion, which in turn produced such a revulsion of feeling, in an

neither community?

Neil McCoy was about the last person in the world, apparently, of whom such a thing could be predicted. Not only his education and associations, bu only his education and associations, but his worldly interests and even his dearest hopes were wholly antagonistic to such a change of sentiment. None of his family, or friends, for generations at least, had belonged to that despised Faith. There was no Catho lic Church in Mertonville, and the few adherents it could claim in that highly Protestant community were comparatively obscure and uninfluential individuals, who were very unlikely to inocu duals, who were very unlikely to inocu late a thrifty, and intelligent Scotch Presbyterian with their, to him, anti quated and exploded beliefs and prac-

Mr. McCoy, indeed, had rarely, if Mr. McCoy, indeed, had rarely, if ever, entered a Catholic Church. Probably beyond a mere passing salutation of ordinary courtesy, at rare interests, he had never spoken to a Catholic priest. He had no obvious access to Catholic books or to Catholic literature, while everything he had heard, or read, as he grew no from heard, or read, as he grew up from youth to manhood had been prejudicial to the Church of Rome, which indeed, he was accustomed to hear, on cer tain occasions, vigorously denounced, as superstitious," "idolatrious" and "tyrannical," not to mention other phr-zes more vigorous than refined.

These accusations he had believed These accusations ne had believed, religiously, from his youth up. Surely this was very unpromising soil for the implantation and growth of Catholic sentiments and ideas! What subtle influences could have warmed into life a germ so uncongenial and amid surround-

germ so uncongenial and amid surround-ings so unpropitious?

Perhaps the future life may reveal something of the hidden springs which direction to our thoughts, and, unconsciously to ourselves, prepare for us a path which otherwise we never should have trod. Only this we know, that what we call trifling incidents are often agencies effecting momentous results. A timely word, a sentence, a casual conversation, an apparently accidental meeting, may give use to a train of thought, the development of which may influence the whole current of a life and make itself felt even in the great

cean of eternity.

Every human being is subject to such influences. Happy he who is enabled to turn them to good account; to choose the good and to resist the evil—

CHAPPER II.

I have said that there was no Catho lie Church in Mertonville. But the few Catholic families residing there were not wholly deprived of the con were not wholly assisted of the con-solations of their religion. At certain times, but usually of necessity on a week day, the priest from the village of Hopeton held "a station" at the house of one or other of the Catholic families residing in the neighborhood. It was on such an occasion that Mrs. Maloney, a well to do farmer's wife, re-siding in the adjacent township, after having attended the services, or "been to her duty" as she would have expressed it, called at Mr. McCoy's store for the purchase of certain com modities for her household. She car ried a basket on her arm, in the bot tom of which was deposited her well worn prayer book, concealed beneath the folds of a cotton handkerchief. On completing her purchases and arrange ing her parcels in the now loaded bas ket, she inadvertently omitted he prayer book, which was left behind amid a pile of calico which strewed the counter, where it was soon after found by Mr. McCoy in rearranging the

He slipped the book into his pocket, with a vague idea that perhaps he might meet her before she returned home and restore it to her. No such opportun ity however presented itself, and as the hours of business were on he gave the

subject no further attention. That evening he found his way to the manse, as was his frequent custom found his way to The minister was away, but that did not seem to greatly disappoint the elder, or materially to shorten the dur-

ation of his stay.

Jennett received him with a pleasant smile in response to his own cordial greeting. The parlor door closed upon the pair, but if one might judge from the low music of voices and the coca-sional ripole of laughter passing out through the open window, "the course of true love" in this instance at least

was apparently "running smooth."

I feel a delicacy in intruding upor the privacy of the lovers, or of laying bare to the cold scrutiny of the reader, the tender sentiments and pretty en-dearments which filled up the too fleet-

ing hour on this occasion. The reader may perhaps be able to supply the de deiency from his on her own imaging

tion or experience.
In due time the huge parlor lamp ha sighted, and Neil, happening to place his hand in his pocket, drew forth Mrs. Maloney's forgotten prayer book. He was seated very near to Jennett at the moment; and showing her the treasure-trove he had unintentionally equired, they proceeded to examine

together.

Neither having ever before held in hand a book of Catholic devotion, was to both an object of curiosity, perhaps not unmixed with an ill defined feeling of awe, as of a thing uncanny. The book itself was in a slightly dilapi dated condition, and bore the distinct tive marks of frequen use.
"The Key of Heaven!" cried Jennet

as her eye fell upon the title page
"My! what a name for a mere book
Isn't it awful how these poor Papist
are deluded. 'The Key of Heaven!
as if that shabby book could open

as if that shabby book could open heaven."

"I suppose," said Neil, "that being a prayer book, the title is meant to imply that prayer opens heaven."

Turning over the leaves, one by one, their eyes fell upon "Acts of faith, Hope and Charity," "Daily Prayers" and other devout exercises.

"See here," said Neil, pointing with his finger, "nearly all these prayers end with the words, 'through our Lord Jesus Christ.' You would not have expected that, would you, now? Here it occurs again in the 'Prayers for Mass' 'through our Lord Jesus Christ,' he repeated, slowly. You see all their prayers are not to the virgin and the saints."

"Latin, eh!" he said, turning over another leaf. "I'm sure Mrs. Maloney will not make much of that," and his

will not make much of that," and his face reflected the humor of his thought "Oh! but here it is in English, word for word. Not so bad that. No doubt this

service is very ancient, for this is ad mitted to be the oldest Church." "Credo in unum Deum Patrem omni How grandly these words sound

Have they not echoed, in solemn tones through long centuries. Now if the Catholics really believe 'in one God, as they here profess in this ancient creed, how can they worship the Virgin and the saints, or be idolators, as we know them to be ?"

"And here's the Lord's prayer too"
"And the Hail Mary," said Jennett,
as she proceeded to read it."
"Hail Mary, full of grace, the Lord is with thee. That's scripture," said

quickly.
"Blessed art thou amongst women. " Hat's scripture, too."

"Holy Mary, Mother of God, r for us sinners now and at the hour our death."

"Ha!" said Neil, "that's where the Popery comes in."

"Yet you see they only ask ber to pray for them,' said Neil, thought-What a fuss they make about her,

"What a fuss they make about her, as if she was so much better than other women," said his companion.
"I wouldn't mind saying the first part of it myself," said Neil. "Hail Mary, full of grace, the Lord is with thee," Why, it was the angel Gabriel said that! Ah Jennet, was ever woman so highly honored! What a share she bore in the redemption of the world!"

"But you could never think of calling her 'Mother of God,' she asked, involuntarily drawing a little away from him. "That's blasphemous."
"It's all so new to us." he said.
"Let us look into it a little."

'Oh, I don't want to look into it," Do you know Jennett, there are great many times more Romanists than Presbyterians in the world?"

Well what of it?' "Many thousands of them must be

" Well ?" "Only recently some of the keenest intellects in England embraced the Catholic Faith."

They were Puseyites, I suppos "Call them what you like, they were certainly no fools, and had everything to lose, and rothing to gain by it. Can you iwagine really sensible men believing nonsense? After all, there is something curious about this old hurch, which perhaps we do not under tand. For my part, I really know no

thing about it."
"Now, Mr. McCoy!"
"Fact," said Neil. They were silent a few minutes, and hen Neil asked suddenly.

"Was she the mother of Jesus Christ?" " And was Jesus Christ God?"

"Well, isn't that equivalent to say ing she was "Mother of God?"
"There's some quibble about that,"

said Jennett. " Just let us think it over a little. he said. "Oh, don't bother about it," she answered impatiently and so he was

silent. At length, leaf after leaf had been turned our with various comments, till the book was closed, and Neil rose with

the book was closed, and Neil rose with a sigh to take his leave.

"Why do you sigh?" she asked.

"At having to leave you, of course Ah Jennett, how pleasant it will be to have you at my fireside, but you keep putting me off."

"I'm over young," she said, gaily, "and besides my father would miss me so."

What more was said, and how h threatened, gallantly, to carry her off, there and then, and how prettily she resisted his seeming threats, and how fondly they parted at last, are they not order they parted at last, are they not written in the book of the chronicles of the lives of all lovers, as a part of the old old story,—which was, and is to be, in secula seculorum.

TO BE CONTINUED.

Nothing is more delightful than the repaying of good will, nothing sweeter than the interchange of personal affec-tion and good offices—Cicero.

IS IT WELL WITH THE CHILD!"

" Yes, I had a letter from Father Byrne, telling me of her death, thought you would have written." There was a question in the voice

and Cyril Ransome answered hastily:
"I had so much to see to, both at home and here at the office, and then I thought Father Byrne could do it bet than I."

er than I."
"But he was under the impression

"But he was under the impression that you were writing also, and he mentioned a message that you had for me, therefore I waited—I wrote—but no answer came."

The wealthy merchant moved uneasily in his chair. There was a look of inquiry, almost stern, in the keen bine eyes of the young priest who sat facing him at the other side of the paper-laden table. They stirred his heart, too, those dark fringed eyes, like, and yet so unlike, those of the wife he heart, too, those dark fringed eyes, like, and yet so unlike, those of the wife he had loved so dearly, so passionately, and yet, alas! for human constancy, over the grave where he had laid her six years ago the weeds ran riot. He had never thought to hear of her again, for the was not of his world, the sweet. for she was not of his world, the sweet shy Irish girl he had transplanted from a home of peace and piety to wither in the worldly atmosphere of his surround-ings. Yet here, after six years, was her brother, come from the other side of the world, and asking questions to which he knew he could give no satisfactory answer. And he did not look

lactory answer. And ne did not look like a man to be put off by evasions and half replies, for all that he was so young. He stole a glance at the firm lips and steady eyes, and decided to take a high tone if necessary; but the silence was irksome, and he broke it abruptly. "I am very pleased to have seen you, Father Doyle, and should have liked to have welcomed you at 'Greenlauds,' but my wife, unfortunately, is—is indisposed."

disposed."
"To receive a priest, I suppose."
a flush "To receive a priest, I suppose."
Mr. Ransome started; a flush of anger rose to his brow. He was not accustomed to being spoken to so curt ly, and he answered haughtly:
My wife knows how to comport herself to her guests. Still, I admit that she would rather not receive a Catholic clergyman. Many Protestants share the same prejudice."
"Does the prejudice extend to all Catholics or only to the priests? Why did she then become your wife?"
The flush of anger faded: It was evi-

The flush of anger faded ; It was evi dently an embarrassing question Whatever illusions he might have had on the subject had long sines been dispelled, and he knew only too well that it had been his wealth and position that had induced the handsome and accomplished widow to listen to his suit. He was not allowed time for any misgivings, bitter or sweet, for Father Doyle leaning across the table and fixing on him a steady, keen glance, as thoughe would read his inmost soul, said

slow, deliberate accents:
"My sister left a child. Did it live?" The other bowed his head in assent

the dreaded question had come.
"I do not want to intrude on you your home in any way. Give me a straight answer to a straight question and I shall go my way and leave you in peace. In the name of Almighty God, in the name of the Bl-ssed Lord Who died for you and me, in the name of our Empanylate Mother at These of our Immaculate Mother, at whose feet we hope to meet in heaven, in the name of the Holy Mother Church, whose unworthy children we are, I ask as Eliseus asked the Shuoammite of old, 'Is it well with the child?' Can you give me the answer she gave the pr

Twice the unhappy man assayed to speak, but each time the false words died on his lips as he met the steady gaze of those eyes, which, darkened now by intensity of feeling, were more than ever like those of the dead woman, whose dying injunction he had set aside to please his vain, worldly

"Your silence tells me all, and it is child of Catholic parents who is being brought up either as a Protestant or in utter indifference. Ah! that last shatt told; it is in indifference. In the name of the dead mother, since you admit no other claim, I call on you to give that child her birthright. If you will not, give her to me and I shall see that she is brought up as Eileen's child should be. You may have other children now; keep those and give me this one. It you like to contribute to her support, you may: if not my scanty means must suffice, but my poverty will give her what your wealth denies—the knowledge which leads to life eternal."

But Mr. Ransome had recovered his self possession. He rose and walked to the door. Before opening it, he said in a voice vibrant with repressed passion: "My child remains in her father's Your zeal has made you forget house

yourself. I must beg you to leave my affairs alone in the future. I have the bonor to wish you good morning. The door was wide open now, and the clerks in the outer office could hear any further converse. Father Doyle was defeated; he could but go, but he said in a low voice: "You will not hear me, but there is a voice to which you can-not close your ears. Man, you may defy with impunity, but not God—to Him

you must answer."

He was gone, and Mr. Ransome, con scious of the curious looks of his em ployees, summoned his head clerk and plunged into matters of business.

But try as he would, he could not dismiss the thought of the unpleasant interview of the morning, and vague misgivings crossed his mind as to his carelessness to his motherless child.

Thus in the evening, after dressing for dinner, he paused at the head o the grand staircase, hesitating as to whether he should go to the drawing room or to the nursery. With a half laugh he turned and passed down the long corridor to the children's quarter. It was so seldom he went that way that he was not sure of the rooms, when the sound of a low sob fell on his ear. the sound of a low sob fell on his ear.
The corridor ended in a large bay window overlooking the garden, and there, on the window seat, he could dimly discern a little form. Something in the pathetic droop of the head stirred his heart strangely; he knew it was Eileen

before he reached her. She looked up at his coming, tears giving place to amiles; but when he drew her on his knee she laid her head on his shoulder

and wept bitterly. "Why, what's the matter with my rirlie? You're not a sunbeam to-night. girlie?

And by degrees he drew from her all her woes. She was lonely, and Hilda had laughed at her and called her names, and then nurse slapped her.

" But you must be a brave girlie and not cry for every little thing. You are getting a big girl now, nearly ten, and you must try and bear with Hilda: she loves you, though she is cross sometimes."

sometimes."
"Oh, no, father," she said, looking
up earnestly into the loving face so
close to hers; "she doesn't love me, and no one does except you. Why haven't I uncles and aunts, like Hilda and Joyce? If only dear Uncle Bernard hadn't

died I''
Uncle Bernard! Cyril Ransome
gasped. Where had this child heard of
her Uncle Bernard, and dead? her Uncle Bernard, and dead?
"Did he die a long time ago, father?
I am sure he would have loved me, be

cause he loved mother so much."
"How do you know that, pet?" "You gave me dear mother's deak "You gave me dear mother's dewr, you know, last birthday, and I found the letters in it he wrote to her. He was at some big school, I think, and I couldn't understand all, so I put it away t, ask you when we were quite alone together," and she tightened he

alone together," and she tightened her clasp on her father—" like we are He understood the meaning of the He understood the meaning of the caress. Young as she was, she had found out that any demonstration of love between her father and herself was unwelcome to her step-mother, and with a wisdom beyond her years she always retrained from any until such time as when they were alone. How seldom that was he acknowledged to himself now with a swift pang of re

morse.
"What coulin't you understand, girlie?" he asked, stroking the glossy curls back from the flushed brow.

You look very serious."
"How old was I when mother died father ?' " Just four, Elleen. Why do you ask ?"

" Because so many times I seem to remember and then forget again.
Things in Uncle Bernard's letters make me think of them again. Pretty flowers and bright lights, and such a dear, deal lad. Was it a dream, father, or do really remember?"

"But her father made no reply.

How could he answer?
"Sometimes when Hilds is out driv ing with—you know—and I am s lonely and no one seems to care, write letters.' You funny girlie, and to whom

"It used to be to make believe people but now I know I used to have an uncle I write to him. I wish he was alive How long ago did he die?"
"Who told you he was dead?"

"Of course, I know. You would have told me about him if he were alive, and then he loved me so he would come to "Yes, he did; he always said it in hi

letters, and I learnt one bit because it made me feel—oh so—I can't tell you— but as if I must have my own dear mother again."
"Tell me, tell me. Ah, there sounds
the dinner gong. We have guests to
night, as always. I must go, pet; but

tell me first. "I can't understand, but I want to ask you. He said he was going to be
oh. I can't remember, a strange word
and then, 'my dear I should love you

to be here with your darling babe, and my first blessing, Eileen, would be for you two.' I'll show you the letter. Must you go now."

"Yes, pet; but I'll come to morrow night, and we'll sithere and talk. And you'll be brave?'

"Yes, yes," but the tears gathered as she watched him hurry away; the little heart yearned for love, and it had only him.

And through all the sumptuous din-

ner with its endless courses of dainty viands, through all the idle talk acc meaningless chatter, the words of his neglected child haunted him, and those other words also, stern yet pleading, 'Is it well with the child?' ould she have said had he told her that this same Uncle Bernard had been with him that day, and had even wanted to take her away from him? As if he would let her go, the only thing he had to love, or that loved him And yet, "Is it well with the child?" Ah, it was not well, he knew that. She was certainly lonely and unloved, and, worst of all, the blessings of the faith were denied her. But he would make up for it—yes, he and she would be much to one another; he would look after her more. It would all be right

in the years to come. Alas! for human plans: he was de tained by business the next day, and did not reach home until very late; and the day after a telegram summined him to attend an important meeting in another State. It was only ten days later that he reached home, determining to go straigt up to his li tle daughter. He had felt for her disappoint ment, and had written to her whilst absent. In the hall he met his wife, who was going to a reception. Her beauty, enhanced though it was by her costly robes, woke no admiration in him. He had sounded the shallow, cold heart, and knew its worthlessness. He was passing on, after greeting her, when she stayed him.
"I think you had better see to

Eileen. Of course, I got a trained nurse in, and Dr. Ashton is very clever; but she is such a sickly child no stamina, and-"

But he was speeding up the stairs, and soon was in conference with the nurse, who was greatly relieved at his

here, a week. Yes, of course, you may come in and see her."

But she did not know him; her shorn head tossed restlessly on the pillow, and she babbled unceasingly. He drew back from the bed, appalled, bewildered, when a name, falling from the fevered lips, went like a knife to his heart — "Mother!" He turned away, sick at heart. The nurse touched his arm.

touched his arm.
"She was writing to you, I think, be. fore she was so bad, and to her uncle, I wanted to post the letters, but I could get no address."

Her uncle! Oh, accusing words—

"is it well with the child?" He moved suddenly to the door, the light of reso-lution in his eyes. Her uncle should

come to her.

He rang up the priest with whom his brother in law had said he was staying. Yes, Father Doyle was still there. Who wanted him? "Stay, he will come and speak to you."
"No. no! Give him the message

only. Eileen is dying, I fear. Ask him to forgive all and come at once."

Then he went back to the dimlylighted room and sat where he could see the fever flushed face. The slow winutes lengthened into an hour, and yet he had not come. Perhaps he would not, or perchance they had mistaken the address.

White he thus sat in sorrowful

thought he felt a hand on his shoulder, and, looking up, saw Father Doyle. In silence he clasped his hand and led him to the bed where the little sufferer lay. the letters in her mother's old desk and the longing for the unknown uncle.

"I have been weak, foolish, wicked, but, please God, I'll turn over a new leaf, Stay with me, Bernard, and help me."

"I will, and, if God so please, we'll have the little maid up and about very

But though he spoke hopefully, he was far from feeling at all sanguine. Still, the child had youth on her side; it was possible she might recover.

Mrs. Ransome shrugged her white shoulders disdainfully when she heard of the new inmate of the house, but her husbaud's stern glance checked the jeering words that rose to her lips, After all it made little difference to her, for Father Doyle spent his time in the sick room or in the garden, and she

scarcely ever met him.

When the fever left her, Eileen's de-When the lever lett ner, raiseus ac-light was unbounded to find the dear uncle she had longed for was indeed alive, and loved her more even than she had thought. With his gentle words long forgotten prayers came back to her mind, and the remembrance of her her wants mother, whose name her heavenly mother, whose name her mother had taught her baby lips to say. So it was a happy child that lay so white and weak on the bed, where she had so often shed the bitter tears of loneliness. Her father with her so often, and the dear uncle nearly always, it only she had not felt so tired, so dreadfully tired, how happy, she would be! And the father, what anguish was his to see her slipping from

guish was his to see her stapping from him, though at times she grew so bright ne almost hoped.

But there came one night when the rain beat on the window pane, and the wild winds shrieked about the stately building. Eileen had always dreaded those nights before, but not to night, when lying in her dear unjet's engirely. when, lying in her dear uncle's encircling arm, she had in a weak, fluttering voice made her first confession and her last, and waited now for the solemn sacraments. She had no pain, only the weariness of exhaustion. She was so tired, and, clasping the crucifix in her wasted hands, she closed her eyes on

earth forever. Father Doyle expected a terrible outburst of grief from the father; but none came, only, in a strange voice, he

"You asked me a question once that I could not answer."
"I did. 'Is it well with the child?"

"I answer now. 'It is well.'"—
C. M. in the Annals of Our Lady of the
Sacred Heart.

PROTESTANT CONFESSIONALS.

The sensation caused two or three weeks ago in Allegheny, Pa, by the Rev. Dr. Stocking, of the Universalist Church, is unabated. In his regular Sunday sermon the reverend gentleman defended auricular confession, and advocated the establishment of the confessional in Protestant churches ! Dr. Stocking was outspoken, to say the least; indeed he stated plainly that his remarks were prompted by the recent elopement of a minister with a deaconess. After rehearsing this scandal, Dr. Stocking briefly reviewed the history of auricular contession, and concluded by saying:

"I am persuaded that if this practice was taught and observed in our Protestant churches, there would be less immorality among the ministers and church members. There would be fewer instances of ministers alienating the affections of some parishioner's less contention among cource members concerning administration and discip-line, etc. If all were under solemn obline, etc. ligation to confess their faults, there would be less wickedness in our Protestant churches. I know of nothing that would tend to produce a better state of moral purity than the obligation to make confession of individual raults among the ministers and the brethren, unless it be to emphasize the great fact that there is no escape from the consequences of one's sins, either in this world or in the world to come."

Which is all very well in theory.

The deficulty would be to find ministers that Protestant penitents could confide in. Their apprehension would be twofold—of the minister and the minister's wife. Besides, it is too much to expect people to go to con-fession when there is no hope of absolu-But he was speeding up the stairs, and soon was in conference with the nurse, who was greatly relieved at his coming.

"I was wondering," she said, "whether there was any one at all who cared for the poor child. She is very low, and it is doubtful whether she will pull through. What? You did not know of her illness? Why, it is more than a week ago. Yes, I have been seen that the possession when there is no hope of absolution. We can assure Dr. Stocking that very few Catholics would contess their sins to a priest unless they were persuaded that he possessed through Christ, the power to absolve them. Our separated brethren would do better to jemphasize the great truth that there is no escape from the consequences of sin than to advocate the practice of confession—Ave Maria.

DE. NEWMAN IN DUBLIN.

We have been having some reminis-cences of Cardinal Newman, lately, and everything relating to hi is of inter-est, says The Month. Perhaps, there-fore, the following letter written to Father Goldie by the late Mr. J. H. Poln, one of Newman s staff of Profe

len, one of Newman s staff of Professors during his stay at Dublin, will be acceptable to our readers:

"When I went to reside in Dublin in 1855, the Cardinal, then Father Newman, had already opened the new University. Professors were at work in the courses of "Litterae hu maniores," modern languages, mathematics, and some branches of experimental science. He appointed me to the chair of the Fine Arts. I heard his insugarant lecture at the opening of his inaugural lecture at the opening of the school of medicine, in which he commented on the fact that the teach ing of revelation and the teaching of profane philosophy had prevailed over circles, not eccentric certainly, but covering for the most part the same

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"In an university magazine which he started, and in other ways, father Newman was indefatigable in putting for the control of the c ward his 'idea of an university.' He made it abundantly clear that such an institution was universal, embraced the teaching of all branches of knowledge s each or any branch or depart ment of knowledge was in a position to be adjusted to definition and arrangement as a 'science.' If some science opened wide fields of speculation, and if such exploration was not free from risks, it was not to be forgotten that other sciences lay alongside, rightly jealous of interference or trespass on grounds not proper to them severally while theology with its many sides watched supreme over the highest inwatched supreme over the highest in-terests of the entire body and the in-dividuals that composed it. Father New man maintained that knowledge rightly pursued was a noble end worth attain ent for its own sake, apart from any open to the mind. 'Do not be anxious,' he would say, 'on account of theology. Theology is strong enough to look atter itself. Theology for theologians.' He was emphatic in the advice to teachers to narrow special fields of inquiry, what ever they might be; to cultivate them thoroughly; to make quite sure of the ground; to be in no hurry to put for ward new conclusions, to keep them back perhaps for considerable intervals; to look at them all round, to reconsider them from time to time. If science sometimes advances slowly it advances the more surely, and soon. He had no fear of scientific studies provided they were honest and thorough. Minds were troubled by surprises of a startling kind apparently opposed to the teachings of revelation (as might sometimes happen): apparent contradictions are not always real ones. ometimes be prepared to put up with such appearances, waiting pat iently for 'better times,' The author of revealed truth and the author of the visible world that is subject to human investigation is one and the same. The dangers of modern philosophy and em pirical science as taught in our old uni versities were not dangers proper to those sciences, but were owing to the

university as universal, as complete as those ancient institutions, plus what they have lost, the philosophy of the Catholic religion. "It was not Father Newman's way to drum such arguments into willing ears He had other ways of making himself inderstood.

fact that the highest of all sciences had

no longer a real place in those learned centres. He simed at making the new

university as universal, as complete as

"As regards the site and surroundings of an university, big houses in capital city were poor substitutes for the gardens of the Academy, the quiet cloisters, the lawns and trees and rivers of Oxtord and Cambridge. Some quiet town, removed from the glare and strife of a great capital—half in the country, with agreeable rides and walks—a place to which an university could impart its own atmosphere of learned and peaceful repose—that was Father Newman's idea of peace. But in his time all such aspirations, as far

in his time all such aspirations, as far as they regarded the Catholic univer sity, could be aspirations and no more. "Father Newman was very decided as to the status of university students. The duty of the institution in their re-

The duty of the institution in their regard was to take them when the age of boyhood was over, to discipline and train their faculties; to educate, and not merely to instruit; to prepare there for wariare with the world; to make men of them.

"I am by no means sure that this principle was properly understood in Ireland. University students between the ages, say, of eighteen and twentyone, he maintained, were no longer boys; neither was the institution with its colleges a semina y. It was a gymnasium for the formation of character, and the training of the intellect. It had to exercise its youth in the right had to exercise its youth in the right use of moral restraint; to prepare them for that full liberty which awaited them when university life was ended They had to learn the right use of liberty as well as the right use of the reasoning powers, and to appreciate the confidence placed in their honor. The fact that such liberty is sometimes abused in the old universities did not frighten Father Newman. The great value he attached to the kind of disciplated in the control of the contro value he attached to the kind of discipline he proposed more than outweighed any danger of abuse. And against such danger a Catholic university had safeguards which were lack.

ing in the older institutions. One of his earliest measures was the building of an university church, and I was charged with the work. It covered the garden in rear of the university house; a plain brick hall with an apsidal end, timber ceiling etc., somewhat in the manner of the earlier R man basilicas. He felt a strong attach-ment t, those ancient churches with rude exteriors but solemn and impres sive within, recalling the early history of the Church as it gradually felt its way in the converted empire, and took possession. We cannot fail to recognize this feeling in the structure and arrangement of his own church in B.rmingham. possession. We cannot fail to recognize this feeling in the structure and arrangement of his own church in Birmingham.

Inspire us to give him by our surrages and sacriftees souls dear to Him, since they have died in the Lord. The wish that we ourselves have for the happiness of heaven should urge us to give the existence of a personal God destinct from other things, is the same if the sooner to those who already have

o' urch, in which the rector, professors, in which preachers of note from all parts of Ireland were invited to deliver ser mons on S indays and holidays. I think these invitations were thoroughly ap-preciated. Ecclesiastics from various parts of the country had opportunities of acquainting themselves with the university and its head and took a common interest in its prospects. Father Newman enjoyed a wide popularity among the priests of Ireland. them he saw the courage, the con-stancy of a whole nation of confessors for the faith; a nation to whom a debt of justice was due; a debt of which he desired earnestly to discharge his share.
"The late Cardinal's sympathy with

the young was a feature of his character natural and acquired, which needs no comment. It is part of the inheritance of the sons of St Philip Neri, and it has been dwelt upon in many notices of his life. He felt for their generosity, their hopefulness, the trials, the struggl disappointments, that might be in store m in the unknown future. As for his 'gaiety of heart,' it shed theerfulness as a sunbeam sheds' light, even while many difficulties were pressing. He could draw out what a professor or a friend might have to say on his own proper subject in the most natural way possible. He encouraged you to put your conclusions into terms; to see what they looked like from various sides; to reconsider, prune or develop as might be required. All this, how-ever, under the forms of conversation. "He was touched by Oxford recollec

tions, amused by familiar myths touch ing eccentric notabilities still living in that seat of learning. He would give reasons excusing hostile action against himself which his friends might

be tempted to resent.
"What a time it was! Reading, thinking, writing, working, walking with him in the hours of recreation over the pleasant lawns; listening to talk that was never didactic and never dull; refreshing after the toils of the day as running waters

Melodious birds sing madrigals."

THE FAITHFUL DEPARTED.

"Some souls are saved, yet so as by fire."

The sufferings of the souls in purgatory differ from those of hell only in duration. They are the same material fire, the same writhing in torment, th same repinings and regrets, the same longings, the same desires for release— yes, the desire for release is all the greater because of the possibility of it, and having caught sight of the infinite beauty of God, their longing to be with nakes the delay all the more un endurable. And so, the sufferings o the souls in purgatory are most excru-ciating all the time of their stay. Now, few, if any, save those who die in the innocence of infancy enter

heaven without passing through the flames of purgatory. If, as the scrip tures tell us, man must answer for every idle word, and that he will have to answer even to the last farthing those must be few who pass from earth to heaven without passing some time,

nore or less in purgatory.
It is of faith that the souls in purga tory cannot help themselves. Their time of probation is over. They had their opportunity and it passed away. Tacy were in the battle of life during their earthly career, the warfare ended with their death. They went to judg ment-for the scriptures say first death then judgment; and the judgment of God decreed that they should go to purgatory, and stay there till all the divine justice should be satisfied.

Now, since the souls in purgatory cannot do aught to help themselves sad, indeed, would be their lot if no one could come to their relief. But happily the aithful living can help the faithful dead. We can help them by our prayers and by the Holv Saori fice of the Mass offered or heard for their repose. The Church continu ously prays for the souls in purgatory and commends it to all her children. and commends it to an her endured.

Justice as well as charity demands that
we s'rive to procure their release.
O, hear their cry. Have pity, O have
pity on me, at least you my friends,
for the hand of God hath touched me." Let us, in response to their appeal, pray for them a ways and live holy lives ourselves that our prayers be

heard.

According to the teaching, there fore, of our holy faith some souls must undergo purification by fire, before they can be adjudged worthy to enter heaven. Reason itself suggests the propriety of a purgatory for doing penace by those who were taken a way propriety of a purgatory for doing pen-ance by those who were taken away before they could satisfy the justice of God. It is of general belief that most every one has to spend there some little time at least, for who is perfect in the eyes of the Infinitely Perfect? or who will think, no matter how good he may have been in life, that at death he is at once ready to sit in the propercy of God, side by side with the esence of God, side by side with the presence of God, side by side with the saints and angels of Heaven? So while holy Church sings her faithful de parted to rest and says, "Blessed are the dead who die in the Lrd," she the dead who die in the Lind," she does not forget to urge us to still pray for them saying, "May the souls of the faithful departed through the mercy of God rest in peace," and "It is a holy and a wholesone thought to pray for the dead, that they may be loosed from their sing."

their sins."

It is not only right and proper to pray for the souls of the faithful departed, but it is our duty as well. We may well believe that there are many of our relatives, kindred and friends in purgatory, so justice as well as charity demands that we pray for their release. There are many there who are neglected by their friends and have none to pray for them, and for all those charity re

for them, and for all those charity requires that we remember them and downs we can to liberate them.

The love we profess for God should inspire us to give Him by our suffrages and sacrifices souls dear to Him, since

the assurance of it, and behold it in sight. The practice of Holy Church in ever praying for them in Mass and office should inspirit us to renember them in union with her, and help to end their sufferings and bring them to end their sufferings and bring them to their eternal rest. It there be joy in heaven upon one sinner doing p ance, how much more joy must there be at the advent of a soul from purgatory. who has triumphed in the battle of life, and now comes to receive his crown? If God loves the just and orown? If God loves the just and holy here on earth because of their union with Him in all they do and say and think, how much does He love the souls in purgatory who are now irrevocably united to Him and are confirmed in their goodness and but undergoing purgation to made ready for union with Him for all eternity? The long for that union and their sense of temporary loss is gre than their pains. But as much as they long, God longs still more for union with them, for He has made the souls for Himself in heaven and wishes to pour out upon them the fullness of His

Let us always, but especially in November, do all we can for the souls in purgatory. Masses can be said for them, Masses heard, communions re them, Masses heard, communions to ceived, and indulgences gained. It ceived, and indulgences gained. It will be a new incentive to live better, the help we can be to them, by our-selves being more acceptable to God. Thus the standard of the saints should be the object of our imitation, since we can increase the number of the elect from the ranks of those in purgatoryif by greater holiness we be more worthy to have our peritions granted Let us implore the saints in their be half, and especially the Queen of saints and St Joseph, special advocates of the souls departed. Thus we ourselves shall be helped all the more in life and make all the surer our crown of glory or eternity.-Bishop Colton in Catho lic Union and Times.

MODERN ERRORS ABOUT GOD.

PANTHEISM IN GENERAL IS REPUGNANT TO THE MOST EVIDENT EXPERIENCE, CONTRADICTS RIGHT REASON AND IN VOLVES THE MOST PERNICIOUS

Proof 1 .- Part: Pantheism is repugnant to the most evident exper-ience. Everyone is self conscious that he is a being absolutely distinct from other beings, that he exercises his own proper acts, that he has his own enirely separate life, and that he enjoys his own proper substance and personality. Every one knows that he is re-lated to other beings that are distinct lated to other beings that are distinct from himself, that he perceives them and clearly knows them, that he acts upon them, and is acted upon by them, that, in fine, he daily ex-periences the sense of love, hate, gratitude, etc., which all clearly suppose distinction. To all this Pantheism is opposed. Therefore, Pantheism op-

Proof 2.—Part: Pantheism contra Right reason teaches that things which have adverse and repugnant properties, as is the case with many things in the world, cannot constitute the same substance and are necessarily distinct. It also teaches the absurdity of thinking that all men bave one and the same intelli gence and will. It teaches that God is truly infinite, supremely perfect, cossessed of His own proper nature— which is distinct and diverge from every other nature; that He is free and holy and exposed in no respect and noly and exposed in no respect whatever to error and ignorance. Pan-theism denies all this by making God a collection of finite beings, by cloth ing Him with the imperfections of finite beings, by despoiling Him of His own personality, by subjecting Him to an indefinite progress, and by declaring Him to be the subject and principle of all crimes and errors. Con sequently, Pantheism is opposed to

right reason.

Proof 3.—Part: Pantheism involves the most pernicious errors, namely: Naturalism is the error which teaches that there is nothing above human nature, that human nature is an end to itself and that it is not subject to the laws of a superior being; that, more-over, nothing happens in the world that is above the laws of physical nature and the power of man. This error flows from Pantheism because if God is iden tical with the world, certainly the high est evolution of God is human nature. No one can command this nature, it is sufficient unto itself and no one can induce mutations in lower natures Rationalism teaches that there is no intellect superior to human reason which reason must be considered the sapreme rule of all truth. It follows that there is no truth above reason and that the authority can be sapremented. that no authority can impose on reaso faith in things which it (reason) does not understand. Rationalism flows from Pantheism because human reason conceived as the supreme rule of truth oaly on the supposition that the human

mind is divine.

Corolaries — I: This double error draws with it not only the negation of all revelation, everything miraculous and the whole supernatural order, but also all morality, because if the nature also all morality, because if the nature of man is divine all his propensities are divine, and, consequently, instead of restraining them he should indulge them.

II.—To naturalism is opposed Supernaturalism, or the doctrine which teaches that above all nature and, containing the property was their exists and

sequently, above man, their exists an influite being, who is entirely superior to human nature both in intelligence to human nature both in intelligence and in every other perfection; that this same being can reveal truths that are above the intellect of man, that He can impose mandates, that, when He judges it proper, He can assign to the rational creature an end noble and higher than the natural end itself. Pantheism induces Atheism. If God is a collection of finite beings, no divine being distinct from other beings exists, nor does He live by His own proper life or exercise an action exclu-

V It includes Liberalism. . This doctrine teaches that man in free from, and not obligated by, the precept of any superior, and may elict any acts of the intellect and will just as he pleases and may also give these acts external expression. But, granting Pantheism it is clear that nothing can rightfully oppose the manifestations of human reason, since these are divine, and reason, since these are divine, and even a necessary evolution of the divine mind. Therefore, Pantheism involves the most absolute liberalism. Pantheism leads to Socialism and Communism. Socialism contends for an entirely equal distribution of the temporal goods of this life and of social duties amongst all citizens without distinction of condition. It aims at the abolition of all religions, domestic and civil inequality amongst all the members of society, which means the absolute destruction of all society, domestic, civil and religious. But according to Pantheism all men are equally portions of God and therefore have an equal and universal right to independence and the fruition of all

ism leads to Socialism. What we have written regarding od's nature and attributes is treated

terrestial goods; nor is there any superior whose mandates and ordinar ces

should be obeyed. Therefore Panthe

s follows by the Vatican Council.
"The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth, Almighty, Eternal, Immense, Incompre-hensible, Infinite in intelligence, in will and in all prefection; who, as being one, sole, absolutely simple and immut able spiritual substance, is to be de clared as really and essentially distinct from the world, of supreme bestitude in and from Himself, and ineffably ex alted above all things which exist, or re conceivable, except Himself.

This one only true God, of His own goodness and almighty power, not for the increase or acquirement of His own hanniness, but to manifest His erfections by the blessings which He pestows on creatures, and with abso inte freedom of counsel, created out of nothing, from the very first begin ning of time, both the spiritual and the corporal creature, to wit, the angelical and the mundane, and afterwards the human creature as partaking, ense, of both, consisting of spirit and

"God protects and governs by His providence all things which He hath made, 'reaching from end to end mightily, and ordering all things sweetly' (Visdom viii: 1) For 'all things are bare and open to His eyes, '(Heb. iv: 13), even those which are yet to be by the free actions of creatures. "-True

THE CATHOLIC RELIGION A PHILOSOPHY OF LIFE.

Mr. Mallock is not a Catholic, but mr. Mallock is not a Catholic, but he invariably writes from the Catholic standpoint. A certain French pro-fessor once distinguished two kinds of Catholics, a distinction, we believe, that would never occur to any person but a Frenchman. Some, he says, believe all the doctrines of the Catholic Church and fulfil in their lives, as human frailty permits, all its precepts. But others, while not even pretending to be practical Catholics, moke Catho lic principles their standard for inter preting and valuing the things of life They look at every question, political, social, artistic and moral, from the standpoint of Catholic teaching and solve it by means of Catholic principles. Everything is adjudged good, bad or indifferent according to good, bad or indifferent according to the measure of its conformity with the doctrines and laws of the Church of Jesus Christ. Mr. Mallock might be called a Catholic of the second class. The Catholic religion is his philosophy of life. All who have read his best work, "Is Life Worth Living?" will readily agree with our classification of the author.

WHAT THE STORY ILLUSTRATES The romance to which we have re-ferred affirms, and the development of the plot justifies, two great principles. The first is, in plain language, that morality has no sure foundation except in religion; and the second is that al though people who have never believed in Christianity may lead upright lives, those who have once been Caristians and turned infidels or agnostics become moral as well as religious wrecks. As a further development of the second position, the author shows that while skepticism or unbelief inevitably brings sensuality in its train, so also a luxuri-ous and impure life gradually and in evitably conducts to atheism or agnosti cism. Mr. Mallock's book is too realis

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tic in its delineation of the most secret sins of English society to be recom-mended for general reading, but there can be no doubt of its value for the earnest student of religion and morals. He is thoroughly familiar both with the theoretical principles which he dis-cusses and the society which he de picts, and the purity of his motives is

apparent on every page.
NO SOCIAL SERVICE WITHOUT PERSONAL

REFORM. There is another point of the greatest importance which he implicitly lishes. He shows the absurd fallacy of attempting social reform without the personal regeneration of the reformer At the present time many men and women are deceived by the emotional excitement and exaltation that arise trom philanthropic service, from kindness to the sick or generosity to the needy, into a belief that they are thus compounding for their personal sins. It is an insidious form of the talse theory of indulgences which Luther and Calvin calumniously ascribed to the Catholic Courch. They said that the Courch gave men a license to commit sin in return for some great work of charity, such as the building of churches, hospitals or public bridges. So, too, our female slummers and our corrupt millionaires ay the flattering unction to their souls that social service in the form of ministra tion to the poor or the erection of universities will balance their accounts with the God of Holiness and Justice. The medieval church held out the hope of reward only to the crusaders who had purified their souls by penance, confes-

A DEBATABLE PRINCIPLE OF PSYCHOLOGY Mr. Mailock develops at some length in the unfolding of the character of his heroine a principle of religious psycho-logy which we think is not of universal application. Women take so prominent a part in religious life that whatever sheds light upon the working of their minds is replete with interest for the student of theology and psychology. The author practically denies that the teminine mind ever loves goodness for its own sake. The woman's heart always goes out, he says, to some per-son in whom goodness is incorporated. Every person knows the irresistible tascination which the person of the All Holy One of Israel has exercised over w man's heart from Bethlehem to Calvary, and from Calvary to the present time. The human soal without distinction of sex finds it easier to contemplate goodness in the concrete per on than in the abstract idea, but we believe that one so familiar hagiology or the biographies of the saints as Mr. Mallock has often shown himself to be, must, on reflection, ad-Catherine of Siena could lose herself in an eestacy of contemplation of goodness and holiness in the abstract as well as any of the men saints that figure in the Caurch's calendar .- New World.

The sun, through the hothouse glass, calls upon the plant to give out its glory, to unfold its beauty, to yield up its potencies which have been looked up within it, just as the sun of encouragement and opportunity awakens us to the possibilities lying dormant within

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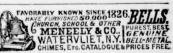
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when subscribers change their residence it important that the old as well as the new

Apostolic Delegation,
Obtawa, June 18th, 1905.
London, Ont.

London. Onb.

My Dear Bir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all. that it is impused with a strong Catholic spirit. It strenususly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its pholesome influence reaches more Catholic boxes.

erefore, earnestly recommend it to Cathith my blessing on your work, and best hes for its continued success.

or its continued success, cours very sincerely in Christ, DONATUS, Archbishop of Ephesu Apostolic Deleg UNIVERSITY OF OTTAWA. To the Editor of THE CATHOLIC RECORD

London, Ont:

Dear Sir: For some time past I have read rour estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good; and a suty Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend to the faithful.

berefore, with present in the state of the s LONDON, SATURDAY, NOV. 17, 1906.

A TEMPEST.

The Hon. Mr. Whitney, Premier of Ontario, is beginning to experience troublous days and perhaps sleepless nights. He says that a few weeks ago Catholic newspaper published a list of a dozen Catholics in the county of Eastings who had been dismissed from public office, a like number of the brothers of Orange Lodges being duly installed in their places. It nov comes to pass that a correspondent of the Orange Sentinel blushes deep erimson on beholding the said Premie Whitney attending a Roman Catholic " Prominent Conservatives," the correspondent added, " stood aloof from him and there was not a baker's dosen shook hands with him that day.' A touchingly sad picture!

But the most desperate attack of al has been aimed at the Premier by the editor of the Sentinel itself, because the honorable gentleman dared ap point Dr. Coughlin, a Roman Catholic in the broad light of day, and with malice aforethought, to the position of superintendent for the Institute for Blind in Belleville. This comfrom an editor who preaches " civil and religious liberty, equal rights for all and special privi leges for none." He is, however, a worthy representative of a class whose lofty sentiments come only from the teeth outwards. It matters not that Dr. Coughlin is far above the average in ability and education - it matters not that helis a Canadian of the type that makes for Canada's honor and Canada's glory-it matters not that he is in every regard splendidly equip ped for the position to which he has been called-there is a black spot on his character because he is a Romanist and Mr. Whitney's crime, for crime it will be judged by Orangemen, in thus recognizing Romanism, will not be for given - in this world at least. There will be a ray of comfort for him, how ever, when he sums up the character of the Orange Sentinel and its editor; The man who would say that all the news papers in Canada are conducted by gentlemen for gentlemen would not be strictly correct, and the man who would way, after reading the editorial page of the Orange Sentinel, that the state ments therein contained are truthful, would be shunned by those who love truth. The most preposterous state ments concerning the Catholic Church are frequently found in this paper. A pity it is that the newspaper fraternity have to bear the odium thus cast upon the profession by a man who should take himself to some other avocation. But there is a method in the man's mad ness. The more he wields against Rome the pen dipped in gall - the more he misrepresents the Catholic Church and its system of government-the greater the volume of acclaim he will receive from those who nurse a phantom all the year round and engage in a carnival of bigotry on its birthday under the rays

shing the drums and other yeom og the air with the whistle of the fife, the speeches and the music and the sentiments of the throng giving us a striking proof that there is at times a vast expanse between theoretical and practical Christianity; and we are once more reminded in a very vivid fashion that these deluded people, while professing to be the champions of Protestantis have for the most part but a very casual

acquaintance with a Protestant place

of worship.

An opportunity of displaying a broad minded statesmanship, which will bring to the province of Ontario peace and contentment and prosperity, is now given its Premier. Will he take ad vantage of it? We hope so. We are slow to accuse public men of acting on the narrow lines of creed prejudice, but we are forced to believe that, at least in some cases, one or more of his colleagues have been dragooned into making a shuffle of offices so that the yellow may supplant the green. We would ask the Premier to make an in vestigation. The honor of his govern ment is at stake. We hope the time will never come in our country when the custom will prevail that Protestants as such will be placed in office to supplant Catholics - and we hope the time will never come when the custom will prevail that Catholics as such will be placed in office to supplant Protestants In some places, we regret to say, Catholics have well grounded reason for the complaint that they are discriminated against because of their faith. Toronto and the influence which "diates from it is much to blame for this. While the great Catholic city of Montreal frequently elects a Protestant mayor, Toronto has never yet bestowed that honor upon a Catholic, and the same discrimination is to be found regarding all other civic officers from the nayor to the policeman. In the Catholic centres of the country such unfairness is unknown. A large number of our non-Catholic neighbors in this Province of Ontario should make note of this condition of things and on the coming of the New Year turn over a new leaf. All Catholics want is fair

play. While the Premier continues to make appointments, either of Catholics or Protestants, of men of the stamp of Dr. Coughlin, he will be sure of the approval of all good citizens.

FRANCE'S ORDEAL.

The latest despatches from Paris state that the Clemencean Government finds that the determined attitude of the French clergy in reference to the threat of the government to take possession of all church property on Dec. 11, which will not be taken possession of by lay associations which set aside the authority of the Bishop and and Pope, finds itself in the dilemma that the Catholic priests and people will not act upon its mandate to take orders from the government as regards how the Church is to be ruled, whereas the Pope has declared that the order of the government are in direct opposition to the divinely instituted organ

ization and constitution of the Church But it is now admitted that there is no French law enabling the govern ment to deal with the situation. That is to say, under the laws of France the priests and people are acting under their right, and a new law will have to be enacted which will make the action, or rather the inaction of priests and people, illegal, before the government will be able to act upon its threat, and this petty piece of legislation will now be passed by the government to empower it "to expel from France all persons who obey the behests of a foreign sovereign in contravention of the

laws of France!" This is to say that the French Repub lic must be authorized by law to deport all priests who will not constitute their parishes into independent schismatical churches.

A more diabolical attempt to force schism on the Church was never attempted by the most despotic government which ever existed. Julian the Apostate made an attempt which was in some respects similar, but he failed. Bismarck's attempt to create a schism in Germany failed also, and we are quite satisfied that the apostate Clemenceau will fail.

This legislation cannot succeed in the light of the twentieth century, but its meanness will pass down on the pages of history as the most despicable attempt ever made by satan to injure the Church in any nation. We can only remark further on the plan that satan has outsataned himself in conceiving such a project. But it cannot succeed, though if attempted to be carried out as threatened, it would undoubtedly create an unprecedented amount of trouble, and the rule of M. Clemenceau. who is being boomed as the wisest head in France, will become the laughing-

stock of future generations. One of the possibilities of this last a hot July sun; stalwart yeomen move of the sans culottes of France in

that there may arise out of the confusion a civil war of unprecedented bit

THE CLASH OF THE LORDS AND COMMONS.

It is but seldom that the House of Lords sets itself up to defy the Im perial House of Commons by voting down decisively an important Govern ment measure: but on October 29th this unusual step was taken, when by vote of 256 to 56, the Lords defeated the Government Education Bill in its most important and crucial clansa which has reference to the question of compulsory religious teaching in the public elementary schools. Under the bill, as it left the House of Commons children were not compelled to attend shool during the time devoted to religious instruction.

An amendment to this feature was proposed by Lord Heneage, a Liberal, out was rejected by Earl Crewe on be half of the government.

The majority included the 2 Arch bishops, 20 Bishops and almost the entire opposition party. All the peer who are members of the governmen also voted with the minority, with Lord Rosebery and a few Conservative Lords: but the rally of Conservative against the bill has not been equalled by any since the defeat of Hon. W. . Gladatone's Home Rule messure for Ireland in 1893, the vote being then 419 to 41.

What the result of this opposition to measure on which the gov re nent were so determined will be, it is hard to foretell. Mr. Campbell Bannerman, we are told in a despatch, has already attered a threat to the effect that an unruly majority in the Lords is now very easily overruled by the add to that body of a number of more

mmodating members, but we do not see that this is so easily done as the Premier is said to have asserted Why was a second Chamber instituted at all, if it is to be threatened with practical extinction every time the wheel of the governmental machinery is clogged even for a moment?

But is the wish of the nation to be set at naught at the pleasure of the Lords? Well, perhaps not, but as we see the matter, the wish of the nation has not been made manifest as being in accord with Mr. Birrell's bill. The House of Lords was made one of the branches of Parliament, certainly with some purpose in view, and on the understanding that under certain circumstances it would be an efficacious check against insufficiently considered legislation, and legislation for which here is no mandate from the nation We fully believe that there was no mandate from the nation for the preent bill, and in the essential check put upon this piece of governmental egislation, the Lords were only carrying out the will of the people.

When the Irish Home Rule Bill w passed by the House of Commons in 1893, there was a mandate from the people, for the elections had just been held with the Home Rule Bill fully in sight, and so much so that it was almost the only issue before the people. Now notwithstanding the unprecedentedly large majority of Lords against that bill, it was indisputably an issue on which the people of the three kingdoms had pronounced in favor of the legislation which the Lords checked; and even so, it was only by superhuman efforts on the part of Lord Salisbury to and on earth. Go ye, therefore muster his every supporter among the and teach [all nations, baptizing peers, that there was so large a majority them in the name of the Father gainst Home Rule.

But the case is quite different now. There was no special effort to make an irresistible vote against Mr. Birrel's bill in the House of Lords on this occasion. The vote may therefore be assumed to have arisen from a strong feeling in the country in favor of religious instruction in the schools, and which manifested itself spontaneously in the House of Lords.

It must be admitted that the recent ly passed educational bills of 1902 and 1903, which are to be repealed by the bill now before Parliament, were very thoroughly discussed ever since 1902. and were an issue at the recent elections. But they had sunk to be but a secondary issue in presence of the tariff issue which was convulsing the country during the last electoral cam-

oaign. The voice of the people was heard during that campaign on the questions of preferential and protective tariffs, but not on education, and the Camp bell-Bannerman Ministry cannot claim that the people have rendered a verdict in favor of godless education, the more especially as three fifths of the children of England have been attending the voluntary religious schools, even if we set aside the people of Ireland and Scotland, who are almost unanimous in favor of religious teach-

Mr. Campbell - Bannerman, as believe, has made the mistake of his life in setting at defiance the will of

a godiess system of education. He does this to please the Non-conformists who supported him at the last election; but he has not thus pleased his party to any very great extent. The Laborites de clared boldly, at a recent conference which discussed the Education Bill, that this bill is the establishment and endowment of non-conformity in the schools. The Non-conformists deny this to e the case, but the majority of the people of England, Ireland and Scotand are not to be hoodwinked on the matter, and it will not be long before they will declare themselves plainly against the establishment of a Nonconformist system of education to take the place of the free system which has existed under the law, at all events since 1870. We believe the Government will have to retreat from its position on the basis of a Non-conformist system of education which it so thoughtlessly adopted.

THE INFIDEL GOVERNMENT OF FRANCE.

It is now known that M. Clemen ceau's new French Cabinet contain men of different parties to the number of twelve, having different political views, but all agreed upon the persecution of the Church, so that we may take it for granted that they will carry out their threat to confiscate the Church property in December, if they dare. M riand has already been quoted in our lumns as having spoken most blas phemously of our Blessed Lord Jesus Christ. We know, therefore, what is to be expected from him. He announced nly a few weeks ago :

We have hunted Jesus Christ out of the schools, out of the universities, out of the hospitals and the asylums, nay even out of prisons and mad houses. It now remains for us to hunt Him out Besides M. Briand, who belongs to

the Independent Socialist party, there is M. Viviani of the same party, whose views are similar. There are six Radi cals, and one Democratic Socialist, M. Caillaux: M. Picquart, (a General who befriended M. Drevfus when the latter was condemned for treason.) Gen. Pic quart is not a member of the Chamber of Deputies, but we have no doubt he can find a seat if it be required that he should have one. These are all confirmed enemies of the Catholic Church, but not any the less enemies of Christianity in any form. The wonder is that the Protestant press can find consolation in the fact that a government entertaining such views have assumed the control of a Christian nation But the Protestant press as far back as we can remember has always been willing to cheer on any who hate the Pope, even though they hate all Christianity just as heartily. But here it may be asked, why should

the Church oppose the election of a lay body, say of trustees or church-wardens. for the rule of each parish?

We answer .

1st. That this is not the character of the body which Christ appointed to rule His Church. He did not tell the Apostles to go to those localities whither they were called by the people there, to teach the doctrines which the powers which He had received from His heavenly Father. They taught accordingly, as we find from the whole tenor of the New Testament, thus " All power is given to me in heaven and of the Son, and of the Holy Ghost. Teaching them to observe al things whatsoever I have commanded you, and behold. I am with you al days even to the consummation of the world. (St. Matt. xxviii. 18 20.")

It appears, therefore, that they re ceived neither the doctrine itself, nor the jurisdiction to teach in any particular locality from the people, or the government, but from Jesus Christ Himself Who has all power from His

We learn the same from St. John xv. 16 xvi. The Apostles did not choose Christ : " But I have chosen you, and have appointed you that you should go and should bring forth fruit, and your fruit should remain. . . It is expedient for you that I go, for if I go not, the Paraclete will not come to you. But if I go, I will send Him to you. . . But when He, the Spirit of truth shall come, He will teach you all truth.

"And he said to them again : Peac be to you, as the Father hath sent me. I also send you. . . . He breathed on them and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." (xx. 21 23.)

In his Epistle to the Ephesians, St Paul speaks not of the pastors of the Church as having assumed the office of themselves, but as receiving it from Jesus Who "gave them to be apostle and some prophets, and others evangelthe people in his effort at establishing ists, and others pastors and teachers,

for the perfection of the saiste, for the work of the ministry." (Eph. iv. 11-12.) Timothy and Titus were appointed and ordained by the imposition of St. Paul's hands to rule the Churches of Kohesus and Crete with large authority over the territory adjoining, and he gives these full authority to rule these churches effectually.

In fine. we might quote many other passages to the same effect showing that the authority does not come to pastors and teachers by election by the congregation or choice of the government but by ordination of the apostles. The churches increased in number daily through the zeal of the apostles and apostolic men, and those whom they sel ected and ordained, for on them it de volved to " ordain priests in every city," and even Bishops, whom the Holy Ghost placed over their respect ive flocks to rule the Church of God." Acts xiv. 23 : xx. 28. Titus 15.)

Here are reasons enough why th Pope and the French Bishops cannot govern the Church according to the plans laid down by MM. Combes and Clemenceau, and we might quote much more to the same effect.

FORMS OF GOVERNMENT AND THE CATHOLIC CHURCH.

The Countess of Warwick, in an in troduction which she has written for a pamphlet on "The Municipality from the workers' point of view," t at England is destined to become ocialistic. She says:

"The country is sick and tired of the old order, and is beginning to see in Socialism its only hope. Nothing can now prevent the change. That it should come peacefully is our wish, or we should not enter so enthusiastically into electioneering: but whether slowly or rapidly, peacefully or otherwise come it must."

Times have indeed greatly changed since Richard Neville, Earl of Warwick, boasted that he could make and unmake kings, and the boast was not without truth. That the head of that noble house should have become so democratic as even to permit his count ess canvass at elections in favor of the democratic party and to acknowledge the sovereignty of the people is a won derful change even in so long a time as four and a quarter centuries.

As yet, the Socialists of England have not reached the extreme views which prevail among those who are called by this name on the European continent, and who in France and Germany are really Anarchists, but even this extreme may be reached soon enough by the English Socialists who have developed such enormous strength in the last English elections as we could scarcely have believed would ever be the case for a descendant of the aristocratic houses of Salisbury and Warwick, which is to say of Cecil and Neville together.

If there is any power on earth which will stay the people of England, France and Germany from plunging into the bloody excesses of the French Jacobins of 1793 and 1871 it is the Catholic Church, the only Church which can speak with divine authority.

We have reached that curious stage these people chose to be taught. He in Canada where the people are really and are yet thoroughly loyal to dynasty whose beginning goes back at least two thousand years, but we have not fallen into the degradation of French sans-culottism or English Jack Cadism-and may it be long before this depth may be reached either by the people of Canada or of England.

The Catholic Church alone can speak with authority, maintaining the moral medium which marks distinctly the boundary line between legitimate democracy and the Russian autocracy of tyranny. "Bout forms of Govern ment let fools contest." This a prin ciple which the Catholic Church can wisely admit in the sense that she can admit the lawfulness of either the Re publican or the monarchial form of government, provided it is adminstered in accordance with the laws of God. It is a falsehood which no one before the conscienceless Premier M. Coombes ever dared to state publicly as if it were a truth, that the Catholic Church is so tied to monarchy that she must necessarily plot for the overthrow of a Republic whether in France or elsewhere.

There is no government existing at the present moment with which the Catholie Church is more in harmony than that of the United States, which is probably the most ideal of existing Republics. But she can never be anarchistic, or socialistic of the European bloody type. The Catholic Church and Catholic principles uphold any form of government which is well administered, recognizing to the fullest extent the Fatherhood of God and the brotherhood and the rights of Man, whether he be prince or peasant.

It is not surprising, however, that even in the face of Lee XIII's earnest advice to Frenchmen to give their complete support to the French Repub-

or perhaps even by a majority of the Catholics of France. It is a necessity of human nature that there should h wide differences of opinion between men, especially on political subjects, and it was the case that when the Catholics of France saw that the pretended Republic of France, more treacherously than any other form of government ever did, encroached upon the rights of individual men, it was the most natural thing in the world that many of them should despise that falsely named Republic which more than almost any monarchy ever did which ever existed. encroached upon the inalienable right; of man which it is the business of a Republic, more than any other form of government, to uphold, inasmuch as it is the very first principle which a Republic is founded upon in theory that all men should have their individual rights respected. But even in spite of all the insults which the present French Government has heaped on Pope Pius X. the Holy Father has declared most recently that he is a true friend of France, in spite of the quarrel which the French government has forced moon him

Should the forecast of the Countess of Warwick prove to be correct, the Catholic Church and the Church authorities will be equally willing to uphold whatever form of government the people of England will wish to submit to, as she upholds the present form of government which is that by which the people of England at the present moment prefers to be governed : and there is at this day no class of the English people and those of England's colonies more loyal than the Catholics of the British Empire.

A GOOD MOVEMENT.

We congratulate the good rish priest of Thorold, Rev. Father Suffi van, on the splendid success which has attended his efforts to establish a Young Men's Club in that town. From time to time we have made reference to the need of such clubs in many centres where the Catholic population is considerable. We know by experience that it is a very easy task to set afloat such an organization, but it requires earnestness, perseverance and ability on the part of its promoters to keep the ship in trim. A Young Men's Club, having for its object the moral and mental development of its members, as well as the bringing of them into close touch with the Church and the priest, will be the means of producing untold good in the community. It has been the custom in some places to introduce a description of entertainments which are, to say the least, very questionable. We may say, in all truth, that we never yet knew a case where a young man's mental and moral qualities were improved by learning and studying the adjuncts of the bar-room-billiards. pool, cards, etc. We need not mention the even more objectionable features of young men's societies, such as dancing and boxing. Many of those who are approaching, and many of those who have gone beyond the middle stage of life, have a fondness for one or more of these modes of whiling away a few pare hours : but, when where is the man who will be able to say: "These hours have strengthened that equipment which I require for forging for myself an honored place in the coun'ry." The time is lost, lost

On the other hand, let us take as an example the last meeting of the Catholie Young Men's Club of Thorold, Mr. Thos. F. Battle, barrister, of Niagara Falls, delivered a lecture on that occasion and the lecture was accompanied by a programme of music by local artists. We have read a synopsis of this young man's lecture and the question comes to our mind: "Why have we not a number of Thos. F. Battles in other places?" It is in a large degree because many of our young men have spent the heyday of their lives in pursuing ideals which have become for them, as their manhood matures, not objects of pride and profit, but sources of remorse. They lost their grip on the battle of life because they would not take thought and study its serious side when youth was with them. Here is an extract, bright and practical, from the ecture of Mr. Battle :

" Nothing was so important as our relationship towards our fellowmen and the standard of that citizenship could not be raised too high. duties to the state. It was a commo practice, and unfortunately it has been nuch in evidence lately, to see in all other respects were men of honor, adopt quite a wrong conception of their duties to the state when entering into public life. Canada was a young country, on the threshold of a glorious future, unfettered by the dying tradi-tions of privileged classes, and with the past histories of all other countries to guide them in their onward march. Students of political economy would tell them, however, that when countries were prosperous it was the time above all others when national and civic imlic, is was not followed by all Catholics, prosperity, creeps in. Newspapers

daily showed us this to our sorrow and daily showed us this to our sortow and shame. To all thoughtful Canadians it was evident that the duties and respon sibilities towards the welfare of their country should be earnestly impressed upon all their minds.

remember, which went to make up a good citizen were the power to cultivate and the power to legislate; to sow and then to reap; to take upon themselves the obligations to make good use of all that Providence had been pleased to place at their street. pleased to place at their dis-They must not be an incubus e community, they must make ery best of their great oppor-es. In Canada, blest of all countries of the earth, how near and how namerous were these opportunities.'

At the conclusion of the entertainment, Father Sullivan proposed a vote of thanks to the lecturer. He must have felt a just pride at the success of one of his parishioners. The good Father said he had baptized him and saw him grow up from a child to the distinguished position he now holds. Father Sullivan also held up Mr. Battle as an example to be followed. We congratulate the faithful priest on the standing of his club, and trust that a still greater measure of success will attend his efforts to bring honor to his Church and to his country.

SAID NIGHTWORKER'S MASS

AMERICAN APOSTOLIC DELEGATE LAST SUNDAY HONORED HUNDREDS OF MID-NIGHT TOILERS OF NEW YORK.

His Excellency, Mgr. Diomede Fal-conio, Apostolic Delegate to the United States, celebrated the Nightworkers' Mass in the Church of St. Franc's of Assisi, at 2.30 o'clock last Sunday morning. The occasion was the seven saint of the church. pout four hun t of the church. Out four num i persons, comprising newspaper and hotel employees, were pres-Mgr. Falconio was assisted by her Eusebius Schlingmann, O. F. Father Eusebius Schlingmann, O. F. M., and by the other clergy attached

"This is the first time I have had the henor," he said, "to say Holy Mass under such happy auspices and for newspaper men and night workers. If I say that I am edified by the presence here at such an early hour of the gentle-men of the 'fourth estate,' I am saying all that can be said. I am glad to know that the men of your profession do not forget the faith of their fathers. The Fathers attached to the Church are to e commended for their zeal for souls in getting up at this early hour to give the night workers an opportunity to practice their faith. Gentlemen, I shall long remember this scene and

conclusion of the Mass, Mgr. Falconia imparted the Papal blessing to the congregation. He attended the Solemn High Mass at 10:30 o'clock. The sermon was preached by the Right Rev. Mgr. M. J. Lavelle, rector of St. Patrick's Cathedral.

THE MOTHER OF MUSIC.

MUSICAL SCIENCE FIRST CULTIVATED BY PRIESTS IN BEAUTIFYING CATHOLIC From the New York Sun.

In conversation with an American visitor recently, Plus X. declared him self well satisfied with the progress of the rehabilitation of the Gregorian Chant in the Roman Catholic churc of this country. At the same time assignificantly asserted that he was not in favor of the complete exclusion of all church music other than the Gre-gorian; all that he asks was that there has been the misfortune of the Pope to hear the intermezzo from "Caval Maria. "

tion which has been widespread. That Pius X. would try to throw back the march of musical progress more than three centuries was hardly to be be-lieved. The Roman Catholic Church was the mother of modern music. Musical science was first cultivated in Musical science was first cultivated in Europe by priests seeking to build up a liturgy for their Church. It was inevitable that in doing this they should little by little discover the combinations of tones lying at the basis of harmony and counterpoint. It was equally inevitable that having found them they should utilize them. Thus they led the movement away from the plain thant and carried music toward that chant and carried music toward that splendid era in which the works of Palestrina and Orlando Di Lasso were

These compositions remain to this day the models for all composers of liturgical music. They are heard often in the Sistine Chapel and no man could dwell long in the domain of the Vatican without coming under their mighty sway. After the introduction of the orchestra and the solo voice into the Roman Mass the descent from the lofty level of Palestrina was gradual but sure. Styles of composition utterly out of keeping with the Church spirit were used, and even where there wes a feel-ing of profound religion there was an absence of the Roman Catholic idea, as notably in the case as Bach's great

Nevertheless, since Palestrina's day many admirable piece: of ecclesiastical music have been composed, and it seemed altogether improbable that the Pope would be willing to part with these and order his Church back to the monotonous proclamation of the plain chant. A part of every service can be effectively delivered in plain song, especially since the Solesmes Fathers have restored the correct Fathers have restored the correct method of intoning it. But there always should be room for the employ ment in the service of the Church of the loftiest music that human genius can create. To that the Church is encan create. To that the Onuren is titled by reason of her position as the mother of modern musical art.

CHRISTIAN SCIENCE.

THE GOOD AND THE EVIL IN HIS MODERN CULT.

At a Catholic conference held at Brighton late last month Rev. R. H. Benson read a deeply interesting and thoughtful paper on Christian Science, a so called religious development that counts its converts by the thousands. The meat of his essay is too good to be lost to the general reader, of whatso

After giving a brief history of the founding of the sect by Mrs. Mary Baker G. Eddy in 1866, the organiza tion of her church in 1879, the ning of the Christian Science Journal in 1883 and its later immense growth,

Father Benson went on to say:

"It is extremely easy to make fun of 'Christian Science.' In fact, if we consider it as it is in itself, or rather as it appears to present itself to the casual observer, it is extremely difficult casual observer, it is extremely difficult not to do so. It appears to solve problems by denying that they exist; to remove the toothache by assuring the sufferer that he is under a complete misapprehension, for he has neither tooth nor an ache; it claims to be universal religion, and at the same time its professors charge heavy fees for instruction in its tenets, its founder has written a slender but expensive volume, with the title 'Science and Health. With Key to the Scriptures, and causes this to be bound up with the

Bible.
"In fact, the complete absence of any sense of humor in the presentation of this religion to the world cause a corresponding counterpoise of laughter in ourselves. But this is a shallow method of meeting the question. If Christian Science were as ludicrous as it appears, or rather if it were nothing more than ludicrous, we should have to relinquish, to a large extent, our faith in human nature; for it is beyond a doubt that this system is making almost unpre-cedented strides in the modern world

cedented strides in the modern world.

LARGE FIGURES.

"Statistics are apt to be misleading; but we are bound some respect to them when they inform us that the recently built 'Temple' of the Scientists in Boston cost \$2,000 000; that the organ cost \$40,000, and 30,000 of the denomination attended its opening. Neither are converts made only among the uneducated. It is true that, to a large extent, if we may trust our own observation and the tone of the testimonies put forth by its adher-ents, Christian Science is chiefly trium-phant amongst the partly educated amongst those who have sufficient learn ing to be impressed by oracular para-doxes, but not enough to detect their shallowness; but it is also true that highly educated persons inde are to be found amongst its supporters, and those not only educated in irrele-vant subjects, but qualified exponents of the very sciences which it claims to supplant. Doctors as well as classical scholars and mathematicians worship at the shrine.

Lastly, unless we are prepared to doubt the word of obviously sincere persons, and even, in the case of some of us, the evidence of our own senses, we are bound to admit that the practical claims of this religion are, to a large extent, justified, and that persons who have hitherto spent much money on physicians without amendment of health have been cured by the methods of this curious sect.'

AS A RELIGION.

Dealing with its religious aspect, and in particular its claim to be con-sidered Christian, Father Benson said the famous essay on "Snakes in Ire-land" was irresistibly suggested to the mind. There are no snakes in Ireland; and Christian Science is not Christian nor scientific either. It is not Christian in any ordinary sense of the word. It is not more Christian for example, than the religion of Ma homet. Mrs. Eddy implied by her silence that the person of Our Lord was human, not divine; she criticized until he walks beside the still waters. the institution of the Holy Eucharist Maria."

It These utterances in regard to the second control of the Holy Eucharist, calling it His "ritualism or concessions to matter. Yet her connection with cought to serve to clear up a misconception which has been widespread. That condemned and exploded many centur

God never created matter, we are informed : that is all a mistake ; it cam into its attenuated shadow of existence through what she called "mortal mind." "Temporal things," she said, "were the thoughts of mortal and are the unreal, being the opposite of the real, or spiritual and eternal."

The conclusion of such logic, Father Benson said, is irresistible. East, which is real, has West for its opposite; therefore West is unreal. Or, even better, his left ear was the opposite of his right. But his right ear existed; therefore his left could not exist. He only thought it did. Mrs. Eddy is a kind of elementary Gnostic in her kind of elementary Gnostic in her views of matter, and a kind of Docetic in her views of the incarnate Son of God. She further denies the Atonement, at least in any sense in which that word had ever been understood by Christians. One wonders, with all this why she paid such deference to the Holy Scriptures at all. But the difficulty is less great when we consider that first she would get no hearing from the ill educated Protestants who formed her sect if she did not who formed her seet it she did not; secondly, that her early Congregational teaching was too strong for her; and thirdly and supremely, her method of exegesis. This last point repaid deep study. She made the Scriptures mean exactly what she liked.

HER FALLACIES.
Father Benson quoted a passage from her exegetical writings and said the words produced in his poor intellig-ence rather less than no meaning at all. He thought her remarks we e the most confused and intricate that he had ever come across, but she had grasped the outline of the idea that Scripture can be allegorically interpreted and that there is such a thing as symbol-

truth in them which the Christian religion had taught for nineteen centuries, namely, that spirit was superior to matter, and the original cause of it, that under certain circumstances

spirit could control matter.

"This, then," h_ continued, " is our answer to Mrs. Eddy: 'You are right, we say, when you declare that God is a Spirit; you are wrong when you deny that the Word was made Flesh. You are right in proclaiming the su-periority of mind; you are wrong when you deny the existence of matter. You are right when you say with the Ideano demonstrated existence apart from mind; you are wrong when you deduce that proposition that if human mind ceased to perceive, there is no Divine Mind to save the situation. You are right, then, with nearly every other heretic under the sun, in your affirmations; you are absolutely wrong with absolutely every heretic in your

ITS SUGGESTIVE POWER.

Passing on to the practical system of Christian Science, Father Benson said this is chiefly directed to the de struction of such delusions as bodily suffering by a means other than that of medical science. The success of this religion is, indeed, largely due to its results in this direction; for there is no question at all that cures are is no question at all that cures are wrought by this extraordinary phil osophy. The close of Mrs. Eddy s great book consists largely of testi monies to this effect. The power of self suggestion is certainly a remarkable fact, and one would hesitate from attempting to limit the effect of a con

venienced mind acting upon the body. Where Father Benson took exception to the system was in the fact that bodily disease had no right to be selected alon for treatment from all the manifesta-tions of mortal mind. Food, also according to the new Gospel must be a delusion; so is money. Yet he was not aware that Christian Scientists had less than three square meals a day, and Mrs. Eddy certainly charged \$3.50 for her miracle working book. He attributed what successes were at tained by the system to the principle of

self-suggestion. "When we see even one hundredth part of the self-denial of the meanest among the Christian saints, or the very faintest sign that God is working among them in a manner in which He did not work in hypnotic establish ments, perhaps then we shall be able to treat them with more respect and less laughter, and be patient enough to study their complicated books with something resembling sympathy. But we may be thankful that Mrs Eddy's message, the latest development of Protestantism, has come as a revelation to people accustomed to

regard matter as supreme, and religion a kind of pleasing emotion largely de pendent on the state of the liver. It world, seeing it even through Mrs. Eddy's spectacles, than not to be is better to be aware of the spiritua Eddy's spectacles, than not to be aware of it at all; and it is something to know that God is Love, even if one forget that He must have some attri

ute corresponding to common sense.'
Father Benson's treatment of the subject was given close attention by both clergy and laity who were present

SAVED FROM EVIL.

AND THE MEANING OF LOVE AND HOPE

AND THE MEANING OF LOVE AND HOVE.

A little child is dying over at the County Hospital—a boy child, just six years old. His name? No matter. Identity has nothing to do with the story—if it can be called a story. The boy child has been a cripple almost since birth. His father is a drunkard. He dropped the child upon the floor when it was less than one year old. when it was less than one year old. The delicate bones in the little body were mashed and twisted and derange

Of course the child has a mothername. Like Lilith, her profession is the oldest in the world. Frowsy-haired nd hollowed-eyed, she is sitting day by day, counting restlessly the long hours, holding the child's hands or caressing its fevered head; dry-eyed

and dry lipped, waiting the end.

A long time ago she—but heigh ho!
What's the use of telling about a long time ago! Happiness and respectability and things don't count when you have to refer to them as a long time

ago.
The long time agos are all right to muse over and regret, but they don't purchase the bread of now, and they

we started with, anyway?
"Sorry?" she asks, surprised at the question.
"Why? Sorry because this child is going where there is no suffering? Sorry for that, when I have crawl through mements o pain for six long years ? Sorry becaus e will be released from that cruel twitching anguish, which has been his since the days I sucked him at my

About the child-or was it the woman

breast?
"Sorry because he is going away from a drunken father—and—me—?"
She sweeps her dowdy self with a

No. I am not sorry ; I am glad. "No, I am not sorry; I am glad. My heart sings with a strange joy when I think that he will never come to a realization of life. He will never know the dark days of poverty and hunger and humilition. His coming was a mistake. His going is a blessing. I thought when he was sent that it was as a curse. Now I can see the blessing of it.

blessing of it.
"Why? Because his coming taught me the meaning of love, and his going me the meaning of love, and his going is teaching me the meaning of hope. I never loved — anything — until I felt his weak little arms elinging to me for protection. I never hoped because I thought that such as I are beyond hope. I love him far better than I love anything. I love him because he is a part of me, and because he is going

have contributed a part of myself, at least to good, and that perhaps when He looks upon the face of my child He will give a tiny thought to me, and—"

But again, heigh ho! and hacky-lacky and balderdash!

The night nurse is coming to three

The night nurse is coming to turn the woman out, and she will probabl go home, wherever that is, and sen out for a growler of beer and beat he other children, if she has any, and likely quarrel with her drunken hus-

Anyhow, it is all inconsequential what she thinks, and she is hard hearted for being glad that her child is dying—isn't she? And it doesn't mater much, anyhow.

But the little boy is dying over at the County Hospital just the same.

—Catholic Columbian.

Written for the CATHOLIC RECORD THE DEVIL, THE WORLD AND THE FLESH.

THE TRUE STORY OF A SOUL.

A soul was dead in trespasses and sins; it was caught in the clutches of its adversary and was completely in his power and could not get free. dark phantoms of the mind surrounded it on all sides, an impenetrable dark ness enveloped it, it wandered too and fro in its utter misery; it cried unto its God, but He sometimes seemed not to hear it, though from time to time He from the thraldom of its adversary. It sought refuge and relief in the subtle means which its enemy placed before it, the world and the flesh. It plunged into excesses and indulgence in the vanities of the world and the sensual pleasures of the flesh only to find itself more securely entangled in the cutches of its foe. It despaired of hope, it des naired of life. In the utmost depths of paired of life. In the utmost depths of its misery it cried unto God, and He brought it relief through the instru-mentality of another soul who spoke to it words of consolation and of hope. The words that were spoken to it were Exercise thy mind as thou wouldst wilt outrun thine enemy; every effort that is made weakens his strength, and makes thee a new man; run in My strength that thou mayest reach the goal I have marked for thee to win."

goal I have marked for thee to win."

It was strengthened, and it began its which it made, accompanied by earnes prayers and strong crying to its Creator the evil phantom began gradually bu surely to fade away. It continued its combat, day by day, its mind grew calner and brighter, new hopes began to dawn upon it, and a bright future opened upon its vision; the world loomed before it in all its beauty, in all its majesty; lofty aims for the better ment of humanity presented themselve to its mind, though ambition led it to see honor and renown in the business of the world. The evil spirit of darkness seeme to have been almost subdued, and the beauty of the world began to be at its zenith, for it soon discovered that it loved another soul with a deep inten love, and in that love and the which accompanied it, all that was most beautiful and sublime in life seemed to be enclosed. The birds sang more sweetly than before and all natur seemed in harmony and resounded with prospect of an endless happiness opening out to its view. But the unseen hand of Providence was ruling all things according to this Will. The all seeing eye of God foresaw the dangers that the soul could not foresee. knew, as the soul did not, that this love was of the world, that it was the embodiment of the world, and that had its hopes been realized, not only its but also the soul whom it loved, we have been in danger of eternal damna tion, that it would have set its affect ion upon the things of earth and not upon the things of heaven. And so the All-wise and Eternal Creator inter posed and shaped the destinies of the reiful design though His hand was heavy and His chastisement terrible, for He took away from it all that it held most dear. The soul cried out in the depths of its mental agony for what it so ardently craved, and sought, but in vain, to mental agony for what it so argently craved, and sought, but in vain, to contraverse the holy will of its Creator though it knew not that it was doing so. The clouds gathered over the soul,

nature seemed to be dead, and to have lost its harmony, all was discordant, the birds sang their songs of gladness, but to the soul there was no music in their strains; the flowers of the valleys and the hills seemed no longer to live and to shed their fragrance, the sun shine of God's presence was clouded over, and a weary heavy gloom hung over all things. The soul was slowly and surely, but painfully, dying to this

world, though it knew it not.
With this slow and painful death, the lurking in secret places, waiting for his opportunity, but his power was on the wane, for the hand of God, by conducting the soul to a place where it could be entirely set free from all its

The wandering and weary soul, find ing no consolation in the world, the seeming cruelty severed from it, sought the one true Fold. It found it and entered it, and laid open there to the ears of the one true Shepherd the story of its sin and shame, of its weariness, its sadness and its gloom, and He Who said, "Come unto Me, all ye that labor and are heavy laden, and I will refresh you "received it and strengthened and refreshed it. The waters of conditional baptism were poured upon it, the words of exorcism were pronounced over it against the adversary who had held it captive so long, hely absolution from the sins which had ruined it and has so long shut out the sunshine of God's

grace, was administered to it, and it was free.

It then began to die more surely to

further and further from those things upon which it had previously fixed its hopes, it sought more and more to be detached from the creature, and to be united with its Creator and Redeemen But there was yet another great that was the combat against the flesh.
It had been freed from the first great thraldom of the devil, it was slowly surely dying unto the world, but devil had still one great hold upon it, and that was by the temptations from the flesh. This latter was the most lingering of all, for they were inherent in its very nature. It did not fall into the grosser forms of the sins of the flesh which separate mankind from the grace of God and from which it had been set free, but it was frequently overcome by its natural kindness and weakness, which caused it to give displeasure to God, and though it was often refreshed with consolations, and tokens of God's mercy, its condition was more often that of an equilibrium between this world and neaven, rather than that of a perfect harmony with God. It sought not the vain pleasures of this world, or the base and sensual pleasures of the flesh, but the weak tendencies inherent in its nature, by reason of which it constantly grieved the heart of God, weighed it down to earth and prevented it from rising as speedily as it aspired to do, to greater spiritual heights. In its miserable state, it cried "O' wretched man that am, who shall deliver me from the body through Jesus Christ our Lord Thanks be unto God who giveth us the through our Victory, throug Christ" and it stooped and drank of the Fountain of Life, and He strenght ened it.—A CHILD OF MARY.

THE CHILDREN OF CONVERTS.

ING AGENCY.

OBJECT LESSON FOR THOSE WHO THINK THAT THE CHURCH IS A PROSELYTIZ

Glasgow Observer. It is very natural that Catholic hould regard with regret the prospec of Mrs. Craigie's son remaining out side the Catholic Church, of which his mother was so zealous and loyal a con-

vert. The position is not singular.
Perhaps the most distinguished con vert of the present generation is Lord Ripon, whose son and heir remains a member of the Protestant Church in which he was born and educated.

|||While non - Catholics are prone to think that the Catholic Church proselytizing agency, those within the Church and those who join it know that the fact is quite the other way. The aspiring convert who wishes to join the Church is never allowed to act impulsively. No Catholic priest will grasp at a convert and baptize him or her into the Church at first asking. The aspirant must give sincere, un fottered and reasoned assent to Catholic belief before admission to the Catho

lie Church. In the case of parents, like Lord Ripon, becoming Catholics, their children do not follow them into the Cathlie Church unless where it may happer that the younger people are still in a state of pupilage and unable to decide for themselves the question of religion. Where they are able to make such a decision, the matter must be left to them; and so it comes to pass that Lord Ripon's son, Earl de Grey, and his family are Protestants, and that the Ripon title, in the ordinary course of matters, will pass again into Pro-

No Catholic regrets that. Better than all the titles of nobility in the world is the preservation of principle.

A PROTESTANT ERROR.

ABSURD NOTION OF THE SACRAMENT OF PENANCE THAT OBTAINS AMONG

be reconciled to God is to tell his sins be reconciled to God is to tell his sins to the priest, and on this the priest absolves him and sends him away rejoicing. But how different is the reality. In an interesting and instructive pamphlet just issued by Rev. Albert McKeon, of St Columban, Ontario, he gives the following clear statement of what is required of a Catholic in the Sacrament of Penagee. Sacrament of Penance

filled in order to make auricular con fession efficacious. First, the sinner must prepare himself by prayer and examination of conscience; second, he must confess all his grevious sins with out equivocation; third, he must repair the injury done to others in their per son, property or character; fourth, he must be sorry for his sins, either because they offend God, deprive him of heaven or condemn him to hell; fifth he must resolve firmly with God's help to sin no more; sixth he must forgive all his enemies; seventh he must re-solve to avoid all the immediate and

proximate occasions of mortal sins.

'If any of these conditions be wanting the Catholic penitent knows that the absolution given by the priest is null and void, and that he (the penitent) has only added to his former guilt the hyrrible crime of sacrilege. * * * * Though the priest be validly ordained, and may have jurisdiction from his Bishop and may give absolution let me tell you that that absolution is not ratified in heaven unless the sinner is sorry for his sins and sorry too from a supernatural motive, which may be either the love of God, the fear of hell or the loss of heaven."

A Ridiculous Blunder

A Methodist Bishop declares that the Catholic Church has no hymns of joy. "A glance into any Catholic hymn book," says the Catholic Fortnightly Reveiw, "will show Mr. Candler how greviously and ridioglously he has blundered." Is not the "Gloria" of lacies of the system in some detail, and proceeding, asked if there was nothing in her ideas. He thought there was a good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them. There was that selection in knowing that I good deal in them.

The state of the s

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OTTAWA.

Why Secret Societies are so

Attractive.

The Missionary dwelling upon the great in imembership in secret societies, advances the opinion that this is caused by natural thirst for religion. Our esteemed contemporary holds that men do naturally thirst for religion, but secret societism is one of the ways that that thirst is satisfied. When a man has his lodge he rarely when a man has his longe he rarely cares for Sunday church gatherings. "What," asks the Missionary, "has given rise to this sudden and remarkable expansion of the secret society idea? Some will say that it is the general prosperity that permits a man to spend money in these channels, but undoubtedly the fundamental reason is the decadence of organized religion ontside the Church. Protestantism no longer supplies for men the religious food their souls crave."

MATTHEW ARNOLD ON CATHOLICISM.

"Catholicism is that form of Christianity which is the oldest, the largest, the most popular. It has been the great popular religion of Christon-Who has seen the poor in other churches as they are seen in Catholic churches?

"Catholicism envelopes human life, and Catholics in general feel themselves to have drawn not only their religion from their Church, but they feel them elves to have drawn from her, too, their art and poetry and culture. Her hierarchy, originally stamped with the character of beneficient and orderly authority springing up amidst anarchy, appeared as offering a career where birth was disregarded and merit re garded, and things of the mind or soul were honored, in the midst of the iron were honored, in the midst of the iron feudalage which worshipped solely birth and torce. And if there is a thing specially alien to religion, it is divisions; The common Protestant notion of the Catholic doctrine of penance is that all the Catholic sinner has to do to be reconciled to God is to the control of the Catholic sinner has to do to be reconciled to God is to the control of the once attained. All these spens for the heart and imagination has Catholicism for Catholicis, in addition to the consciousness of a divine cure for vice and misery."—Matthew Arnold.

THE CATHOLIC CONFESSIONAL."

When Cardinal Gibbons endorses a book as heartily as he does "The Cath-olic Corfessional," by Father Albert McKeon, the book must be acc pted as unusual. Father McKeon goes at once to the root of the subject. He gives proof—ample proof—for the Sacrament of Penance, taking much of his argument direct from the Bible. In all the abuse heaped up in the Church, the con-fessional has always been subjected to the lion's share. Malicious people have lied about it. Ignorant people have maligned it. Even intelligent people have got an altogether wrong view of it. We believe that the latter class are open to conviction, and that class are open to conviction, and that the great majority of all the people are fair. We believe that Catholies in the past have not been aggressive enough in spreading the doctrine of the Church. It is such pamphiets as this one of Father McKeon's that will do away with misconception and prejudice. It is explicit, convincing and should have a wide circulation. -Buffalo Union and Times.

The book will be sent to any address,

post paid, on receipt of 25 cts. by addressing Thos. Coffey, CATHOLIC RECORD office, London, Ont.



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FIVE-MINUTE SERMONS.

Twenty fourth Sunday after Pentecost.

FORGIVE AND BE FORGIVEN. "Bearing with one another and forgiving one another. If any have a complaint against another. Even as the Lo d hath forgiven you. So you also," (Col. iii 13)

This, my dear brethren, is the law of Christ. It is a law we are bound to We cannot save our souls unless to escape its requirements, for our Lore Himself declares positively: "But if you will not forgive men, neither will your Father forgive men, netther will your Father forgive you your offences" (Matt. vi. 15). Therefore, there is no way to save our souls, no way to be true Christians in life, unless we forgive all and every one, without exception, every injury they have done us.

But one may say: I do forgive all who have injured me if they repent, say they are sorry, and ask pardon! My dear brethren, this won't do. You must forgive whether they repent or not. Nothing less will satisfy the Lord. The best reason is that sloce the Lord has forgiven us, so we also are bound to forgive all. A true lover of the Lord doesn't want a better reason. A greater or a better cannot be given. Our Lord himself has set be given. Our Lord himself has test
the example. He has taken our sins
upon himself, and caused the Eternal
Father te forgive us our sins for his
sake beforehand, before we have even
repented or shown by a single sign that
we want to belong to God and to hate
sin. Do we not receive in our baptism
as infants, the grace that destroys as infants, the grace that destroys original sin? Original sin placed us under the power of the devil, and made us unworthy to be called the sons of God, but our Christian baptism made us again the sons of God. Does not God forgive us also our mortal sins, giving us time to repent, and even waiting patiently for our repentance? Remember, these sins after baptism are all the greater because after being made innocent we again become guilty.

But some try to excuse themselves and say: It is hard to have to do this; I can't do it. The sin against me is too great; it ought not to be for given. This is not true. There is nothing we can't forgive, nothing we are permitted to leave unforgiven. can forgive any sin against us if we will. If it is hard, pray and it will bewill. It is nard, pray and it will become easy. Sincere prayer for him who is our enemy is sure to remove very soon all feeling against him. This is certain: that it will, without fail, prevent the malice and revenge in hearts from overcoming us an causing us to sin grievously against charity. Remember that everything we do well for our Lord is hard at first, but is made easy by prayer and faithful, persevering effort.

Again, some object: I try to pray but cannot, because when I pray I think of my wrongs and begin to hate think of my wrongs and begin to hate my enemy, so that my prayer is in-sincere or stops on my lips! Then pray for all poor sinners, and don't mean to leave your enemy out of your prayers. This is a good beginning, and keeps you from metal sin for any and keeps you from mortal sin, for pray we must for our enemies. This is a fundamental law of the Christian life. If we intentionally leave out one single soul when we pray for all poor sinners, we sin in the very presence of God, and our prayers are rejected; nor shall they be accepted until we include

that soul also. Let us remember, my dear brethren, that we are called by our Lord to show to the world that being the friends of God means that He puts into our souls his loving, merciful, long-suffering Spirit, and thus makes us like to Himeif. Does any one want to be God-ke? Then let him forgive from his heart every injury and all who injure

To gain courage to forgive, let us see what forgiveness does. It saves God's honor. It prevents His being in suited. For example: when one in-suits us, he sins against God and inalso insult God, and make two sins instead of one. Next, our augry answer makes our enemy reply again; for an other sin are we responsible. So it es on until a number of sins are committed by each one. Silence on our part would have prevented these in-sults to God and left our souls unstained. We were not silent. consequence is we not only increased another's sin, but we added our own and lost the friendship of God. Had a for giving spirit been in each soul this could not have happened. Had it been in one of them, one oul at least would been kept from sin. Cultivate, then, a forgiving spirit, and " even a the Lord hath forgiven you, so you also

TALKS ON RELIGION.

THE HOLY EUCHARIST.

It is related that in the time of St Louis, King of France, our Lord visibly manufested Himself in the Blessed t of my faith by going to see the moracle. Blessed are those who have not seen, and yet believe."

His Apostles to do the same, when He said: "Do this in comemmoration of Me." Christ alone, as God, could give such power to words. Transubstantia-tion is effected at that very instant. The priest immediately kneels and adores his God, and silence and adoration mark the conduct of the people before the altar, during the Holy Sacrifice of the Mass, and by genufactions

times make open profession of their faith in the Real Presence.

The mountain climber who ascends to the summit of the highest peak seems as far away from the sun as when seems as tar away from the sun as when was down in the valley. We also may soar on the wings of imagination and go on rising in the scale of creation from one choir cf angels to an other, and we will and that the highest is literally and truly as far off from the sun of the context of the lowest of

is literally and truly as far off from the omnipotent Creator as is the lowest of created things. The finite is no measure for the infinite.

It therefore follows that if God is to come near to His creatures, it is He who must pass the infinite distance which separates them. The great love of God caused Him to pass over the infinite gulf which separates Him from finite gulf which separates Him from man. He took upon Himself our nature and became one of us. He assumed a body and soul and became on What God did for the whole hu man race in the Incarnation, he re-peats and continues in the Holy Eucharist.

The Psalmist says : "I am smitter as g ass, and my leart is withered, be-cause I forgot to eat my bread." (Psalms ci:5.) As we need nourish ment for the health and preservation o our natural life, for the life of the sou we need a constant supply of the grace of God. To supply this want Jesus in-stituted the Holy Eucharist. He made the reception of it an essential condi the reception of it an essential condi-tion of spiritual life. How explicitly He emphasizes this in the sixth chap-ter of St. John; "It any man eat of this bread he shall live forever; and this bread he shall live forever: and the bread that I will give is My Fiesh, for the life of the world. The Jews, therefore, strove among themselves, saying: How can this man give us His flesh to eat. Then Jesus said to them: Amen, amen, I say unto you; except you eat the flesh of the son of man, and drink His blood, you shall not have life in you."

We can easily perceive, therefore, that one of the most important duties of a Christian is to receive Holy Communion. We should bring to the Holy Table all the knowledge and all the piety possible. While our Lord ac commodates Himself to the capacities and wants of all His children, He wants

from each of us all that we can bring. St. Paul in the eleventh chapter of first Epistle to the Corinthians empha sized the doctrine of the Blessed Euch arist. He says in very impressive language; "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." To show the necessity of preparation he says: "Let a man prove himself, and so eat of that bread." We must "discern the nature and excellence of the Divine the nature and excellence of the Divine the nature and excellence of the Divine food which God gives us in the Blessed Sacrament. The better we "discern" the hidden Deity, the more will we stir up the grace of God that is in us. We may here perceive why priests take such pains in instructing the children for their First Communion. Adults should know that the knowledge of childrend should he widened and childhood should be widened and strengthened as time goes on. Too many are content to draw on the store of childhood days. The most profound adoration and the most perfect love fall short of what we owe our Lord in the Blessed Sacrament. No shrine or saint should take from the Prisoner in the tabernacle the love we owe Him: "He that eateth of this Bread shall

If we do not understand the need we have for spiritual nourishment shall never hunger as we ought for this heavenly bread. "He hath filled the hungry with good things, and the rich he hath sent empty away."—Catholic Universe.

NON-CATHOLICS AND THE ROSARY.

Some time ago it was remarked by this journal that wearing the Cross in public has become singularly popular among non Catholics. Strange as the fact may appear there is, also, a dis-tinct regard growing for the rosary. This is especially true among Epis copalians. It is nothing unusual, we are informed by one who has had a wide field in which to observe, for Episco-palian ladies of birth and culture to carry rosaries in their pockets, or keep them at the heads of their beds, taking retuge in them before retiring just as fervently as their Catholic sisters do under similar circumstances. We are told that among Epis opalian society women in our large cities there is a decided trend toward such custom.

Now we must believe that many of those good women are sincere. It is possible, of course, that with some of them devotion to the rosary is merely them devotion to the rosary is merely a passing fad; but there can be no doubt of the earnestness of a goodly number. Surely the Blessed Mother will find means to reward their newly found love for her. Every Catholic heart feels in her a loving sympathetic friend, and will readily admit that her Sacrament, during the exposition. All Sacrament, during the exposition. All present were enraptured, and some of them, knowing the great devotion of the king to our Lord in the Blessed Sacrament, hastened to tell him of the apparition. The king replied: "I firmly believe already that Carist is truly present in the Holy Eucharist. The Holy Eucharist. He has said it; that is sufficiently to one declared a Catholic young woman to one who loved her but whose soil to one who loved her but whose soil rosary is a deep and holy solace. Over the Catholic rosary are prayers breathed by loving mothers w s torn by doubt, and in the end peace came to him and with it her love and the prospect of a future more holy than the past. During this month of the rosary before the alter of God's mother Jesus Christ are pronounced by the priest in the Mass. He pronounced those words Himself, at the Last Supper, and afterward gave power to His Apostles to do the same, when He said: "Do this in the same, when He the purple cusk, and silently voice their troubles and come out quieted. Each bead of the rosary is a step on a ladder by which the soul climbs up to God. Surely, surely the soul that thus nightly climbs to Him He must love.

Therefore there must be some deep significance in the fact that upright non Catholic souls, here and there, are tion mark the conduct of the people before the altar, during the Holy Sacrifice of the Mass, and by genuflections and by their prostrations and prayer, the faithful during Mass, and at other of the Mass, and by genufications and prayer, the faithful during Mass, and at other of the Mass, and at other of the Mass, and at other of the Mass, and the Mass, and at other of the Mass, and the Mas

may be reaching down through the darkness, invisibly drawing His faithful to Him. The cross, the resary and prayers for the dead—is it not apparent that once more the lighted thurible of His love is beginning to sway in the twilight sancturies of all pure hearts?— Syracuse Catholic Sun.

CATHOLIC WORLDINESS.

When we consider the effect of a When we consider the effect of a little worldly success on many Catholics, it seems almost a pity that the Church in this country is so rapidly emerging from that phase of its struggle for foothold when the great majority of its children were hewers of wood and drawer of water. drawers of water.

The prosperous Catholic, unfortunately, is not often so representative a specimen of his faith as his poorer prother. Ease and wealth always dewho achieve prosperity are not, it seems more imprevious than others to the temptations to arrogance, idleness and self sufficiency which it invites. This is especially true of Catholic women. The changes in the manner of life which easy circumstances make possible chiefly affect the women, and in all ages of the world's history wo

men have been the creators of social conditions and distinctions. Their position as the custodians of the home makes them the principal beneficiaries of wealth. The rich man may have to labor as hard as the poor man. It is his wife, in the matter of leisure and opportunity at least, who profits most by his acquisitions.—Catholic Universe.

The Faith Beautiful

Newman was really the first English cleric since the Reformation to look over the garden wall of Anglicanism and to contrast with the trim lawns of the Establishment-artificial, sheltered, at once confined and spacious—the in comparable luxuriance of nature and the depth and breadth of the religious as he caught its echoes sounding from the days of the catacombs, through the long forest of mediæval wanderings, into the broad campaign of the modern world.—The Spectator.

FEAST OF THE PRESENTATION OF MARY IN THE TEMPLE. REV. ABRAM J. RYAN.

The prices stood waiting in the holy place, Impatient of delay I tash had been read), White the had been read), White the had been read, White the had deen to the had been a face Like a loos sun's ray; And the child was led By Jeachim and Anna Rays of grace Shone all about the child; Sincon looked on and bowed his aged head—Looked on the child and smiled.

were the words of Joachim. He spake

Low were the words of Joachim. He space in a transitions way.

As if he were afraid,
Or as if his heart were just about to break,
And knew not what to say;
And tow he bowed his head—
White Anna wept the white—he. sobbing, said;
"Priests of the holy temple, will you take Into your care our child?"
And S.meon, listening, prayed and strangely smiled.

A silence for a moment fell on all;
They gazed in mute surprise.
Not knowing what to say.
Till simeon spake; "Child, hast thou heaven's cail?"
And the child's wondrous eyes
(&ash look a lost ean's ray)
Turned toward the far mysterious wall.
(Did the yell of the temple sway?)
They looked from the curtain to the little child—
Simeon sayer dto pray, and strangely smiled—

Simeon seemed to pray, and strangely smiled Yes; heaven sent me here. Priests, let me

in i'
(And the voice was sweet and low).

'Was it a dream by night?
A voice did call me from this world of sin—
A spirit-voice I know.
An angel pure and bright.
Leave father, mother,' said the voice, 'and

win'
(I see my angel now)
'The crown of a virgin's vow.'
I am three summers oid—a little child."
And Simeon seemed to pray the while he smiled.

"Yes holy pries's, our father's God is great, And all His mercies sweet! His angel bade me come— Come thro' the temple's beautiful gate; He led my hear; and feet To his, my holy home.
He said to me: Three years your God will wait

Walt
Your heart to greet and meet.'
I am three summers cld—
I see my angel now—
Brighter his wings than gold—

He knoweth of my vow." he priests, in awe came closer to the child-he wore an angel's look—and Simeon smiled

As if ste were the very holy ark,
Simeon placed his hand
On the fair, pure head.
The sun nad set, and it was growing dark;
The robed prioris did stand
Around the thild. He said;
"Unto me price s, and all ye Levites, hark I
This child is God's own gift—
Let us our voices lift.
In hol; praise." They gazed upon the child
In wondenment— and Simeon prayed and
smiled.

smiled.

And Joachim and Anna went their way—
The little child she shed
The lettle child she shed
The tenderest human tears.
The priests and Levites lingered still to pray;
And Simeon said;
"We teach the latter years
The night is passing fore the coming day
(tath had been read)
Of our redemption"—and some way the child
Won all their hearts. Simeon prayed and
smiled.

That night the temple's child knelt down to In the shadows of the aisle-She prayed for you and me.
She prayed for you and me.
Why did he temple's mystic curtain sway?
Why did the shadows smile?
The child of Love's decree
Had come at last; and neath the night-stars

gleam
The aged Simeon did see in dream
The mystery of the child.
And in hts-sleep he murmured prayer—and
smiled.

smited,
And twelve years after up the very aisle
Where Simeon had smiled
Upon her fair, pure face,
She came again with a mother's smile,
And in her arms a Child,
The very Ged of grace.
And Simeon took the Infint from her breast,
And in gled tones and strong,
He sung his glorious sorg
Of faith and hope, and everlasting rest.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr McTaggart's profession-l standing and personal integrity permitted

Sir W. R. Mercelith, Chief Justice.
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Right Rev. M M. Laren, D. D., Principal Knox
Soliege, Toronto.
Hon Thomas Coffey, Senator, CATHOLIC
RECORD, London.

THE LIE IMPORTED.

TYPICAL INSTANCE SHOWING HOW SLAN-DERS OF EUBOPEAN PRIEST GET INTO

throughout the English speaking world.

world.

A typical instance of the working of this system is at hand. In last week's Catholic Standard and Times was published a letter from Rev. D J. Stafford, lished a letter from Rev. D J. Stafford,
D. D., rector of St. Patrick's, Washing
ton, to the Washington Post rebuking
that paper for publishing under the
glaring headline, "Priest Flees With
Girl," a vile istory concerning Padre
Carones, a zealous Roman Pastor. Rev
Dr. Stafford was personally acquainted
with the priest in question and having

And now for the true story of Padra Carones' journey and an explanation of how the slander built around it reached

how the slander built around it reached this country. It is all given, very succinctly, in the following paragraph from the Rome correspondent of the London Catholic Times:

Padre Carones, of the ministers of the Sick Cammillini, parish priest of Santa Maria Maddalena, Rome, having left the city quietly in order to avoid the painful leavetakings which his popularity would have made inevitable and set out for New York, in the hope first of being of service to Italian immigrants and eventually of being the mmigrants and eventually of being the means of introducing the Order of St. Cammillus de Lellis into the United States where it has never taken root, a sensation was made in the columns of a little newspaper which is most y a "chronique scandaleuse." The story was siezed upon by the London press but the legal action of Padre Ferrini, procurator general of the Cammillini, proved an unfortunate circumstance for the providers of sensations in England.

JOY, NOT MISERY

We need heartening up, invigorating, diverting—we need more of God's out doors and a return to our childhood for a season—to unloose the pent stroke from our arms, the caper from our heels. the call from our lungs and the song from our hearts.

How unfortunate that the abuse of good gifts from on high should have been allowed to give them a bad name and place them and place them upon the social and ecclesiastical blacklist. But most unfortunate is the selfish intolerance that

Why should satan be allowed to carry off every joyful and useful diver sion, as the Philistines did the ark of God? It is for the good people to recapture them—to retake the high places

life that now is.

Misuse has created much of the pre misuse has created much of the pre-judice against the expurgated pleasures. They have an acquired reputation. "Vice is perverted virtue," and the evil use of good things brings many virtuous things into disfavor.

As to the moral character of sports and pastimes, it is well to remember that they have no character of any kind except that which the individual give hem. It is for every man to decid whether his amusements shall innocent or otherwise, as he does with his tongue and hand.

The young and vigorous want recrea-tion, the old and heavy laden want relaxation. God gave this relief to both, and his people should rejoice to allow it to them. Nor will they neces sarily abuse the indulgence. The feelish, who also abuse food and raiment, will oft times persist in the wrong use of pleasures, and in pursuing pa times that waste mind and body; bu the reasonable can be guided and trusted in all the healthful outdoor and

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AMERICAN MEWSPAPERS.

In a recent issue of The Catholic Standard and Times considerable space was devoted to a statement of the conditions responsible for the anti-Catholic tone of much of the foreign correspondence published in American newspapers. It was explained that much of the correspondence that reaches this country comes via London, having been first sent to the newspapers of that city by representatives in the various European capitals. These representatives it was shown are often avowed enemies of the Catholic Church, who eagerly snatch up every slander, published by the anti-clerical papers in their respective localities and transmit them to the London dailies which in turn disseminate them throughout the English speaking

with the priest in question and having had previous knowledge of his intended visit to this country was in a position to brand as false the intimation that Padre Carones' departure from the Eternal City was "a sudden disappearance" or that it afforded any ground for the salacious details of the des-

RELIGION DOES NOT MEAN HARSHNESS By Rev. C. G. Wright.

Preaching from a pulpit, I heard a
well-known divine say: "Religion that
brings misery is not born of God. . . .

brings misery is not born of God. . . Make the people happier and you will make them better." And one of the conservative religious papers recently said: "Let us never be afraid in innocent joy. . . . Ask for the spirit of joy and that genuine and religious optimism which sees in God a Father and asks no pardon for His benefits."
We need heartening un invigorating

so multiplies 'forbidden things' as to make it next to impossible to enjoy

and pleasant strongholds—to make a crusade to reconquer and cleanse and occupy these God-given gardens of the

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economical. This excellent Cocoa maintains the system in robust health, and enables it to resist

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THE CATHOLIC RECORD LONDON, CANADA

CHATS WITH YOUNG MEN. When Saving Money Means Losing Health.

Some people never get out of the world of peunies into the world of dollars. They work so hard to save the cents that they lose the dollars and the larger growth—the richer experience and the better opportunity.

If a man is going to do his best work, he must keep up his mental and physi-cal standards. He must keep a clear brain and level head, and be able to think vigorously. He can not think effectively without pure blood, and that requires good food, refreshing sleep, and cheerful recreation.

The men who accomplish the most, who do a prodigious amount of work, who do a prodigious amount of work, and who are able to stand great strains, are very good to themselves. They have the best they can get. They give themselves all the comforts possible, especially in traveling, and one result is that they are always in much better condition to do business. It is a pretty poor economy that will lessen one's vitality and strength and lower the standard of his possible efficiency for the sake of saving a few efficiency for the sake of saving a few

pennies and putting a little money in his pocketbook. Or course, we realize that those who haven't the money can not always do that which will contribute to their highest comfort and efficiency; but most people overestimate the value of most people overcastinate one value of a dollar in comparison with their phy-sical well being. Power is the goal of the highest ambition. Anything which will add to one's power, therefore, no matter how much it costs, if it is with-

in possible reach, is worth its price. Generous expenditure in the thing which helps us along the line of our ambition, which will make a good impression, secure us quick recognition, and help our promotion, is often an in-

finitely better investment than putting ency in the savings bank.

Those who are trying to get a start in life must emphasize the right thing, keeping the larger possibility in view

keeping the larger possibility in view instead of handicapping their prospects, killing their opportunities by keeping their eyes fixed on petty economies.

Great emphasis is to day placed on Great emphasis is to day placed on appearances. Success is not wholly a question of merit. Appearances have a great deal to do with one's prospects and chances, especially in a large city, where it is so difficult to get acquainted. In a small town, where everybody will soon know you and can quickly judge of your ability and real worth, it is very different, although even there appearances count for a great deal.

appearances count for a great deal. There are thousands of young men in our large cities struggling along in mediority, many of them in poverty, who might be in good circumstances had they placed the right emphasis upon the value of good clothes and a decent living place, where they would be associated with a good class of people.

If you want to get on, get in with the people in your line of business, or in your profession. Try to make your-self popular with them. If a business man, associate with the best men in your business; if a lawyer, keep in with lawyers. Join the lawyers' clubs, or associations. The very reputation of standing well in your own craft or profession will be of great value to you.

Of course, it will not cost you quite as much to hold yourself aloof from the same specialty, but you cannot afford the greater loss that will

result from your aloofness.

Do not take a little, narrow, pinched, cheese paring view of life. It is un worthy of you, and belittling to your restabilities. Possibilities. It is insulting to your Creator, Who made you for something large and grand.

Everywhere we see people with little starved experiences, because they are too small to spend money to enlarge themselves by seeing the world and getting a broder education and larger outlook. They have a little money in the bank, but their mental capital is very weak, so that others who took a larger view of life have completely overtopped them in their faller man-

of S:

od and greater wealth too. Nobody admires a narrow souled, dried up man who will not invest in books or travel, who will invest in the grosser material property but not in himself, and whose highest ambition is

to save so many dollars.
You can always pick out the man who is so over anxious about small savings that he loses the larger gain. He radi ates smallness, meanness, limitation. His thoughts are pinched, his ideas narrow. He is the small calibered man who loses that consider that the small calibered man are proposed to the small savings that the small calibered man are proposed to the small savings that the small calibered man are proposed to the small calibered man ar who lacks that generosity and breadth which marks the liberal broad gauged

Many men of this type remain at the head of a little two penny business all their lives because they have never learned the effectiveness of liberality in business. They do not know that a eral sowing means a liberal harvest. They know nothing of the secret of the larger success of modern business

There is a vast difference between the economy which administers wisely and that niggardly economy which saves for the sake of saving and spends

dines worth of time to save a penny.

I have never known a man who overestimated the importance of saving nnies, to do things which belong to

large minds.

Cheese-paring methods belong to the past. Skimpling economies, and penu rlousness do not pay. The great things today are done on broad lines. It is the liberal minded man, with a level head and a sound judgment, the man who can see things in their large relations, that succeeds. Large things to day must be done in a large way. It is the liberal policy that wins.

Economy, in its broadest sense, in rolves the highest kind of judgment and level headedness and breadth of vision. The wisest economy often requires very lavish expenditure, because there may be thousands of dollars depending upon the spending of hundred.

with their customer, or in their dealings with men. They think nothing of spending a thousand dollars if they can spending a thousand dollars if they can see two thousand or five thousand coming back from it. But the petty economizers are too narrow in their views, too limited in their outlook, too niggardly in their expenditures to ever measure up to large things. They hold the penny so close to their eyes that it shuts out the dollar.

The habit of saving may be considered.

The habit of saving may be carried to such an extent that it becomes a boomerang and proves a stumbling block instead of a stepping stone. It is had sonoung for a former training is bad economy for a farmer to skimp on seed corn. "He that soweth sparingly shall also reap sparingly."

-O. S. M., in Success. Individuality. It is odd, when you come to think of it, how few people in the world live up to their responsibilities. Some leave their talents folded in a napkin all their life long, at the same time envying others their accomplishments. Every human soul has something that another does not possess—some power or gift, which, if properly developed and used, would make that soul more indiv idual, stronger and more capable of meeting and conquering the difficulties of daily existence. For in proportion as the individuality is developed the minor faults of the character drop off like so many excrescences, and growth which follows is rich in possibilities, and in the satisfaction which comes of

using the God-given faculties. That is a beautiful character which like Kipling's ship, has "found itself."
For with the realization of its possibil ities comes the desire for advancemen along the lines which is recognized as peculiarly its own, and the inevitable ffect of this determination is breadth and growth. It is not something that may be assumed at will, as a beautiful robe is put on, but has been formed piece by piece, oftimes wrought in tears and heartbreaks—but wrought perfectly as the fabric is perfect, the original of which was folded about the infant soul when it crossed the fair

border which men call life. What to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn to attend strictly to your own

Dusiness—a very important point.

Learn to tell a story. A well told story is as welcome as a sunbeam in a sick room. Learn the art of saying kind and en-

couraging things, especially to the Learn to avoid all ill natured remarks and everything calculated to create

friction. Learn to keep your troubles to your-self. The world is too busy to care for

your ills and sorrows.

Learn to stop grunting. If you cannot see any good in the world, keep the bad to yourself.

Learn to hide your aches and pains

under a pleasant smile. No one cares whether you have the earache, head-ache or rheumatism.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with yours.

OUR BOYS AND GIRLS.

Two Brave Boys.

In Hurgary the country is mountainous, and the inhabitants are very poor. In a village there lived a poor widow. She was ill, and in want of firewood; so she sent her two children out into the forest with a barrow. One of these boys was twelve, the other eight years old. It was winter; and the ground was deeply covered with snow. As they were on the way with their barrow they came to a church.

"Janko," said the younger. "I feel very strange. It seems to me as if

feel very strange. It seems to me as if some misfortune would happen to us to day. Let us go into this church be-Hi brother said: "I am quite will-

ing."
So they left their barrow at the church door, went in, knelt down and prayed.

rayed.

Then they went on farther, feeling cheerful and of good courage, although they often fell down in the snow. They found plenty of dry wood and while they were busy gathering it up and binding it fast upon the barrow, they saw two wolves in the distance running straight towards them. ning straight towards them. What could the poor children do now? To run away from the wolves was impossible. There was not a tree into which they could climb for round about them there was only low brushwood. Even if there had been a tree ever so high it would not have helped them for the wolves would have kept watch below, and the boys must have starved to death. What did they do, then in their distress? The eider a brave, de-termined boy, made the little one lie termined boy, made the little one lie down on the ground, then he covered him with the barrow threw as much wood as he could upon it, and called to him, "Do not move: I am not afraid."

"Ah, Janko," said the younger one, crying, "if we should perish our mother will die of grief."

The little fellow remained under the barrow and the dry wood; the elder stood up before him holding his axe. When one wolf, which had outrun the

When one wolf, which had outrun the other, came up, he dealt him such a blow on the neck that he fell to the ground dead. At this moment the other wolf seized the brave boy by the arm, and threw him to the ground. In terrible pain and fear he seized the monster with both hands by the throat and held his open jaws away from him, without screaming, however, for he did not wish his brother to come out and show himself to the wolf, and so risk his life. When one wolf, which had outrun the himself to the wolf, and so risk his life. himself to the wolf, and so risk his life. But a terrible fear came over the younger boy in his hiding place. He threw off the barrow and the wood, seized the are which had fallen on the seized the sxe which had fallen on the ground, and struck the wolf on his back several times with all his might. The beast now turned upon his new enemy, whom he would, undoubtedly, have torn to pieces, had not the other boy sprung up, quick as lightning, and struck the wolf in the head with his axe generous almost to extravagance

Thus the two boys, by God's help, overcame two ravenous beasts, without re-ceiving themselves any dangerous

They now gazed at each other with amazement; they then looked at the beasts, which with open jaws, lay dead upon their backs, and were astonished at their strong teeth and huge mouths. They knelt down and thanked Gcd for their wonderful preservation, and then returned home rejoicing with the wood and the carcasses of the wilves upon their barrow.—Our Young People.

Be Honest. Be honest, boys and girls, in all your dealings. Never let the least crooked desings. It was not not some state of the st ness enter into your life. Be honest with yourself. Too many people try to deceive themselves. Let there be no dark corner in your heart into which you do not wish to let God's light. Let there be no secret chamber into which you are airaid to enter to note what it contains. Young people get the habit of being untrue to themselves, of shunning whatever is painful or unpleasant. They strive to satisfy themselves, that everything is all right, yet their conscience troubles them, and solves that everything is all right, yet their conscience troubles them, and they are alraid to look into the matter to see how they stand. A good examination of conscience in God's holy presence would be very helpful in clearing away the cloud that may harbor a great deal of dishonesty. Be hon at with your neighbor. In all your dealings be onen clear above here. dealings be open, clear, above board. Let the truth shine out in your words, be seen on your countenance, and evidenced in your acts. Men will respect you; your reputation for integrity will be established; and the nobility of

or stablished; and the nobility of your honessy will meet, even in this life, with a great reward.

Be honest with God. The eye of God is ever resting on you. All things are known to Him. We may deserve man, but not God. Honesty is indeed the best policy, and all should be honest because it is right and just.—Providence Visitor.

lence Visitor. The girl who is sunny. The girl who has heart.

The girl who has culture. The girl who loves music.
The girl who has conscience.
The girl who is tasteful and true.

The girl whose voice is not loud.

The girl who stands for the right. The girl who lives for her friends. The girl who sings from her heart. The girl who knows how to say

The girl who belongs to no clique. The girl who believes in her home The girl whose eyes are wide open.

The girl who talks to some purpose.

The girl with no mania for features. The girl who believes in her mother. The girl who dislikes to be flattered. The girl who is neither surly nor

The girl who abhors people who gos-

sip.

The girl who avoids books that are The girl who is frank with her teach

rs. The girl who never worships fine

The girl whose good deeds shine in The girl who is especially kind to the poor.—Montana Catholic.

The Welcome Guest.

One day a farmer who lived away over the ocean in Germany, on the edge of a forest, saw a little robin redbreast fly to the window of his cottage. The bird looked around as if he wanted to be let in. It was a cold day in winter. The farmer opened the window and gladly took the trusting little bird

and gladly took the trusting little bird into his dwelling.

It soon began to pick up the crumbs under the table. The children, Hans and Bertha, loved birds, and took care of little robin. They gave him bread and water, through all the winter days. When spring came and the trees began to grow green, the robin was restless to grow green, the robin was restless in his cage. The kind farmer let him out, and opened the window. Away flew the little guest into the forest

singing a joyous song.

When the days grew cold again and snow covered the ground, robin came back to the cottage. He was not alone this time, but brought his little mate. The children and their father were happy to see them. The two robins looked out of their bright eyes so pleased that Hans and Bertha They look at us as if they wanted to say

something,"

Their father said, "If they could speak they would say, 'We trusted you, and you were kind to us. You

loved us, and we love you-"- From the

whether it was indifference, or pre-sumption or a bumble confidence in the



HAMILTON, Ont. July 12, 02.

MRS. JAMES EVANS.

My case, I believe, came from hard work and other troubles, exposed to heat as well as cold. I was subjected to considerable ill-usage, my stomach was out of order, and I had no appetite. Tried different medicines without any relief, but Pastor Koenig's Nerve Tonic had the desired effect, for which I feel thankful. I resemmend it cheerfully.

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PECULIAR MR. PARENT.

"Romanists (and priests especially)," writes the Rev. Mr. Parent in the Canadian Baptist, "are said to live and die in great terror of death. Evangelical Christians die triumphanter properties of the properties of the properties of the control of the properties of ly. Preparing souls to die in peace is a work that deserves to be continued."

Mr. Parent's second-hand knowledge of "Romanists" may be contrasted with Oliver Wendell Holmes' firsthand experience, derived from his attendance as a physician at many deathbeds. "Whatever may be said of the Roman Catholic artistics and the Roman that there is no more peaceful death than that of the man who has lived without God in the world; he dies as quietly as a dog and with as much thought of the hereafter. Before we praise a peaceful death we must know



A Wonder of the Universe. 12

nerves were very weak and at times 1 d be afflicted with melancholy spells, all being the effects of a miscarriage. I took bottles of Pastor Koenig's Nerve Tonic and at every desired effect. The Tonic is one of wonders of the universe.

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The Transf r Books will be closed from the 15th to the 30 h of November, both days inclusive.

By order of the Board JAMES MASON,

General Manager. Toronto, Oct. 17th, 1906.



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PERSECUTION OF THE CHURCH . IS NOT AN UNMIXED EVIL.

A GOOD THING THAT CATHOLICS SHOULD BE ROUSED TO STAND UP FOR THEIR FAITH, SAYS BISHOP HEDLEY.

From a Pastoral by Bishop Hedley, of New-

From a Pastoral by Bishop Hedley, of Newport.

It is impossible not to be struck by the calamities which in these present times are threatening the Church of God. The Sovereign Pontiff is still a prisoner, unable to stir outside the gates of the Vatican. The kingdom of Italy, nominally Catholic, binds the Catholic religion in fetters. The anti-Christian government of France has not only repudiated the illustrious Church which is the chief glory of France, but denies to Catholicism even the rights of the common law, and strikes at religion whenever it dares to raise its head. Throughout the German Empire there is a sort of tolerance, but even in the Throughout the German Empire there is a sort of tolerance, but even in the Catholic parts the Church has to watch and fight for bare justice. In Cat lic Austria the government yields step y step to the demands of what are cal the anti-clericals—that is, the modern infidels, with their jargon of "progress" and "independent thought." Catholic Spain is following in the same path, and no government can maintain itself and no government can maintain itself there without compromising on vital matters of Catholic law and tradition.

The state of conflict which prevails widely over the world is not wholly so widely over the world is not wholly disadvantageous. It is not an unmixed evil for the religious interests which are so dear to us. It is a good thing that Catholics should be roused to stand up for their faith. When a Catholic spirit, it is a good thing that men should be made to feel that those who are not with our Lord are against Him. When danger is at the door, the instinct of resistance and defense keeps Catholics on the alert, and they must Catholics on the alert, and they must think, speak and vote in order to hold think, speak and vote in order to hold their own. Persecution may succeed here and there, and for a time, in de stroying faith and making religious duty very difficult, but it calls out the courage and sacrifice of the good, and it is very seldom that it does not end in the visible triumph of the Church.

THE DUTY OF EVERY CATHOLIC.

Whenever the interests of the Catho-

Whenever the interests of the Catholic religion are threatened it is the duty of every Catholic to exert himself in their defense. If a Catholic wants to know how, or in what way, the Church is tried and afflicted, let him listen to the Sovereign Pontiff and to the Bishops. It is from the Church's divinely appointed rulers that he will learn the meaning of events, the bearing of political measures, the limits of lawful compromise and the precise direction which Catholic action ought to take. In the confusion of voices and of causes—in the Babel that is raised by politicians, schismatics, journalists Whenever the interests of the Catho of causes—in the Babel that is raised by politicians, schismatics, journalists and gainsayers of every color—the only guide for a Catholic is the Catholic pastorals. When we hear the warnings and the exhortation of those appointed to rule the Church of God, it is our plain duty to pay attention and to act. Where action can be effective there a Catholic is bound to act. The interest of Catholics should not be confined to their own locality or their own country. A Catholic belongs to the Church of Christ's redemption before he belongs to his country, his race or his family. In the interests of that holy kingdom of God on earth he must be prepared to God on earth he must be prepared to labor and suffer. And if he cannot do anything else, he must always be ready

to pray
His Lordship then points out the advantage of helping the Church by the intercession of Our Blessed Lady, and advises the faithful to make use of the Holy Rosary.

ALL SOULS - PRAY FOR THEM

November brings to mind our duty the dear departe', our relatives, ier ds, benefactors and former exercises. to the dear departe, our relatives, frier ds, benefactors and former associates who have "fallen asleep in the Lord," but whose souls may yet be immersed in that "wide, silent, sinless kingdom of suffering" we call Purga-tory. The Church has not defined the nature nor the duration of the suffernature nor the duration of the sautifungs inflicted on those who form the middle state of souls. That there is a Purgatory, and that the souls detained there are helped by the prayers of the faithful, and above all, by the accept able "sacrifice of the altar" is authoritatively declared; the fathers of the tatively declared; the fathers of the Church, saints and theologians, have written very positively upon the sub-ject. It is almost unanimously agreed among them that the purification of the soul is accomplished by material fire as well as by the rain of longing or de-sire that afflicts the just spirit in temporary banishment from the beatific temporary banishment from the blatine vision. Many of the mysteries of that realm of pain have been revealed to the saints and what we learn from them is not reassuring to the careless, easy-going individual who thinks Ged is too indulgent and merciful to exact so severe penalties for sin. — Catholic Columbian.

DIOCESE OF LONDON.

PRESENTATION TO REV. PATHER BEAUDOIN
Rev. L. A. Beaudoin, P. P. Walkerville, Oct.
is about to take a trip to Rome for the benefit
of his health. On the 3rd of Nov. his good
people extended to him a token of regard
which proved that his faithful services as
their parish priest has been duly appreciated,
An address was presented on behalf of the
congregation, including the Altar Society and
M. Charles Montreull, and the French by Mr.
Joseph Lapierre. Mr. Alex. Sc. Llouis made
the presentation of a cheque for a goodly
amount An address was also presented by
the school children, accompanied by a purse of
gold. It was read by Master Gilbert Bayard
and Master Sadin made the presentation of
the purse. The address from the Children of
Mary which was also accompanied by a purse of
gold expressed sen imente of the warmest appreciation of the pastoral labours of the good
priest of Walker ville.
Rev. Father Beauden in acknowledging the
addresses and presentations thank d his parishoner for the tangible expression of their good
will and esteem and spoke appreciatively and
in such a friendly manner.
At the conclusion of the proceedings prizes
were distributed to the children who attended
school most regularly during the year.
The CATHOLIO REGORD also belies to join
the may fire add of Father Beaudoin in wishing him a pleassant voyage and a safe return to
his faithful flock, to continue with renewed
the Walkerville. PRESENTATION TO REV. FATHER BEAUDOIN

ARCHDIOCESE OF OTTAWA.

Rev. Father Brownigg who was lately appointed to the important parish of Richmond, Archdiocese of Ottawa, was given an affectionate leave-taking by his late parishioners of South March On Sunday evening, Oct. 28, he was presented with an address accompanied by a well filled pure. The address was read by Miss G. Burk.

After the address and presentation Father Browning responded in touching terms to the kindiv sentiments thus given expression to. He reminded his hearers of the salient points of the duises of fathful souis, and promised always to remember them, and expressed the hope that the good work that had gone on through his humble instrumentality by their mutual triumph over all adversaries and eternal reunion in Heaven.

DIOCESE OF PEMBROKE.

ISHOP LORRAIN VISITS THE COBALT COUNTRY.

The Cobalt or Temiskaming country is part of the wast diocese of Bishop Lorrain of Pembroke. His Lordship paid a visit recently to the wast diocese of Bishop Lorrain of Pembroke. His Lordship paid a visit recently to the temperature of the wast diocese of Bishop Lorrain of Pembroke. His Lordship paid a visit recently to the Communication of the Lordship Lordshi

Eighbeen persons were confirmed the following morning.

Saturday evening His Lordship was welcomed to the town of Cobalt. Preceded by the town band, and passing through the decorated streets, he was driven to the new and commodious church erected this summer in Cobalt, to accommodate the large Catholic population of the neighborhood. The chapel erected last year is now used as a Separate school. Rev Father Beaudry O. M. I. accompanied His Lordship to Cobalt. Sunday, Pontifical High Mass was; celebrated by the Bishop. After wards he confirmed fifty three persons. His Lordship was then presented with addresses in Eoglish and French, read by Mayor Finlan and Mr. Darl, expressing the pleasure that the Catholics of Cobalt felt upon the occasion of his visit. The Bishop left for home Sunday afternoon.

That His Lordship was pleased with his visit was evidenced by the congratulations which he offered to the people of these new missions, upon the Zeal and energy which they have shown in erecting such large and beautiful churches in so short a time. Next year when courenes in so short a time. Next year when he comes upon his regular visit to the northern part of his diocese the Bishop of Pembroke will probably see further advances, and perhaps be welcomed to chapels in other parts of the Temiskaming country which are being rapidly opened up.

DIOCESE OF HAMILTON.

A beautiful altar has been placed in the Sacred Heart Church, Kenilworth, costing \$1,29. It is easily the finest altar in Welliug, ton county and one of the best in the Hamilton diocese.—Arthur Enterprise,

LEBRE.—On the 29th Aug. at Waubaushene. Ont., Mr. Lebre, son of Mrs. J. Lebre. Aged eighteen years. May his soul rest in peace! PROFIT FOR YOU.

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The book treats a vhaustively such live present day farm subjects as Fertilizing, Preparation of Soil. Crop Growing, Affalfa, Hay, Small Grains, the Dairy and Farm Powers Best of all every one of these topics is handled by a specialist—men of large practical experience in addition to being scientifically qualified to speak on matters in their line. The authors are Jos. E. Wing expert agricultural ist, Onio; Prof. P. G. Holden, the Corn Culture expert, Iows; W. F. Brown, farm specialist, Onio; C. G. Hopkins and Prof. Fred. R. Crane of the Illinols College of Agriculture; Prof. Thomas shaw late of the M nn-sota Experiment Station; Prof. Clinton D. Smith.

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