The Catholic Record.

LONDON, SATURDAY, DEC. 10, 1904.

FOR USE OR ORNAMENT?

We are fond betimes of dilating on the Church's care and guardianship of the Scriptures. She wrote, indeed, and catalogued its books. She preserves it to-day from the assaults of agnosticism. But do we read it? Is the copy of the Bible which we possess for use or for ornament ?

IT ENNOBLES AND STRENGTHENS

Speaking of the influence of the informs us that he was taught by it in some other religious bodies. Rather the grave severity, the chastened it has served to comfort and reassure color, and the passionate, yet reserved many earnest believers to whose tone, that lend to his sermons a more than human power. To them we may apply what he has written of great different acceptance." instrumental symphonies, "they have escaped from some higher sphere they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our Home; they are the voice of angels or the Magnificat of saints-something the influence of the yellow journal, but are they besides themselves which we cannot compass, which we cannot utter. That something is the message enshrined in Holy Writ. That message may not be so luminous to us, but the inspired Word of God ennobles and strengthens and educates everyone who reads it with "humility, simplicity and faith." That it permeates the literature of all Christian peoples, and is interwoven with popular thought and expression, our readers know. Then also its pages contain, as St. Paul declares, the things that were written for our learning: that, through patience and comfort of the Scriptures, we might have hope.

THE SOURCE OF PURITY OF

In a commendatory letter written over a hundred years ago to the Archbishop of Florence, on the occasion of his translation of the Bible, Pius VI. said that "the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to everyone to draw for them purity of morals and of doctrine, to eradicate the errors which are so widely dissiminated in these corrupt times." And Leo XIII. granted in 1898 to "all the faithful of both sexes who piously and devoutly read for a quarter of an hour each day, the Holy Gospel, the edition whereof is recegnized and approved by legitimate authority, an indulgence of three hundred days for each reading continued the above reading each day have been thinking about." Now, do any day within the month when they shall have approached the Sacraments of Penance and the Holy Communion: offering their prayers to God in accordance with the intention of his Holiness. These indulgences are applicable to the holy souls in purgatory.

THE GREATEST BOOK IN THE WORLD.

We quote the above passages because they will carry more weight with our readers than anything we could say on the subject. Our leaders have spoken -for us, the readiness to heed them. They invite us to partake of solid food which will strengthen us. The reading and meditation of the Scriptures, says

an old writer, render the weak firm.

It seems to us that some Catholics regard the Bible as set apart for the use of the clergy. The Church, however, does not believe this; our ancestors did not believe it, for to them the Bible was the greatest and most interesting book in the world. They, or many of them, said the Breviary daily, and in obedience to the wishes of their superiors, joined with the religious in singing in the church the divine office.

CRITICISM OF THE BIBLE.

To a correspondent we beg to say that all criticism of the Bible is not necessarily destructive. Without going into the question as to what the Ration-Biblical study we must not assume that writings, does he put himself against the subject in hostile guise. Some, of that a lie is intrinsically evil and that course, weave into their criticism pre- no reason can ever justify it. Elseconceived opinions and hatred of the that "Rationalistic science follows a better method than her philosophical Leo, Catholic exegists are reminded at our catechisms. He then proceeds principles." In the words quoted by that we ought to have a very great zeat

OR DUTY.

A few weeks ago Archbishop Farley said that "sound criticism of the Bible, confining itself to scientific facts and sober inferences, is not prejudicial to higher religious thought and duty. I am not aware that Higher Criticism has to any appreciable extent produced in the ranks of the Catholic laity those Bible on Cardinal Newman, Dr. Barry undermining effects which cause alarm thoughtful minds certain received notions of the Bible had become of

> BIGOTRY NAKED AND UN-ASHAMED.

Harper's Weekly of Nov. 19 beats the sensational newspaper to a standstill. Its editor has no high opinion of we believe that not one has ever contained such a mass of nonsensical inanity, ignorance, and worse, as that which appeared in Harper's Weekly under the caption "What is truth." The article must stink in the nostrils of every fair-minded man, and the pious talk at the end about the fear of the Lord does not take away the smell.

The writer essays what Kingsley failed in, the task of proving that Cardinal Newman had no love for truth. It is a pitiful performance at best: and the wonder is that the editor should permit the Weekly to be defiled by a display of ignorance and bigotry. The writer begins with a few pleasant nothings so as to disarm suspicion, and then proceeds to put Harper's Weekly into a class by itself in the following fashion. "He (Newman) quarrelled in early youth, and while still an Anglican, with Bishop Whately, to whom, according to Newman's own statement, 'he owed gratitude and the power to think for myself upon the momentous subject of candlesticks. He deliberately publishes his own letter in which he says: "The union of her (the Irish Church) with men of heterodox views and the extinction of half her candlesticks, the witnesses and guarantees of the truth and trustees of the covenant, have raised in me mixed and very painful feelings." Since Newman believed that candlesticks were the witnesses and guarantees of the truth, and a worthy cause for which to sacrifice friendship and gratitude, what a strange, perverted truth he must month, a plenary indulgence on day within the month when they cess of inanity. Misquotation, misuse of words, ignorance of what the Cardinal meant by his allusion to candlesticks, are surely not passports to pub-

> In the letters referred to by this scribe Cardinal Newman thanks Archbishop Whately for having taught him to think correctly and to rely upon himself, and subscribes himself, "Your Grace's sincere friend and servant." He also tells what marked the parting of the ways between himself and the Archbishop.

In the supplementary chapter on Lying and Equivocation in the Apologia, the writer informs us that Cardinal Newman offers a number of righteous and justifiable modes of lying, namely, "one may righteously lie in defence of life and property; for the good of others; in self-defence against impertinent and inquisitive people, madmen and children." This is the same old grave and gratuitous slander. The writer read that chapter with one eye shut and the other not half open, and saw only what he set out to see. But imagine the hardihood of anyone at this day attempting to besmirch the fair name of Newman, whose whole life, as witnessed Anthony Froude, " had been a struggle for truth."

In that chapter the Cardinal discusses the opinions of theologians, or, as he says, treats a question of casuistry. But never in it, or in any of his the teaching of Catholic theologians where in the Apologia the Cardinal supernatural, but we need not forget says that if Protestants wish to know what our real teaching is as on other subjects, so on that of lying, let them look, not at our books of casuistry, but at our catechisms. He then proceeds to give the teaching of the catechism of the name, is not a science. Science is a knowledge of things through their more general causes; through their more general causes; that is to say, a knowledge of particular other essentially evil and the origin of the natorial world. Setting outloom the same error as the Manicheans, the followers of Mrs. Eddy may come to help other performs the horrible uncleannesses of their predecessors. They do not reprove yourself.

NOT PREJUDICIAL TO RELIGION two faced persons who did not go simply and straightforwardly to work in their transactions."

As for liars he could not endure them, and he was continually reminding his spiritual children to avoid them as they would a pestilence. "These are the principles," the Cardinal says, "on

who was distinguished for ignorance; for he had only one idea and that was wrong. And to fix that idea in the minds of his readers he youchsafes the minds of his readers he vouchsafes the despair of the little known, he hid himself behind authority, paralyzed his ability to think, narrowed his field of exploration and ceased to grow."

There you have it - bigotry naked and unashamed. The Catholic readers should demand an apology. They can make the editor understand that the policy of insult is not a good business policy at least.

A FORMER OFFENCE.

Our readers will remember that in Harper's Magazine, November issue, 1901, St. Margaret of Cortina was blasphemously travestied.

Forthwith the Casket sounded a note of protest which found an echo in Catholic newspapers. As a result in the December issue both the editor and author regretted that "the poetic license involved an injury to the religious sensibilities of many of their readers-in short, they apologized."

THE CULT OF FOLLY.

MOTHER EDDY'S SYSTEM IS NEITHER SCIENCE NOR CHRISTIAN. In the current number of The Messen ger Rev. Henry Woods, S. J., has an able paper on Christian Science, which of all the vagaries of the unguided human mind in inventing things to take the place of religion, is the most illusory and illogical. The writer does not take Mother Eddy's philanderings take Mother Eddy's philandering a too seriously, but so many thousands of seemingly intelligent Americans have taken them seriously enough to become her disciples that the reproduction of some of the most pointed paragraphs from his comprehensive article is of timely and practical value.

timely and practical value.

Statistics prove, he says, that no novelty in religion or social reform can be so dreamily unreal as not to be able to draw to itself a number of survey. There are still, they say, believers in Joanne Southcott. The Parple Mother flourishes in Southern California. Brook farms, are organized from time to time by promoters untaught of past failures. Messiahs and divine healers have only to jappear to be surrounded with multitudes of men and women ready to accept them on their own

To-day, as easily as a few years ago, persons could be found to put their all into the hands of an adventurer, if he, too, would promise to lead them to a nameless, undiscovered Eder in the Southern seas. And therefore, though we blush at it, we do not wonder that Christian Science the vagary of a woman's disordered imagination has been accepted by many, in the course of thirty years, as the truth for which the world is waiting, the cure of every physical and moral ill.

APPROPRIATING TITLES. For this reason it is good for us to look into it and see what its real nature is. Why it is called Science, we cannot discover. Perhaps for a similar reason to that which leads men who tame horses, or go up in bal-leons, or wander from place to place showing stereopticon views to call themselves professors. They must have some title to give their occupations a dignity these have not them-selves. They feel the inappropriate ness of General or Doctor. Reverend would not be more suitable. Herr and Signor seem to belong almost exand Signor seem to belong almost exclusively to the operatic stage, although the latter, in company with Monsieur, is sometimes found in the equestrian ring. The royal title has been appropriated by ladies and gentlemen on terms of closer acquaintance than ordinary people enjoy with lions and other beasts of prey. On the other hand, Professor is at once eminently responsible, and at once eminently responsible, and, the common mind, somewhat vague; therefore Professors they become. Yet certainly they are not professors. NO SCIENCE AT ALL.

And so, too, Faith-Healing, whatever

us abundantly. We ought to be very apt to sustain combats of more than one kind. Also, it is necessary that he who must struggle with all should know the stratagems of all.

NOT PREJUDICIAL TO RELIGION

another authority. St. Philip Neri. derived not only from observation, but also from their causes, as found in aerostatics aerodynamics, mechanics, the motions of the earth, and so forth, is scientific. If knowledge alone better speculative; when knowledge is acquired to be applied to direct or assist the affairs of life, the science becomes

It is perfectly clear that Christian Science, whatever else it be, is not speculatively, much less practically, scientific. Its inventor claims it to be principles," the Cardinal says, "on which I have acted before I was a Catholic: these are the principles to the principles it can be treated scientifically. This which I trust will be my stay and is the case with our Christian revelation, which is the matter of the science guidance to the end."

Harper's man talks about modern ideas of the sanctity of truth, and about Cardinal Newman being a very holy but unphilosophic man. This individual is like Disraeli's Mr. Kremlin, deed, and assertiors are found indeed, and assertiors are found indeed, and assertiors are found increasions and dividual is like Disraeli's Mr. Kremlin, deed, and subjective impressions and

minds of his readers he vouchsafes the following elucidation of it: "In the matter of truth he (Newman) recognized the limit of the understanding, and, in the limit of the understanding, and, in the limit of the limit of the work of the limit of the understanding. for instance, the following ter; no matter in life and no life in matter." Considering only the logical form, one could argue in the same way: "There are no pods in peas and no peas in pods; no stables in horses and no horses in stables; no trees on leaves and no leaves on trees; no ovens in pies and no pies in ovens." Moveover, the equivocation in the use of terms should not pass unnoticed. The object of the passage is to support the fundamental principle of Christian Science, the unreality of the body with all its accidents; the only reality is the soul. THE ARGUMENT ANALYZED.

The argument, then, runs thus: Pain does not enter into the essential definition of truth, which, spelt with a large T. stands for the True: there-tore pain is not a true thing; a reality and so on. One could prove in this way that no definite being, not even soul itself, is real; for their nothing finite that enters into the definition of the True. This transcends all individual classes and categories just because it contains all in its ex

tension, and is found in each according to each one's nature. Faith-Healing, then, is not a science. Neither is it Christian. It contradicts the Christian doctrine of the Blessed Trinity, of the creation and fall of man, of the redemption, of the resurrection of the body, of the judgment atter death, of merit, of the eternal torment of the wicked in hell and the reward of the just forever in heaven. It seems to be called Christian as so many sects receive the the Christian doctrine of the Blessed tian as so many sects receive the designation to-day, because it connects itself somehow with the Sacred Scriplimited respect tures and professes for the teachings of Christ.

LIGHTNING CHANGE CHRISTIANS. acquiring a particular carriage and gesture. His dress and language will not procure for the former the protection of the British Consul in the hour of need; neither will French circles open to welcome the latter as a compatriot because she is perfect in the turning of the palms and the little shrug of the shoulders. But let one profess a general esteem for the Sermon on the Mount, and, with certain reservations in favor of his own ideas and of the spirit of the age, approve the theology of the Lord's Prayer, and he es as a Christian without challenge. This is the result of the indifference of

BRISTLES WITH ERRORS. This system, as far as it is intelli-gible, fairly bristles with errors. In the first place not only does it in general go contrary to the experience mankind at large, but also in particular it contradicts that of the wisest and best in whom immortal mind should have become supreme, yet who knew nothing of its triumph over mortal mind and the happy effects to follow. They were no more exempt from the ills of the flesh than the lowest of men, but suffered sickness, want and death just as keenly as if they were dominated by this strange figment, mortal mind.

Mrs. Eddy would not deny the holiness of St. Paul. Yet he tells us of his suf ferings from hunger and thirst, from cold and nakedness; and, far from counting them false and evil, he judged them to be so true and good as to merit a great reward in heaven beyond the power of tongue to tell or heart to con-ceive. And a greater than St. Paul, our Blessed Lord Himself, spoke of His coming Passion not as a delusion, but as a reality; and after His Resurrec-

Again, Christian Science, as anyone can see, renews the Manichean error of two principles, one essentially good and the origin of the spiritual world, the other essentially evil and the origin of the material world. Setting outlion the

that the Word of Christ may dwell in the Council of Trent, to which he lar truths and their reasons why, up frain, we presume, from the bodily

at all it is, so far as itself is con-cerned, an absolutely efficacious means requiring for a certain cure only its acceptance on the part of the sick person. How many Christian Scientists are there in the world?

The census of 1890 gives the number of those who have so absolutely embraced Christian Science as to profess it as their religion to the exclusion of any other as ten thousand. If their increase has been in proportion to the demand for Mrs. Eddy's book they should now number 60,000. It certainly is not unreasonable to suppose that those who are interested in Christian Science as a means of healing, though they are not prepared to accept it as their religion, should be

five times as many.
As Christian Science has been before the world for nearly a generation, we must suppose that in spite of their faith, the greater number of its first disciples have passed in some mysterious way out of this world. Let us drop 50,000 from our estimated number and reduce it to 300,000 as the sum total of those who at the present moment are more or less without incurring the risk of exaggeration that curring the risk of exaggeration that of these, fifty in every thousand fall seriously ill every year. This would give 15,000 yearly to be snatched by their faith from suffering and death. We ought, therefore, to have been surrounded with miracles. And who has seen them? Where are the records

In cases where there is real sickness, and therefore real cures, how far is this due to Christian Science? Physicians all agree that many die, not so much of disease as of fright. They are sure they are going to die, and the de-pressing influence of this persuasion pressing influence of this persuasion reacts upon the whole system and brings about the fatal issue. Hence, every doctor does all he can to give his patients confidence in their recovery. Now Christian Science can bring about, though on false grounds, that confidence in returning health which enables nature, whose tendency is ordinarily recuperative, to complete the cure.

CATROLICS SHOULD UNITE.

Welcome signs are beginning to ap-pear that Catholic Frenchmen feel the need of uniting in defense of their faith. An important meeting, under the presidency of M. Piou, has been held, at which it was decided to convene a gathering of distinguished Cath-olics in Paris about the middle of December, with the object of forming a December, with the object of forming a national congress. The work of this congress will be to study and report on the best means of pronoting Catholic social interests, of improving Catholic social control of the co One of the strange things of modern times is the ease with which anyone can take the name of Christian. One cannot make himself an Englishman merely by putting on thick boots and tweeds and introducing "beastly," by Jove," and "you know," plentifully into his discourse. Nor is it possible to become a Frenchwoman by speaking with a certain thinness of accent and acquiring a particular carriage and ideals and of strengthening Catholic electoral work. And this, it seems to us, is what Catholics need most in France—and in nearly every other country except Germany, which has already got it. In these days Parliament is the one body which makes la ws, and therefore is the one body to which our attention as religious men should be directed. We may have fifty individually excellent and useful societies, but what influence have they upon govideals and of strengthening Catholic but what influence have they upon government? Absolutely none. And for the good reason that none of them, nor all of them together, can speak united force as being the accredited and authoritative voice of the Catholic community. Thus in France, Italy, Spain the Catholics are at the mercy of any accident: they have no recognized power. And is it not much the same with us here? At the present moment how can Mr. Balfour, say, find out which way the Catholic electorate is likely to vote in regard to any change Act of 1902? And he would naturally like to know .- London Cath-

THE DRINKING DUEL.

When we talk or think of a duel we associate pistols or other deadly weathe whiskey is a deadly weapon. has slain more than all the victims of the duel from time immemorial. "eye openers" that so many take blind their mental vision or they would re-alize the deadly effect of the whiskey duel. To be sure the people who begin to tipple don't expect or "calculate to go to excess, but sooner or later ninety-nine out of a hundred "get there" ahead of the schedule.

We find the following in the dis-patches: A whiskey duel ended in the death of George Piatt, aged twentysix. He and Andrew Eowman worked in a livery stable at 620 Fifth avenue, Pittsburg. They had quarreled frequently, and Bowman told Piatt that he could drink him to death.

Piatt took up the challenge. They adjourned to a neighboring bar and be gan drinking as fast as the glasses could be filled to the brim. Piatt tion taught His Apostles that suffering should be for them, as it had been for Him, the road leading to the kingdom. If feeling sick. His friends carried of feeling sick. His reiends carried him to the stable and left him lying on a couch in the office. Last Sunday morning he was found dead,-Catholie Universe.

You will find that the mere resolve

CATHOLIC NOTES.

At the close of the diocesan synod of the Buffalo diocese last week the priests presented Bishop Colton with 2 ourse of \$8,000 to defray the expense of

A correspondent of the Westminster If Christian Science has affected a fact that Admiral Togo is a Catholic single cure it should have affected thousands. If it be a means of healing at all it is, so far as itself to the state of the s his instruction in the art of modern warfare, he directed his intention to to the evidences of Christianity. As a result of this study he decided to become a Catholic, received the neces sary instruction, and was duly received

> the Freethinkers in Rome. He speaks with especial firmness and intense grief over the pretensions of the thinkers to an "intelligence which pre-tends to be independent of God and is therefore guilty of sacrilege toward Him." The Pope asked Cardinal Respight to cause prayers of expiation to be offered.

Rev. Abbe Silvent, chaplain of the Catholic Sea of Missions off the coast of Newfoundland, does a great work among sailors and deep see fisherman The mission owns two vessels which cruise about from the Grand Banks to Iceland extending religious and medical aid to disabled Catholic fishermen regardless of nationality. Many Protestants are given material aid, no attempt being made to disturb their religious conviction.

The Catholic Reading Guild, which the Holy Father recently blessed, has now a branch at Cape Town, with the Vicar-Apostolic as president, and an influential executive committee.

A rather unique celebration will take place at the Mother of God Church, Covington, Ky., on December 15, when the reverend pastors, William and Henry Tappert, will attain their silver jubilee of service in that church.

With appropriate ceremony the new Church of St. John, 265 East Seventysecond street New York, formerly the Knox Presbyterian Church, was for-mally dedicated Sunday by Archbishop Farley, who at 10 o'clock celebrated Solemn High Mass. The dedication services were attended by a large number of Bohemian societies. At the conclusion of the dedication services Archbishop Farley made a brief address.

The jubilee of the Immaculate Conception was celebrated with great solemnity and gorgeousness at Naples. last Sunday. A procession traversed the principal streets, offering a magnificent and picturesque spectacle of re-ligious devotion. There was much ligious devotion. comment upon the fact that the municipal and provincial authorities partieipated in the procession for the first time since the fall of the kingdom of the two

Sicillies. An honor has recently been conferred An honor has recently been conterred upon Rev. J. B. Piolet, S. J., by the French Academy of Sciences, in the shape of the Joest prize (\$400 for useful work far the public benefit). It was in recognition of his work, "The French Catholic Missions of the Nineteenth Century," in six volumes.

Six Daughters of the Holy Cross, lately expelled from France, have taken the former boys' school adjoining St.
Mary's Church on Hargrave street,
Winnipeg, Man., and offer a safe and
comfortable shelter to Catholic girls momentarily out of work or absent from their homes.

The establishment of a school being spoken of in Belgium, to be known as the Damien Institute, which will be for training of young men destined to exercise the sacred ministry of the priesthood among the lepers of Molokai.

From Rome comes the announcement that Don Lorenzo Perosi has written a cantata in honor of Our Lady. The new work is planned for four solo voices and will occupy about an formance. A chorus of hour in performance. A chorus of angels, accompanied by harps, is introduced. Choosing his theme from a work of the fifteenth century, the composes has employed various sacred chants.

St. Mary's Church, Brantford, Conn., one of the most costly in the state and dedicated less than a year ago, was totally destroyed by fire last Friday night. The loss is estimated at \$90,000.

Archbishop Ireland says that of the 400 saloon-keepers in Minneapolis not one is a Catholic, and adds that the men get out of the saloon business or get out of the Catholic Church. St. Mary's Cathedral, Sydney, has

St. Mary's Cauling the past fifty had spent on it during the past fifty years the vast sum of £230,000. When completed it will, like the Cathedral of Melbourne, take rank among the great cathedrals of the world.

The Catholic women of Germany have formed a "Catholic Woman's Union," which recently held its first genera congress at Frankfort on the Main. It is not a development of "fen in the French sense, but an instruct the Catholic women Fatherland in the questions among them the social spirit they may be enabled to contribute within their own proper circle cactivity, their mite towards the solution of the great social questions.

There is but one absolver, Jesus Christ Himself; but He has ten thou-sand ministers on earth through whom He applies His precious Blood to souls that are truly penitent. Frequent confession and frequent Communion are same error as the Manicheans, the followers of Mrs. Eddy may come to fall into the horrible uncleannesses of their predecessors. They do not re-

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BY MRS JAS. A. SADLIER.

CHAPTER XVIII.

THE DINNER PARTY-THE MISFORTUNE OF HAVING A WEAK STOMACH. Edward Flanagan would have per

anaded Margaret to go with him next day to Henry Blake's, but Margaret for once, obstinate, or rather "I have never associated much with people as you will meet there," said she; "and I must own I have little said liking for their company. Still, I wish you to go, Edward, because your absence might of end your cousin, and I a great aversion to family-

So Edward was forced to go alone. He, too, was anxious to keep up appearances, though, in his heart, he felt dissatisfied with Henry for not having invited his father and mother. He found a numerous party already assemb the drawing-room, whiling away the tedious half hour before dinner in promisenous conversation. The Thomsons and Pearsons were all there, so were the Smiths and Greens, but Edward waited in vain to see either uncle This he could not help reor aunt.

marking to Mrs. Henry Blake. "Oh! really," replied Jane, "the old folk are so crotchety of late, that we have been forced to cut the connec

Indeed!" said Edward, "and pray how long is it since you have cut the connection? I was not aware of any

coolness between you."
"Well! I can't say there's a coolness; but, somehow, they and we don't get along well together, so I believe there's a tacit agreement between us to keep asunder. The old lady has turned out quite pious, and undertakes to say that Henry and I should be of just the same notion. So, of course, we can't;
—it would be quite impossible, you know, Mr. Flanagan, for people like us to adopt those old-fashioned ways and notions that they brought with them from Ireland.

This was certainly a satisfactory reason for "cutting the connection," and Edward could not help smiling at the naivete with which it came out. He wondered was she really so simple as not to be aware that his parents, too, had brought ways and notions from Ire land; and, what was more, that he had himself "adopted" those identical ways and notions. But, to Mrs. Henry he merely bowed and smiled, and said: "Oh! of course—no one could expect any such thing."

They were two ministers at the table on that occasion. One was the Rev. Hooker Tomkins (who actually did say grace as Tim had expected), and the other a tall, thin, melancholy looking man, who announced the word to the Baptists of that section of the city. These gentlemen were the guests of the evening, and, as such, were duly installed in the places of honor. Conversation went on briskly during din-ner, being chiefly of the light and cursory kind which gives life and animation to the dull routine of the dinner-table. Mr. Tomkins was quite taken with our friend Edward, and kept talk ing to him across the table whenever an opportunity offered. Before him was placed a superb boiled turkey, with placed a superb boiled turkey, with oyster sauce, the sight of which soft ened the good man's heart, yes, even to

woman's tenderness.

"Let me help you to some of this fine turkey, Mr. Flanagan. If we are to judge by appearances, it is a splendid specimen of that species. What shall I

I thank you, Mr. Tomkins," replied Edward, with a smile, "but I cannot avail myself of your kind offer I dine on fish to-day.' how is that ?" said Tomkins,

with a look of surprise; "are you a I have the honor !" said Edward. "Henry, will you allow me to send you

of this salmon-trout. I can recommend it, I assure you.

"Thank you," said Henry, with something like a blush on his face, "I am doing very well just now. I never the main object in view." "Pardon me, Mr. Milmore," said am doing very well just now. I never eat fish. May I trouble you, Mr. Tom-

Mr. Tomkins was only too happy to be so troubled. Having helped Henry, he renewed his attack on Edward. "Really, Mr. Flanagar," said he, "I could not have supposed that a person of your discernment and good sense uld be capable of such puerile folly -pardon me, my good young friendwe need not wonder at the low and the vulgar doing these things when we see such men as you giving them an example. Allow me to ask what good do you expect to derive from dining on fish instead of flesh?

And allow me to ask you, reverend sir," said Edward, very coolly, "by what authority do you call me to acwhat authority do you call me to account for my choice of food? Suppose I were to answer your questions, as I might do, by saying that I have as much right to eat fish as you have to eat flesh or fowl. But, I will go a little further in the way of explanation. I understood you to ask me why I choose m flesh-meat to day? to abstain fr

Precisely ! "I do so, sir, because the Church commands me to do so—that is quite enough for you to know, or for me to

Henry had entered into a close con versation with his mother-in-law, who sat next him; but it was quite evident that not a word of what was passing was lost on him. This Edward saw, and he was almost sorry for it, as he shrank from giving unnecessary pain to Still, he had not provoked the discussion, and he not in conscience, or in honor, decline giving his opinion when asked. Tomkins looked around the table as if to gather the suffrages of the company, and receiving sufficient encouragement from every eye, he would make another home-thrust at

superstitions. 'Still, you do not fully answer my question, Mr. Flanagan. I asked you what is the object of this abstinence? You say the Church commands it. I know why the Church com-

mands it.' There was a general disposition to

laugh, but Edward was by no means disconcerted. "In that case," said he, with the same quiet smile, "in that case, Mr. Tomkins, I must refer you to our catechism. You can have one at any time by sending to my house

The laugh was turned against Tom kins, whose ruddy face grew a shade redder as he exclaimed: "Thank you, I have no desire to read Romish be The track of the beast is, more or less, in every one of them.

sighed the melancholy Milmore from the lower end of the table, "that is unhappily the case!" table, "that is unhappily the case;
"You are certainly more candid
"You are certainly more candid than polite, gentlemen," observed Edward, with his usual composure. "Romish books are assuredly in bad odor with many people now-a-days. They have in them the words of power,' my good sir, which many love

not, and cannot understand.' engaged with the carving of his turkey; but Milmore came to his support; his thin, piping voice gathering strength as he proceeded. He took a new tack.

"I should take it as a favor, my good young gentleman, if you would just favor us with your own views of this Rom—this Catholic practice. How can you account for it on rational grounds

We Catholics are not accustomed. sir, to put forth any views on a point of Church discipline. We believe and practice, but never presume to discuss the wise teachings of the Church. Ab staining from meat on such an occasion as the present, I consider as a public profession of my faith, and I would, therefore, deem it an act of cowardice to shrink from making that profession here or elsewhere. Where the commandments of the Church are in ques tion, a Catholic knows no distinction as to time, or place, or company.'

" How is it, then." said Tomkins with unguarded triumph; "how is it that our excellent host can rise above these servile usages, and yet remain

"As to that," returned Edward, "I am not the keeper of his conscience. He can answer your question better than I. Doubtless he has good reasons

o assign.' Henry turned at the moment, and caught Edward's sly glance fixed full on him. He was just taking wine with Mrs. Green, which gave him an excuse for a trifling delay. When he had made his bow, and set down his empty glass, he turned to Mr. Tomkins.

"I owe it to my unfortunate stomach, my dear sir," said he, with a forced smile; "I cannot make it a Catholic stomach, do as I will." " How unfortunate!" said Edward.

in an ironical tone.
"The truth is, Mr. Tomkins," resumed Henry, determined, it would seem, to throw down the gauntlet at once; "the truth is, my stomach lost its Catholic tone at old Columbia, and has never since recovered it. Indeed, much fear it never will. It is unfortunate, as my cousin observes, but it cannot now be remedied. Mrs. Pearon, the pleasure of wine with you? Dome! ladies and gentlemen, we have

had too much of this tiresome con-troversy; let us change the subject." "I quite agree with you," said Ec-vard; "it is a subject I never take ward

up from choice."

The ladies soon after retired, and Mr. Tomkins would fain have renewed the subject by asking Edward, ironically, did the Church permit him to

"Instead of answering your ques-tion," said Edward, "I will ask you to do me the favor of taking wine with me. I must positively decline answering irrevelant questions," he added with a cheerful smile. "What says he added mine host?

"All right, Edward! neither ask nor answer them—that is my rule."
"Ah!" sighed Milmore, whom even
the ruby wine could not warm; "Ah! the ruby wine could not warm; "Ah! it were well if all men adhered to that wise rule. The every-day life of man

Edward " if they do not, they are not saints. To be a saint, as we Catholics take it, is to put off the old man, with all his concupiscence, and live solely for God. I suspect, my dear sir, your notion of saints are not precisely of

'I repeat what I have already remarked," said Milmore, in the same dreary, monotonous tone. "I have studied the lives of the most eminent aints, and I have sought in one who had not the human alloy. Do we not find a Luther and a Calvin, a Beza, a Zninglus, a Knox, and a Wesley, having all and each some little remnant of the ancient Adam to mar the beauty of an otherwise faultless character? Ah! yes, even the brightest gems of Christianity have had their little imperfections! I suppose it is so written in the book."

"Very possibly," said Edward, laughing at the odd catalogue of saints brought forward so gravely by the reverend sentimentalist. "It were a mere loss of time," said he to himself, to oppose some of the real saints to this motley group of proud, soul-destroying heresiarchs. How could such a company as this appreciate the per-fect holiness of the saints; and for me to protest against the saintship of any would only give rise to an unprofitable

discussion. I will e'en let it pass."

After a while, when the gentlemen followed the ladies to the drawing room, Joe Smith drew Silas Green into a corner. "I say, Silas, what do think of Edward Flanagan; ain't he a first

rate fellow?"
"Well, I must say I rather think so," replied Silas, thoughtfully. "I like to see man or woman acting up to their convictions.

"That is laughed Joe. is, if they have any,'

Oh! of course. I guess Edward Flanagan has got convictions. He seems to see his way clear through religion, a thing I never could do yet, let me try ever so hard."

" Now, just answer me a question."

said Joe earnestly; "don't you think Henry looked rather small, with that lame excuse about his stomach?"

Perhaps so; but after all, he only acts like a free born American, in eating and drinking what he likes."
"I know," said Joe; "but even so, I can respect a man that acts on principle. I'm a free born American, and

ciple. I'm a free born American, and yet I think I'd rather be Edward Flangan than Henry Blake. I can't erstand the difference, but I feel it. If I were a papist, I'm sure I'd do just as Flanagan does, for I don't like shirking; let a man be either one thing or another—that's my notion.
Silas laughed. "Why, let me

close at you," said he, "the sure it's Joe Smith I have. that I may be Who eve expected to hear you praise a papist? I praise any man when I find him eserve it," replied Joe, shortly.
But come, there's somebody going to

sing, I believe."

During the remainder of the evening Joe kept quite close to Edward Flana-gan, wondering how a man could be so intelligent, so polished, and all that, and yet obey the commandments of men (as Joe called the Church) so faithfully. And Edward was agreeably surprised to find to find Joe Smith really susceptible of right feeling, frank and honest, and warm-bearted. Much such a character as Zachary Thomson, but with more of what is now called religiosity—as distin-guished from religion. Edward sighed as he contemplated the spiritual waste of so fine a nature, and he said, within himself, "How many there are like poor Joe-enlightened in all save religion, good and generous towards men, yet wholly ignorant of what they owe to God-how pitiable is such dark

ness!"
"Well, Joe," said Henry Blake;
coming forward to where the two were
seated; "are you making interest with seated; "are you making interest with Edward for one of his pretty sisters? If you are, I warn you in time when yo re on the wrong scent.

Edward laughed, and Joe asked, ather earnestly "Why, how is that?" "You know very little of the Flanagan family," went on Henry, with a dubious smile, "if you could ever dream of wedding a daughter of their house. have heard uncle Tim say that no rotestant should ever marry into his family-at least with his consent. How say you, Edward, do you think your sisters are as great sticklers for the orthodox as their worthy sire?'

Edward, ex pecting to see him laugh at this sally, as he termed it, but no such thing, he had grown quite serious, all of a sudden. Whether you speak in jest or earnest, Henry," said he, with more warmth than he usually manifested, "I will give you a serious answer, for the subject is one of serious import. I am quite sure that neither of my sisters would receive the addresses of testant, knowing him for such. "Indeed!" said Joe; "and why not,

Simply," said Edward, "because they have been taught from their earliest infancy that salvation is not to be had outside the pale of the Church. and that it is wrong for the believer to contract a matrimonial alliance with the unbeliever. We have all grown up belief that Catholics marry only Catholics and Protest-

ants—"
"Oh! as to them," interrupted Henry, with some bitterness, "they may, I suppose, marry whom they

"Precisely so," said Edward, calmly. They have nothing to lose in point of faith, and can choose for themselves amongst the countless religions wherewith the land is covered. Pardon me. Mr. Smith, I should be sorry to give you any offence, but I have seen enough of you in the last hour or two to conme that you are not wedded to any form or phase of Protestantism. I consider you therefore an impartial

Thank you," said Joe, good humor-; yea even ligion of my own. I have never joined any Church as yet, though my good father and mother are out-and out Calvinists. Hang it! I don't see the use of so many religions: I want to see all of one religion, and I guess I'll keep clear of them all while they're fighting and squabbling as they are. Now, just look at Tomkins and Milmore there. Don't they look as though they were board together in the bonds of brotherly love! Well, I wish you could only hear each of them once in the pulpit. I tell you they do spout red-hot fire and fury against all religions but their own. I take it they all handle 'the word in the way of business—just as you do your leather down in the Swamp, Mr. Flanagan-or our good host here his eloquence in carrying on a suit-all are

doing their best to earn the dollar. His hearers both laughed at the earnestness of Joe's manner, and Edward was so pleased with his blunt

ward was so phonesty that he invited him to tea on the following evening.

"I'd advise you to keep the girls away," said Henry, with a sarcastic smile; "my friend Joe is not to be trusted."

Never fear," replied Edward, "my poor sister Susan is not able to go out, and Ellen hardly ever leaves her. I want Mr. Smith to have a quiet, social evening with us. Mr. O'Callaghan, Margaret, and my father and mother, will I think, impress him favorably, must see something more of us C lies." He

"You are the first of them whom have known at all intimately," ob-served Joe, "and I am already favor-

ably impressed, as you say."
Edward bowed and smiled. Henry attempted to smile, but the attempt wa a failure. "Why, you forgot me, Joe, Have you not known me from 'childhood's hour even until now?" "Oh, yes," said Joe, bluntly; but

ou're not a regular out-and-out Catholic. I can meet half-papists like you every day, but they ain't any curiosity. I want to see what kind of peeple the are that fast and keep from eating meat, and pray, and go to confession, be-cause somebody commands them to do cause somebody commands them to do so;" and Joe laughed at the strange idea of being commanded into any

thing. "But I say, Flanagan," he added quickly, "do you go to confession—if it's a fair question." "Quite fair," said Edward, with a bright smile; "certainly I do go to

"And how often, pray?"

"Once a month or so."
"Once a month! Well, if that ain't I could never do. I couldn't stand that, any how."

"Well, never mind confession now—

that's not the point," said Edward, gaily. "But mind, I shall expect you o morrow evening."
"Might I bring Silas Green?"

"Oh, certainly—if you wish it. I must go now, Henry, and bid your wife good night, as I know Margaret will be expecting me."

"I'm afraid you didn't enjoy yourself," said Jane listlessly; "if you did
you wouldn't go away so early."

"Pardon me," said Edward with a heerful smile, "I make it a rule never cheerful smile. to stay out later than this, especially when Margaret is not with me.

really spent a very pleasant evening. Good night." When Edward got home, he found that Margaret and her father had gone early in the evening to see Susan, and were not yet returned. "She must be very poorly," thought Edward, "when they are staying so late;" so he went himself to see what was going on. He was surprised to find Susan lying on the sofa in the parlor, while Margaret and Eliza sat by her sewing very diligently. Mr. O'Callaghan, Mr. and Mrs. Flanagan, and John, were playing cards at a little distance.

"So there you are, Susie," said Edward, as he took her little hand in his, and sat down by her; "I thought you'd been in bed two hours ago. You

look well this evening."

"And I feel well, too, Edward," re plied Susan with a faint smile that made her brother start, for it gleamed over her wan features with a pale and sickly light. Her hand, too, was hot and feverish. Edward did not speak for a moment, and he coughed slightly if to hide his emotion.
"How industrious we have grown all

of a sudden!" said he, at length, with a forced smile; "is that part of a balldress, girls, or what is it, that you cannot spare time for a single word?

"They're working for me," said Susan, with sudden animation; covering for my little altar that they're making, and I'm just waiting to see it finished before I go to bed. You must come up to my room to morrow evening. Edward, when the altar is finished, till you see how nice it looks. We have that handsome crucifix that father gave me, and the little statue of the Blessed Virgin that you gave me, and mother gave me a pretty pair of marble candle sticks, and I'm to have some wax-tapers Oh! it will be so beautiful. We're going to say the Rosary there for the future, and when I get worse, you know Edward, so that I can't leave my bed, can turn towards that dear little altar and say my prayers."
"Well, but you're not going to be

worse, Susan," said her brother, trying hard to keep back the tears that would come. You must get well very soon. and you shall have a nice trip

this summer - you and Eilie."
Susan smiled and shook her head, out not mournfully "Thank you, dear Edward, I shall have a trip this summe -this spring, rather-but I don't want to have any of you come with me—not just yet. I'll go now alone, Edward, all alone; but, after a few years, some of you will come and join me in my new -then another, until, at last, we shall all be united again-never to part any more. Why, what are you all crying for?" she added, looking round in surprise. "If you go on so, it will make me cry, too, and that would not be right. One who is soon to behold God in heaven, and to take her place for ever at Mary's feet, neither can not ought to mourn for leaving the earth. edly; "I accept the compliment. I Even yourselves ought to be glad—must confess I have no particular rethough I fear, you are not-knowing that I can do you more good there

and she pointed upwards, "than I ever could on earth."

"Susie, dear," said John, rising hastily from the table, "I can't listen to you any longer. You'd make me cry like a baby.—I tell you, there's no fear of your dying—if there were you couldn't talk so. Keep up your heart, sister, and let us keep up curs.'

"Spoken like an oracle, John," said his father, after wiping away his tears; sorrow's time enough when it come I hope wel'll soon have our poor little Susie able to go about again.' Then lowering his voice to a whisper, he said to his wife, who sat with her back to the sofa: "Don't, for your life, let her see you crying. It always grieves her when she sees you down-hearted about her. Don't, Nelly dear !—don't. myself. Just look at Edward and John the two of them hanging over her and each holding a hand. But don't and each holding a hand. look round. I don't want Susie to se

us watching them."
"Mr. O'Callaghan had let his card fall on the table, and sat gazing with moistened eyes on the beautiful picture of fraternal love. "Ah!" said he, in a low voice, "you ought to be proud and happy, both of you, my good friends, to see your children such as they are. "I say, Edward," raising his voice "how did you get along at Blake's?
Were you blessed with the presence of Tomkins?"
"We ware dealers."

'We were doubly blest, my dear sir,' replied Edward, fully appreciating the old gentleman's kind intention, and willing to second it as far as he could "we had not only Tomkins, but Mil-more, the Baptist Minister, and what is more, we had a regular set-to about

eating meat on Friday."
"How is that?" said his father. "I will tell you, sir, all about it, if Susie will only promise to laugh.

Susan smiled, and pressed her brother's hand, Edward proceeded to give an account of his campaign with the ministers, carefully avoiding Henry's part in it. But Tim put the question

" Tell me, Edward, did Henry eat eat?"

"I am sorry to say he did, sir. He lease bring it very toon."

I turned to nod a yes to her as she

says his stomach couldn't do one day "Humph!" said Tom, ironically.

"I thought as much—he's mighty de-licate, I know myself! And what about Eliza—did she follow suit!" "I can't say, indeed, sir," replied Edward, evasively "I wasn't near Eliza

All the family were much amused at honest Joe Smith's home-spun candor, and Edward's announcement that he

was coming to tea next evening was received with general satisfaction. But, mind, you're not to have Ellie said Tim, with marked empha there,"

"I don't mean to have her, sir," said Edward in reply "I know your opinions and those of my dear mother too well for that. But really Joe is such an honest, good hearted fellow, and, with-al, defended me so manfully, that I thought I could do no less than ask him to spend an evening at our house. I am glad to find that Mr. O'Callaghan no objection."
Not the smallest, Edward. You

know very well I never have any objec to whatever you propose."
But, Edward," said Margaret, with

sly humor, "why don't you ask Arthur Brown some evening?—it is hardly fair to treat him so coolly, and he so hot upon a certain affair that we all know

Edward looked at his sister, and was easiest way imaginable, without even the shade of a blush on her pretty cheek. She was going to say somethin but her mother was too quick for her "Arthur Brown has no business here," said she, while her cheek red-dened with indignation. "When our Ellie comes to choose a husband, i won't be from among Protestants. wonder at you, Maggie dear, ever to mention his name to her. I can answer for Ellie, that she wouldn't have any

thing to say to one of his sort."

By this time Margaret and Eliza had finished their work, and went up stairs to see how it fitted, supporting Susar between them. "See what a baby I am," said she, with a smile, as she shook hands with Mr. O'Callaghan. 'You see I can't walk now without Times are changed, Mr. O'Calla help. ghan, are they not?'

Changed, indeed, Susan," said the kind-hearted old gentleman, with a tremulous voice. "But this won't last always—you'll s with God's help. soon get strong again,

Susan shook her head, but said nothing. She knew Mr. O'Callaghan did not speak as he thought, but she felt grateful for his soothing kindness, and smiled her thanks as she left the room. There was silence in the room for a few moments, and it was Tim who first spoke, clearing his throat with a vigorous effort. "Come, come, Nelly, this will never do-bless my soul, woman! "it's time enough to cry when we have reason—things may turn out better than we think. What are you going to do about that poor Mrs. Dillon? Ever since Hannah married that Sullivan, things are going on, you know, worse and worse. We can't leave the poor old creature at the mercy of them vaga bonds. It seems Watty has always et of rowdies hanging about the house, drinking when they can get it, and cursing and swearing all time like troopers. It's best to take the poor woman from amongst them altogether. "I was thinking, Tim," said his wife

have her come and stay here for the little time she has to live. She wouldn't "And if she were, too," said Tim, quietly, "it shouldn't prevent us from taking her. She's a desolate poor creature, and I'll be right glad to give her a shelter. God bless you, Nelly, and go for her to morrow morning. She'll

that if you had no objection, I'd

go for her to morrow morning. She'll be as welcome as the flowers of May. "I'll go for her if you wish, mother, id John; "I know where they live. "I know you do, John," said his mother, with very excusable pride; very excusable pride; "God bless you, my son, you have often gone there of your own accord unknown to any one. Mrs. Dillon told me of your visits. You may go for her to morrow morning, and bring her here to spend the remainder of her days."

Mr. O'Callaghan took out his hand kerchief and wiped his eyes, and said to himself: "It is no wonder that they to himself: are all so happy and so prosperous."

And he said the same to Edward and Margaret on their way home.

TO BE CONTINUED

THE SAVING OF DOLLY.

My name is Hunt. Yes, sir; Anthony Hunt. I am a settler and drover on this Western prarie. Wild? Yes, sir; it's little else than wilds now, but should have seen it when I and my wife first moved up here. There was not a house in sight for miles. now we have not so many neighbors but those we have are downright good ones. To appreciate your neighbors as you ought, sir, you must live in these lonely places, so far removed from the haunts of man.

What I am about to tell happened ter years ago. I was going to the distant town or settlement, to sell some fifty head of cattle-fine creatures, sir, a you ever saw. The journey was a more rare event with me than it is now ; and my wife always had plenty of commisions to charge me with in the shape of dry goods and groceries, and such lik

Our youngest child was a sweet, gentle thing, who had been na er aunt Dorothy. We called the child Dolly. This time my commission included one for her—a doll. She had never had a real doll—that is, a bought doll—only the rag bundles her mother made for her. For some days before my departure the child could talk of nothing else. It was the big, big doll, with golden hair and blue eyes. I shall never forget the child's words the mornstarting, as she ran after me to the gate, or the pretty picture she made. There are some children sweet-er and prettier than others, sir, as you must give notice, and Dolly was one very great big doll, please "she called out after me; "and daddy,"

stood in her clean whitney-brown pinafore against the gate, her nut brown hair falling in curls about her neck, and the light breeze stirring them.

"A brave doll," I answered, "for my little one—almost as big as Dolly.' Nobody would believe, I dare say, how full my thoughts were of that promised doll, as I rode along, or what a nice one I meant to buy. It was not often I spent money in what my good thri:ty wife called waste; but Dolly was

Dolly and I meant to do it now.

The cattle sold, I went about my purchases, and soon had no end of par-cels to pack in saddle bags. Tea, sugar, rice, candles—but I need not worry you, sir, with telling of them. Last of all I went about the doll—and found a beauty It was not as big as Dolly, nor half as big; but it had flaxen curls and sky-blue eyes; and by dint of pulling a wire could open aud shut her

"Do it carefully," I said to the storekeeper. "My little daughter would cry terribly if any harm came

The day was pretty well ended before all my work was done, and just for a moment or two I hesitated whether i should not stay in town and start for home in the morning. It would have been the more prudent course. But I thought of poor Dolly's anxiety to ge her treasure, and of my own happiness in watching the rapture in her delighted eyes. So with my parcels packed in the best way that they could be, mounted my horse and started.

It was as good and steady a horse as ever you rode, sir, but the night began to set in before I was well a mile away from town; it seemed as if it were going to be an ugly night, should I turn back and wait till morning? I had the price of the cattle, you see, sir, in my breast pocket, and robberies, aye, and murders, also, were not quite unknown things on the prairie. But I had my things on the prairie. brace of sure pistols with me and d

cided to press onward.

The night came on as dark as pitch, dark besides. But on that score I had no fear; I knew the road well, every inch of it, though I could not ride as fast I should have done in the light. was about six miles from home, I sup pose, and I knew the time must be clos ipon midnight, when the storm, which had been brewing, broke. The thunder roared, the rain fell in torrents; the est I could do was to press on

All at once, as I rode on, a cry All at once, as I roue on, a cry startled me—the faint wailing, like the cry of a child. Reining up, I sat still and listened. Had I been mistaken? No, there it was again. But in what direction I could not tell. I couldn't see a thing. It was, as I have said, as dark as pitch. Getting off my horse, ut, but could find nothing. And while I was seeking, the cry came again -the faint moan of a child in pain began to wonder. I am not superstitious, but I asked myself how it was possible that a child could be ou on the prairie at such an hour and in such a night. No, a real child it could

Upon that came another thoughtone less welcome: Was it a trap thinder me on my way and ensuare me Was it a trap to There might be midnight robbers who would hear of my almost certain ride home that night and of the money

should have about me.
I don't think, sir, I am more timid than other people—not so much so, per-haps, as some: but I confess the idea made me uneasy. My best plan was to ride on as fast as I could, of the mystery into safe quarters. here was about the darkest bit of the all the route. Mounting my horse. I was about to urge him on when the cry came again. It did sound like a child's; the plaintive wail of a child

nearly exhusted. "God guide me!" I said, undecided what to do. And I sat another moment listening, I once more heard the cry, fainter and more faint. I threw myself off my horse with an exclamation

"Be it a ghost or be it a robber, Anthony Hunt is not one to abandon child to die without trying to save it."

But how was I to save it? The more searched about the less my hands could light on anything, save the sloppy earth. The voice had quite ceased now, so I had no guide from that. While I stood trying to peer into the darkness, my ears alert, a flood of sheet lightning illuminated the plain. At a little distance, just beyond a kind of ridge or gentle hill, I caught a glimpse of something white. It was dark again in a moment, but I made my way with unerring instinct. Sure enough, there lay a poor little child. Whether a boy or girl I could not tell. It seemed to be three parts insensible now, as I picked it up, dripping with

wet.
"My poor little thing!" I said as
I hushed it to me. "We will go and
find mammy. You are all safe now."
And, in answer, the child just put
out its leeble hand, moaned once and
restled alose to me. nestled close to me.

With the child hushed to my breast, I rode on. Its perfect silence soon showed that it slept. And, sir, I thank God that He let me save it, and thought how grateful some poor mother would be! But I was full of wonder for all that, wondering what extraordinary fate had taken any young child to

that solitary spot.
Getting in sight of home, I saw all of the windows alight. Deborah had done it for me, I thought, to guide me home n safety through the darkness. But presently I saw that something must be the matter, for the very few neighbors we had were collected there. My heart stood still with fear. I thought of some calamity to one or the other of the children. I had saved a like one from perishing, but what might not have happened to my own?

Hardly daring to lift the latch while my poor horse stood still and mute out side, I went slowly in, the child in my arms covered with the flaps of my long coat. My wife was weeping bitterly.
"What's amiss?" I asked in a faint voice. And it seemed that a whole

chorus of voices answered me : " Dolly's lost !" Dolly lost! Just for a moment my heart turned sick. Then some instinct, er nut brown her neck, and hem. red, "for my s Dolly."
I dare say, were of that long, or what It was not what my good but Dolly was

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like a ray of light and hope, seized upon me. Pulling the coat off the face of the child I held, I lifted the little sleeping

thing to the light, and saw — Dolly!

Yes, sir. The child I had saved was no other than my own—my little Dolly. And I knew that God's good angels had guided me to save her, and that the first flash of summer lightning had shone irst flash of summer ignting had shone just at the right moment to show me where she lay. It was her white sun bonnet that had caught my eye. My darling it was, and none other, that I

had picked up on the road.

Delly, anxious for her doll, had wandered out unseen to meet me in the afternoon. For some hours she was not missed. It chanced that my two elder girls had gone over to our nearest neighbor's, and my wife, missing the child just afterwards, took it for granted that she was with them. The little one had come on and on, until night and the storm overtook her, when she fell down frightened and utterly exhausted. I thanked heaven aloud before them all, sir, and I said that none but God and sir; I am aware of that. But I often think of it in the long nights, lying awake, and I ask myself how I could bear to live on now had I are could bear to live on now had I are could bear to live on now had I are could bear to live on now had I are could bear to live on now had I are could bear to live on now had I are could be corporate university. awake, and I ask myself how I could bear to live on now had I run away from the poor little cry in the road, hardly louder than a squirrel's chirp, and left my child to die.

Yes, sir, you are right; that's Dolly out yonder with her mother, picking fruit—the little trim, light figure in with just the same sort of white

fruit—the little trim, light figure in pink, with just the same sort of white sun-bonnet on her head that she wore that night ten years ago. She is a girl that was worth saving, sir, though I say it; and God knows that as long as my life lasts I shall be glad I came home that night instead of staying in the town.—L. J. Kling in New World.

VERSIONS OF THE BIBLE.

(Continued.)

N. Y. Freeman's Journal. Mr. Jones .- "You say 'it is a prin-Mr. Jones.— You say it is a principle that the more ancient the copy, the nearer the Apostolic times, the more correct and reliable it is.' "

Yes. Such is the view of Biblical scholars, and that is why they all, with

out exception, seek for ancient manu-scripts, and prefer them to modern scripts, and prefer them to modern copies. It is a common sense view, for if the ancient copies are assumed to be incorrect, the modern transcripts from them must be assumed to carry the same incorrectness plus others that experience teaches us creep in in the course of many repeated transcrip

Mr. Jones.—"That is so, provided the (ancient) copy be a correct one." If either the ancient or the modern copy is known to be correct, inquiry need go no further. But where the need go no lurther. But where the question is as to the comparative correctness of the two copies, the ancient is to be preferred, for the simple reason that it has not been subject to so many transcriptions through which errors are so liable to creep in, through carelessness or ignorance, or even

Mr. Jones.—" You might as well say that the Chinese plow is superior to our American plow, because the former is rearly three thousand years older."

The Chinese plow made three thousand years ago is certainly better evidence of what the original Chinese plow was than is the American plow. plow was than is the American plow.
And if we were called upon to determine what the original Chinese plow was like we would prefer the ancient specimen to the modern as the basis of our judgment; and we think you would do the same. The American plow is superior as a soil tiller, but not as a superior as a soil tiller, but not as a
witness to the ancient form of the
Chinese plow. It is the same with
manuscripts. If asked to determine
which of two manuscripts is the more
correct reproduction of the original
first manuscript, we would prefer the
one made in the first century—if we
had it—to one made in the tenth or had it—to one made in the tenth or fifteenth century. We think you would

do the same.

Mr. Jones.—"I have stated that old manuscripts have furnished incorrect

This statement imposes upon you the burden of proving that the old manu-scripts used in making the American Revised Version are not copies from some of the older incorrect manuscripts some of the older incorrect manuscripts you speak of. Until you prove they are not, the doubt as to correctness which you raise as to the old manuscripts throws its shadow equally on all modern versions of the Bible. In the absence of the original manuscripts you have no of the original manuscripts you have no criterion by which to determine which of the extant ancient copies is a cor of the extant ancient copies is a correct reproduction of the originals. This is the mesh you, as a Protestant, are placed in by your statement, because you reject the authority of the Church and her traditions, which are the only criterion left to determine which of all the copies represents truly the thought of the writers of the Scriptures. The rejection of this criterion severs you absolutely from the common Christian faith of the past, leaves you an isolated critic and places leaves you an isolated critic and places you in precisely the same position a Chinese pagan would be in if the anci-Chinese pagan would be in if the ancient Christian manuscripts were placed in his hands and he required to determine which of them is a correct reproduction of non-existent orginals. He would throw them down in despair of solving the problem. Having rejected the sole criterion—the Church and her traditions—you are as isolated as he. the sole criterion—the Church and her traditions—you are as isolated as he, and as helpless to solve the problem. Having rejected this criterion—which as a Protestant you must—you have broken the only link that united you in faith and corporate unity with the early Christians. Having abandoned the divinely built ark, the Church, you float alone, and drift with the tide.

You may say you are not isolated

You may say you are not isolated from the early Christians, that the Bible is the link that unites you with them. But this begs the question, for until you prove that your Bible is a correct reproduction of the original manuscripts it is not the same Bible the carly Christians had; and you can

the early Christians had. This again begs the question, for you claim to get your belief out of the Bible you have. But until you prove it is the same Bible the early Christians had, you can-not assert that the belief you get out of it is the same belief they had. As a matter of fact, the early Christians did not get their belief from the Bible. They got it, before the New Testament was written, from the oral teaching of the Apostles and other ministers of the Charch of Christ. It was because of their Christian belief thus acquired that they believed in the Bible at all. Their Christian faith was not drawn from the Bible. On the contrary, their belief in the Bible was drawn from their Christian faith.

Even if we were to grant—which we do not—that you had the same belief as the early Christians, it would not prove that you are a member of the same household of faith, that is, a member of the same Church that they were mem-bers of. A foreigner may believe in the Declaration of Independence and the by its duly appointed officers. In the same way, before you can be a member of the Church of the early Christians - the Church which Christ established for all time-you must be naturalized, initiated into that divine corporation by duly appointed officers of it. The only duly appointed officers are the legitimate successors of the criginal officers. If you have not thus been naturalized, or more correctly supernaturalized into the kingdom of Christ on earth. His Church, you are not a thereof, whatever you may

think about it. think about it.

To come back now to your statement, meant to weaken confidence in ancient manuscripts, we agree with you that there were—as, considering the human frailities of transcribers—there must have been, incorrect copies. And we leave you in the position the consemences of that statement place you; you may extricate yourself as best you may. Your position is the logical result of your Protestant principles, and it in no way concerns Catholics.

THE MORALITY OF GAMBLING.

MOTIVES AND EFFECTS WHICH MUST BE CONSIDERED IN THIS CONNECTION. From The Dolphin.

Question: There has been a con-siderable difference of opinion in the expressions of churchmen and moralexpressions of churchmen and moralists recently made public through one of our leading newspapers, touching the question whether card playing or gambling of any sort is permissible when there is no attempt at fraud in the play. Would the Dolphin kindly give an opininion that might satisfy the still doubtful inquirer?

Response: Accepting the current definitions of gambling as (1) playing a game of chance, and risking something of value on the issue; or as (2) the reckless speculating with things or we distinguish two sets of

motives and effects.

In the first of these the object and result of the play is amusment, stimulated by a preportionate reward for ingenuity or attention in the game. In the second the object is gain resulting (regardless of the proportions or claims of industry or sagacity) from chance; or it is the desire to gratify a passion which produces in turn a disposition(1) to risk, unreasonably and immoderately, the loss of one's own or one's neighbor belongings; (2) to squander time; (3) to sacrifice health of mind or body through the effects resulting from irascibility

jealousy, fraud and similar excesses. Since, however, the various games which serve as means of bodily and mental recreation are in themselves lawand even commendable, the stimulus to interest in such games, which arises from a gitt accorded by mutual agree-ment to him whom either dexterity, attention or chance points out, does not render such diversion unlawful. Such chance is not a forecasting of the the divine degrees wisely hidden from men but simply the good fortune of one who prospects and finds. Each party to the game is at liberty to give to an other what is his own or not otherwise pre engaged by obligations of duty or

But every right and reasonable act is determined by the limits of the natural or positive law. Thus a chance game may exceed the bounds of moderagame may exceed the bounds of modera-ation and of justice, if it be immoderate (in the judgment of good and reason-able men, according to the varying conditions of life), it offends against the dignity of the human soul respons-ible to God, Who demands our reason-able service in all things; if it be un-itable to God, also against our neighjust, it offends also against our neigh bor, to whom, by the same law of God,

bor, to whom, by the same law of God, we owe certain duties.

The difference between these two classes of offense against God and our neighbor is marked in the result, that is to say, in the reparation which both acts demand. The one calls for the satisfaction of repentance; the other

demands repentance and restitution.

The offense by which we act aginst reason occurs when we play for excessreason occurs when we play for excessive stakes or through an excessive waste of time; since the squandering of money and of time is sinful, both having been given for a definite purpose which renders man a responsible creature.

The offense by which we act against justice occurs in playing with money or means which we owe to others, our creditors, or our family, or with time which is not our own because we are paid for its use in the fulfillment or

professional duties, etc.

It may be asked regarding the first offense, viz., that of unreasonable waste of money or time: what are we from the early Christians, that the Bible is the link that unites you with them. But this begs the question, for until you prove that your Bible is a correct reproduction of the original manuscripts it is not the same Bible the early Christians had; and you cannot prove it to be a correct reproduction without the criterion which you have rejected.

You may say you have the same faith

ive waste for one who has serious re-sponsibilities in active life. So the stakes of a chance game among men must vary, and the limit at which they be some unlawful instruments of passion be determined by those laws of discretion and rectitude which determine the judgments of honorable and good men-always excluding the element of injustice above indicated and which for bids us to risk money due to other pur-

It would lead us beyond our present It would lead us beyond our present purpose to discuss here the propriety of card or other chance games liable to induce abuses under the pretext of charity or religion; or to touch upon the obligation of avoiding what is called the "scandal of the weak;" or to call attention to the duty at times of abstraining from practices which mislead staining from practices which mislead the young, and become a means of other kinds of dissipation more hurtful than the loss of time or money. These things belong to the domain of the disretion which prevents evil. What we vished to make clear, as far as can the one, was the actual lawfulness, or unla wfulness, of what is commonly called "gambling."

A MINISTER ON MIXED MARRIAGES.

There are many outside the Catholic fold who believe that the Church's position with regard to mixed marriages is severe. Critics of her policy charge her with illiberality, and many things beside. And yet there are Protestant ministers who take the Catholic view. Preaching recently, Rev. E. V. Shaylor, Protestant Episcopal church, stated his position with regard to mixed marriages in rather vigorous language. It may be that, here and there, some Catholic reader may stand in need of this Protestant preacher's opinion, based, we presume, on experience. In part he

said:
"Marriages between "Marriages between persons of different religious belief lead o heathenism. Mixed marriages always end in trouble, and I have never known a happy one. A young man and woman, fond of each other's company, attend church usually where the pany, attend church usually where the girl desires. During the honeymoon, when all is rosy, the church question does not intrude. Later after the couple settle down to face the practical world the question of Church arises . . At times they divide their attention to the in sellicious pulific but, sonner or their religious beliefs, but, sooner or later, they clash, and non-attendance, disruption, or heathenism is the result. Each fails to find religious consolation in the other's faith.'

If this be true with regard to Protestant mixed marriages—and we sup-pose it is—it is far more true where one of the parties is a Catholic. The one of the parties is a Catholic. The Catholic soul can never and does never, feel right, so long as its mate remains outside the Fold. In many things their thought may run in unison, but in this thing—and that the supremest thing of all—there exists a gulf between them, and it will remain forever until the Protestant bemain forever until the Protestant be-comes a Catholic. They may love one another; they may multiply sacrifices for each other; they may stand by each other through a thousand perils; yet still the sense of something lack-ing remains, and the Catholic soul is always miserable, whatever the lips may say. If children are born and brought up out of the Catholic faith, this misery becomes ten times more poignant.—Catholic Columbian.

THE ITALIAN MOTHER AND HER DAUGHTERS.

CARE AND PRUDENCE THAT MIGHT WELL BE IMITATED BY CATHOLIC MOTHERS

OF ALL RACES.
Some of our Protestant friends who Some of our Protestant friends who have a gift of invective greater than their stock of information are wont to allude to our Italian immigrants as "the scum of Europe" and the "off-soourings of civilization." We fear that some of our Catholic people, seeing such expressions in the public press, are likely to be affected by them, and to form unfavorable oninions of their to form unfavorable opinions of their Italian brothren. Those of us who are Irish in blood should remember that it Irish in blood should remember that it is not so very long since the same epithets were leveled at the immigrants from the Emerald Isle. They should remember that even to day, in some prejudiced eyes, to be part of the "seum of Europe" or some of the "off-seourings of civilization" it is only necessary to be an immigrant, to be poor and friendless, and to be a Cather Legistra. poor and friendless, and to be olic. However, so far as the Italians are concerned, evidence continues to accumulate of their thrift, their sobaccumulate of their thrift, their sobriety, their honesty, their amenity to law and order. Faults they have, but they are far outweighed by their virtues. Evil men are among them, but their misdeeds receive a notoriety in the press which is entirely out of proportion to their number. And as for the women of the Italian race, whether born and bred in Italy or reared in this country among all the reared in this country among all the

reared in this country among an enterprise temptations and dangers of our great cities, their record is notable for womanly honor and integrity.

We wish in our heart of hearts that Catholic mothers of all races—aye, even those who mistakenly look askance at their poor Italian neighbors—would at their poor Italian neighbors-would imitate the motherly care and prudence imitate the motherly care and prudence of the Italian mothers toward their daughters. We should have far fewer scandals to deplore if in the great cities and towns of this land of ours, mothers would see to it that their young daugh-ters were kept from the contamination of the streets, from the public dance halls and other such places which well deserve to be called "ante-chambers of of heil."—Sacred Heart Review.

Excluded From Voter's List.

The constitution of the new republic of Panama provides that "habitual drunkenness" is a sufficient reason for drunkenness" is a sufficient reason for depriving a citizen of his citizenship. drunkard has deprived himself of ability to exercise the duties of a citizen, the state endeavors to protect itself by excluding him from the list of voters.—Sacred Heart Review.

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and forever. That is inevitable.

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LETTER OF RECOMMENDATION,

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1930. litor of THE CATHOLIC RECORD,

Dondon, Ont:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD.
Lead congratulate you upon the manner in which it is published.
Its matter and form are both good; and a waily Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend is to the faithful,
Blessing you and wishing you success,
Believe me to romain.
Yours faithfully in Jesus Christ,
† D. Falconio, Arch. of Larissa,
Apost, Deleg.

LONDON, SATURDAY, DEC. 10, 1904.

A PROPOSED CONFERENCE ON CHRISTIAN UNITY.

Arrangements are being made to hold a general meeting of representatives of all so-called Evangelical denominations in New York in November 1905 for the purpose of effecting a union between them and forming them into one sect. It is not expected that the arrangements can be made for this purpose at one meeting; but it is supposed that some progress will be made to this end is the delegates discuss the conditions under which it will be possible to effect such a union. Methodists, Presbyterjans, Lutherans, Baptists, Congregationalists, and ministers of several other denominations, are taking part in preparing the preliminaries of such a meet-

It seems to be taken as a matter of sourse that Unitarians, Universalists, Christian Scientists, Dowicites, and some other sects which are unwilling to accept the dicta of the Evangelicals, are to be excluded from this scheme of this new Church of Christ. And why is

The reason which the Evangelicals have laid down for thus narrowing the pale of salvation is that these sects do not believe enough of Christianity, or take a different view of the divinity of Christ and of the efficacy of our Re demption from that adopted by the selfstyled Evangelicals.

The Catholic Church is also ignored In this proposal, but for a very different reason. The knowledge of Christ's Divinity reaches the sects only through the Catholic Church, and she alone has preserved through the ages the true teaching of the Apostles in regard to the manner in which mankind has been redeemed. Who has kept so intact the saving truth which even all sects of Protestants which have retained even the pretence of preaching the pure gospel admit to be the most funda mental and distinctive of Christian

" But if any man sin, we have an adsocate with the Father, Jesus Christ the Just." (1 St. Jno. ii 1.)

Then why is the Catholic Church left sut of this new scheme of union? Simply because she will not permit every one to build up a fanciful plan of malvation to suit his own notions, instead of adhering to the strict truth in all details as revealed by Christ.

If this freedom is to be allowed, then the door should not be shut to Mormons. Eddyltes, Dowleites and all the varieties of sectarianism which the last three and a half centuries have evolved or dereloped. We say, then, that it is impossible the proposed scheme for the union of sects should prove successful. will be built upon a foundation of is consistency which will prove to be but a quicksand on which a solid structure cannot be erected.

We need say nothing further on this point than was said already by aminent Presbyterian clergymen at the meeting of the Knox College pluzeni held in September.

Among the indispensable conditions hid down by Principal Caven, a friend of union on this occasion, was :

54 The doctrinal formula must be shall not suffer.'

Who can assert that a meeting of de nominations such as that proposed can agree upon a doctrinal formula which aball not throw out some truths of the tenantry by giving them the or- position of being the only country God ?

Even within the sects in detail this is the case, as was plainly pointed out

by Professor Rev. William Greig, who

"The first thing the Church (Presbyterian) needs is to be agreed within itself. . . . The professors of the Presbyterian Colleges are not always teaching doctrines in harmony with the Church, not in harmony with the Bible, to say nothing of the Confession of Faith. Half of the old Testament is regarded by them, not as the Word of God, but as the work of men of whom nothing is known." And Professor McLaren added that "if the different churches felt and thought alike, union could scarcely be avoided. But while the present relatious of the churches are not perfect, an attempt at union might bring about a state of chaos which would be worse than ever."

Who can expect a serious union in this state of affairs? There is nothing of the kind possible unless it be agreed first on all hands that Christianity has no certain creed.

A few years ago there was, indeed, a sort of Catechism agreed upon between a number of self-styled "representatives" of various denominations, which was said to be the real creed of seventy million Christians, being a considerable majority of the Protestants of the world. But when it was made public, it did not please any, and was never accepted even by a single sect, for the very reason we have assigned, that instead of defining what was the teaching of Christ, it omitted all reference to any more than a few main doctrines on which nearly all denominations agreed. No appearance of unity was attainable otherwise, but such unity does not agree with the standard laid down by Christ when commissioning His Apostles, that they should teach the nations of the world to observe all things whatsoever He had commanded This is the rock on which the forthcoming conference will also split, and we feel safe in predicting that it will be barren of results, as were the num erous conferences held in Grindenwald. Switzerland, for a similar purpose chiefly through the influence of the lat

well intentioned Rev. Prince Hughes The rock Peter, whose successor to day is Pope Pius X., is the only chief under whom all desirous of Christian unity can unite, if they wish to become members of the one Church established by Christ, and against which the gates of hell shall not prevail.

A TIMELY GIFT.

It is pleasant to be able to chronicle kindly acts on the part of the Government of the Hon. G. W. Ross in regard to Catholic institutions. The latest instance of this kind is the grant of \$10,000 to the University of Ottawa to enable the Oblate Fathers to restore the magnificent buildings which were destroyed by fire last year. The Oblate munity will, we feel sure, fully appreciate this generous act, and the m given will be of material assistance to them in carrying on their noble work of education at the capital city,

A few years ago, when the Toronto niversity was destroyed by fire, the Province of Quebec made a like grant to aid in its restoration. Courtesies of this kind between what we might call the Catholic province of Quebec and the Protestant Province of Ontario cannot be too strongly commended and encouraged. All good Canadians who have at heart the building up of a great and united country will deem it a duty to promote this friendly feeling between the provinces. We sincerely hope this sentiment will become more vide-spread as the new century ad-

BEING STILL DEPOPULATED.

It is well known to our readers that during the last sixty years the population of Ireland has decreased to the extent of about, and almost exactly one half, and recent legislation on land purchase has not stopped the depopulation of the country, as it was expected would be the case.

Of course, we can easily explain why this depopulation has taken place in the past. It was chiefly because the land tenure offered no inducement to the people to remain at home, though this was not the only cause. Fruitful and productive as the soil is, when all the labor of the tenantry went into the pockets of the landlords it could not be expected that the young men and women would remain in the country to meet with the experience of their parents and grow up in the same abject poverty which was their parents' lot : and it is to be remarked that the population which was leaving consisted of the very best and most energetic of the people, whereas those who were left behind were the aged and infirm who are the least desirable, and who conso that the truths of God | tribute least toward the building up of

the country. But why should this depopulation continue, now that so much has been done toward bettering the condition of portunity to become owners of the

In the first place, the Land Purchase

Act is not compulsory, and thus it is ecessarily very much limited in its operation. We do not say that it should be universally compulsory; but there are many instances in which it should be so, especially when absentee landlords are the proprietors.

But there are other reasons which operate in the case. Voluntary sales of land are necessarily slow, and correspondingly slow will be the creation of peasant proprietorship. Hence the new legislation has not yet had time to effect any general improvement in the condition of the people.

Another cause why the depopulation

has not diminished is that steamship fares have become exceedingly cheap in recent years, and the impetus formerly given to emigration has not diminished at all in proportion to the degree in which the people's condition has been improved, and it will not be dimin ished perceptibly until effectual measures be taken to make the country a more desirable residence for the more energetic classes of the people than other countries which offer considerable inducements to settlers. America does this, and for this reason the bulk of the emigration from Ireland is directed not to the British colonies, which are to the mind of the people of Ireland identified with the centuries of misrule wherewith they have been oppressed, but to a country which affords equal opportunities to all who take up their abode there, to progress with the country itself; and it cannot be denied that the Irish have kept pace there with the peoples of all races who constitute the eighty millions of inhabitants of that prosperous country.

That this is the true state of affairs

is sufficiently demonstrated by the fact that recent statistics tell that during the present year the emigration from Ireland alone has reached the enormous figure of twenty-two thousand, being more than two thousand monthly. This drain on the life's blood of Ireland by emigration is the greatest danger which can be conceived to the future prosper. ity of the country. It is asserted that never before have the people of Ireland manifested more determination to better their condition by emigrating than at the present time, and though lecturers have explained to them that the future prospects of the country are brighter than they have been for centuries, and all the influences which the authorities, civil and ecclesiastical, have been able to bring to lear on the point have been directed towards endeavoring to persuade the youth of the country that their best hope is to remain at home to take advantage of the improved conditions of the country as it progresses under a new order of things have been entirely ineffectual in stopping the exolus. There must be new industries started which will give the people lucrative employment; and as from past experience it cannot be expected that a Parliament at Westminster will take effectual means to create or even encourage such industries, it will need the granting of Home Rule at an early date if the country is to be saved from the danger which threatens it so im-

minently. The depopulation of Ireland did not begin until after the year 1841. In that year. Ireland's population was 8 197 000. In 1851 it was 6.574.271. During that period occurred the terrible famine, and the plague conse quent on the rotting of the potato crop, which formed the food of the poor people. At this time the burden of absentee landlordism was felt most oppressively, and the evils we have indicated were the direct result of the system which has ruined Ireland. In 1861 the population was still diminished, but not to the extent shown in the previous decade, and so the evil continued decade after decade until in 1901 the census announced the population to be 4.456.546. And even now emigration at the rate of 2,000 per month must have brought the population down to one half of what it was in

In that year Ireland's population was not much less than four times that of Scotland which at that time was 2,620,000. While the population of Scotland, was steadily increasing during the whole period since that date, that of Ireland was diminishing as steadily. In 1901, for the first time, the population of Scotland was announced officially to exceed that of Ireland, the population of Scotland being, according to the census, 4,471,957. Ireland is, in fact, the only civilized country in the world which is being steadily depopulated, and as Great Britain cannot surely afford to have one of the British isles thus lose its population, it is as much to the interest of British statesmen to find the true remedy for the evil as for Irish Nationalists.

France and Sweden have increased but slowly during recent years, but they have increased to some extent at least. Thus Ireland has the unenviable which is becoming actually depopulated.

It is stated that owing to causes, the

chief one of which is similar to the chief cause operating in Ireland, Cornwall is also losing its population. The mining industry there is dying if not dead, and as this is the chief support of the people they must now look elsewhere for a means of support. We have no doubt that prompt steps will be taken to create new industries for so important a British shire, and why should not Parliament seek also to save Ireland from the ruin which threatens it? These measures would certainly not have been delayed so long if Ireland had been under a truly paternal government; but the spirit of fair-play is now abroad, and we hope that the necessity of taking prompt measures to save both Ireland and Cornwall will be taken by the owers that be. But the needs of Ireland are the most pressing.

CATHOLIC SCHOOLS IN ENGLAND.

It will be remembered that the Educational Acts passed by the British Parliament in 1902 and 1903 were supported by the Bishops, under the expectation that the new provisions for voluntary, honestly applied, would improve the position of Catholic schools throughout England. In many places, however, the local authorities have shown hostility to the Catholic schools and have put vexatious obstacles in the way to prevent the provisions of the Act from being carried into effect.

The non-Conformists are known to be opposed to these Acts in their entirety. and many of them are refusing to pay their school tax on the plea that it is mposed for the purposes of giving religious teaching to which they are conscientiously opposed, whether that teaching be Catholic or Anglican. This is in truth a vain pretext, for the opponents of the law should remember that they are not the only persons who pay the taxes which go to the support of the schools, and if it be true, as they maintain, that school moneys should be apportioned for the support of schools which are satisfactory to them, this should not be held to be the case for that part of the school moneys which

they did not pay. It has been proved already that a large majority of the people of England desire to give a religious education to their children. Surely, if the minority want education to be purely secular they should be content that there are Board schools which are secular and for which the law makes ample provision, but they should not wish to force their views on education upon the rest of the people, even if the latter were a minority of the people, which they are not. They should be fully satisfied that their own share of the school tax is applied for the support of the Board Schools, which are thoroughly secular, without insisting that the great bulk of the people must, like themselves, be

satisfied with secular teaching. The majority is made up chiefly of the Anglicans and Catholics, with a considerable section of the Methodists, who all insist upon the teaching of religion in the schools, and it was to meet the views of this majority that the school laws of 1902 and 1903 were

But the Catholics constitute a minor ity of the majority, and this being the case, it is found that in practice, the non-Conformist minority, together with the so-called Evangelical party, in the Church of England, frequently unite to throw obstacles in the way in order to prevent Catholic teaching from being given in the Catholic schools to the extent which the Bishops deem requis-

The Bishops with the Archbishop recently held a meeting at which the whole question was taken into consideration, and the decision was arrived a that the hostility which has been dis played by local authorities against Catholics has in many instances injured the rights of Catholics. They declare that so vexatious has been the interfer ence of local authorities with the Catholic schools that the religious educa tion of the children has been weakened. both by shortening the time to be devoted to the teaching of catechism. and by insisting that the schools should be kept open on the holy days of the

Church. They [declare that the hostility has been so great that they would be justified in reconsidering their attitude towards the Educational laws, unless more fairness be shown by those entrusted with

the administration of the laws. The Bishops recognize that it is at present impossible to obtain special legislation to remedy the grievances of which they complain, but they urge the managers of Catholic schools to study thoroughly the provisions of the School Acts, so that they may be able to safeguard the rights therein conceded to Catholics.

We may here remark that the Catho lies of Ontario in the beginning experienced the same trouble from the hostility of local officials who were opposed

to the existence of Separate schools. But

time has wrought wonders in this respect. Owing partly to the fact that in time these officials found out that they would be obliged to obey the law, and partly because the law itself has been improved, there is now but little trouble in the administration of the Catholic Separate Schools Act.

METHODISTS REPUDIATE THE IMPEACHMENT.

A good deal of indignation has bee aroused among the Methodists of Winnipeg, owing to a report of an alleged interview published in the Winnipeg Telegram of November 25th, and asserted to have been had with a Methodist clergyman who was said to have asserted that the Methodist body of that city had decided to start a saloon after the pattern of the "Subway Tavern" started in New York under the auspices of Bishop Potter of the Protestant Episcopal Church. We could not for a moment believe

that the Methodists of Winnipeg, or any other city or town in America could follow such a precedent, as the Methodist body has been persisently and consistently opposed to saloons under any form or pretext. The pretext under which the Subway has been established is that it is intended to lessen the drinking evil by furnishing pure liquors, to be used on the premises in moderation. But we could not conceive that the Methodist body, which condemns, even in an extreme manner, all use of alcohol, should belie its principles to the extent announced. In fact the reported interview is stated to be a pure fabrication, and no minister has made such a statement as has been attributed to him. From many Method ist pulpits in Winnipeg the whole published interview was denounced as mythical, on Sunday, Nov. 27th.

And here it is proper to mention that so far as we have learned, the Subway experiment is not attaining its end. It is not so openly irregular as other saloons, but it does not differ from them essentially, as like them it is an encouragement to the drinking habit-an encouragement which ought not to be given by a Christian community, nor under the supposed auspices of a Christian Church.

In England the Methodists are not at all so strict in the condemnation of saloons as in America.

The Archbishop of New York has positively forbidden euchre parties and picnics under church auspices and has also discouraged fairs and bazaars. This does not necessarily mean that Catholics are forbidden to engage in euchre parties, or in arranging them, but in so far as any connection with the churches are concerned the ban has been placed upon them.

A METHODIST MISSIONARY EX-HIBIT-OF IGNORANCE AND BIGOTRY.

"J.A." writing to the Sacred Heart Review of Boston, Mass., describes an interesting exhibition of "missionary articles" displayed at the "Mission ary Convention" recently held in that cultured city. Amongst the articles on the exhibit tables, the writer—evidently a non-Catholic—was horrified to notice amongst other "particularly Heart, Blessed Margaret Mary, St. Aloysius on a table labelled "Mexico." Questioning the Director as to the propriety of these objects of Catholic devotion being mixed with articles from the various Buddhist temples, the writer was assured that "These pictures were worshipped by the Catholics of Mexico," and "Oh yes, Catholics pray to these pictures," "They believe the pictures carry their prayers to God," etc. The writer suggested to the director that "it would be more Christlike to use Methodist money in paying the expenses of missionaries to teach the existence of a God to the unfortunates who have never heard of Him rather than to those who His existence long before the Method.

ists were even thought of.

We append our Boston contemporary's reply: When we received the foregoing letter, the other day, we were so interest-ed that we sent a member of our staff to investigate. He found that J. A.

in no sense exaggerated the condition of things at the Mexican booth or table at this Methodist Missionary Exhibit. Even as J. A. states, there were pictures of Catholic saints strewn around on exhibition, and the inquirer was informed that these pictures were really worshiped by Mexican Catholics as other people worship God. Over and over again our representative addressed this question: "Do the Mexican Catholics adore these pictures "Directors" present; and over and over again he received

" Yes, they do." Let us, however, make one exception. There was one young woman who when this question was put to her answered: "Well, frankly, I don't think they do. I don't see how any people could be so ignorant as to such a thing." She, however, incide She, however, incidentally informed our representative that she was from New York, so that may explain her comparative breadth of mind. Everybody else, men and women, stuck to the other answer. OUR REPRESENTATIVE AND THE NICE

YOUNG MEN. Our representative's adventures at the exhibit are really worth relating in some detail. Entering, he sought the

Mexican table, and there beheld pic-tures of the Blessed Trinity, the Blessed Virgin, the Infant of Prague, de Compostella, St. James de Compostella, Blessed Margaret Mary, the Sacred Heart of Jesus, and others (nothing more alarming or startling than one can see any day in any Catholic bookstore in Boston), together with a number of reliquaries containing what purported o be authentic relies of variou obtained, who can tell how? by the Methodist missionaries. There were also scourges made of wire, a banderilla or barb used in bull-fights, a contrivance for straining coffee (whatever it had to do with idols), some pictures of Mexican national heroes, other smal sundries, and a hideous little Azted Catholic pictures as if it and they were worshiped by the same people.

Around the other exhibits there

were little groups of interested people but strangely enough few lingered about the Mexican table. There was no Director there when our representa tive arrived, so he applied to one lad to "explain" the various things of exhibition. She was the first to tell him that the Mexicans adored the pictures of the saints, but she con essed that she didn't know much ab The regular the Mexican table. Director was absent, etc., etc.

Then our representative approached a lady who seemed to be in authority and asked for somebody to give him in formation about the Mexican exhibit. She obligingly appointed a young man to make the horrors of Catholic Mexico duly vivid for the inquiring stranger The young man evidently from the New England backwoods was delighted. Among other bits of wisdom falling from his lips, was one which declared that "of course" the Virgin Mary was "The central luminary of the Catholic religion." The inquirer expressed surprise. The guide reiterated. "Oh, yes, the Catholics couldn't get along

without the Virgin Mary. "And do they worship her even as they worship God?" asked the inquirer. "Oh, yes, indeed."

" And do they pray to these pictures of her, and imagine that they hear their prayers?"
"Why, yes, that's what they do."

"Have you ever been in Mexico?" " Oh. no. I never have.'

" Well, you don't know these things at first hand. "Yes, I do. Everybody knows them.'

IGNORANCE THE KEYNOTE.

This is typical of every conversation. Ignorance—amazing, appalling, amusing ignorance - was the keynote of the whole affair. The good people volunteering to tell about the idolatry of the Mexican Catholics knew no more about Mexico or the Catholic religion than they did about the procession of the equinoxes, but they were all positive as to the depravity prevailing among the Catholic Mexicans. As an instance of their really comic ignorance—one kindly-faced old lady, whom one pitied for the apparent good faith with which she believed the horrible accusations which she leveled against the Mexican people was asked what a certain picture represented. It was in fact a picture of the appearance of the Blessed Virgin to Bernadette at Lourdes, and the inquirer knew it; but the old lady, after tudying it for a while, explained, with a burst of inspiration, that it was-the irgin at the tomb!

This same kindly old soul had to admit, in the course of the conversation. that the Catholic priests and converts who were slain by Boxers in China did "die for Christ:" but when asked how it happened that Catholics in China were Christians, willing to die for Christ, whereas in Mexico they were idolators to whom it was necessary for Methodism to send missionaries (having just said that Roman Catholic ism was the same in all eras and countries), she fell back upon a book about Mexico which was for sale at one of the stands. "Read that book," said the all about it." But she herself "knew all about it," and she had never been Mexico, and she confessed she had never read the wonderful book. mony as to the deep and abiding Christianity pervading and permeating Mex-ico, presented over and over and over again by Mr. Guernsey, the Boston neighboring republic, she was very much puzzled. She had never heard of this New England Protestant who New England Protestant who has been telling the truth about Mexico to his fellow-countrymen, through his letters in the Herald, for the past few years!

ANOTHER IGNORANT "DIPECTOR." Standing at the African booth, our representative listened while a young man told the people present about the fetishes worshipped by the heathen African natives. Not satisfied with sticking to his subject, this young man declared that the worship paid by the heathen Africans to their idols in no neathen Africans to their idols in no way differed from the veneration which Catholics give to the Catholics give to the statues and pictive approached this young drew him into conversation on the Mexican Mission. The following dialogue ensued:

"Why do the Methodists send missionaries to Mexico? Is not Mexico already a Christian country?' "Well-er-no. That is, not from a

Protestant standpoint."

"But are not the Catholics in the United States Christians from any standpoint? "Oh, yes, but the Catholic Church

in Mexico is different!' "In what way?"

"Well-ignorance and depravity pre vail very largely in Mexico.

"But do not ignorance and depravity prevail very largely in our New England hill towns, to say nothing of our Yes. But, as a general rule, the

standard of education is higher."

'Oh, it is of education and not religion that you now speak. Then your mission to Mexico is not religious; it is merely educative?

"Well — our work in Mexico is largely a work of schools."
"If such is the case, why does your

the Spanish inscription for a moment, looked as if she would like to escape, and then answered: "Well, I don't know. I suppose they do." Our representative thinks it was the same young woman who told him that the salests in Meyles more inter-

priests in Mexico were intent on grinding down the people, and that

they were very tyrannical, etc., etc. "But," she was reminded by him, "at

present Mexican affairs are adminis-

tered by a so-called Liberal Govern-ment, which is in possession of estates confiscated from the Church, and there

A METHODIST PREACHER AND THE "PEN-ITENTES."

As our representative stood at the

what they scourged themselves with.

His zeal for information outstripping his good manners, our representative

"Who scourge themselves?"
"Why! the Catholics in Mexico,

44 You mean the Penitentes.
44 Well, yes, the Peni—those people.

"But the Penitentes are condemned by the Catholic Church. Therefore, they are not Catholics at all. There-

fore, to say that Catholics do this or that, when you mean that a society con-

demned by the Catholic Church does it, is unfair to Catholics as a whole." "Well —" smiling as if what had

been said was an absurd contention— "it is done by Mexicans in Mexico, anyway. I was down there five years

ago."
"Did you ever see them scourge

can't say that I did. But this is how they do it."

And he took the scourge in his hand,

thereby vindicated the superiority of Methodism over the idolatry of Roman-

of Methodist Missionary ignorance was

to Archbishop Farley were: "Tell everybody that my conversion and my priesthood have been the greatest joy

of my life, and since the day I entered

THE D'YOUVILLE READING

CIRCLE.

tion as well as an instruction.
The term "Shakespeare's Lesser

entirely opposed to the spirit of some of his most beautiful lines. His days were spent in poverty and wretchedness, brought on to a large extent by his own sinfulness and wild debauchery.

Ben Johnson presents a very different picture. A brick-layer by trade, he was still a gentleman by birth, and his life shines out in brilliant contrast

to those of many of his literary contem-

Well and truly have they written on

'A Masterpiece of erudition" was

or a regret."

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was answered.

hibits there ested people, ew lingered There was r representa to one lady us things o adored the ut she con r much about The regular etc.

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tholic Church

Greene is another whose rare genius seems almost a wasted gift. seems almost a wasted gift.

How sad it is that these men so rarely gifted failed to realize the purpose of life! They did not even present the manuscripts of very many of serve the manuscripts of very many of their best productions, and the world's literature has suffered in consequence. Philip Massenger and Forde were

his tomb "O rare Ben Johnson.

also mentioned. also mentioned.

Beaumont and Fletcher formed a literary partnership, but work done under such circumstances must always lack the stamp of individual genius. In conclusion Mr. Waters made a strong plea for a deeper interest in the writings of these brethren. Their work will live, and time spent in its study

will be much more profitable than hours

Mexican booth contain so many things Mexican booth contain so many things which are supposed to give such a low idea of the religion of the people?"

To this there was no answer. The young man, in the language of the prize ring, "broke away.

THE RELIQUARIES WERE "ORNAMENTS" THE RELIQUARIES WERE "ORNAMENTS"
TO ONE YOUNG WOMAN.
We could give many more illustrations amusing or pathetic according to the point of view, of the ignorance abour Mexico and Catholic belief prevailing at this exhibit among the directors and culcokers but our space. directors and onlookers, but our space is limited, and we still have to confin ourselves to one or two further in-The reliquaries were in the form of lockets, and when our representative sked one of the young asked one of the young women what they were, she gave an answer, pardonable enough, perhaps, in one of the fair sex. She said: "They are ornaments, I guess." Another member of the same sex was asked to "explain" a picture of President Diaz of Mexico, which was displayed prominently at the table. She didn't know Diaz from the man in the moon. "Do the Mexican Catholics worship this fellow also?" asked lics worship this fellow also?" asked our representative. She struggled with the Spanish inscription for a moment,

RIGHT REV. D. J. SCOLLARD, BISHOP OF SAULT STE MARIE.

MAN.

withheld:

known before me.

The following communication from a

Protestant Episcopal clergyman will be read with mingled feelings of pity and surprise. The writer is known to us,

but, for obvious reasons, his name is

Dear Sir: I read with interest your articles on "Invincible Ignorance." It is not that "High Churchmen" are

blinded by the idea that private judg-ment has sovereign rights, or that the

Pope must wait till they are all ready

to come over in a body; but we are blinded for want of faith, in that we—

or (let me speak for myself) I fear to make a move, when all is dark and un-

in orders, a man without means, and precluded from the priesthood by being

precided from the presented by being married, dares not throw up a small certainty for a new life which gives him no promise of work or knowledge how to do it even if it came in his way.

Could I know surely that, as a layman in the Catholic Church, I could be a comparation which I might readily

man in the Catholic Church, I could find occupation which I might readily fit myself to carry on—if it offered only \$700 per annum—I would make my submission next week. It is easy enough for a layman in our Church to change

his creed, and his calling in life still remains; but for any Anglican clergy-

man who knows no other business than

man who knows no other business than that in which he has been reared and experienced, a very difficult feature presents itself when he is moved to seek that Church in the soul of which he already lives. And I submit Mr.

Orby Shipley had such clergymen in mind when he adds that hundreds of Anglican clergymen are in the same position as he was; and, at all events,

We have often remarked that what

cause the generality of mankind may

No doubt there are many clergymen

violence, and the violent bear it away."
We have heard of adult converts to the
Church whose submission entailed no

sacrifices, but as a rule this step is full

of pain and not unfrequently, in one

form or another, that pain endures throughout life. But what is pain to

peace, what is the temporal loss to the

eternal gain? The pearl of great price is worth more than any man ever paid

An Anglican clergyman who became

a Catholic some years ago—he was married and past the meridian of life—

was asked how he hoped to support himself. "I will take thought of that later on," was the reply. "If worst comes to worst, I can probably secure a job in M—cleaning the streets." If

a spirit like this were more common, there would be fewer bad Catholics and more converts. But "the world is too much with us," and we think to win a many converts the world is converted to the world in the world

crown by avoiding every cross. The thing we are commanded to "seek first" is relegated to the second place.

We try to serve one master without

breaking with the other—hoping, in spite of divine warnings, to be under

the right one, somehow, when the time

of service is forever ended.
We deeply sympathize with our correspondent, for whom, and for all—there are many—in his position, we be

Marie.

the reader's prayers.-Ave

Yours truly
AN ANGLICAN.

it is mine. Believe me,

do the same.

To the Editor of the Ave Maria.

devoted to novel reading.

Rev. Father Sherry, of the Ottawa
University, in very happy terms tendered to the lecturer the sincere thanks

A PROTESTANT EPISCOPAL CLERGYand appreciation of the audience.

confiscated from the Church, and there are laws which leave the Catholic Church far less liberty than it enjoys in the United States." She looked blank. "Is that so?" she asked. "Why! I thought the Church ruled everything in Mexico." A musical number opened and closed the afternoon's entertainment. The regular meeting happened to fall on Nov. 22nd, the feast day of St. Cecelia, the Christian muse. A short study of her life was made followed by a talk on composers and music in gen-Mexican table, whence at one time all but he had fled," there approached a man in the clerical attire eral that should certainly have been an inspiration to students and lovers of music. Then followed a beautifully rendered selection from Chopin by proached a man in the electrical active affected in the back counties. He was not seeking information. He was giving it. Taking up one of the aforementioned wire scourges, he explained Miss Robitaille and a sweet little Even-ing Song by Miss Violet Poulin.

Asiatic conditions before the advent of Buddha were noted. Caste, with all its accompanying disorders, held full to the lady accompanying him, presumably his better half, that "these were

sway.

There were four chief classes, and a man might not rise from one class to another. The priests had almost supreme power. Education was for the higher classes exclusively and consisted chiefly in the study of the Holy Books. The discipline was severe, and the whole system was not calculated to develop individuality. The condition of the Sudras or Surfs was indeed deplor-able. As far as education was concerned

woman simply did not count.

The first book of "The Light of Asia" was finished. It describes the birth and boyhood of Buddha, also his mother's

Two new books, the one by Henry Van Dyke, the other by Bliss Carmen, will be reviewed at the next meeting on Dec. 6th.

B. Dowdall.

A POINT FOR CATHOLIC WORKING-Well-er-er-I-that is to say-I MEN TO THINK OVER,

It is remarkable how the truth will and demonstrated, to the marked edifi-cation of his wife who felt that he had crop out in an unexpected place. A few years ago the Hon. A. S. Hewitt, of New York, speaking on tariff reform, quoted the following from Thorold Rogers' book, on "Work and Wages":

But why go on? Suffice it to say that everybody at this affair was everready to supply misinformation on Mexico and the Catholic Church to our representative, who left the exhibit a sadder man but by no means a wiser one. except perhaps that his knowledge of Methodist Missionary ignorance was "The reward for labor in Great Britain has just recovered from its fall from the point which in had attained in the fifteenth century, when, through the agency of the guilds, labor was far better paid than at any time in the history of the human race."

Commenting at the time on this statement of Mr. Rogers, a Catholic

The late Dr. De Costa's last words journal, the Emerald Vindicator, made

the following thoughtful reflections:
We read this with awakened interest,
for it opened up the whole vista of the past. We renembered that there had past. We renembered that there had been guilds fostered and protected by the Church, that they had laws and rules sanctioned by the Church, that they had stood by their rights against king and robber-noble, and the Church the Church I never had either a doubt had stood by them because it was the rights of the people which were maintained. Through many hard contests in various parts of Europe these guilds had fought their way until a bright fu the verdict of those privileged to hear Mr. Water's lecture on Nov. 14th. Mr. Water's lectures are always an inspiraturd was opened before them, supported and aided as they were by the Church. But behold the blighted curse the control of the The term "Shakespeare's Lesser Brethren," is necessarily restrictive, since it compelled the lecturer to choose from among the two hundred of the so-called reformation came, and just as they were gaining their greatest good for the poor and the laborer, they were crushed beneath the iron heel of Despotism. Sone of them, too, choose from among the two hundred and thirty-three writers worthy of the name who lived during the reign of perhaps though they could gain more by being loosed from the government of the Church. History has answered Elizabeth, only the poets and, moreover, the poets of the dramatic school. Christopher Marlowe was the first by making them wait three centuries to arrive where they stood. What a mentioned. Some have exalted him even above Shakespeare. He has left at least four masterpieces. His life was

These guilds were Catholic associations. The people finding themselves powerless against the oppression, began to unite in guilds or societies for protection. By degrees they acquired strength, for they were subject to the laws of God and His Church. They were founded on just principles, and they prospered. But it was no easy task after harbarian irruntion to gether up after barbarian irruption to gather up the threads of civilization, harmonize and adjust the various interests that had found a footing in various parts of the old Roman Empire. If the king was week the nobles were strong or at least defiant. If the king was strong the noble paid the penalty. But whether noble or king was strong the people paid the penalty. Then it was that these guilds were organized which accomplished so much for the people. They had grown in power and strength until neither noble nor king dare treat them with contempt; and beheld the result. "Labor was better paid than at any period of the human race.

To know the depths of human rature is to know what only God knows. Its possibilities are almost infinite.

Church Progress.

THE TEMPTATION TO APOSTATIZE

Into the hidden and unspoken things of the soul which are visible to the eye of God alone, we do not attempt to penetrate; but of one thing we are confident,—no Catholic who continues connect,—no Catholic who continues to go humbly and faithfully to the Sacraments of the Church will ever desert her fold. If any person turns his back deliberately on those Sacra-ments, and departs to Protestantism, we may be sure that some secret fault of pride, self will, obstinacy, or ambi-tion, or desire for wealth or, as often in our country, longing for social rank or distinction, or whatever it may be, or else some defect of mind and brain, has

produced the grievous apostacy.

The Catholic Church forever leads
her children to Jesus Christ. They may not be able so much as to read one word; nevertheless, they know their Saviour. Constantly the face of Him Who died for them looks at them, from every crucifix, from the solemn Way of every crucinx, from the solemn way of the Cross upon the church walls, from the Crib at Christmas. Every sermon short or long, preached by a Catholic priest is a Gospel message. The Cath-olic catechism is the essence of the New Testament and its teachings. Says the Protestant Bishop Brent : "One night during the Passion tide I was reading in halting fashion the story of the crucifixion to a Filipino household, and frequently I was anticipated and corrected by my hearers who had been taught by the padres before the com-

ming of the Protestants." Here is an example of how thoroughly the Church instills Bible truths into the minds and hearts of her humblest members. As a matter of fact this talk which we hear occasionally, of leaving the Church because one wishes to know more about the Bible, is all a vast mistake. Catholic life is saturated with the Bible. Every custom and festival and devotion of the Church is festival and devotion of the Church is filled up with Biblical significance. Even the Rosary of the Blessed Virgin Mary, which Protestants so much object to, is, as it were, a picture gallery of scenes from the Life of Our Lord Jesus. Surely Bible-reading is not as necessary as Bible-living and Bible-thinking. These are the chief things.

things. But the Church does not forbid the reading of the Bible. On the contrary she commends it. Well-instructed she commends it. Well-instructed Catholics know this. Those who do not know it can not blame the priests of the Church for their ignorance. Our priests are not all perfect. They make mistakes, being only human; but, we say it without fear of contradiction, no body of men in this world do their work I am a Protestant Episcopal clergy-man, and I do not hesitate to say that I would join the Holy Catholic Church to morrow if I could see my way to get a livelihood. After twenty-seven years

"We have our missals in Latin and in almost every known tongues, and we have more books of devotion than non-Catholics; but, above all other books, we have our precious Catholic Bible, which our faithful Mother the Church has preserved for us from the earliest times of Bible compilation. To her, every human being on earth who has access to the Word of God is indebted for each truth it contains.

True, indeed, are these facts; but as true it is that, to the man who is actually and absolutely unlettered, and to the really ignorant, so far as worldly learning goes, the crucifix, the rosary, the sacrament, are an ever open book where he who runs may read. There is no valid reason for any human soul to leave the Catholic Church. For she indeed has been endowed by her Saviour with means to draw and subdue to Him men and women of all kinds and conditions, rich and poor, cultured and ignorant. Her history for more than nineteen centuries proves this. But of course the Church can not save people against their will. — Sacred Heart Review.

keeps so many Catholies from living up to the faith is precisely what prevents innumerable outsiders from finding and embracing it—the world, the deep and

the devil. If the sayings of Christ have any meaning intelligible to mortals, condemnation is the inevitable fate of both of these classes. We have a while there appears, in Protestant controversial literature, the crude argument that some institution of the Catholic Church, such, for tion of the Catholic Church, such, for instance, as the College of Cardinals, both of these classes. We are com-manded to walk whilst we have the light. To ignore it or to shut our eyes to it is equally temerarious, not less so tural, unChristian, and a thing to be abominated. It is possible that the Baptist Standard of Chicago may at some future time use this argument against the Church, or allow some of of all the sects in the position of our correspondent—realizing the untenableits contributors to use it; although an article in its issue of Nov. 12, wherein ness of their position, yet shrinking from the step which conscience dictates. How far circumstances may sometimes it defends the examination, by a standing committee, of candidates for the Baptist ministry, from the charge that this is unscriptural, shows that, so far as its own sect is concerned, it knows how to apply to it. say. It cannot truthfully be asserted, however, that such men "live in the soul of the Church." "The kingdom of heaven suffereth

how to reply to it.

"For how much of our modern ecclesiastical machinery do we have Scriptural command or precedent?" asks the Standard. "Can any one point out the chapter and verse which point out the chapter and verse authorizes the local church to appoint authorizes the local church to appoint an 'advisory board'? Where is the authority in Scripture for the Bible-school, board of trustees, King's Daughter, young people's society, men's club, women's society, or for the general societies having charge of our denominational work at home and abroad? . . . There is not the slightest evidence that the apostolic Church intended to set itself up as an absolute model in all the details of Christian work. New needs beget new activities, and new conditions demand new agencies. The Christian Church of the first century adapted its organized effort to the age in which it lived and the Church of the twentieth century must have the same privilege. The un-folding life of the Church can not adequately express itself through the forms begotten of that life's beginnings. Nothing is essentially unscriptural which tends to the increase of efficiency in Christian work and to help on the kingdom of God."

With such convictions as these, how can "Bible Christians," so-called, sniff at the "machinery" of Rome? Catholics believe that the systems, and institutions, and customs which exist in the Church, but which are not mentioned by name in the New Testament, Whoever aspires to sanctity must are "new agencies" which have been desuffer.—St. Theresa.

they are old agencies under a new name. Catholics firmly believe that such new agencies "help on the king-dom of God," and, according to the Standard, they can not, therefore be unscriptural.—Sacred Heart Review.

PRESENT DAY REMINDERS OF SCOTLAND'S OLD-TIME CATHO-LICITY.

We have alluded several times recently to the testimony borne in the Protestant England of to day by popular sayings, names of places, and other curious survivals to the Catholic faith which once prevailed in the land faith which once prevailed in the land of "Mary's Dowry." In Scotland, which became much more bitterly and "dourly" Protestant than even England, are also to be found at the present time interesting, and to Catholics pathetic, reminders of the days when "Caledonia stern and wild" was a promising portion of the Lord's vineyard, Blackwood & Sons, London, have yard. Blackwood & Sons, London, have just issued a book by J. M. Mackinlay, M. A., entitled 'Influence of the Pre-Reformation Church on Scottish Place-Names," in a review of which the London Spectator writes:

"To the casual observer the Pre-Reformation Church has disappeared in Scotland in a way of which England gives no idea. The dedication name, for instance, of most of the churches, if actually lost, is commonly disused.
Here, it is almost always known and
often used, in Post-Reformation
(Protestant) churches, with a very few
exceptions, the practice of dedication has been continued. But, then, apart from the churches numerous traces of the old system are to be found, as indeed they could hardly fail to be, seeing how widespread it was, and how it concerned itself with the details of daily life. Mr. Mackinlay has set himself to collect these indications of the past. He has gathered together an immense mass of interesting matter, so vast in extent, so multitudinous in detail, that we can but wonder at the industry expended on it. Wells, fairs, farms, burying grounds and features of natural scenery furnish indications of the prevailing ecclesiastical influence. Even railway must be included in the list. On the Highland Railway, 'George Junction' (Bradshaw gives his 'George Junction' (Bradshaw gives his names as George mas), eight miles south of Thurso, recalls the fair help on St. George's Day (April 23rd). In Edinburgh a street still or lately known as 'Pleasants recalls the dedication of a numery to St. Mary of Placentia.' A farm in the Forfarshire recalls by its name Skrine the 'shrine' of some unknown saint. upknown saint. . . The turn of certain road at Balquhidden (We Perthshire) is still called Beannaid the Blessing of Angus. Aonghais, the Blessing of Anglegend is that when the saint

THE FAITH OF NAPOLEON.

view of the glen he was so stuck with its beauty that he blessed it."—Sacred

Heart Review.

Some interesting light on the faith of Napoleon is shed by Mr. J. H. Rose, in his "Life," which has just been issued at a popular price.

In Napoleon's private beliefs we are

faced with some difficulty. At St. Helena, where most of the remarks dealing with this question were uttered, he loved to pose as a Freethinker when arguing with a Catholic, and as a Cath-olic when arguing with a Freethinker. One of his most remarkable utter ances was to the effect that he wished he had a faith in religion. "My beances was to the effect that he wished he had a faith in religion. "My belief was uncertain after I reasoned. Perhaps I shall believe blindly once again. God grant it. . . I do not ask for anything better. . I have never doubted about God."

He never doubted about God."
He never doubts of God, and he never questions the immortality of the soul. "What is your Theophilanthropy? Oh; don't talk to me of a religion which only takes me for this life without talking me whence I come life, without telling me whence I come or whither I go;" or again, "The Catholic religion alone gives a certain and infallible belief as to his

origin and his latter end." At St. Helena the same thought

troubles him.
"To say whence I am come, and whither I am going, is beyond my thoughts, and yet the thing exists. I am a watch which exists and does not know itself. The religious senti-ment is so consoling that it is a boon to possess it.

Mr. Rose throws doubt on the authenticity of the great monolegue in which Napoleon compares the enduring majesty of Christ's kingdom with the passing pomp of merely human con-querors. There is not, he says sufficient evidence for this.— London England, Catholic News.

A. P. A. Makes Work for Father Wynne, S J.

From New York Sun.
Father John J. Wynne, editor of the
Messenger, the official organ of the
Society of Jesus, is having the time of his life trying to kill off a report that he is a brother of the new Postmaster General. An A. P. A. circular, spread broadcast in the campaign against President Roosevelt, contained that statement in its bill of indictments against the Republican candidate. As a re-sult Father Wynne is spending many of his waking hours in his office in West Sixteenth street trying to persuade applicants for P. M. G. favors that they cannot win their way into the Govern-ment's pay-roll by means of fraternal ties that do not exist.

The Blessed Virgin is swift to protect her clients, but she is quickest in defending those who call on her to defend them from the devil of impurity. In time of temptation, turn to her, call on her for aid, and cease not to invoke until relief has come.



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Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXX.

When Catholics say that by Divine appointment the Roman See has been entrusted with the chief guardianship of the Christian doctrines of faith an morals, and that it has in fact mainmorais, and that it has in fact maintained them incorrupt, do they mean, as the Republican correspondent signifies, that "each and all" of the 261 Popes has been a continuance on earth of the life of Chairs. of the life of Christ?

of the life of Christ?
Of course they believe no such thing. They would be smitten with horror to have it supposed that they regard the fulness of the Godhead as dwelling in the Pope. How far the Church is from any such blasphemy is shown in the fact that she requires the Pope, like every other Catholic, to confess his sins to a priest, and to receive absolution from him, and that inexorable use requires him to confess, not once a year, but once a week. Moreover, while his government of the Church is independent of the will of his confessor, he may not, in case of delayed absolu tion, say, without his confessor's leave, a single Mass.

Catholics believe that St. Peter was

Catholics believe that St. Peter was presumably pre-eminent in holiness above all his successors. Yet Peter, in his first epistle, written from Rome, includes himself among the righteous who have a good hope of salvation, but who must own that "even the righteous half against the line of the righteous half against the righteous half agai shall scarcely be saved."

As we know, it is no article of Cath olic faith that every Pope has been saved, while Christians admit that one of the Twelve has been lost.

There has been many a simple friar, or nun, or lay person (for instance St. St. Jane of Valois) whom the reigning Pope, even though a good indeed a saintly man, has venerated as possessed of a far greater fulness of the life of God than himself. Gregory XI. was a sincerely good man, but he would never have dreamed of comparing himself. self in point of holiness with his irre sistible reprover and counselor, St. Catherine of Sfena.

Catherine of Siena.
Catholics, however, do maintain—and history supports them here—that every doctrine concerning God, Christ. the Holy Spirit, Creation, Providence, Redemption, Faith, Holiness, Righteousness, Benevolence, Heaven, Hell, propounded by St. Peter, or by the martyrs Cornclius and Stephen I., has been steadfastly maintained in his public teachings by every succeeding Pope, by a John XII. or an Alexander VI. just an unswervingly as by a Greg. VI. just an unswervingly as by a Greg-ory the Great, or an Innocent XI., or a Benedict XIV., or a Pius VII. As the great Presbyterian historian, James Bryce says, not the corruptest period of the Middle Ages could ever persuade the Church to lower the purity of her moral standard. The example of the clergy varied from extreme scan dalousness to the most eminent sanctity, and then, as always in the Christian body, there were those who tried to put ifair face on evil, but the doctrine of the Church never declined from its exalted level, and, like a pillar of fire, it always encouraged the true saints to enewed and largely successful onsets the forces of wickedness, and of

Martin Luther would probably be viewed by this correspondent as a saint compared with Roderick Borgia, and, compared with Roderick Borgia, and, indeed his private life, though sometimes far from edifying, may be regarded as contrasting favorably with that of Alexander, but his moral teach benefits of the contrasting discontinuous and the contrasting the contra ings were horridly disgusting, so that, as he himself owns, he felt no wonder to hear that they were culogized in houses of ill-fame. Certainly, what-ever may be said of the life of Alex-VI. no such thing as this can be said of his teaching. Nor could he say, as Luther declares of himself, that he thor of all grace. ed on princes and lords to massacre a hundred thousand defeated

peasants. Yet even Luther, and that in his later years, acknowledges that the elder Church had maintained "the authentic Creed, the authentic Sacra ments, the authentic Christianity, and that the Reformers had received these from her.

True, Protestants hold that the Pope

requires his people to believe some things that are unsupported by Scrip-ture, and some things which they judge untrue, although the unimpassioned examination of a Neander largely reduces the divergence. Yet even Presbyterian Princeton, and Puritan Oberlin, de-clare that in the fundamental of the faith Rome is sound. Luther's fiercest attack was on the Catholic doctrine of Justification, yet our greatest Protest ant saint and scholar, Richard Baxter. remarks that, having examined it carefully, he can not tell in what it differs fundamentally, from the Calvinistic view. Of course he would have owned that it is abhorrently antagonistic to Luther's Antinomianism, but then he, like John Wesley after him, was neither a Lutheran nor an Antinomian.

Not but that the leaven of Antinomi anism has tainted many Calvinistic clergymen. I remember when Oberlin was held in suspicion as "inclining to because she, like Trent Romanism, and St. Paul, maintained that Faith, if not holy, could not justify. However, she has outlived her ill repute, without retracting her former teaching, and now blooms among us in the full odor of sanctity, which is held sufficient to even John D. Rockefeller's benefactions into the pure gold of the

Banctuary.
Dr. Judson Smith, now Secretary of the American Board, was once profe sor at Oberlin. Having instructed his that, nothwithstanding their wide divergences from Rome, they ought to view her as a true and emin ent Church, he was held up to derision by that bigoted and blackguard sheet the Cleveland Leader, as perhaps " Jesuit in disguise." Yet President Fairchild had said the same thing before him, and had added that if he could not worship with Protestants he would worship with Catholics. He would not stay away from the house of God to show his zeal for the Reformation. School for the deaf and dumb in Paris worship with Catholics. He would not However, the ribald newspaper did not in 1760.

dare assail him as "a Jesuit in dis-guise." It contented itself with vent-ing its ignoble spite on his associate. Such talk, it is true, might have been expected from the sons of the father who would not allow his widowed Cath

who would not allow his without Cauling olic daughter the ministrations of her own Church in her last hours.

Having then, on one side, this correspondent (for I will not dishonor him by knitting him up with so vulgar a thin as the Leader) and on the other side authorities ranging from Bryce, Nean-der, Baxter, to Judson Smith and President Fairchild, Oberlin and Princeton and a whole army of devoted Protestants besides, which shall we follow? A superflous question.

Auguste Sabatier, lately deceased

was not only one of the greatest of French Protestants, but stood well to the left of the Protestant centre. Moreover he mistrusts the Catholic hierarchy, not virulently, indeed, but very decidedly. Yet he views its guidance of so many centuries as having left the Catholics in possession of "a deep and noble religion."

In other words, Protestants of every grade and shade (except the common-

place) believe, what present and past history alike affirm, that while, of 261 Popes, it is not possible that all should have been eminent, or even that all should have been worthy, yet God has so encouraged holiness among them, and overruled the lack of it, that after almost two thousand years, they maintain as firmly as ever the integral truths of Christianity, doctrinal and moral. I think then the Catholics have some reason to say, as Dr. Schaff once

emphatically said to me—speaking of the earlier centuries of the Papacy: "It was of God." Bishop Westcott, in a friendly way, going much beyond Catholic claims for the Roman See, asks the Catholics why they do not make more of the singular wisdom and justice of medieval papal arbitrations in civil disputes. So far is this great scholar, thinker, and Protestant Bishop from sharing this correspondent's fan tastic horror over the Catholic belief that the Papacy has had a unique place in the counsels of God, that, while he doubtless disagrees with the Pastor aeternus, we see that he regards the Catholics as in some directions amenable to brotherly reproach for not fully apprehending the strength of their own

This writer's reference to "the simple faith and humane works of Jesus of Nazareth" calls next for special re mark. It appears to me to be really the most objectionable passage of his whole letter. It might please us coming from the mouth of a Hindu or Mohammedan, but never from one standing within the limits of Christen-

CHARLES C. STARBUCK, Andover, Mass.

THE HOLY EUCHARIST.

Having directed attention to the Holy Eucharist as a sacrament and as a sacrifice, we shall finally give it brief consideration as a communion. This done our review of the subject will be

Man we have seen is composed of a body and a soul. To preserve the life of the former and to give it strength we must have recourse, and frequent resort, to the foods of the earth for nourishment. If we do not the inevit

able consequence is death.

So it is with the soul. Its life must also be preserved. Now the Holy Eucharist is the spiritual nourishu the soul. Hence spiritual life, which is grace, is sustained by the worthy reception of the sacrament. Of course, all the sacraments give grace, yet none so abundantly as the Sacrament of the Holy Eucharist. And this for the reason that it is really and truly the body and blood, soul and divinity of our Lord and Savior, Jesus Christ, the Au-

Such being the case one readily sees t is importance of receiving the sacra-ment frequently. For the oftener we receive it worthily the greater strength and vigor is imparted to our spiritual life. Moreover, as it was instituted to preserve us from sin and to lead us to eternal life we must conclude that without it neither of these purposes can be attained. The lives of the early Christians and those of all the saints testify to the value of frequent com-

Yet great care should be taken to judgment awaits those who communicate working the same was thilly. "He that eateth and drink cate unworthily. "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of our Lord." This, however, should not be seized upon and pleaded as an excuse for not receiving frequently. Neither is that other ex-cuse offered by some of weight, namely that they are not worthy to receive often. And this for the very good rea-son that the means are always at hand for a worthy reception of the sacrament, namely the sacrament of pen-ance. A good confession and a hearty contrition will render one worthy.

conclusion, then, the reception of the Holy Eucharist is necessary for we are told that, "Unless you eat the flesh of the Son of Man, and drink His blood you shall not have life in you." Also, the more frequently we receive it, the greater will be our spiritual strength. And finally we should always prepare ourselves for its reception by a good confession .- Church Progress.

Church was First to Look After Deaf and Dumb.

The first systematic attempt at the instruction of the deaf and dumb was made by Pedro Ponce de Leon, a Spanish Benedictine monk, in the 1570. He appears to have been singularly successful. The first formal trea tise on the instruction of the deaf and dumb was written by another Spanish Benedictine monk, John Paul Bonet,

Coming down to the eighteenth century, we find that France had the dis tinction of giving to the world the author of the sign language. The Abb

In one of his epistles (2 Timothy iii. 15) St. Paul speaks of dangerous times for Christians, when, men shall be lovers of themselves, covetons, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, in-continent, unmerciful, without kindess, traitors, stubborn, puffed up, and lovers of pleasure more than

bination of vices so forcibly described by the Apostle St. Paul. In some places they may be in the majority, and have the power to enforce their de praved views on their righteous neigh pors. By their san less they can re vile virtue; by their blasphemies they endeavor to bring odium on God's plan of ruling the world. Their hatred of religion is manifested not only in the regulation of personal affairs, but also in their business methods, and in their utterances on public questions. If these stubborn, puffed-up lovers of sensuality, traitors to God, Who are without affection and without peace, could be assigned to a reservation in some corner of the world, their range of influence would be kept within a definite area. But they are like their master the devil, roaming from place to place, everywhere seeking the destruc-

Hence it is an important matter, and especially for Catholic young men, to consider the injurious results of the unavoidable contact with those in the world who are more or less infected with erroneous views, or have become the victims of debasing vices. Such characters are to be found in nearly every department of business. It often happens that a young man, when he begins to work, is obliged to enter a sphere beyond the control of his parents, where he will be in close proximity to blantant infidels, who claim an intel lectual superiority on account of their Business engagements may compel a Catholic young man to be within hearing of shallow sceptics, who take every opportunity to ask quesmerely to ventilate their contempt for all religious teaching. These hostile influences have produced in many of our young men very deplorable results. sort of indifference, resembling the dry rot, they have allowed them selves to get into a very unsafe state of mind regarding their duties to God.

Enlightened self-interest should prompt every young man to keep a sharp lookout for all that is injurious to him. He may have the best religi-ous training, together with the virtuous surroundings of a good home, but these will not be sufficient without his own personal activity. If he selects by preference heretics and freethinkers as the companions of his leisure hours ; if he is so puffed up with the idea of his own ability that he can find no Catholic associates worthy of his notice; if he is so confident of his own strength that he habitually neglects to receive Holy Communion, he has become a traitor to the King of Heaven. Our Lord wants his followers to attain the highest standard of human excel-lence. To those who love Him and fearlessly keep His commandments he gives the courage which belongs to true manliness; and their piety has power to surmount every obstacle on the way to heaven.

IMITATION OF CHRIST.

OF THE DESIRE OF ETERNAL LUFE: AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT.

garment of praise, for thy sorrow; and, for thy having been seated here in the west place, a royal throne for all eternity.

There will the fruit of obedience appear, there will the labor of penance rejoice, and humble subjection will be loriously crowned.

Bow down thyself, then, humbly at present under the hands of all. ed not who it was that said or commanded this. But let it be thy great care that,

whether thy superior or inferior or equal desire anything of thee or hint at anything, thou take all in good part and labor with a sincere will to perform it.

Let one man seek this, another that; let this man glory in this thing, another in that, and be praised a thousand times; but thou for thy part rejoice neither in this nor in that, but in the contempt of thyself and in my good pleasure and honor alone. This is what thou oughtest to wish,

that, whether in life or death, God may be always glorified in thee.

The face of the world alters around us : its intellectual and material fac ors vary. But the important thing is that at the center of shifting circum stances man should remain man, live his life, make toward his goal, that he may the better devote himself to the ssential-which is to progress. - Rev. Charles Wagner.

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Third Sanday of Advent. BAD COMPANY. having an appearance, indeed, of piety but denying the power thereof." At the present time there is in the world, especially in populous cities, no small number of men who have the com-Paves the Way for the March of Life

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THE THOUGHT OF DEATH.

One of the most pernicious effects of sin is death. Adam sinced, and for this expressly he was condemned with all his descendants. According to St. Augustine, although death by the offspring of sin, yet nothing so much prevents and destroys s'n as meditation on death. What great point is this! It strikes the mind with amazement more than any other truth. By faith we believe the other grand truths—judgment, hell, para-dise, but we do not see them. A lively thought of death works a thousand conversions and changes of life, and daily fills cloisters and deserts with persons, who, reflecting on the brevity of life and the vanity of terrestrial of life and the vanity of terrestriat, things, turn from the world, the better to dispose themselves for a happy death. "Death worketh in us," says the Apostle St. Paul. Painters representing saints and servants of God usually draw them with skulls in their hands. Why so? Because almost all the better was traditionally and the professions. who became saints did so by reflecting that all the world holds in esteem—as honors, riches, pleasures must end in a

Which of us can sit down at the close of a day and say. " To-day I have done all that was in my power to do for hu-manity and righteousness?" Ah, no! we look for large things and forget that which is close at hand .- Miriam.

THE DANGER OF ANAEMIA. TS VICTIMS ARE DEFENCELESS WHEN

DISEASE STRIKES—THE BLOOD SHOULD BE KEPT RICH AND PURE.

Anænic people—people with watery blood—are without defense when di sease threatens. The strongest weapon against disease is a plentiful supply of rich, red blood. A robust person may There I will give thee glory for the catch cold, but quickly throws it off. But a cold lingers with the one, goes to the chest and the first signs of consumption appear. It is the anaemic one who suffers from headache and dizziness, who cannot climb a stair without resting, whose heart flutter and palpitates wildly at the least exer and paipitates wildly at the least exer-tion. Such people can only be saved by a new supply of rich, red blood, and Dr. Williams' Pink Pills is the only medicine that actually makes rich, red blood with every dose. Ordinary medicines only touch the symptoms of disease—Dr. Williams Pink Pills go right straight to the root of the trouble and drive it out. That is why these pills have a larger sale than any other medi have a larger sale than any other medi-cine in the world, and that is why thou-sands and thousands of people praise them so highly. Miss Florence G. Marryett, Chestor, N. S., says: "I have used Dr. Williams Pink Pills for several months and I am happy to say they have restored me to health after all other means had failed. I was suf fering from anaemia in its most severe The least exertion would leave form. me breathless and worn out, I had no appetite and suffered greatly with evous headaches. I was pale and seemed to be going into a decline. I had medical attendance but it did me no good. Then a friend advised me to try Dr. Williams Pink Pills and in a few weeks I found they were helping me. I continued their use for several months, and am again enjoying good health. I think Dr. Williams Pink Pills will make every weak and ailing girl strong and healthy."

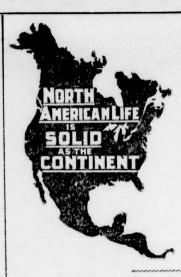
You can get these pills from any dealer in medicine, but you should be careful to see that the full name "Dr. Williams' Pink Pills for Pale People s on the wrapper around each box. n doubt write the Dr. Williams' Medi cine Co., Brockville, Ont., and the pills will be sent at 50c a box or six

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nections, and we claim

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re. sale only by reliable dealers. CHATS WITH YOUNG MEN

The corner-stone of character, that on which the whole edifice is to rest, must be truth. Be truthful in word and deed and act, faithful to your conception of right, and you can no more help building a noble character than the earth can help moving in its orbit. A boy who has the courage to tell the truth under all circumstances, even when it may appear to be to his own disadvantage, will never do a mean, un-manly, or dishonest thing. He will not stoop to do anything questionable, no matter what material gain it may promise.—Success. On Reading.

Now that the long winter evenings are at hand. Catholic young men ought to map out for themselves a course of reading and give to it an hour or two every night. It is wonderful what an amount can

be learned by systematic reading, even if only a quarter of an hour a day be devoted to this purpose.

There are biographies that are more fascinating than novels and histories

that are stranger than any fiction that was ever dreamed.

There are a hundred and one good books that deserve to be known and that will be a life-long mental treasure

to their readers.

Why waste the precious hours of youth's leisure in ideness, in worthless amusements, in sinful companionship, when a library of entertaining and instructive volumes offers its delights to whosoever will enjoy them.

Wasted Energy.

What are you doing with your energy? Are you using it to produce light, or are you losing it in useless ways? Be bonest with yourself and find out where it is going. You may be very honest in your dealings with others, but very dishonest in your dealings with your self. You may be ignorantly or care

lessly squandering your life-power. The best tonic in the world is the exhilaration which comes from the consciousness of personal power, of being masterful in what we undertake, of being able to grapple vigorously with the great life problems; to seize with the grip of a master precious opportunities when they come; to feel equal to any emergency, however great, and to larger than any demand upon us Wheever possesses this tonic will be sure to transmute into achievement not per cent. merely, but 100 per cent. of his energy.—O. S. Marden in Suc-

Confidence Gives Victory. A graduate of Harvard writes that after years of work at various kinds of business, he is earning \$12 a week as a mechanic. A graduate of Princeton

undertook, and in trying to feel his way along he has never made much headway.

How many such wrecks we see scattered along life's highway—victims of self-distrust and timidity, who did not dare to take risks, and who were always underestimating their own ability when opportunities for advancement

Many men fall to get on because they Many men fall to get on because they lack "nerve." They can work hard and fersistently, but they will not strike out for themselves. They shrink from responsibility. They want some one else to lead. They are good followers, but they can not plan. They can not advance of their own volition. Just as a company of soldiers is often routed in confusion when its captain is shot, so the man who lacks nerve and shot, so the man who lacks nerve and who fears to take risks retreats when left to himself.

Doubting, wavering, vacillating men, uncertain of themselves, are usually weaklings and imitators. They want advice and encouragement. They look for somebody to lean on. Contrast such men with those who have accomplished the great deeds of history. If Napoleon had doubted his ability to quell street riots in Paris, he might never have led

France to victory.

Learn, then, to believe in yourself firmly, vigorously, and strongly. Do not let anybody enjole you out of your self confidence, or weaken your faith in yourself, for in proportion to the strength and vigor af your self-reliance will be your achievement.

A Clean Record as a Success Factor. Many people, when a great opportun-y comes to them, find that their past ity comes to them, find that their pass bad records have already "queered" them. They find themselves stumbling over the bad breaks, the fearful mis-takes in their past careers, so that they either lose the opportunity, or are fear-fully handicapped because of inevitable prejudice against them. They have been smirched, and are denied what they have waited for so long and struggled so hard to obtain.

Some of the greatest successes of young mento day have been achieved largely because they kept their records clean. They would not put themselves in a position where they might be smirched, would never allow themselves to be compromised. Just as soon as an ambitious young man is known to be beyond price, men will not only cease to try to buy him, but they will also begin to believe in him, to have confidence in him. There is nothing else that even scoundrels respect so much as an absolutely clean man, a man beyond price, whether of money or position.—

Ozanam and Ampere

Illustrating the wonderful efficacy of good example, Frederick Ozanam tells the story of how he himself, overtaken by misgivings with regard to faith, and roaming almost aimlessly through the streets of Paris, trying to think out solutions for his doubts and the prob-

like this, and the quiet influence of prayer, Ozanam's doubts vanished, never to return.

For any one who desires to study the beautiful Christian simplicity of a truly great soul there is no better human document than the Journal and Correspondence of American published. human document than the Journal and Correspondence of Ampere, published some years after his death. He himself wrote out the love story of his life; and it is perhaps one of the most charming of narratives, certainly the most delightful autobiographic story of this kind that has ever been told. It is human to the very core, and it shows a condefully symmathetic character, in a wonderfully sympathetic character in a great man, whose work was destined a new years later to revolutionize physics and to found the practical science of

and to found the practical science of electro dynamics.

When Ampere's death was inpending it was suggested that a chapter of "The Imitation" should be read to him; but he said "No," declaring that he preferred to be left alone for a while, as he knew "The Imitation" by heart and would repeat those chapters in which he found most consolation. in which he found most consolation.

Be Agreeable.

A man must possess the happy faculty of winning the confidence of his fellow beings and making steadfast friends, if if he would be successful in his business or profession. Good friends praise our books at every opportunity, "talk up" our wares, expatiate at length on our last case in court, or on our efficiency in treating some patient; they protect our name when slandered, and rebuke our maligners. Without tact, the gain-ing of friends who will render such services is impossible. The world is full of people who wonder why they are unpopular, ignored, and slighted. People avoid them because they make themselves disagreeable by appearing at the wrong time, or by doing or saying the wrong things.—Success.

The Young Man's Side.

There died recently in Chicago a successful merchant, who in the long course of a busy life never forgot that he had been a boy.
"In the whole world," he often said,

"there is no one else equal to a fine, strong, clean young man—except a fine, strong, clean, young woman."

He not only believed that, but he acted on his belief. So it happened that no business was ever so pressing that he had not time, when he tound a youth of the kind described, to seek employment for him in his own office or

with some acquaintance. "Business is a little slack just now," the acquaintance would sometimes say. ' I'm afraid I cannot find room for another man-one who has no experi-

" Don't tell me you are going to let This opportunity go by," the other would interrupt. "Why, you can't afford to. Room for him? Who asked you to make room for him? Give him writes to the editor that he has not been able to earn a dollar a day except for a brief period. These men have not dared to assume responsibility. The Harvard man says that he was always distrustful of his ability to do what he destrock and in trying to feel his what that means? One of the noblest what that means? One of the noblest what that means? creatures in the world. Not only a man like you and me, but young, with all the world before him. He offers to give you his whole power, te come into your business and use his God-given intelligence in mastering and improving it. You are asked to accept a favor and if you don't some more enterprising rival will. Take him while you can get him; you may not have another

chance Boys who deserve such introductions are not so rare as is semetimes thought. This man hod a faculty for finding them and bringing out by stimulating words the very best in them. And he brought the very best in them. And he brought home to many employers besides himself the fact that a boy seeking work, if he be the right kind of a boy, is offering in his manly ambition something for which the money paid is in no sense a

return. ness will find daily opportunities for its

exercise. to fall into a rut. Blessed be the man with initiative and enthusiasm! He

will attempt new things. Those who have suffered much are lice those who know many languages, they have learned to understand and be understood by all.

Souls are never lost because their beginnings break down, but because they won't make new beginnings.— Father Faber.

Each one of us is bound to make the little circle in which he lives better and happier. Each one of us is bound to see that out of that small circle the greatest good may flow. Each one of us may have fixed in his mind the thought that out of a single house may flow in that out of a single house may flow influences that shall stimulate the whole common wealth. - Dean Stanley.

The secret of a happy life does not lie in the means and opportunities of indulging our weaknesses, but in know-ing how to be content with what is reasonable, that time and strength may remain for the cultivation of our noble

nature. If in the battle with difficult circum stances, we are thrown down, we must pick ourselves up with quick decision, and not waste a moment in complaint or discouragement. We should em-phasize to ourselves the necessity for picking ourselves up immediately, and going directly on, over and over again
both for our own benefit, and the benefit of those whom we have the privilege of helping.-A. P. Call.

Take life earnestly. Take it as an earnest, vital, essential matter. Take it as though you personally were born to the task of performing a noble work in it, as though the world had waited for your coming.

Father Riordan's Estimate of the late Judge Morau's Character.

"Some forty years ago he came solutions for his doubts and the problems that would so insistently present themselves respecting the intellectual four dations of Christianity, finally wandered one day into a church and found Ampere there in an obscure corner, telling his beads. Ozanam himself was moved to do the same, for Ampere-was then looked upon as one of the greatest living scientists in France. Under the magic touch of an example

His premises may be faulty, his deduc-

ons never.
"Then he had powers of analysis and

observation which, in the degree in which they existed in him, are rare, among men. To this we must add a memory which was most retentive of ideas, if not of the words in which they were conveyed. These and other quali-ties were well suited for the profession which he had adopted and in which he was destined to win renown.

"But their efficacy was enhanced by close and continuous study. "Judge Moran was a hard student and

his success was due not more to the brilliant intellectual gifts with which nature had endowed him than to the actual knowledge of the law which he acquired by long and persistent effort. He loved his profession, and, loving it, familiarized himself with all that appertained to it. "As a consequence he was learned

in the law.

"He was a well-read man. Books were his delight, and gradually he became familiar with the best literature of our language. Who will say that this general culture of mind had nothing or even only little to do with what made the great lawyer?

"But even all this will not account

for his phenomenal success. To a knowledge of the law and a legal acumen, which will be conceded by all, he united a tremendous energy, which was apparent not only in the preparation of the matter, but also in the management of the case. His mind worked at the highest possible tension, and to each

"Here, perhaps, we have a satisfactory explanation of the renown of the lawyer, but it will not account for the high estimate in which the man was He was the embodiment of a high sense of honor and ennobled his profession.

"With such uprightness and integrity of character he would have won distinction in any walk of life. Spurning all that was small and mean, he earned universal respect and advanced still higher the standard of excellency. A great lawyer, he was a man among men and a high type of American

citizenship.

"He was all that and more. Judge
Moran was a profoundly Christian man.
He carried his religion into his daily
life and at all times was a clean man. His social intercourse was not marked by ribaldry or profanity, but was dis-tinguished by the sincerity of his friendship and enlivened by an inno-cent mirth and humor in which he cent mirth and humor in which he easily excelled."—Chicago New World.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

The Scourging at the Pillar. BY LOUISA EMILY DOBREE. A FAILURE.

"Pye me; not they! you catch 'em doin' that. So they turned me out, and I was so miserable and wretched, I

says."
"Yes, yes, I know, but you won't do
it. Oh, my dear, you know it is a very,
very wicked thing to do," said Mrs.
Larvis expossiby. Jervis earnestly.
"So I've heard. I was reared a

Catholic," said Etheldreda, giving a look at the little pictures, the cruciûx took at the little pictures, the cruciax and images, carefully arranged near the bed with its patchwork quilt. "But there! I've never 'ad no chawnces of gettin' on. There's my brother in New York, the only livin' bein' belongin' to me, he says in his lawst letter, you come out my girl, I'll find you a right down good place, as 'elp, quite different from a slavey. 'ayen't to wear no down good place, as 'elp, quite different irom a slavey, 'aven't to wear no caps; but 'ow am I to go, 'e 'aven't the price o' my journey to send me for he's pore, for all they're so rich that wye, and 'es got wife and a couple o' kids."

A will to multiply little acts of kindness will find daily opportunities for its exercise.

It is so easy to follow a routine and the fell live a year. Blessed he the man the fell is a year of this dreadful thing,' said these—of this dreadful thing,' said these—of this dreadful thing,' said these—of this primary interpretation which was

Mrs. Jervis, her imagination, which was always vivid, still presenting that dark river to her mind.

"Yus, 'spose I should."

Mrs. Jervis seeing the girl's cup was empty filled it up again.

"I 'avent a penny in my pocket. I ain't goin' to the 'ouse. I cawn't live, and I'm sick of bein' pore," said the girl, and she sighed deeply.

Mrs. Jervis leant back in her chair a

prey to the most overwhelmingly con-flicting emotions. How short a time ago she had been kneeling in church, ago san had oeed kneeding in cantron, her eyes raised to the Holy One on His altar, shrined there amongst the lights, and how she had prayed to Him and to His blessed Mother that she might do something towards the salvation of the sinners He suffered and died to save! But a few minutes after that prayer had left her heart she had met this

Surely this was an answer-so wonderful, so extraordinary that she was be-wildered almost by the position in which she found herself. Could she but get that girl to go and join her brother in America, she might be saved;

but she could not get it unless—
Mrs. Jervis breathed hard. Yes there was money enough in that old work-box, several golden coins in a little purse kept in a bag in which she used to put silks and buttons. For the sake of safety, and because she was fond of that little bag, made when a girl at the Misses Skeggs' establishment, she had always bad a fancy for keeping her savings in it. Far, far swifter than I savings in it. Far, tar switter than I can write about them came thoughts to Mrs. Jervis's mind which seemed to chill her very heart's blood. If she gave that money to this girl she would never be able to save enough to pay for her funeral: she would have to be buried by the parish. A Lumsley to come to that!

come to that! It was indeed a sacrifice to contem-

talking to the girl, who seemed quite disposed to be communicative, and gave her to understand that it was two years since she had been to her duties and that she felt she ought to go, but had no courage for anything, life seemed so hard and she was so sick of it all, and various remarks of that kind, all of which served to impress her hearer with the idea that she was quite open to being brought back to better things.

As she talked on Mrs. Jervis went through a great deal in her own mind, though her attention was partially given to all the girl was saying. To give her money to join her brother

in America would be a very simple but effectual way of rescuing the girl from this life of very uncertain earnings and very certain danger of losing her soul. Just to give her enough to get a lodging and food for a few days until she got work occurred to her, but the girl said they would not give her a character at her last place so here was a acter at her last place, so here was a

new difficulty.

Mrs. Jervis knew so little of the world that she felt powerless to advise. All she could do was to urge her visitor to make her Easter duties and to

try and be good.

"Well, I must be going. This ere sixpence you've given me'll get me anight's lodging and breakfast, but I wish I could get off to my brother. I'd turn over a new leaf then and go to church and be good like I was when I

was a kid.' "You would really go if you had the money?" asked Mrs. Jervis in a low voice quavering with suppressed emo-

"Wouldn't I? You just give me the chawnce, that's all."

Mrs. Jervis was silent, then, with one glance at her crucifix to nerve her held. The man was greater than the for the sacrifice, she rose and calmly lawyer, and, however much we respect the one, we admire still more the other.

istounded Dreda.
"You will find enough here to take you to America, I believe," said Mrs. Jervis. She would not open the purse and count the gold, though she knew well the amount that there was of it. Had she not often looked at it and thought with satisfaction that at least when she died, poorly as she had ex-isted, yet that her funeral would be one that would not disgrace the name of Lumsley, and that the parish would have nothing to say to it.

"You will promise me faithfully to go?" she added.

Dreda started as the little purse was placed in her outstretched hand. She felt it was heavy. "Yes. Well, you are a good one, I must sye."

"You promise?" "Faithful. 'Ere, give us yer address and I'll write and tell you when I start," said Dreda. And Mrs. Jervis wrote it down with a shaking hand as Dreda pocketed the purse and buttoned

up her jacket. TO BE CONTINUED.

> liver. Ten times in ten Abbey's Effervescent

Nine times in ten,

headaches come from

bad stomach or bad

Salt cures headaches by making bad stomach

and liver good. AT ALL DRUGGISTS, 25c and 60c a bottle



no inconvenience. Write Southern Cancer Sanatorium

1520 E. Monument St. Baltimore, Md. Thes. Sabin of Exhinton, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do like wise.

wise.

I is easier to prevent than it is to cure. Infammation of the lungs is the companion of neglected colds, and once it finds a lodgment in the system it is difficult to deal with. Treatment with Bickle's Anti Consumptive Syrup will eradicate the cold and prevent in dammatiou from setting in. It costs lit le, and is as satisfactory as it is surprising in its results.

results.

Biliousness Burdens Life — The bilious man is never a companionable man because his aliment renders him morose and gloomy. The complaint is not so dangerous as it is disagreeable. Yet no one need suffer from it who can procure Parmelee's Vegetable Pills. By regulating the liver and obviating the effects of bile in the stomach they restore men to cheerfulness and full vigor of action.



Walton's Grand Opera Pharmacy.

THERE IS NOTHING LIKE K.D.C FOR NERVOUS DYSPEPSIA

Great Reduction in Price. From now until January 1st we will sell the

Question Box

in CLOTH at FIFTY CENTS post-paid (Former Price \$1.00) Order early as the stock is limited.

Catholic Record Office, London, Ont.



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AT FORTY CENTS EACH

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You can get one of the CHATHAM 100 EGG INCUBATORS with BROODER to match for \$10.00 in 1905; \$10.00 in 1906 and \$11.00 in 1907, without interest. These machines will hatch and take care of as many chickens as ten hens. Ten hens will lay sufficient eggs during the time that it takes to hatch and brood their chickens to pay each yearly payment on Incubator and Brooder. Making a moderate estimate of the number of times that the above machine may be used, in each year, as four, you have forty dollars as the earnings, over and above what you would get from the old way, take off ten dollars which is the yearly payment for machine, and you will have left thirty dollars earned on the expenditure of ten—which is gold dollars at twenty-five cents instead of forty cents each. This is only one of the many cases of profit attainable from the use of the CHATHAM INCUBATOR. Head quarters for this district

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\$2.25 CHINA SILK WAIST BURFACTORY Supplied in any shade, It's a regu-lar \$4.00 waist, is lined, has a box side, amalt tucks between tucked back, new sleeve, collar and entit. Watst trimmed in fancy buttons. Samo waist in Black Taffeta Silk \$2.95 All other shades, \$3.50; all shades Lustre, \$1.50; all shades French Flannel, \$1.75; Black Sateen 95c. Any shade Velvet \$1.95, Add 15 cents for

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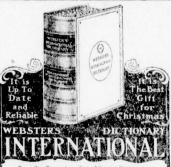
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THE LITANY OF THE BLESSED immemorial, in all states of life, in all

times, acubtless, have we the Litany of the Blessed Our private devotion has fre-Virgin. Our private devotion has frequently suggested it to us, and often in its public recitation at church have we with prayerful heart answered, "Pray for us," to the invocations pronounced by the priest. Doubtless, too, the charm of its beauty has appealed to the soul sensitive to its significance and efficacy, but ignorant of any reason why such delightful effects should be produced. Let us lock beyond the mere words, and perhaps our minds will be opened to the apparent mystery. The invocations of any litany authorized by the Church, much less of that of the by the Church, much less of that of the Blessed Virgin, are not meaningless verbiage, words carelessly thrown together, indifferently picked out and senselessly applied. No, in them there is a depth of meaning on which we can cast sense light, but, which we can is a depth of meaning on which we can cast some light, but which we can never completely fathom, and in them there is a pointedness and force of application on which it would be well for us to ponder. We purpose to offer to our readers some brief reflections on our dear Lady's Litany in the hope that the mind may be supplied with food for contemplation whilst the lips devoutly utter her praises; and also that devotion to the Holy Mother of God may be stirred up and increased in the faithful stirred up and increased in the faithful children of the Church.

In olden times the word litany did not have the same meaning which is now attached to it. Being derived from the Greek, in which language it means supplication, it was employed to denote any form of public worship, so that even religious processions were called litanies. Later its meaning becalled litanies. Later its meaning became restricted to the sense of a form of prayer by which we supplicate God through the int ression of His saints, and hence we have the most ancient of all litanies, namely, that of the saints. When this restriction was first made cannot be ascertained with any degree of a restriction. tained with any degree of acc u a y, no can we place any exact time for the origin of the Litany of the Saints. It origin of the Litany of the Saints. It is not within the scope of our present purpose to enter into the dispute concerning it. Suffice it to say that its antiquity is manifest from the writings of the early Fathers, Ireneaus, Basil, Ambrose, and others, all of whom make mention of the practice of praying by mention of the practice of praying by invoking the intercession of the saints. Those who attribute it to St. Gregory the Great, Roman Pontiff at the close of the sixth century, mistake frequent use and propagation for origin. St. Gregory, knowing the efficacy of this form of prayer, and its power in appeasing the wrath of heaven, recom-mended it to be said whenever dangers or calamities of any kind threatened, or whenever heaven's special blessing was required upon the labors of men. And so the particular occasions designated for the recitation of the Litany of the Saints in the Sacrifice of the Mass, and in the Divine Office, come down to us from St. Gregory the Great.

The collection of invocations which formed the nucleus of the Litany of the Blessed Virgin as we have it to day, most probably had its origin about the year 1300. It sprang almost spontane-ously from the devotion of the faithful assembled as pilgrims at the Holy House of Loretto, from which circumstance the litany is also called Litany of Loretto. When the humble dwelling place in which the Angel Gabriel announced the Incarnation to Mary, and in which "the Word was made Flesh and dwelt amongst us," had been miraculously transported from Nazareth to the little village of Loretto in Italy, thousands of devout persons wended their way to the latter spot to behold the marvels of grace and mercy there enacted, and at the same time to do honor to her through whose undoubted intercession these wonders took place. Then in joy and gratitude they called upon the Queen of Heaven, using all her titles that were then known to them. This nucleus, Pope Cle VIII. examined and approved, and proposed that it be recited publicly in all churches. It was unanimously received with undisguised pleasure, and since then its use has been frequently sanetioned and confirmed by the authority of Pontiffs. Before the pontificate of Clement VIII. many and diverse litanies had been published and recited by the faithful. Clement, however, put a check upon the wanton use, in public, of unauthorized prayers, and forbade not only the future publication of litanies, but prohibited also public chanting in churches processions of those already composed, making exception to the Litany of the Saints and that of the Blessed Virgin of Loretto. Thus it is seen that after the very ancient Litany of the Saints, only Our Lady's Litany was admitted and approved by the

With regard to its form, we call for mercy first upon God and the Most Holy Trinity, as the Source, the Author and Giver of all graces, and then we invoke the intercession of the Blessed Virgin under her various titles, proper and metaphorical, thereby practicing beautiful, pious and an eminently rational devotion to the Mother of God.

And now if it be asked why a special litany is recited in honor of the Blessed Virgin, and why it has continually grown more and more in favor, we are sure that any devout Catholic could easily give the answer. However, let us dwell on three reasons generally given, namely: the peculiar and transcendent dignity of the Mother of God; the special love for her which the Church has always fostered, and gratitude for her constant and unfailing protection.

It has always been the custom among peoples to give honorary titles to certain persons, owing either to the exalted places occupied by them above their fellow-beings, or to some inherent excellence which begets reverence in others. Thus, in the Acts of the Apostles it is reconstant that St. Paul called others. Thus, in the Acts of the Apostles it is reported that St. Paul called Festus "most excellent," and, again, writing to the Colossians he speaks of Luke as "most dear." The Roman Pontiff. too, by reason of the dignity of his office as Vicar of Christ, is called " His Holiness ;" and so on from time

gatherings, whether political, social or religious, dignity or individual merit religious, dignity or individual merit has been recognized, respected and honored. Now, we believe that the Blessed Virgin, as mother of Jesus Christ, is, in heaven, the nearest to the adorable Trinity, that she ranks far above the other saints, that she is the "Queen of all Saints." How justly, then, is special bonor due her, and how justly is she addressed by the titles. justly is she addressed by the titles and names which her beautiful Litany contains. Christ, our Lord, regards contains. Corist, our Lord, regards her with an affection dearer and mole deeply felt than that which He shows to the other saints, and therefore it is that her intercession has been so fruitful and her appeals so potent in a waken

ing quick responses.

Moreover, who that has contemplated and devoutly meditated upon the vir-tues of our dear Lady, has not felt him-self drawn more irresistibly to Christ and to a better understanding of His supereminent virtues. St. Gregory Nazianzen, remarkable for his singular Nazianzen, remarkable for his singular scholarship in things divine, spoke thus of St. Athanasius: "Praising Athanasius, I shall praise virtue; praising virtue, however, I shall praise God from Whom all virtue proceeds." How much more, then, do we glorify God when we honor His d voted Mother. In order to show and coolers the miesty of Christ, and declare the majesty of Christ and His wonderful solicitude for our wel-fare, we are wont to designate Him by various titles, such as King, Pastor, Advocate, Saviour, Redeemer. So, too, by means of the epithets contained in the Litany of the Our Lady, do we sing the praises, honor the virtues and implore the aid of her who is called most powerful, and whose dignity can by no combination of titles be sufficiently declared; for such is her perfection that it is reserved to God alone

Love is the strongest bond of union Love is the strongest bond of union between persons, and nothing welds this bond more firmly than care and guardianship on the one hand and gratitude on the other. The Church has been and daily is the recipient, through the Blessed Virgin, of extraordinary benefits, favors and graces, and the strong arm of this protectress has often encircled the Church to shield her from impending disasters. How ungrateful would the Church be did she not offer to this special patronness and advocate some distinctive
honor, worship and supplication; and
in what better way could she manifest
her love for the Mother of God than by
the sanction and adoption of her Litany, every invocation of which is a title of affection.

By the recitation of this Litany we become more devoted to the Blessed Virgin. When we mention and call to mind her sanctity, her dignity, her purity, her chastity and her boundless power to obtain whatever we stand in need of, we cannot but be affected with sentiments of adoration and reverence for her. When we give tongue to her perfections, we must necessarily feel the sincerest charity and benevolence for her, and from this affection there follows the greatest desire to promote her glory by devotion. From benevolence there springs ineffable de-light, from delight thankful returns, and this is the expression of our grati-tude to the Blessed Virgin for her great majesty, her dignity and her wealth of virtues. Let us recite the Blessed Virgin's Litany frequently and devoutly, and we may be certain of her assistance in all trials of soul and body.

WHAT TO PRAY FOR.

Father Tyrrell, S. J., in his latest book, Lex Orandi, says: "Prayer for temporal favors that is not implicitly a prayer for grace or that is not at least made with a complete subordina-tion of every interest to the one thing needful (the love of God), is no doubt as superstitious as the magic by which the savage seeks to compel the power of his gods to his own profit. Still, when duly conditional and submissive, prayer for external favors is universally considered to be a legitimate ex-ercise of faith." This is something worthy of reflection. The first aim of prayer looked upon as an exercise of religion is the interior life of the love of God — its difficulties, doubts, struggles, defeats and victories. We are bid to seek first the Kingdom of God and His righteousness; and without solicitude for external needs to leave them to Providence. If we ask for anything in prayer besides spiritual gitts, our petition should be based on the belief that what we ask will ultimately aid spiritual development, and must be made with entire submission to the will of God. Providence knows we the will of God. Providence knows we have need of external goods. best to leave them silently to His care, reserving most of our prayer-energy for the one thing needful. In the "Our Father" the words "Give us this day our daily bread," are less a petition than an expression of trustful indiffer-ence as to the temporal need of the future.

BORN. In Forest, on Nov. 7, 1904, to Mr. and Mrs. Peter Addison, a son.

At the Church of the Sacred Heart Mount Elgin, by the Rev. Father Connoily, Mr. John Duffy to Miss Ella Gayaor, both of that place

O BRIEN.—In this ciy ton Nov. 30th. Mrs. Eilen O'Brien, relict of the late John O Brien, aged one hundred and three. May her soul rest in peace!

RAY—At Waterdown, on Nov. 23 Mr. Francis Ray, aged 8i years. May he rest in peace!

SMALL—At 1152 Queen Street West, Toronto, on Saturday, Mr. Daniel A. Small. May he rest in peace!

ADDISON. — In Forest on Nov. 8, 1994, Frances, beloved wife of Mr. Peter Addison, aged twenty eight years, two months and (wenty days. May her soul rest in peace! MEACHEN.—At St Eugene hospital Cranbrook, B. C., on Oct. 10, Mr J. A Mc. E Meachen of Cranbrook, B C. May he rest in

C. M. B A.

A new branch was recently organized in St Francis parish, Toronto by B.o. Richard Power,

DIOCESE OF LONDON.

EDICATION OF A NEW CHURCH AND CO FIRMATION AT PARKHILL AND WILLIAMS. DEDICATION OF A NEW CHURCH AND CONFIRMATION AT PARKHILL AND WILLIAMS.

On Sunday last, Dec. 5th, the Right Rev.
F. P. McEvay visited cfficially the parish of Parkhill and and Williams. At 7:39 Sunday the Bishop celebrated Mass at Parkhill and administered first Communion. He then drove five miles to Williams, where Mass was octavated by Rev. P. Corceran of Seaforth, and confirmed eighteen candidates and erected new Stations of the Cross. At 11 octock he was back at Parkhill, when Solemn Hg Mass was celebrated by Rev. J. Stanlyrf London; R.v., P. Corceran dear on, twe D Forster, Mount Carmel, subcleacon, Rev. J. P. Dann, the pastor, master of coremonies, the Bishop confirmed thirty five candidates who had been carefully prepared by their pastor and found well grounded in the knowledge of their religion. He gave the candidates for confirmation in both churches some sound, fatherly advice, and then preached to the over flowing congregation an elequent and impressive sermon on the du iss of parents and children.

In both churches, he gave the temp racce

dren.

In both churches, he gave the temp rance pledge to the confirmed until they are twenty-one years of age, At 3 p m. the Bishop assisted by the priests blessed and erected handsome new stations of the cross which had be endonated by the parishioners.

In the evening at 7 p. in the church was wain filled by a large congregation. Solemn Vespers were sung by Rev. D. Forster, assisted by Rev. P. Corooran and Rev. J. F. Stanley as deacon and subdeacon. The Bishop, in cope and mitre, was assisted by Rev. J. P. Dunn.

After the "Mermideat" the Park B. Corooran After the "Mermidea

An preached a practical sermon, on the Mission of Chris.

Mr. and Mrs Bryan Kearns acted in Williams as sponeors for the confirmation candidates and Mr. and Mrs. Thomas Dignan in Parkhill.

The choir, under the direction of Miss Madeline Quarry, at Mass and Vespers, rendered very cill tient service.

A MOVEMENT IN THE RIGHT DIRECTION.

DIRECTION.

At a meeting held in S. Peter's Hall, by the representative Catholics of the city, on Sunday afternoon, a movement was started in the direction of Temperance. Temp rary efficients were elected and the name of the Society decided upon as the Catholic Temperance and Debating Upon of Toronto.

The proposed platform of the Society, which will receive the consideration of the members at the next general meeting, to be held in St. Peter's Hall on Db., Thi, is as follows: 1. To abstain from all intexicating drink. 2. Not to frequent saloons herrooms, or similar drinking places. 3. Neither to treat nor to accept a creat, in salcons, hotels, or similar drinking places. 1. To say a prayer every day for the cause of temperance.

The Catholics of the city for sometime past have felt that an againzation of this kind, was badly needed, not only for the cause of Temperance, but also for the benefit to be derived from a general Literary Society of this kind, among the Catholic men of the city.

The movement deserves the earnest-consideration of every member of the Church, and all are requested to attend the next meeting.

NEW BOOKS.

Socialism: Its Theoretical Basis and Practi-cal Application. By Victor Cathrein, S. J. Revised and enlarged by Victor F. Gettel-mann, S. J. Price \$1.75, Berz ger Brcs.

MARKET REPORTS.

London, Dec. 7.—Grain, per cental—Wheat per cental. \$1.65 to \$1 67 : corn. 95c to \$1.10 ; bar-iey, 90 to 92; cats. 95 to \$1; rye, 90 to \$1; peas, 90 to \$3; souckwheat. \$1.

Poutry.—Spring chickens, per pair, 50 to 80c; live do., per pair, 45c, to 65; turkeys dressed per lb 13 o 14c, ducks, dressed 75c to 1.00, ducks, live 60 to 90c; geese, each 90 to 81.2 \$5.

Farm Produce — Hay, per ton \$7.50 to \$5; straw, per ton, \$5.50 to \$6; do., per load, \$3.50 to \$4.

Vegetables — Potatoes, per hay 70 to 75c.

to \$1.

to \$2: sows \$3.00 to \$3.25; export cattle, per 100 lbs, \$4.

TORONTO GRAIN.

Toronto Dec. 7.—Wheat — Ontario wheat is offering more freely, and is quoted lower; the demand continues quiet; red and white are quoted at \$1 to \$1.01; spring, \$9.2; goose, \$7 to \$8c; Manitoba, slightly firmer in tone; unchanged; No 1 northern, \$1.01; No. 2, northern, \$9.5c; No. 3, northern, 99 to \$1c, Georgian Bay ports; 65 more grinding in transits. Flour is offering more freely, but the market is fairly steady, and quoted unchanged; 99 per cent patents, \$1.25 to \$4.35, buyers sacks, east and west; 55 to 10 te higher for choice; Maritoba, unchanged, at \$5.39 to \$5.70 for first patents, \$5.39 to \$5.40 for second patents, and \$5 to \$5.30 for bakers. Millifeed, unchanged, \$13.50 to \$15 for bran in bulk, \$15.50 to \$18 for shorts, east and west; Manitoba \$21 for shorts, \$19 for bran, export. Barley steady and active 15c for No. 2; 13c for No. 3, extra, and 40c for No. 3 malting, outside, Toronto freights. Rye is unchanged; 75c to 76c for No. 2. Corn, new Canadian on cob, \$6c; new American ryellow easy, at \$5c; new American mixed \$64: cold American, No. 2; yellow, \$47c; No. 3 at 65c and No. 3, mixed at 644c, on track, Toronto Otts continue firm; in tone: 33 to 334c for No. 1, white east. Not of the second patents in for east. No. 3, mixed at 64½c, on track, Toronto Oats continue firm; in tone; 33 to 334c for No. 1, white eart, low freights, No. 2, 32½c, low freights, 32c west. Rolled oats\$4 10 for earnof bags, and \$135 for barrels, on track. Torontes 25c more for broken lots bere, and 40c more for broken lots outside. Pass, 65 to 66c for No. 2 west. Buckwheat 55 to 56c west. Butter, market unchanged, good demand for choice gcades; offerings fairly large; cresmery prints 21c to 22c; tubs, 19 to 20c; diry tubs, good to choice, 15 to 16c; me dium, 13c to 14c; inferior grades, 10 to 12c; dairy rolls, good to choice 15 to 16c; me dium, 13c to 14c; inferior grades, 10 to 12c; dairy rolls, good to choice 16 to 17c; medium, 14 to 15c Eggs, continue firm in tone, new-laid nominal, 22; 23c; fresh 25c at 21c; lamed 20c. Cheese, steady; 10½c to 10½c for large; 10½ to 11c for twins, Hogg, live steady; \$4.81 for selecte; \$4.69 for lights and fats; dressed, steady to firm, at \$6.50 for heavy, and \$7 for choice butchers.

steady: \$4.81 for selects; \$1.09 for lights and fats; dressed, steady to firm, at \$6.50 for heavy, and \$7 for choice butchers.

MONTREAL

Montreal, Dec. 7. — Grain—The market for oats is about steady so far as prices are concerned, but the tone was firmer to-day, and full prices are being realized. Deliveries are lots in store bring \$3.00 30 for \$1.00 are being made at the store bring \$3.00 30 for \$1.00 are being made at the selection of the series of the selection of the series and the series are series from — The market is easy: trade is somewhat on the dull side, and Manticoba strong bakers. So \$1.00 and Manticoba strong baker

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arte School Section No. 5 Sombra, second
class professional certificate required. Duties
to commence on Jan. 3, 19.5 Exclose testi
modals and state experience and salary. Ad
dress John P. Coulon, Port Lambion, Oct.
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I boro, Separate schools (Boys' Section) a female assistant, holding second class profes-sional certificate. Applications will be re-ceived up to the 7th D. cember, staving salary expected and glving testimonials, etc. Duries to begin after the Christmas hildsys. John Corkery, Sec. Separate School Bd. Peter-borough, Nov. 25, 1904.

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Board. Wallaceburg, Ont. 1363 3

WANTED A CATHOLIC TEACHER FOR public S R No.5 Tp. of West Williams for the year 1905 Duties to commence Jan. 2nd Applicants to state qualification. Salary wanted, and experience in leaching if any. Applications will be received by J. D. McPhee, Parkhill. Oat

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