Catholic Record.

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

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The Catholic Record

LONDON, SATURDAY, DEC. 14, 1907.

CAPITAL AND LABOR.

On the relation between employer and employed Professor Goldwin Smith writes as follows : " It must be in the employer's interest, as a rule, to concede as much as he can, to keep the same men, and if possible, to attach them to his service. Unhappily it is not with the man alone that the employer has to deal. He has to deal with the agitator between whom and himself there is no sort of tie and who is apt to be thinking of his own ascendency and playing his own game."

But the men ought to be able to see through the devices of the professional " mouth artists " who advocate extreme measures for the redress of griev ances. To be consistent they should resent oppression from any quarter. If they refuse to be bound by chains, forged by capital, they should also refuse to be manacled by the worn-out platitudes of the walking delegate. They should not be hurried into a strike at the behest of the talker, who oftimes has little at stake, and is, in a dispute between labor and capital, dominated by the desire of victory for himself or the organization he repre

THE LINE OF LEAST RESIST. ANCE.

sents.

The [Archbishop of Canterbury is diplomatic in his advice to his subjects regarding the Deceased Wife's Sister Act. Marriages under the Act should not be encouraged, but clergymen may, without incurring the charge of disloyalty or disrespect, perforn such a which we are commanded to hear could marriage if they so decide. Which dispense him from belief in truth. He reminds us of the genial cynicism of the set himself up as an unfolder of late Harold Frederick, who says that divine mysteries, thinking the while, the "Church of England drives with that the applause of traitorous an exceedingly loose rein : you can do anything you like in it, provided you go about it decorously:" or, it may remind some of our readers that the " glorified journalist," M.caulay, called the Established Church "the most absurd and indefensible of all institutions non-existing in the world." With this and similar pronounce-

ments in view we are not surprised at the proposition of Dr. Arnold, of Rugby, that "all sects should be united, by act of Parliament, with the Church of England on the principle of retaining all their distinctive errors letters and appeals to science will and absurdities.

A CITY OF CONFUSION.

The generalization of the Anglican Church, as a hundred sects battling within one church, finds some justification in the advertisements which ap pear in The Church Times. In one issue, Sept. 27, there are appeals by

lutely dependent on Parliament.

OVERHEATED IMAGINATION.

awed by his threat to " stop the paper,"

and that his sphere of influence is as

narrow as is his dollar-obsessed mind.

Time was when gentry of this type ex-

oded platitudes, which to their families

and dependents were gems of wisdom :

but just now we place character above

money and we give little heed to Cath-

olics who, either snobs or praters, are,

so far as the State and Church are con-

cerned dead ones.

ignorant critic.

who regaled him with stories of politias to speculators and theorists who cal corruption : he fattened on filth and presume to do our thinking and to feed calumny, and spread it upon the colus on drivel that is worthy of a low umns of the Nineteenth Century. The grade hater of Rome. The writers of qualities of the men who are upbuilding open letters are wedded to the idea of Canada were not visible to the writer ; their importance, and they pause not to their services, as sound as their integthink that the many who are not troubled with a rush of theories rity, were not touched upon. H. Hamilton Fyfe can be dismissed with Caradapted from the German) to the head lyles' characterization of Swinburne have no desire to follow them. Now it and his disciples, " as persons immersed seems to us, that when a man like in a cess-pool, eagerly endeavoring to Pasteur-a man who proved that add to its foulness by their personal original thoughts are compatible with a contributions." Bat why a purveyor devout Catholic life - these other of dirt is allowed within the precincts gentlemen who are scientists on paper of the Nineteenth Century passes our should not disturb the atmosphere. comprehension.

THE HOPEFUL BRIGADE.

cess-pools. He consorted with those

The young and the inebriate, accord ing to Aquinas, have it in common that they abound in hope : that is, so far as hope is classed among the emotions or passions enumerated by Aristotle. So they who are sure of the triumph of Modernism are blind to the origin of the Church, to its resources as well as to the teaching of the experience of the centuries. Ere this, Gnostic and Montanist, Arian and Nestorian, and other negations of misbelief had filled the world with their clamor, but cut off from the living Body of Christ-the Church - they decayed and died. We fancy that the Arian of the fourth cea-

tury had his dreams of victory. He wrote much : he declaimed against Rome, and, emboldened by the support

of the world, dashed himself against the Rock only to be shattered into pieces. Pride swept him into the vortex of rebellion and ruin. He wanted license in doctrinal matters, as if the Church an that the Church in Quebec is advancing too rapidly. After belaboring us hearts was a proof of the correctness of his position. To-day he is remembered only on account of the Church. And the busy editors tell us that the Church, in dealing with Modernism, is face to face with the most critical moment of her life. How and why this is, is not stated by scribes whose scholarship is beyond reproach. So the editors of de Lamennais' time spoke when he withstood the Vicar of Christ. But outside of the shadow of the everlasting Church his influence waned, and his days were ill-distempered. Books and not sap Catholic vitality. " The

marches on."

Church," says Cardinal Newman, "is she will take the world as it comes : She is the same as she was three cenagainst her that she does not change : historic Christianity. Anglican clergymen for clerical help time and place affect her not, because of all grades, sound, not extreme, good, she has her source where their is etc. We read : "A Catholic assistant neither place nor time, because she pricet, neither moderate nor married, comes from the throne of the illimitable, is wanted." Another seeks the sereternal God."

to speculations and theories which conflict with the deposit of faith, as well Ernst Haeckel is the Bob Ingersoll, of Germany. The coarseness and bru-tality of his attacks on religion, the revolting vulgarity of his references to the Sacred Person of our Lord, the shallowness of his unbelief and the persistency of his vicious propaganda recall the American atheist, whom, however, he leaves far behind in unscrupulousness of method and disregard for truth. A profound philosophical system, however rreligious it may be, does not directly affect the faith or the morals of the masses. It is the cheap atheism, the superficial sophisms of men like Ingersoli and Haeckel that catch the imagin ation and stir the pulses of the crowd. The latter's "Riddle of the Universe" has attained a circulation of more than two hundred thousand in Germany alone and has moreover been translated in-to most European languages. It ad-When a man like Brownson declares to most vocates what is commonly called that Catholic dogma gave him a mental Vocates what is commonly called "Monism," or the theory of the exis-tence of one eternal substance, namely, matter, as opposed to Christian belief in qualism or in two substances having freedom, which without her fold he had not possessed, we must bear with what grace we may the pipings of men who essentially distinct properties, namely, spirit and matter. The great minds of Germany, theological and scientific, are in every respect inferior to the American philosopher. Were these writers to pray before they wrote we have been a armed and disgusted by the spread of Haeckel's atheistic views. might not have letters proclaiming that Professor Reinke, one of the leading German botanists, proclaimed in the the faith which stimulated the great thinkers like Albert of Cologne Prussian Diet, of the upper house of which he is a member, that Haeckel's

and Aquinas, inspired Dante, and was for great artists an ever-living wellpropaganda is demoralizing the lower classes. He says its influence is only intelligible on the principle that the spring of beauty, must be restated to fit their theories. But, as St. Augusworld loves to be humbugged. Scientific tine said of those who proclaimed the men of world-wide fame, like Paulsen and Adiker, have declared that Haeckel's Church's downfall, nigh, "I see them." system is atterly devoid of scientific justification. Professor O. D. Chowlson, he said, "sink into the grave while she the famous professor of physics in the University of St. Petersburg, has published a work entitled "Haeckel and THE REVIVAL AND QUEBEC. Twelfth Commandment, Some time ago a Methodist preacher the German apologist, Dr. Denner, as quoted in the October issue of Current Literature, considers "an absolutely announced that Quebec was in need of conversion. Before setting the heath-Litersture, considers an association crushing proof of the unscientific charac-ter of Hackkel's researches in natural philosophy." Chowlson's twelfth com-mandment is: "Thou shalt not write er afire he wrote a series of articles to prove that the Church was enemy to progress, etc. about a thing which thou dost not un-derstand." "He examines," says the Mr. R. Sellars is of the opinion writer in Curren' Literature, 'Haeckel's

in the old way the preacher's enthusiconclusion: "The result of our inves-tigation is simply amazing. Everything that Haeckel lays down in connection with questions of physics is totally and absolutely false, is based on misunder standings, and shows an ignorance of the most elementary questions that is simply beyon i belief. He adds: 'And is this statement true only of Haeckel's asm died down, and he informed us that nothing but "revival meetings" would save Quebec. This opinion, we venture to say, is shared by the normalminded non-Catholic. For revivals have lost their power, and the fervor which distinguished the first Methodists would be looked at askance by the average congregation of to-day. Impassioned declamation which work people into a highly emotional state may be good for something which we cannot recall at this writing. But, says a well known New York preacher . Whenever you meet with a region of

No hall in the city was large enough to country that has been burned over and over again with the fires of revival. ready for any service which occurs ; ism, there an almost utter and very general indifference to religion eventnothing but force can repress her. ual supervenes." If then, revivals are not honored among many Protestants turies ago, ere the present religions of why should they be resorted to to save the country existed : you know her to Quebec which has no intention of subthe same : it is the charge brought stituting religious sensationalism for OUR GREAT NEED. CATHOLIC LAY LEADERS. WITH TRAINED INTELLEUTS. THE HOPE OF THE CHURCH. SAYS JESUIT EDUCATOR. "One of the great needs of the day is "One of the great needs of the day is educated Catholic laymen," said Rev. Francis Cassilly, S. J., at the recent dedication of the new St. Viateur's Col-lege at Bourbonnais, III. "We need them in the press and on the rostrum; we need them in the drawing room and in the market, in the social club and in the organizations of labor. We need leaders of Catholic thought, promoters of Cathorganizations of labor. We need leaders of Catholic thought, promoters of Cath-olic movement, we need Catholic states-men, speakers and writers. And where shall we get them, if not from our Cath-olic colleges? This is the age of the people, and woe to the people if they have blind leaders and seiftsh flattorers. This is the age of demonrary, and never have blind leaders and se inth netters. This is the age of democracy, and never had the individual so fair a field of con-test. But we must train up our youths for the conflict. We must teach them the use of modern weapons, philosophy, literature, history and science and then literature, history and science and then send them out to do battle for the right. The time has passed when our Catholic men can hold aloof from their fellows; they must be up and doing. Let them go into the fight with no misgivings for the future, for the truth mast win. United States in a still grosser form by the Philistine editor of The Philistine. "Can we hope for C.tholic leaders "Can we hope for O tholic leaders from our secular colleges? Have any come from them? A few, born out-side the fold, have worked their way through secular colleges into the brightness of the light. But not many there are who, born in the true fold and educated in secular institutions, have learned there to have the Faith and have learned there to love the Faith and herish its ideals, and then gone forth to do battle for Catholic truth. And for one who has withstood this ordeal

HAECKEL'S IGNORANCE EXPOSED. AS TO SPIRITISM. Readers of the lay newspapers will have noted that Spiritualism or Spiritem has had within recent times, a conism has had within recent times, a con-siderable recrudescence of its own. London has afforded us the spectacle of a Church of England Bishop con-founding the claim of the most noted professional spiritist in Europe. Here quite recently in New York, Doctor Godfrey Raupert, a convert to the Here Church and a contributor to many Catholic publications abroad, has de-livered a lecture on Spiritism, to an andience composed of Catholic priests, scientists and students, in the course of which he gave some of his experiences as an investigator of transliminal phenomena. At the close of his lecture Doctor

Raupert delivered himself of the following advice to Catholics, namely, to keep away from the study of the spirit world because it involved a great in jury to the medium—that is to say the rebral system.

He quoted scientists and statisticians as having said that 10,000 person of effors to get in touch with the spirit world. He knew of a medium that took written messages who was called upon so constantly that he was wrecked by the effort to meet the demands of the message-senders. While it is not proposed to go into the

history of Spiritism, nor to give any account of the highly remarkable and authentic phenomena which have boccurred within recent years both in authentic Europe and America, we think it as well to specify what the attitude of the Church is in regard to Spiritualism, fally agreeing with Doctor Raupert fully agreeing with Doctor Raupert so unsettling of both mind and belief as an over enthusiastic enquiry into matters the exiguous results from matters the exiguous results from which can lead to nothing that in any way advances the cause of science or faith, when exerted in 3 haphazard, an antrained and an unscientific way.

The casual investigator has never added anything to the particular de-partment of human science in which partment of human science in which he has happened to take a temporary or a perfunctory interest, and it is safe to say that in the case of the occasional seeker after truth which work in all its details from the stand-point of a physicist and comes to the conclusion: "The result of our inveslives in purely psychic spheres much more harm, either in loss of faith or of reason, is likely to be the result for the individual, than good to mankind.

Father Hugh Pope, a Dominican, tells us in the Ecclesiastical Review (Philadelphia), what constitutes the Catholic view on the subject of modern Spirit-

ism. To the Catholic theologian, he tells us, the answer is very easy, and an am-ply adequate cause for all these pheis this statement true only of Haeckel's researches in the department of physics? Certainly not! We are fully justified in declaring that in other branches of nomena may with confidence be as signed. There is a spirit world as the Scriptures teach us and as the Church natural sciences he shows exactly the has defined This spirit world is divid ed into two hosts which are marshalled respectively under the banners of good "The children of this world are wiser than the children of light," and the apostles of the Evil One are more zealous than the heralds of the truth. and of evil — the angels of God who stood firm in the conflict, satan and his nosts who rebelled.

hosts who rebelled. These latter are mighty intellig-ences, even though fallen; they are the instruments of God Who works His will accommodate the crowds that flocked to hear Haeckel's lectures in Berlin. He has organized a society called the "Monistenbund" for the purpose of popularizing his views in books and and carries out the government of the universe through His good angels, in pamphlets. He even contemplates im itating Frederick Harrison and the Positivists by establishing churches in high the advancement of muchics with His all wise Providence, permitting the powers of evil to strive for the mastery with Him over the souls of men.

"For God created man incorruptible and to the image of His own likeness He made him. But by the envy of the devil, death came into the they follow him that are of his side." * * * And that these angels appear to men and walk and talk with them, to men and walk and tak who them, not merely in the imagination of those who fancy they behold them, but also as objective realities, is proved by St. Thomas in an argument which may be applied again and again to show the in-

only too willing to help him. For he has marvelous power over the elements and the forces of nature and why should he not use them for the seduction of foolish man, as he did of old in foolish man, as he did of old in Pharach's court? . . . He may use those forces of nature at whose exist-ence we have only recently begun to guess, and of which wireless telegraphy has afforded us such an astounding revelation; he may use telepathy and thought-transference ; he may know the secrets of brain waves; the undulations of the ether and the sensitiveness of the brain cells to various impressions may be no mystery to him. Treating of the question of Spiritism,

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Eather Roure, S. J., in Etudes (Paris), has the following pertinent remarks to make: The revival of the spiritistic corresponds usually with unsettled periods in which society seeks some diversion from the monotony of its miseries or troubles.

It is certain that Spiritism become all the more acceptable as faith grown colder. Protestant or non-Catholic countries are invariably more affected than Catholic. As for the Church, while she is far from encouraging the use of magnetism by all sorts of peruse of magnetism by all sorts of per-sons, she by no means forbids it absolutely. According to the Church, the very possibility of setting the activities of evil spirits in motion is the worst of the whole matter and is always to be condemned.

Those who without investigation dismiss the phenomena which are admit-tedly as marvelous as they are as yet inexplicable, are as much to be con-sured as those who rush in and accept the view that the growth of man's mental powers is gradually showing it-self in the knowledge he is obtaining over the unknown in nature.

Let the good C tholic always re-member that Our Saviour Himself suffered the devil to tempt Him. And St. Paul says: "Pat ye on the armor of God that you may be able to stand against the deceits of the devil, for our wrestling is not against flesh and blood but against the principalities and of darkness, against the rulers of the world of darkness, against the spirit of wickedness in high places." Yet how does he work his marvels, this spirit of darkness ? It is not for us to his methods, but rather to be always ready to oppose him with Faith.

CATHOLIC NOTES.

St. Peter Claver s Church, Dallas, Texas, was recently the scene of an unusual ceremony, when nine colored converts were received into the

" For tuition alone, without includ. ing cost or maintenance of buildings, the parochial schools save to the city of Cleveland the sum of \$600,000 every year.

The death is announced in Belgium in his 81st year, of Msgr. Lamy, the cel-ebrated Scriptural and Oriental scholar of the Louvain University. He was a contributor to the Dublin Review, and a member of the Society of Biblical Archeology, London. He was en-gaged at the time of his death on the proofs of the Homilies of St. Cyril of Alexandria.

The late Archbishop Flood, O. P., of Port of Spain, Trinidad, died practic-ally penniless, "as those who knew him might easily have surmised," says him might easily have surmised," says the Catholic News, of that place. His personal assets amounted to something like $\pounds 100$, which proved less than suffi-cient to compare the built of the surface of the second seco cient to cover his liabilities. His per-sonal belongings go without exception to his successor. Reliable statistics show that the total Catholic population in the Phil-lipine Islands is 6,862,413. Ministerlipine Islands is 6,862,413. Minister-ing to the needs of this vast body are 1,078 secular and regular priests, an average of one priest for 6,365, Gatho-lies. In the United States, with a Gatholic population conservatively es-timated at 13,000,000 in round numbers, there are 15,093 priests, one priest for 867 Catholics.



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UE B Father Hon. Mau-trated. KEON. + A Lev. A. A. By MAUD MARY F TAGGART. nial. By res of dur By P. G. M. Power, arquette. 9 illustra-MARY E. With illusst Year.

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vices of an "earnest, manly, definite Churchman " Again : "Assistant BATTLING AGAINST NOTHING. priest wanted. Daily Mass. Cath-The Spectator, (London), in the olic indispensable. Curate wantedcourse of an article on "An Open sound Churchman. Bachelor." This doctrinal mobility is not a

Letter to Pius X.," says that " its writers, with intense earnestness, and credit to the authorities. But they, not without bitterness, reproach the Pope for hindering every man who is " a political institution, established, trying to destroy the antagonism becreated and protected by law, absotween the Roman Church and science, the Roman Church and the masses." The letter, we are informed, is by a group of priests. It seems to us that An individual, who is somewhat these priests, if any exist at all, play of an autocrat, has sent us a comthe game according to the rules of munication condemning our " meddling misrepresentation. Their letter is to in politics," and inci tentally our critithose who are soaked through and cism of H. Hamilton Fyfe. We beg to remind our mentor that we are not

through with prejudice. The Pope hinders nothing that can edound to the good of man. Not a vain ssertion this, but one that is substantiated by his services to science ; by his patronage and support of those whose names are in letters of gold on the annals of research, invention and discovery. But he does hinder the men who attempt to deface the Truth committed to him and he will continue to hinder them, despite the mouthings of those who view her through the glasses of

So dear indignant subscriber please pride, or mayhap, of dissappointed do not overheat your imagination. If ambition. And who are these people you persist in using the dollar as a who are bent on destroying what does mirror you may take yourself too serinot exist-the antagonism between the ously : but if you choose to emulate Church and science? They knew, once successfully, probably ten have suffered the Canadians who are doing something upon a time, that both natural and besides money-grabbing you may have supe natural truth came from God, little time to pose as an arrogant and and that between them there can be no real antagonism. The Church is not

Our comments on the Fyle person opposed to science as a spiritual organwere pruned so as to be fit to print. He came to us, and wandering from ization. She is not concerned with place to place, found an abundance of science whatsoever : but she is opposed

As pictures, photographs, statues, souvenirs, bring departed relatives near, even after the lapse of years, so the statues, images, rel.cs of the saints recall them and their virtues to our presence after the passing of ages.

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which the phenomena of worship will be kept up in order that the human soul may feed its hunger for religion on unview with an American journalist he said: "I can see the church of the future. anbstantialishadows. We will use some of the old customs. Christmas will be for us the winter solstice, the feast of St. John the sumsolstice, the feast of St. John the sum-mer solstice. Easter will be the resur-rection of Nature from its long winter sleep, Michaelmas the close of the summer. Sunday, the day of rest, will remain as such, but instead of cultiva-ting on that day some mystic faith it will be a day for the spreading of knowledge. The churches will not be

will be a day for the spreading of knowledge. The churches will not be filled with the pictures of the saints and with crucifixes; they will be orna mented with artistic representations from the inexhaustible storehouses of Nature. And in place of the high altar there will be a 'Urauia,' which will show the movements of the celestial bodies and at the same time the om-nipotence of the eternal substance law.' nipotence of the eternal substance law.' It is somewhat surprising that in a country like Germany, where an in sult to the Kaiser is a crime severely punished under the name of less maj-este, Haeckel is permitted to offer gross

outrages to the religious feelings of a majority of the citizens by publishing the most diabolical fables about the the most diabolical fables about the genealogy of Our Blessed Lord. They have been carefully suppressed in the English editions. But we cannot con-sistently condemn the German author-ities for tolerating profane ribaldry, which has been freely practiced in the

-New World.

A Convert. Protestant Episcopal circles in Read-ing, Pa., were surprised early this week by the announcement of the week by the announcement of the resignation by Rev. W. Enery Henkell of his charge as rector of St. Barnibas' church. Coupled with this came the information that Mr. Henkell was about to enter the true fold, and, being

unmarried and in the prime of life-about forty-five years old, would study for the priesthood. Arrangements have been completed

Arrangements nave been completed for the convert's formal reception into the Cathovic Church, and it is expected that the ceremony will take place in St. Peter's church, Reading, Pa., Rev. Thomas S. McCarty, the rector, offici-ating. ating.

and the state of

sufficiency of the explanation of spirit-ualistic apparitions by mere thought

transference. "There are some," says St. Thomas, "who declare that the angels never assume bodies and that all we read in the Bible about apparitions of angels took place in prophetic vision, that is, were merely in the imagina-tion of the beholder. But this view is opposed to the evident sense of the Scriptures. For what is seen by an imaginary apparition is only in the imagination of him who sees it and hence is not seen by everybody indis-oriminately.

criminately. But the Bible tells us sometimes of but the blole tells us sometimes of angels as appearing as to be seen by all alike. Thus the angels who ap-peared to Abraham were seen by him and by his whole household; the angel who appeared to Tobias was seen by all. In order to explain these apparitions

In order to explain these apparitions St. Thomas suggests that probably these bodies were formed of air which, when condensed, is capable of being moulded into shape and also of receiv-ing color, as is clear from the case of the clouds.

we may argue then, continues Father Pope, that illusion will explain many so called apparitions; that thought transference and telepathy will explain certain others and that fraud undoubtedly plays an important part in many

Nevertheless none of these causes Nevertheless none of these causes is adequate to explain persistent phe nomena visible to many at once. If we once grant the existence of a body of evil spirits, so well known to St. Peter (I Peter, 5:8), and if we recol-lect the craving of the human mind for contact with the world beyond the well a craving which insists on bain

veil, a craving which insists on being satisfied whether by true or false religsatisfied whether by the or isits fold. ion, it is easy to go a step further and allow the possibility, nay, the proba-bility that when man unduly oraves such knowledge, the evil spirit will be

The state of the s

WHY NOT TO-MORROW.

With reference to the decree on "Frequent and daily Communion" the Holy Father has, it seems, mani-fested keen regret at finding that this most important pronouncement, which throws open a means of salvation for souls in our day, should be so little

known. "Let each and every one of us," "Let each and every one of as, says a great Oatholic organ, La Croix, of Paria, "protest against the con-spiracy of silence that seems to exist in reference to this decree, which many Bishops have declared the most Important yet delivered in relation to ore day." our day.

We cannot, of course, say how far the Holy Father's regrets may apply to Canada, but we can vouch for the literal truth of the following anecdote which may serve as a straw to show how the wind is blowing with us. In a certain parish of a diocese with-

In a certain parish of a diocese with-in this province during the episcopal visitation this summer, after the young candidates had for the first time re-ceived Holy Communion, followed by a most touching and fervent exhortation on the part of the Ordinary, the parish privat proceeded to appoint the day and priest proceeded to appoint the day and date for the second Communion of the date for the second communication of the children, instructing them "to return on that day week." But here the venerable Prelate himself intervened with the exclamation: "Why not to-morrow?" And so the imatter was settled.

One-half of the native Hawaiians in the Sandwich Islands are mombers of the Church. There are twonty five priorite and twelve Catholic schools with 2,195

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LUKE DELMEGE.

MY NEW P. A. SHEEMAN, AUTHOR "MY NEW CURATE," "GEOFFRET AUWIN : STUDENT," "THE TRIUMPH OF FAILURE," "CITHARA MEA," ETC. CHAPTER XXXIX.

MARTYRDOM

As Luke Delmege returned home the following day, he was a prey to an-guish and remores such as rarely visit souls, except those who are called to the high planes of thought and trial. The enders contrast batmen bis of The sudden contrast between his own life, flawless and immaculate, but commonplace and unheroic, with the all things for Christ's sake; and the all things for Christ's sake; and the charper contrast with the sublime heroism of this young girl, filled him with that polgnant self contempt, which fine souls feel when they con-template the lives of the saints of God. "I have been troubled with prob-lems," he said. "Here is the great solution-Lose all to find all."

Even the great kindness of the Bishop, which augured great things for his inture, sould not dissipate the thought. Nay, it intensified it.

thought. Nay, it intensified it. "I have been in touch with great souls," he said. "Now, et me see, can I be worthy of them. On I see that great old man again without com-punction; and that young saint with out shame? Surely, heroism and heaven are for me, as for them !" He commenced at once. Bit by bit, every superfluous article of furniture was secretly disp sed of, until his bed

every superfluous article of furniture was secretly disp sed of, until his bed room became as bare as that old bed room on his first mission where he had sat and meditated in despair. And, sat and meditated in despair. And, except one or two articles, souvenirs of old friends, he denuded in like manner his little parlor, saving only his books. Then he begged for a cross. " Cut, burn and destroy." He placed no limit to God's judgment. He asked for the unknown; and shut his eyes.

And the cross came. One morning he had a letter from Father Cassen saying that all pre-liminaries had been arranged, notices had been served on the Board of Guar dians; and it was almost certain/that the evictions in Lough and Ardaviae would commence during the ensuing woold commence during the ensuing week. Furthermore, it was suspected that an example would be made of the leading Nationalists: and that, prob-ably, Lisnalee would be visited first A few days after, a second letter told him that the evil day had come. A company of soldiers had been drafted into the village and the police were company of soldiers had been that the into the village, and the police were concentrating in a neighboring town. He made up his mind to leave that day. and go to Seaview Cottage to await events. Whilst he was reading these letters, he noticed that Mary was lia gering in the room, under one pretext or another. She poked the grate assiduously, arranged and rearranged the two vases several times, until at last Luke said :

"Well, Mary, what's up?" Mary, trembling very much, faltered

"I was thinkin' to be afther asking

your reverence to get another house heeper." "Oh, you are anxious to leave me? I thou ht you were fairly happy here,

"And so I was, your reverence," "And so I was, your reverence," said Mary, bling the lace edging of her spron, and studying the pictures carefully. "Then why are you leaving? Do

you want higher wages?" "Ah, 'tisn't hat at all, your rever ence," said Mary, with a frown.

ence." said Mary, with a frown. "Well, surely you're not going to America with the rest ?"

"Yerrs, no! your reverence," said Mary bling her spron more furiously. "Well, I mustn't try to discover your secrets," said Luke. "You have

ultimatam. "I wen't," said Mary, determinedly. "Well, there's as good fish in the say as ever was cought," said John. "Go, an' ketch 'em," said Mary. But John relented after some hours

But some extended of the said, "An' 'tian't for your sake," he said, "but for the masther's, It would be a quare thing if we wor to lave him in in through a."

So Luke went down to Seavie

So Luke went down to Serview Cottage to await events. He had not long to wait. The following morning, as they sat at breakfast in the neat little parlour fronting the sea, there came to their ears a low walling sound, that appeared to be caught up and ochoed by similar sounds here and there across the coun-

"Some steamer going up the river?" said Father Martin. "That's the foghorn, and the echoes along the shore Ran out, Tony and tell us what she's like."

Tony soon returned. "There's no steamer in the channel," said Tony : "but the people are all running here and there up towards

Ardavine." "'Tis the signal of the eviction," said Luke, rising. "Let us gol" "Sit down, man, and est your break-fast," said Father Martin. "You

the vision that hovered ever before his eyes, even in his moments of un faithfulness, was about to vanish in flame, and smoke, and red ruin. How could he sit down calmly and eat? He

could he sit down calmly and eat? He gulped down a cup of tes, and waited impatiently for Fatner Martin. They drove up rapidly, to find that the terrible proceedings had already commenced. As they passed with difficulty through the vast, surging crowd, that swayed to and fro with ex-citement, they saw the red dotted line of so diers, who formed the cordon around he house; and within the cor don was the black square of police, who were te guard the bailing from violence. The soldiers, standing at ease, gszed suilenly into the mouths ease, gazed suilenly into the mouths of their rifles, never lifting their heads. It was dirty, unsoldierlike work, an

leaping on the horse, she tore the young officer to the ground. It was Mona, the fisherman's sunny-haired child, now

Love and range market Magistrate to approach the house, and give such con-solation, as they might, to the poor inmates. It was refused courteously. No one could pass inside the cordon. They stood on the outskirts, therefore, They stood on the outskirts, therefore, and watched the eviction — Father Martin, anxious and sympathetic; Luke, pale with excitement, his eyes straining from their sockets, his face drawn tight as parchment. In dramas of this kind—aias! so frequent in Ire land—the evicted as a rule make a show of heatility and onposition to the land—the evicted as a rule make a show of hostility and opposition to the law. Sometimes, the bailiffs are furi ously attacked, and their lives im-periled. When the keen, cruel hand of the mighty monster is laid upon them, the people cannot help arik ng back in terror and anger—it is so omnipotent and remoraless. But, in this case, the beautiful faith and resig-nation to God's inscrutable will which nation to God's inscratable will which had charac.erized the life of old Mike Delmege hitherto, and the gentle de-ceacy of his daughter and her husband,

hand. For over two hundred years the Delmeges had owned Lisnslee-s grand race, with grand traditions of an un-

bave a long fast before you." Bat Luke did not sit down again. The home of his childhood and man-cood, the dream of the London streets,

As a river bursts through its dam, sweeping all before it, the crowd surged after him, breaking through every ob-stacle. The police, taken by surprise, fell away; but a young sub-inspector rode swiftly after Luke, and getting in front, he wheeled around, and rudely striking the young priset across the breast with the broad flat of his naked word, he shouted : "Get back, sir ! get back ! We must maintain law and order here !" For a moment Luke hesitated, his habitual self restraint ca culating all

It was dirty, unsoldierlike work, and they were ashamed. Their young offi cer turned his back on the whole dis-mal proceedings; and lighting a cigar ette, stared out over t e landscape. The priests briefly soluted Father Cussen, who was trying by main strength of arm to keep back the in f riated people. He had barely time to whisper to Luke: "I wish we had s'l your coolness to day. There will be bad work; and we'll want it." ing been pent up so long, swept away every consideration of prudence; and with his strong hand tearing the weapon

with his strong hand tearing the weapon from the hands of the young officer, he smashed it into frarments across his knees, and flung them, blood stained from his own fingers, into the officer s face. At the same moment a young girlish form burst from the crowd, and

He struck the hand of a peasant lightly, as he spoke, and a large jagged stone dropped on the ground. Luke and Father Martin begged

the Insherman's sunny-haired child, now grown a young Amazon, from her prac-tice with the oar and helm, and the strong, kind buffeting from winds and waves. The horse reared and pranced wildly. This saved the young officer s life. For the inturisted crowd were heart beach for a memory. They have kept back for a moment. Then the so Rept back for a moment. Then the sol-diers and police charged up; and with baton and bayonet drove back the people to the shelter of the ditch. Here, safely intrenched, the latter sent a volley of strenched, the latter sent a volley of stones flying over their assailants' heads, that drove them back to safe shelter. In the pruse in the conflict, the resident Magistrate rode up and read the Riot Act. "Now," he said, folding the paper cooly, and placing it in his pocket, "the first stone that is thrown I shall order my men to fre!" It is quite possible, however, that the people would have disregarded the threat, so infuriated were they; but their attention was just then diver ed by a tiny spurt of smoke, that broke from the thatch of Lisnalee Cattage.

80.

THE CATHOLIC RECORD.

There was a mighty shout of welcome, that made the soldiers pause and turn backward. The people, mad with de light and a new sense of hope and pro tection from the presence of their mighty patriarch, crowded around the carriage, kissed his hands, kneit for his blessing, told him that if he had been is time, Lianalce would have been raved, etc., etc. Slowly the carriage forced its way through the thick masses that surged around it. The old man saw nothing. His eyes were straining out to where the peaked burnt gables out the sky. Then, when he came in i full view of the horror and desolation— the broken househod furniture, the cursed deeply between their teeth, the women weeping hysterically; and a deep low moan echoed isr down the thick dark masses that stretched along the road and filed the diches on either stained escutcheon and an unspotted name. And, now, as the last member of the honoured family came forth, an outcast from his father's home, and stood on the threshold he should never cross again, it seemed as if the dread Angel of Ireland, the Fate, that is ever pursuing her childrer, stood by him; and, in his person, drove out his kin-dred and his race. The old man stood for a moment besitating. He then lifted his hands to God : and kneeling down, he kinsed reverentially the sacred threshold, over which generations of his dead had been taken, over which he had passed to his baptism, over which he had fold he had followed her hallowed ra-mains. It was worn and polished with the friction of the conturies; but so bitter a tear had never fallen on it be-fore. Then, raising bimself up to his ned escutcheon and an unspotted full view of the horror and desolation— the broken househo d furniture, the smoking ruin, the evicted family, ling-ering in misery around their wrecked ha itation, saw the old man bending over his grandshild in the crasle, and the wound on the forehead of its father, he groaned aload, and with a despairing ory. "My people oh! my people !" he rell back helpless in his carriage, and overed his face with his hands. The days after Luke Delmege re-

A few days after Luke Delmege re-A few days after Luke Delidege re-ceived a summons to appear before a us ceial court that was to sit in the Petty Sessions room at Ardavine, to Petty Sessions room at Ardavine, to answer to a charge of obstructing the police in the discharge of their duty,

bitter a tear had never fallen on 16 be-fore. Then, raising bimself up to his full height, he kissed the lintel of the door, and then the two doorposts. He ingered still; he seemed loath to leave. And the baliffs, growing impatient, pushed him rudely forward. Weak and as-salting a police officer, etc. In the afternoon of that day of trial, Barbars Wilson was summoned to the parlor of the Good Shepherd Convent. The Sister who summoned her took her extansted, the old man stumbled and fell. An angry scream broke from the young charge gaily by the hand, and led her, wondering and trembling, along the nuns' corridor to the large people, and a few stones were flung. And Luke, who had been watching the whole melancholy drams with a burst with a bright, cheery word, she ushered Barbara into the parlor, and ing heart, broke away from Father Mar-tin, and forcing his way beyond the cor d n of soldiers, he rushed toward the closed the door. There were two in the room-the Bishop and the Mother house, crying in a voice broken with sobs and emotion, "Father ? Father !" provincial. The former, advancing, placed a chair for Barbara, and ba e her be seated. Barbara sat, her hands her be seated. Barbara sat, her hands meekly folded in her lap, not daring to lift her eyes, but filled with a sweet emotion of mingled apprehension and hope. She knew that the crisis of her life had come. The Bishop looked at her keenly and said :

"Miss Wilson, the secret of your so-journ here, i the character of a pen-itent, is known. You cannot remain here any longer !" " My Lord !" she said, trembling,

"I have been very happy here. Could you not let me remain ?" "Qaite impossible,' said the Bishop. the consequences. Then, a whiriwind of Celtic rege, all the greater for hav

" Qaite impossible,' said the Bishop. " In fact, I m not quite sure that the whole thing has not been irregular from the beginning. You must now re sume your proper station in life." " I am very helpless, and quite un fit for the world, my Lord," said Bar bara. The dream and its realization seemed now totally dispelled. "What

can I turn to now, especially as my past is known ?'

"On, you can easily assume your proper place in society," said the Bishop. "You are young; life is before you, and you may be very happoy wet." happy yet.

happy yet." "My Lord," said Barbara, weep-ing, "if it is happiness I seek, I shall never know such happiness again a. I have experience d here. But I know all now. I was murmuring against my cross, and dreaming of other things; and now God has taken away my cross and my happiness forever. O Mother, and my happiness forever. O Mother, dear Mother, plead for me, and let me go back again !"

" Impossible, child,' said Mother Provincial, but with a tone that brought Barbara to her knees in a moment. She buried her face in the Mother's lap, crying passionately.

"Oh, Mother, you can, you can Keep me here ! I'll do anything, any thing you like ; but don't set police angrily. out out into the world, the dread tal world again. Oh my Lord,' she cried, "I saw things once, that I never care to see again-one dreadful night when I lost poor Louis in Lon For a moment they thought it was an accident; but the smell of burning accident; but the smell of burning don, and sought him, up and down, for petroleum and the swift way in which hours. And, oh ! I found heaven here, shale roof and

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with my fingers, as He said: 'Arise, and come: the winter is past !' But oh ! the agony of waking and finding it was all a dream. And then, I used re proach myself with being unfaithful to my vow; and I used pray; but oh ! with such a faltering heart, 'I have chosen, I have chosen, to be an aboot in the house of my Lord!' And now, here is my dream have led to lamentable consequences. have led to immentable consequences, was possibly owing to the great excite-ment that unhappily accompanies the operations of the law in this country. We, therefore, are of opinion that the requirements of the law and justice shall be satisfied by asking you to enter

shall be satisfied by sking you to enter into your own recognizances to observe the peace for twelve months." Luke arcse, pale and weak. His right hand was badly swollen, and he still was in darger of blood polsoning. "I am sure, gentlemen," he said, "you do not intend it; but I can hard-be accepted your designer as other there to be an ab ect in the house of my Lord 1' And now, here is my dream realized. Oh, Mother, I shall never, never distrust my dear God again 1'' "Very well, Mother,'' said the Bishop, trying to steady his voice. "There's one clear sign of a vocation whatever, that this young lady has been' thinking of your white habit so long. Now, can she make her noviti te here ?'' "you do not intend it; but I can hard-ly regard your decision as other than an insuit. There has been nothing alleged in my favor to extenuate the offence, or mitigate the severity of the law. I am more guilty that these poor fellows and that poor girl. If there be any reason for elemency, let it be ex-tended to her. She has an aged father, and a sick sister at houme." here ?" "I think not, my Lord," said the Mother Provincial. "I shall send her to Cork, for many reasons."

to Cork, for many reasons." "Well, then, the sooner the better, I presume," said the Bishop. "There's a train at 5 20. Will the young lady have time to change her dress in that time? Very well. My carriage will e st the convent door at a 4.45 And, as I have some business to transast in Cork, I shall have the honor of escort-ing Miss Wilson to her new home." and a sick sister at home-""
"No, Father Luke, said Mona, " I want no mercy from the government of England. I'll go to jail, with more joy than I d go to me weddin'; an' God and His Blessed Mother will look afther Moirs and father Then she broke into hysterical weep

ing. "It is an extremely painful duty, but

ing Miss Wilson to her new home." "Mother," said Barbara, "I'm s upid with delight. Can I say good "It is an extremely painful duty, out we are unwilling to proceed to extremi-ties in such a case. If you can see your way, Mr. Delmege, to accept our decision. I assure you it will give us great pleasure," said the magistrate. "Once more, gentlemen, I appeal to your elemency on behalf of this poor girl," said Luke. "Prison life is not suitable for the young." bye to my-to the penitents ?" "No !" said the Mother, "you must enter on your obedience at

Not even to poor Laura, Mother ?" "Well, yes, when you have changed our dress," said Mother Provincial, nitable for the young."

suitable for the young." "Don't demane yerself and me, yer reverence, by astin' pity from thim," said Mona, with flashing eyes. "Sure we're only goin' where all the hayroes of our race wint before us." It was a happy parting, that between It was a happy parting, that between Barbara and the soul she had saved; for it was only for a time. And it was a happy little soul, that moved down amongst the lilies and azaleas of the runs' corridor, escorted by Sister Ealalie, who whispered : "If only Luke were here now, how

"Oace more, Mr. Delmege," said the magistrate, "will you enter on your own recognizances-" "Impossible, gentlemer," said Luke,

And out from behind doors and re sitting down. "Then it is our painful duty to cesses and flower pedestals, rushed even and again some white robed figure, who direct that you be imprisoned for three calendar months from this date, and. without hard labor." her arms silently around the

nung ner arms silently around the young postnlant, silently kissed her on the face and mouth, and silently van-ished. And as she rolled along in the Bishop's carriage she thought: "To wee uncle and father now would be beaven. But no! not till I am clothed Then they'll see me, and reinice. On! "And so you're a prisoner?" said the Bishop, after he had blessed the crowd of kneeling prisoners, and given his ring to little Mona to be kissed. "I expected it. Take care of that heaven. But no! But no! But this is between Then they'll see me, and rejpice. On ! how good is God !" As they entered the Cork train, there emerged from a train that had nasty wound in your hand. I hope the doctor will send you straight to the nasty infirmary.

"Don't fill mv vacancy, my Lord," said Luke, "at least till I return. My father has no other shelter now.

"Never fear," said the Bishop. "I'll send a temporary substitute, with

"Thank you, my Lord!" said Luke. "Well, good bye! We'll see you sometimes in your hermitage. By the way, do you know who's accompanying

me to Cork ?" "No, my Lord !" said Luke, wonder-

ingly. "You might have heard of Miss Wilson, the niece of Canon Murray?" "To be sure, I know her well," said Luke, eagerly. "She has had a strange history ;

tellows are growing impatient. She's about to commence her novitiate as a postulant of the Good Shepherds in Cork." "Oh. thank God !" said Luke, so

fervently that the Bishop wondered. exceedingly.

CHAPTER XL.

Bench to try himself. When the magistrates entered, all present un-They wished to protest against law, and legislators, and executives alike. REUNION. "Sorrow gives the accolade !" Yes. The blow is sharp; but the quickening "Take off your hats !" shouted the is very great. It was just what Luke wanted. All great souls covet pain; and Luke's was a great soul, though he was u conscious of it; and though he had been striving to stifle during all his life his sublime aspirations, and to sacrifice them on the modern altar of mere commonplace and respectability. Circumstances, or rather the Surgement is very great. It was just what Luke The prisoners refused; and one of the constables, roughly seizing one of the young men, dashed his hat furiously on Circumstances, or rather the Supreme Mind that guides circumstances, had now brought him face to face with suffering and even shame, and he exuited. For, if there even is a glory in the prison, and a sun-light on the scaffold, nevertheless, the very thought of personal restraint, and the sense of loss of man's highest prerogative, liberty, bring with them a deep humilation; and the sharp knighthood of the sword is forgotten for a moment in the volgar grasp of the jailer. Then comes the reaction; and the sense of exultation; and the keen embrace of pain has a quickening and vivifying power over souls and nerves not yet strained and unstrung by selfishness. Then again, Luke found he was an object of respectful solicitude to all round him. The doctor instantly the infirmary. His right placed him in the infirmary. hand was swollen to an alarming extent; and it was only after the lapse of some weeks that the dangerous symptoms subsided. "If that hand shall ever get hurt again," said the doctor, answer for his life." I won't These days were days of depression for Luke-or moments of depression in hours of deep thought. Leit completely to himself, his mind ran over the events of his life in detail. There was little with which he could reproach himself. Yet, he was unsatisfied. Then, from time to he was unsatisfied. Then, from time to time, odd phrases that had fastened on his memory would come up at m.st un-exposted times, and plague him with their persistency. His verdict on Bar-bara Wilson ten years ago in the Sch-weizerhof: "She's not mortal; she's a spirit and a symbol-the symbol of the sufficience and hereign of my race" the suffering and heroism of my race" —came up, again and again, doubly em-pha-ized now by all he had heard and seen of her years of renunciation and suffering. And his thoughts passed supering. And his thoughts passed over from the symbol to the symbolized; and the strange expressions used by so many priests about Ireland surged back upon his memory. "What would the Jews have been if

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imprisonment, he lay awa tossing from side to side in His mind was unusually act sudden thought seized him sudden thought seized him visionary future for his coun on this ideal of simplicity nunciation. As his thoug onwards, and built up th monwealth of Christ, the p pletely forgotten; and h carly in the morning. found his temperature much the morning call : yet he

found his temperature much bis morning call; yet he somewhat better. "Doctor, I want somet said Luke. "Can I have "By all means," said "What is it?" "Pen, ink, and plent; paper," said Luke. "No the doctor. "I presume yet learned to write with It was so much the bei Luke had ti re to think an ideas more fully, before h them to paper.

them to paper. Ther the pain and sacritheir immediate reward. demonstration on his prison. He was an unkn politics. Even in Rossm no ovation. It was felt above such things. But imprisonment, every kin tention was lavished on sister and her children, v come his guests in his litt the same silent, gentle sy around him when he ret wept hysterically, and ki passionately; and wept sishe saw his face drawn

much suffering. John sa "Bad luck to the Go the landlords! Wonder out alive !"

by the second se could not presume too grave, silent man ; but th mute love and admiration ways. Yet things were ened in economical mati Will McNamara had ger but the father and Lizzi dren were there. And have bread, and meat, and Nature says so, and must

One day Luke was we village street in his sil way, when he heard a ing him, and rather defi "What s the matthe

yer reverence ?" He turned round, an with the village Morrissey. Joe seeme There had been for a tain want of sympathy l the "Cojutor." For Jo alist, and an extreme alist, and an ertrance been out in 67; had c wires between the Junc ick; and had been one from the young Irishm his life gallantly for h woods near Shraharla taken it as granted th well dressed young F always preaching the Anglo Saxon — their ity, etc., and consequing the defects of his ould not be a Nat triot. His opinions

after the sermon on Co now completely veered scene at the eviction quent knighthood of th "I beg your pardon, said Luke, humbly, had made him very hu

I want to know, said Joe, clapping across the palm of h the matther wid my eflectin' on it?' "I'm sure I'm qu Mr. Morrissey," said

ed, "of baving said atory. "Look at that for unheeding, and slapp the joints that hung dow. "Is there th the County Limbrich for lane, red and jui rich and cramey; man to do whin hi heads of his Church-"Don't mind him said Mrs. Morrissey wiping away with he tears that were sti face; "he doesn't n yer reverence-"" "Will ye hold ye

just run in on the opposite platform a straige procession. First came a de-tachment of police, with rifles and full equipments; then a batch of poor peasants and laborers, evidently prison ers; then a young girl, with a plaid shawl around her head; then a priest, with his arm in a sling. Barbara with his arm in a sling. Barbars caught her breath, and could not for bear saying aloud : "That's Father Delmege, my Lord !" "So it is i" said the Bishop, who had been watching intently. "Take your seat, whilst I go to see him !" And so, as Barbara passed from her martyrdom rejoicing, Luke entered on He had been duly arraigned before the constituted tribunals of the la d, and had taken his place in court. He would gladly have gone into the dock

e ground.

your dress," said Mo with some hesitation.

happy he would be !"

flung

"Yer e, 'tis the way I'm going to married," blurted out Mary. "Married?' cried Luke, aghast.

"Yes, your reverence ! Why not a poor girl get married if she gets the chance ?" said Mary, with a pout. said

"Ohnote ' said hary, with a post. "Oh, to be sure, to be sure,' said Luke. "But I hope, my good girl, you are making a good choice. You deserve a good husband." "Indeed n he is a dacent boy

enough," said Mary. "He doesn't drink, I hope?" asked

"He doesn't drink, I noper asked Iuke, anxiously. "Ah. not much, your reverence. No more than anybody else." "Because you know, Mary," said Iuke, kindly, "that the worst thing a young girl ever did is to marry a drunkard in the hope of reforming him."

"Ab he's not as bad as that at all, your reverence," said Mary. " Do I know him ?" asked Luke.

"Yerra, you do, of course," said Mary, blushing furiously. "Does he belong to our parish ?" said

"Yerra, of course, he does, your reverence," said Mary, with a little giggle. "I won't ask further--" said Luke,

turning away. "Yerra, 'tis John, your reverence," said Mary, now scarlet with confusion. "John? what John?" said Luke.

"Yerra, your John, your reverence,"

said the poor girl. "What ! that ruffian !" cried Luke.

in dismay. "Ah, he's not," said Mary, ponting.

"He's a dacent poor boy enough."

"Well marriages are made in heaven, I suppose," said Luke, resignedly. "But I thought you and John were al ways qua. relling." "Ah, we used make it up agin,"

"Ab, we used make it up sgin, said Mary. "Of course, you please yourself, Mary," said her master at length. "But it would be very embarassing and awkward for me, if you were to leave just now. I expect within the next few days that my father and ciets will be thrown noun the world : sister will be thrown upon the world and they have no shelter but here !"

"Don't say another word, your reverence." said Mary "If it was

for seven years, John must wait." But John didn't see the force of this unnecessary procrastination. And there was another big row in the kitchen. "An' you won't ?" said John, as an the people to absolute fury. They

the fismes caught th b iliffs entered the cottage at the billins entered the course at Lisnalee to commence their dread work, they were met silently, and without the least show of opposition. It was heartrending to witness it—

this same cold, callous precision of the law. The quiet disruption of the little household; the removal, bit by blt, of the furniture; the indifferences with which the bailiffs flung out objects consecrated by the memories of gener-ations, and broke them and mutilated them, made this sensitive and impressionable people wild with anger. In every Irisa farmer's house, the appoint ments are as exactly identical as if all had been ordered, in some far-off time, from the same emporum, and under one invoice. And when the people saw the rough deal chairs, the settle, the ware, the little pious pictures, the with their hangings, flung out in beds with their manging, hang out in the field, each feit that his own turn had come, and that he suffered a per-sonal and immediate injury. Aud Father Cussen had the greatest diffi culty in restraining their angry passions from fisming up into riot, would bring them into immediate deadly conflict with the forces of the Orown. As yet, however, the infrates of the appeared. There was an in-terval of great suspense; and then Will McNamara, a splendid, stalwarn young farmer, came forth, the cradle of the youngest child in his arms. He was bleeding from the forehead, and the people, divining what had taken place, raised a shout of anger and de flance, and rushed toward the house The police moved up hastily, and Father Cussen beat back the people. But they surged to and fro on the the outer line of the corden ; and young English officer threw away young English officer threw away his cigarette, aad drew in the long thin line of the soldiers. In a few moments Lizzie came forth, hold ing one child in her arms, and a yoanger at her breast. Foll.wing her was her husband again, still bleeding from the forehead, and with tree frichtmed children clinging to stin bleening it of the formation of the start of the sta cottage door, his white hair tossed wildly down on his face, and streaming on his neck, and his once stalwart fran

enveloped it in a sheet of fire unde ceived them. It was the irrevocable de cree of the landlord. It was the sowing with salt: the fist that never again should bread be broken or eyelid closed on that hallowed spot. The solemnity of the tragedy hushed people, police, and sol diers into silence. Silently they tragedy hished people, police, and sol diers into silence. Silently they watched the greedy flame eat up thatch and timber, and cast its refuse into a black, thick volume of smoke, that rolled across the sea, which darks ened and shuddered beneath it. Then there was a mighty crash as the heavy rafters fell in, a burst of smoke, and flame, and sparks ; and the three gab les, smoke-blackened, flame scorches stood gaping to the sky. Fathe Cussen took advantage of the momen Fathe tary lull in the flerce passions of the people to induce them to disperse; but they doggedly stood their ground, and shont after shont of execration sent shout after shout of execration and hate after the departing bailiffs and their escort. And as they watche the latter moving in steady, military formation down the white road, a strange apparition burst on their sigh Accross the valley, where the road wound round by copse and plantation, a carriage was seen furiously driven toward them. The coachman drove the victoria from a back seat. In the front was a strange and imposing figure, that swayed to and iro with the motion of the carriage, yet kept himself erect in an attitude of dignity, and even majesty. His long white hair, yellowed and almost golden, was swept back upon his shoulders by the land breeze; and white beard, forked and parted, loated and fell to his waist. He held his hand aloft with a gesture of warn-ing. With the other he clutched the carriage rail. The priests and people were bewildered, as they stared at the apparition. Some said it was the land-lord, for they had never seen that gen tleman; and with the eternal hop- of the Irish, they thought he might have relented, and was coming to stop the eviction, and reinstate the tenats. Some thought it was supernatural, and that the great God had intervened at the last moment, and sent them a Moses. But they were not disappointed "ay, a great light shone upon their faces, when, on cresting the hill, the Canon's coachman was recognized, and, by degrees, the old familiar face of power and digpity beamed on them.

and I didn't punishing me dreadicily. O Lord, dear Lord, give me back my cross, and I promise never, never again to repine. or revolt against it !"

The thought of facing the great hard, bitter, world had never occurred to her before, until now, when the door of her happy home was opened. and she was bade to depart. All t e nervous fear of an experienced soul, and all the horror of one which has been in the world, bat not of it, com bined to fill her with a strange dread which became almost hysterical. In which became almost hysterical. In her great agony her white cap fell, re-leasing the long, yich tresses that now flowed down, tossed and dishevel-led, and swept the ground. And the Bishop thought, that if the picture be transferred to canvass, it make a "Magdalen" such as could would make a no painter had ever dreamed b fore. But he remonstrated, reasoned, argued, pleaded. What would the world say? what would even good Catholics think? would be cast upon what reflections the Church, her discipline, her teach ing, etc. ? But the silent, pros rate figure made no reply. And the B shop ing, etc. ? went over to study carefully a picture of the Good Shepherd, which he had soon a hundred times.

After an interval, Mother Provincial said, looking down on Barbara, an smoothing with her hand her long, fine

" My Lord, I think there is one condition on which we could keep Miss Wilson here ?" Barbara lifted her face. The Bishop

turned round rapidly. "What is it ?" he said, without a

trace of dignity, and with very red

eyes.; "If Miss Wilson could care to change this dress, said Mother Provin cial, touching the blue mantella, "for cial, touching the blue mantella, "for

cial, touching the blue mantella, " for the habit of the Good Shepherd--" " Oh, Mother, Mother I there's my dream, my dream !" cried Barbara, in a paroxysm of surprise and delight. " O Lord, dearest, sweetest Lord, how good art Thou I and how wicked and un believing have been I Oh, my Lord !" she cried, turning to the Bishop, with clasped hands, " there was hardly a night in which I did not dream I was a Sister of the Good Shepherd; and I thought our dear Lord Hinself olothed

"Remove your hats, boys," said Luke, from the place he compled near the Bench. "Respect yourselves, if you cannot respect the Court.'

with his fellow prisoners ; but the law,

always polite and courteous and inexor-able, would not allow it. It was a

wonder that he wa- not invited on the

The young men doffed their hats im-mediately. It was almost pitiful, this little protest of defance; pitiful, by of its very impotence '0880I

The Court proceeded to try the cases, with calm, equable formality, each case being in dividually handled to show complete impartiality. Every one in court understood that the conviction eded to try the cases. was a foregone conclusion. But every thing should be done regularly and in thing should be done regularly and in form; though every prisoner felt the merciless grasp of the law upon him And so the proceedings moved steadily on to their conclusion, like well oiled machinery, smooth, harmonious, regular, irresistible. The magistrates consulted for a few minutes and then announced their decisions. The poor peasants and laborers were sentenced to terms of im-

prisonment, varying from three to six months, but always accompanied with hard labor. When Mona's turn came, she was sentenced to six months' im prisonment without hard labor. She s cood in front of the dock, looking calmiy and defantly at the Bench. Her

eves alone blazed contempt and determination. "I want no favors from ve." she

cried, as her sentence was announced. "Ye are inimies of me creed and coun-

try." 'In consideration of your sex youth, we dispense you from hard labor," said the presiding magistrate, labor," said the presiding magistrate, "although your offence was a most serious one, and might have imperilled the life of the officer-" "He struck a coward's blow," said

Mona, 'an' it was right that a woman's hand should chastise him."

The magistrates were passing on to the n xt prisoner, when she again interrupted : Will ye gi' me the hard labor ?" she

said. "No wan shall ever say that I showed the white feather."

"Then we change your sentence to three months, and hard labor," said

the magistrate. " "bank ye," she said, pulling the shawl over her face.

shawl over her face. "We have taken into account, Mr. Delmege," continued the magistrate, courteously. "your position and the excellent character you have hitherto maintained. We also took into account thought our dear Lord Himself clothed maintained. We also took into account n me with His wounded hands; and I that in one sense, the grave assault of a used even touch the gaping wounds which you were guilty, and which might

they had not rejected Christ?" "We have to create our own civili-zation ; we cannot borrow that of other countries."

"We are the teachers of the world ; not the pupils of its vulgarity and selfishness."

One night, in the early weeks of his

said Joe, angrily; talk whin a gintlem shop? I say, yer shame that our clere their backs on their ers, and sindin' for brick and elsewhere

interposed "V still weeping. "W that every Saturday for the future, a will go down to yo time or other, you sure if you never di

Joe had gone out and was looking up in a very determining came out, and was gratitude when Joe

There's jest w ask yer reverence, be sure, Mr possibly grant it,"

"Oh "Since cheerfully. "Since cheerfully." he said, putting his open pi of the ground, " no anything but Joe. me Joe; me mothe brothers and sister brothers and subter schoolmaster calle didn't call me, Whin I grew up, a wife called me Joe the childre, wan t never called me The youngster in brooms me as we knows me as we and fair! he new but joe. And to

yer reverence, whither Morrisser ther Morrissey, you're talking to.

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" I t of joy God ther eep. but misee our e us al to not

yer im," Sure roes said r on uke. v to three, and

said t the given issed. e the o the ord," My . ishop. with nge." Luke. e you y the mying onder Miss ray ? well," story ; These She's te as a rds in

ke, so ndered

Yes. kening t Luke pun; ugh he ugh he ing all altar of ability. Imprisonment, he isy awake in pain, tossing from side to side in great agony. His mind was unusually active; and the sudden thought seized him to sketch a sudden thought selzed him to sketch a visionary future for his country. founded on this ideal of simplicity and self-re-nunciation. As his thoughts worked onwards, and built up this airy com-monwealth of Christ, the pain was com pletely forgotten; and he fell asleep early in the morning. The doctor found his temperature much higher on

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Each faserien & Coeffs. Miles Sara Hanley are fully artick, and Miss Sara Hanley are fully artick, and Miss Sara Hanley are fully authorized to receive subscriptions and trans-act all other business for The CATHOLIC Record, Agent for Newfoundland, Mr. James Power of St John. Agent for district James Power of St John. Agent for district of Nipissing, Mrs. M. Reynolés, New Liskeard.

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

Ottawa, June 18th, 1990. Mr. Thomas Coffer: My Dear Sir, —Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with in telli-rende with a strong Catholic spirit. It strend and stands firmly by the teachings and a third its best interests of the country. Following the best interests of the country. Following indicate of religion and country, and it will do more and more, as its wholesome indicate of religion and country. and its interest of the country. Following indicate of religion and country, and its indicate of religion and country. The indicate of religion and country. Molecular indicates in the second of the country. The indicates in the second of the country. Indicates the second of the country. Indicates the second of the second of the second indicates the second of the second of the second indicates the second of the second of the second Donarus, Arobishop of Ephesus, Donarus, Arobishop of Driew. Mr. Thomas Cottey :

UNIVERSITY OF OTTAWA.

Mr. Thomas Coffey : Dear Sir : For some time past I have read your estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas-tre, I can recommend it to the faithful. Heading you and wishing you success believe me to remain.

Mn. Yours faithfully in Jesus Christ t D FALCONIO, Arch. of Larissa. Acost. Deleg.

LONDON, SATURDAY, DEC. 14, 1907.

SOCIALISM.

In our last article upon this subject, we touched chiefly upon the right of property, which upon principles of Socialism is denied to the individual. "Such a theory," says Leo XIII. in one of his encyclicals, " can only turn out to the disadvantage of the laboring classes, for whose benefit it has been invented. It is opposed to the natural rights of every individual human being ; it prevents the true purpose of the State, and renders the peaceful development of social life impossible." All branches of modern Socialism deny this right of property. But since there are goods on the one hand, no matter to whom they belong ; and since on the other hand, there are wants to be supplied a number of divisions has arisen amongst Socialists. Some seeing that the right of property has two great guardians, religious and civil authority, defending it against, deny all authority. These are the anarchists. Man, in his wild, natural state is good ; and it is only by society that he has turned out bad. Authority has not merely ruled and enslaved him, it has corrupted him ; authority, therefore, must be abolished. The quicker it is done, the better ; the more violent plished. All that can be granted is that citizens may freely form associations which in turn may federate. This does not admit any legislative power, for every individual is free to withdraw when he pleases from the association or federation. All that this federation a legislative power, although different from the civil power as at present constituted -- for they propose to overturn the latter in order that they may start their edifice from the Socialist foundation-no right of property. These semi-anarchists hold all products in common to be divided according to individual necessities. They agree as to the end to be attained, away with auth urity, though they differ as to the means. Some favor more or less violent means, others propose more moderate means. A more moderate form, so far at least as the means to be employed are concerned, is collectivism. According to their theory the State or municipality ought to retain all the means of production ; it ought to use and administer these means, and in such a way that there be nothing useless made, but that all the necessities of the citizens be provided for. To the public authority belor gs the duty of distributing the fruits of all the labor of the community, with perfect equality, or according to the labor and merit of each, or thirdly, according to the necessities of each. Thus there are three divisions amongst the collectivists. The portion of goods which each individual receives becomes. in a limited sense, his own private property since it was acquired by labor. It should be consumed and should not be employed to produce anything else, lest it be turned into capital. Another theory, that of Henry George, limits State ownership to land ; because, he maintains, land no more than sea or air is capable of being under private dominion. In public interests landholders are not to be disturbed except that their land is to be taxed to the full rent value. This ought practically relieve all other commodities from taxation as this revenue will nearly, if not entirely, pay the public expenses.

Hence it has been styled the single tax system. The last system we may notice is not collective ownership but rather the universal and continuous interven tion of the State in determining by law the wages to be paid, in undertaking certain industries and in establishing securities for all citizens. It will be seen from these different schools of Socialists that they either abolish all right of property or allow the State to encroach upon it to the extent that its moral power is negatived and its personal rewards and obligations removed. The conditions with which this system in one or other of its Protean forms threatens society are dreadfal to contemplate. To do away with authority is to do away with liberty, to replace private by collective ownership is to render the State autocratic, and it is to destroy the home,

weaken the marriage tie and destroy family life.

SERIOUS CONDITIONS.

in their train.

MODERNISM.

Two important and suggestive articles have attracted our attention both as to the present efficiency of work and Resuming our explanation and synopas to the race prospect for the future. sis of the theories condemned by this A common cause which is working its memorable encyclical we approach the evil in both cases is our reason for as sociating the two under one heading. Modernist objection to dogma. It is different from the objections hitherto The former, which relates the decreasmade to dogmas in that it is absolutely ing efficiency of the working man's radical. Whilst others might protest power, comes from a new, enterprising against the interpretation given by Toronto weekly, the Courier. The authority to some point, or might mainlatter point, viz., the desuetude of tain that authority had transgressed matrimony, is the argument of a pastor who gives figures showing that race its limits, these Modernists hold that all dogma has an inherent fault. It is decadence is threatening our people wrong and cannot be made right. It is by the unwillingness of assuming the responsibility of married life as well as opposed to the initial activity and the essential attribute of thought; for by the small number of children in families. In both cases alcohol is largely dogma comes from an external source, whilst thought is necessarily from to blame. We admit other causes, within. Thought is the only source of which bear seriously upon both prob its own judgments. The very vitality lems, such as expense of housekeeping, of our knowledge is so peculiarly our difficulty in raising families under presown that it cannot possibly be con ent strain of energy, and the social ceived except within the profound ebb of the tide against home-life. depths of our own concepts. This is Love in a cottage may have served its the very law of the autonomy of time : it has a very slight hold upon thought. Any dogma, therefore, which the present laboring generation. Now, is accounted as coming either from God taking the things in order, we learn by or from the magisterial authority of the Courier that the experience of the Church is foreign to the normal large employers of labor goes to show process of the mind, and, therefore, not that the workingman's efficiency both only incapable of being demonstrated as to the quality and quantity of work by reason, not only unscientific in its done is twenty per cent. less than it origin but simply unthinkable. Then was fifteen years ago. This waste of there is a second objection advanced energy the gentleman attributed to the by these Modernists, arising from their time spent in saloons during leisure theory of evolution. This is absolutely hours and more particularly during the and essentially opposed to the immuta-Saturday afternoons. Working men bility of dogmatic truth. All is chauge have no work to do at that time. Inhere, transformation : everything lives stead of spending it at home, improvcontinuously by dying unceasingly ing themselves, they gather before the bar, and there they injure their own In the field of human contingencies there is no room for the absolute : it is power of labor, scatter their earnings inacessible. Even truth itself is and blight all future prospects. In the relative : for it is the fruit and procase of married men it may not be so duct of life, and is subject to the same universal : home influence will count modifications and variations. Accordfor something. But even these men the means, the sooner will it be accom- have much more obligation to wife. ing to the more radical members of this school truth is action, and thus c'ildren and home than many of them purely subjective ; and they go so fai are in the habit o' fulfilling. There are as to say that it is the work of the will the unmarried-young, stalwart, strong which they regard as the starting fellows, the very type of vivor and point of all dynamic rational energy in health. They never turn their thought man. This theory would prove the away from themselves. As long as they ruin and annihilation of all truth, all have work they have money. The work sesses are the implements of pro is their own, the money is theirs as a dogma, all objectivity, certitude and duction which are held in common and consequence. They and their employer used at choice. Other Socialists admit are the only two from whom can spring obligations. So far as Church is concerned the obligation is narrowed down to Mass on Sunday. So far as the State goes a vote now and again, and a personal tax, that is all. By not marrying, more is left for selfshness : an unmarried man's time is almost entirely his own, so too is his money. Let us take the figures as given by the pastor of a Catholic Church in New York State. These figures are taken from the census which the priest took by a personal visit to all his families. The number of individuals in the parish was 2,738. There are 300 at least mature men of marriageable age who are single ; there are about as many single women. For one parish these figures are discouraging ; they show a state which can perhaps be best described as unreasonable selfishness. It will not do to pass the matter over with a laugh or a sneer. The condition augurs very seriously for the future, and bespeaks a race decadence which threatens not only that parish but others ; for it is too prevalent. What is the cause ? Men say they cannot afford to get married. That we do not admit. We have confidence that a married life is no more costly than a single life. There may be exceptions ; but supposing economy on the wife's part, and sobriety and industry on the husband's part, we think that house keeping can be maintained as cheaply. and much more comfortably than boarding house bachelorhood. Life, no doubt, has to be more simple. Young men must practise temperance for economy's sake, if for no other : and young women should not always be pricing what they really do not need. This good pastor gives some striking figures about the families which number altogether 625. In these there are

and not imposing upon the mind abso age, or an average of a little over 1 child to each family. In 98 there are inte ascent. It is otherwise with dogment no children ; in 148 families there is as practical; for it imposes some action, lute assent. It is otherwise with dogma some omission, some determined relig-ious attitude. What it imposes is im-1 child ; in 108, 2 children and in 97, 3 children. There is a considerable posed as a law and direction upon our falling off in the number of families life. We may take the Real Presence having more than 3 children. Thus we of our Lord in the Blessed Eucharist as have inefficiency in the power of work an example in which the speculative continually increasing ; and again we theory and the practice based upon it have the number of workmen decreasing. are more definite than in many other If the work done is to remain a condogmas. This dogma as speculative stant quantity, or as we may suppose, if it is to incresse along with the counoes not prevent a Modernist from explaining it according to his own philos try, then the ordinary races, who up to ophical views on substance, accident the present, have been doing it, will and transubstantiation, and thus changsoon be out of the market. Other ing his views upon the theory. Its races will come to take their place. practical work remains fixed, determined Are the standards of life being lowered by the authority of the supernatural along the line ? Selfishness and sensuteacher. It is within this subterfage ality will tend quickly to open the that free thought conceals itself in the gates to oriental strangers. What hope of guarding the independence of alcohol will not accomplish in paralyzing the working power of our men, its evolutions and revolutions. This theory, or this Modernism, when laid socialistic equality and irreligious asbare and brought from beneath its sociation will bring about with the ruin of race, religion and nationality rhetorical hiding places is simply the denial of faith and the ruin of the Church.

CHRISTMAS AND THE SCHOOLS.

A short time ago the Education Board of New York issued orders that no hymns or carols should be sung in which the Name of Christ or Christmas appears-this at the request of orthodox Hebrews. We live in critical times : things are going fast. Notwithstanding the rufile which this anti-Christian action has caused, the weak advocates of Public school education accept the situation, bow to the inevitable, and hope that these Jews will not go any farther. Christ driven out of text-books, no essays to be written upon religious subjects, no allusion in Christmas exercises to sny religious doctrines-this is the programme Protestants are raising their voice, protesting earnestly but uselessly and inconsistently. They made that bed, they must rest upon it. There is no use of their shouting and howling. The Catholic Church was their example. And the Catholic Church placed religion as the first subject on the school pro gramme, Christ's pictures on the walls, Christ's religion in the teacher's chair, Christ in text book, song and prayer. Protestants would not : their schools would be Christian in a way, but nonsectarian. Scene Second-Enter the Jew who sees a picture of Christ on the wall, and taking up a text book finds a word about the Saviour of the worldlooking at the black board sees a Christmas card which the children are preparing. These he will not have. He enters his objection which is respectfully entertained ; for the Board of Education, even if it has contempt for poor Catholicism has reverential respect for wealthy Judaism. Where is the non-sectarian school now? The Jew is right-he objects to pay taxes for an institution, which pretending to be non-sectarian, is anti-Judaic, just as well as it is anti Catholic. Where is Protestantism in the latest call to battle ? Never better pleased than when the Catholic Church was humili ated and beaten, never so exultant as when the Papacy was stripped of its temporal power, never so loud in boastg as when it itself was clothed in 100 purple whilst Catholic Lazarus begged at the door. Protestantism now should feel its error and its weakness. The only support it ever had to lean upon was the power of the State. This it rejected in its continued cry of separation of Church and State. It would not educate its children in religion. Now its churches are turned into club. rooms and its schools into pagan nur series. Abandoned by the State, despised by its own children, Protestant ism has become a sport for the avaricious Jew and a prey to its own divisions and selfishness.

increasing taxes. There is this, however, about English-speaking people, that whilst they may not be so logical in their life bearing, they are more moderate. They may put up with a good deal ; but there is a limit. Their opponents know it, and being themselves cast in a similar mould are not so inclined to go to extremes. We fail to recognize that the same ballast can be used in Rome. The anti-clerical are not amenable to reason. Their hatred for everything ecclesiastical is greater than their love for the peace of the city. These anti-clericals have certainly given many signs of divisions amongst themselves : but let it not be forgotten they have every time closed their ranks when it was a question of striking the Vatican or plundering the Church. Rome is not like other cities. It does not belong to itself : it belongs to the Catholic world. It may not matter to us how other cities are governed ; well or ill, that is their own gain or loss, Rome not so : there, is the light of our life, there, the treasury

of our faith, our learning and our taste. If the anti-clericals continue their policy, instead of witnessing amongst them disorder and a broken front, we shall see them pursue to the end their common hatred of God's Church.

DR. SPROULE'S ARMY.

Last week the daily papers informed us that the County Orange Lodge of the city of Toronto " passed, by a large majority, a resolution forbidding the leaders of the order to appear on the platform or in any way assist in the election to political power any member of the Roman Catholic Church."

The report goes on to state that the subject was first mooted in the central district of the Orange Lodge where a resolution was passed along the lines indicated, and this motion came up in the County Lodge some time ago, on the motion of Mr. James A. Macdonald. The debate was long, and at times, rather warm, but in the end it was laid over for a more convenient occasion. It was thought that this motion to lay over was to be the end of the matter, but those who were in favor of the resolution raised it again at a meeting held last week, and when the issue was forced to a vote, Macdonald's resolution was carried by such a big majority that the Chairman, Mr. Joseph Thompson, the City Industries Commissioner, said it was no use counting the yeas."

This was a " pretty dish to lay be fore the King," or, rather before the Grand Sovereign, Dr. Sproule Strange words be these in the mouths of men who, we have ever been told, are the champions of civil and religious liberty, equal rights for all, and special privileges for none. The cat is out of the bag. The Grand Sovereign is in a rage and has flown into print to stem the tide of indignation aroused in the minds of the great mass of Canadians because of the passage of the unlovely resolution of the County Lodge of Toronto. Of there are course Dr. Sproule knew the cat was on which they base

always in the bag, but his spirit has i simply becan een perturbes it wa let out. Doubtless he fears that when again addressing the House of Commons on the virtues of Orangeism and Orangemen, he will be subject to ridicule in plenty. More reason than ever is now manifest for all good Canadians to frown down an institution the members of which are only too willing, no matter what their princed matter and stereotyped speeches for the public may contain, to inflict disabilities upon their fellow men because of a difference in religious belief. We may state here, however, that many an Orangeman has only "religious belief," namely, hatred of the Pope and Popery. The man is not worthy to be called a Canadian who would inflict injury upon his neighbor, no matter what may be his creed or color or nationality, and it is not in accord with the fitness of things to call him , Obristian. Dr. Sproule, in his letter to the press, states that "every elector should vote of his own free will for the man he thinks best. If such a rule as was proposed was carried out it would mean a boycott such as was established by Roman Catholics in Ireland, and Orangemen should not pass resolutions such as they would resent if they were passed by Roman Catholics." The fine hand of the trickster in here visible. The inference the doctor would wish to have drawn is that Cath olics in Ireland beycotted their Pro testant fellow-countrymen. He knows this is not true. The boycotting in Ireland was carried on by Protestants as well as Catholics, not against each other as such, but against the tyrannical landlords and their agents.

DECEMBER 14, 1907.

THE ANGLICAN CHURCH.

REV. ROBERT HUGH BENSON, SON OF THE LATE ARCHBISHOP OF CANTER BURY AND A CONVERT, LECTURES BEFORE GREAT LIVERPOOL AUDIENCE. Rev. Robert Hugh Benson, M. A., of Cambridge, recently delivered a lecture Cambridge, recently delivered a lecture on "The Experiences of a Convert Be-fore Conversion," under the auspices of the Liverpool branch of the Cath-olic Truth Society, in St. Martin's Hall, Sociand Road, Liverpool. The visit of the distinguished son of the late Arch-bishon of Canterbury attracted archite bishop of Canterbury attracted interest and the hall was crowde great

its utmost capacity. Rev. Joseph Rigby, vice-chairman of the Liverpool Catholic Truth Society presided. The Rev. Chairman, in a presided. The Rev. Chairman, in a brief opening address, said that it was brief opening address, said that it was encouraging to come to that hall and find such a large audience, and ex-pressed the hope that the Catholics of Liverpool would support the society by attending all its public meetings. Father Benson, who was received with vociferous applause, which was continued for several minutes, said : It has been said that every man has it in him to write one book : at any rate it

him to write one book ; at any rate it is true that every man has it in him to tell one story and that story is the story of his life. If every man could tell in detail perfectly the story of his life it would be worth more than all the stories of all the fiction in the world nut together. Now, I don't intend to stories of all the fiction in the world put together. Now, I don't intend to tell you the whole story of my life, first because I am not sufficiently satis-fied with it, and secondly because I fied with it, and secondly because I fear that you would be very much bored with it; but what I do hope to do is to tell you, so far as I can, of thuse steps by which God led me into the Catholic Church. I shall try to describe so far as I can the intellectual position of the members of the Church of England so far as I know it.

have been told lately by an Anglican friend that the reason why I be ame a Catholic was because I never really understood the Church of England at all. Well, that may be exceedingly stupid, but it is not for lack of eppor-tunity that I don't understand the Church of England, for I lived in an Anglican ecclesiastical household. I was brought up in the Anglican Church, I lived in it for thirty years, and I was a clergyman in it for nine, concerned I may claim to know some-thing of the Church of England. I thing of the control of England. A don't intend to make fun of it. Mem-bers of it have been amongst my greatest friends, and I am thankful that many of them are so still. What it is my intention to speak of towhat is it is up interaction to speak of the light are those points on which I be-lieve the Church of England to be wrong, those reasons for which I left ber. I know it is very difficult for those who have been brought up in the Catholic Church to understand the position of the members of the Church of England, but I do believe that the Catholic laity can do as much if not more than the Catholic clergy towards more than the Catholic clergy towards the conversion of England, because you know the Anglicans fight shy of the priests. They seem to connect them with gunpowder plots, and to think that they have concealed about them some infernal machine, to associate them with soft slippered listeners at keyholes. But you who live amongst the people they will put more confid-ence in, and you will find many oppor-tunities for teaching them what we priests cannot, but you will never sucpriests cannot, but you will never suc-ceed in converting the Anglican unless you understand his position, and I ask you, therefore, to make an effort to understand that position, and to-night I want you to put out of your minds the Catholic position which you occupy in order that you may understand what the Anglican position really is. Now, I think we may say that amongst the members of the Church of England

three theories, three systems

their religious

lives. There is first of all the EXTREME LOW CHURCH. position, secondly the Moderate position, secondly the inducerse posi-tion, and thirdly the extreme High Church position. I never passed through the first of these positions, and it appears to me to be one that no educated man could believe in all the teachings of the Low Church party. First, they believe in our blessed Lord Jesus Christ, and they believe that He is the Son of God, that He brought the revelation of God down to earth, and that the book which enshrines that revelation, and which God intends to be the instrument and guardian of His revelation, is the Bible. The Low churchman says: "Here is the Bible. churchman says: "Here is the Bible. Everything that God has revealed is contained in it; therefore, I shall have a clear idea of what the revelation of God is, and I don't want any church or Bishop to teach me. I need not bow or Bishop to teach me. I need not bow my head before any living authority, for here, in the Bible, I have the whole of the divine revelation, and if I only live up to its precepts, I shall be living according to the revelation of God." Now, that is a position which I never held myself, nor can I understand anyone holding it. and although put into such words, such ideas seem to be worthy of more than reflection, when an attempt is made to put them into practice they seem to crumble. A written sentence can never be absolutely final, because it is nearly always possible to ATTACH A DOUBLE MEANING to it, to take 't in more than one sense. For example, our Lord said : "Go, baptising all nations," and "Unless a more to how comparison of the sense of the se ways possible to man is born again of water, he cannot enter the kingdom of heaven." Those words are apparently perfectly clear, and yet there are people who, although believing in the Bible, do not value baptism, and say that it is not necessary, that all that really matters is the inward change, the change of heart. Well, if the words of the Scriptures can be tak-in in so many ways it is obvious that the views of Low churchmen must be contrary, and that there can be no unicy in their ranks. On a great num-ber of important questions the Bible admits of contrary interpretations, and herefore unless you have a living authority to declare which is the correct interpretation you have really NO REVELATION AT ALL. Private interpretation places men

DECEMBER 14, 1907.

in a false position, and today

in this country a sect for every the year, each professing to religion on the Bible and the Bib and each interpreting it in a manner. Well, the position to have referred is one that I have held and never understood, is sibly, therefore, I may have n sented it. Now with reference next position, which I have ca Moderate position, Moderate A believe all that the Low Church lieves. They believe the Bi tains the whole of the divine re and believe all that it contains go farther and say that although the Bible contains everything it is Bible contains everything it i active sufficient that there must authority to interpret it. I that in the early centuries t was interpreted by divine g that the doctrines of Christian made plain ; that all went fa for the first five centuries, then corruptions began to a Even in the first century they began to creep in when the Rome began to declare tha the head of Christendom, an said that this declaration h the whole course of Christiani ambitious people, they say, be voke the saints, to teach a sup reverence towards the sach such errors began to creep in tianity, and gradually the was covered up and hidden revelation became almost en soured. Then they declare t came a glorious reformation. Church washed her face, t all she had cast off the au the Bishop of Rome, but that changed she was still the ol these, moderately spe THE THEORIES HELD

by the Moderate Anglicans, this position that I was and brought up. In the which I went, if any theor ligion were taught at all, the and I received the same teac own home. Subsequently l read for Anglican Orders v Yaughan of Llandaff, who w churchman, but who held pa second or primitive theory. his position, and I have gre for him. I was ordained in of England, and I entered into a sphere of work in Es where I remained for two the end of that time my fa my health broke down, a abroad, visiting Egypt and Land. Up to that time I aty doubt had crossed m shake my religions convict then seemed to me that th cent, respectable theory religion for anyone to hold that I held myself. It wa that

THE FIBST SHADOW OF as to whether my position v sound one crossed my mind. ber at Luxor, where I was went out one day for a ride ing through a little much iced standing at the sid the small streets a building mounted by a cross. prompted me to enter. I in a Catholic church, the wretched, and one of the have ever seen, and it wa traordinary thing that it that I felt the first faint to about my religio. Near 1 a charming Anglican music at which was good gregation excellent. But belonged to the hotel and the impression that the Ch land religion had been t connection with the busin then that I thought of the tle Catholic Church in the people, but for and below people; in which the same octrines of the Catholic taught and practised a ht and practised th world; the same ceremon altar, the same service, th thing. I was struck, a myself then for the first t possible that this Churc belong is only the Churc and

Still ven philosophy itself. could this theory harmonize with Cath olic doctrine. Accordingly, the Modernists gave a new explanation to the term dogma - an explanation which they expected would leave them free without incurring any criticism or censure, whilst it would not interfere with either the autonomy of thought or the universal law of evolution. A dogma, therefore, was a mere authentic thought. To consent, therefore, to a dogma is to make an autonomous act of thought, a simple act of a thesion, not upon the authority of God or the Church, but as one would do in the case of the presentation of any other intellectual matter. A more

delicate point was to reconcile dogmatic immutability with evolution. Modernists make the attempt. They claim first that the immutability of dogma is not absolute. It admits of modifications and reserves as is evident from Church history." This is not enough for evolution. There are dogmas, e. g., the indissolubility of marriage, as well as many others which are opposed to the freedom of these evolutionists. Some fall back upon the Protestant division of dogmas into primary and secondary, the latter being regarded as subject to change and suppression. But all dogmas are equally the object of Catholic faith. To deny one is to deny all. Another path had to be chosen. A dogma, thereupon, these Modernists held, was both speculative and practical : specu lative as to the abstract idea which it presents to the intelligence; practical as to the living attitude it commands. As a thought, a dogma consists of one or more ideas and is a philosophical entity, subject to discussion, following the laws of all ideas, suscept ible of change according to the mental activity of individuals or of an age, only 832 children under 16 years of liable therefore, to speculative change, press a slight dissatisfaction at their

We see by our contemporary, Rome, that the municipal affairs of th Eternal City are to be left to the anti-clericals. What may be called the Catholic or clerical party made up their mind to abstain from taking any share in the elections. This plan was adopted in the expectation that these new masters would quarrel amongst themselves, and that their rule, or more correctly speaking, their misrule, would the more speedily make way for a better class. Whether this policy is the wiser one or whether it would not have been better to have fought every inch of ground it is difficult for people at a distance to say. The natural impulse of citizens accustomed to representative Government is to contest a case, and when defeated hope for a change of public opinion. We are free to admit that this fundamental idea is not carried into regular practice in the cities of America. Too often the better classes of men who, from ability, from position, and from their own interests, would be best suited to have charge of a city Government, abstain entirely from interference, attend to their own business and occasionally ex-

ROME.

Some one has said that man has three friends in this world, but how do they conduct themselves at the nour of death, when heaven summons the soul before its tribunal?

NOT THE CHURCH OF

Well, my conscience v touched, and I tried to c in reality I thought that had crossed my mind wa tation, and indeed often was certain that it was of the evil one. I left Holy Land, passing th lem, to the north, and Greece, and from that con Greece, and from that do In the Holy Land another me, and that was that England appeared to ha position there. Although were allowed to celeb munion service in the schismatic Eastern church not nermitted to share little Eastern s Catholic priest went altars to say Mass, bu clergyman never. And clergyman never. claiming to belong to

THE TRUE CHURCH THE TRUE CHURCH that was the same now hundred years ago, tha broken at the Reform continued directly from apostles. Why, then, not a right to offer service upon the altars I felt that my Church that she was not recog was not counted; but assure myself of the s assure mysell of the se position. At Damascur I saw in an English nd distinguished Anglican had been received in Church. His name w turin. Well, I had gre and I am glad to think bim at that time expri him at that time expre with him, and nothin Damascus I went on must confess that I interested in the Etern at the time I visited through a great domes ing remained in Ro period, I returned to I

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in a false positior, and to day we have in this country a sect for every day in the year, each professing to base its religion on the Bible and the Bible only, and each interpreting it in a contrary manner. Well, the position to which I have referred is one that I have never have reterred is one that I have have never held and never understood, and pos-sibly, therefore, I may have misrepre-sented it. Now with reference to the next position, which I have called the Moderate position, Moderate Anglicans believe all that the Low Churchman be lieves. They believe the Bible con tains the whole of the divine revelation tains the whole of the divine revealtion and believe all that it contains. They go farther and say that although the Bible contains everything it is not ex-actly sufficient that there must be some actly sufficient that there must be some authority to interpret it. They say that in the early centuries the Bible was interpreted by divine guidance: that the doctrines of Christianity were that the doctrines of Oristianity were made plain; that all went fairly well for the first five centuries, and that then corruptions began to creep in. Even in the first century they say error began to creep in when the Bishop of Borne began to declare that he was began to creep in when the biaby of Rome began to declare that he was the bead of Christendom, and it was said that this declaration has ruined the whole course of Christianity. Then ambitious people, they say, began to in-voke the saints, to teach a superstitious reverence towards the sacraments reverence towards the sacraments-such errors began to creep into Chris-tianity, and gradually the holy faith was covered up and hidden, and the revelation became almost entirely ob-soured. Then they declare that there came a glorious reformation, that the Church washed her face, that above all she had cast off the authority of the Bishop of Rame, but that although the Bishop of Rome, but that although changed she was still the old Church.

THE THEORIES HELD by the Moderate Anglicans, and it was in this position that I was educated and brought up. In the school to which I went, if any theories of re-ligion were taught at all, they were based on those that I have mentioned, and I received the same teaching in my pased on those that I have mentioned, and I received the same teaching in my own home. Subsequently I went to read for Anglican Orders with Dean Vaughan of Llandaff, who was a Low churchman, but who held partly to the second on primitive theory. That may churchman, but who held partly to the second or primitive theory. That was his position, and I have great respect for him. I was ordained in the Church of England, and I entered afterwards into a sphere of work in East London, where I remained for two years. At the end of that time my father died, the end that time my father died,

the end of that time my father died, my health broke down, and I went abroad, visiting Egypt and the Holy Land. Up to that time I don't think aty doubt had crossed my mind to shake my religious convictions, and it then seemed to me that the only de cent, respectable theory regarding religion for anyone to hold was the one that I held myself. It was in Egypt that I held myself. It was in Egypt

THE FIRST SHADOW OF DOUBT as to whether my position was a really sound one crossed my mind. I remem-ber at Luxor, where I was stopping, I went out one day for a ride, and pass-ing through a little mud willage I noticed standing at the side of one of the small streets a building of mud sur-mounted by a cross. Something mounted by a cross. Something prompted me to enter. I found myself in a Catholic church, the ugliest, most wretched, and one of the smallest 1 Something have ever seen, and it was a very ex traordinary thing that it was there that I felt the first faint touch of doubt that I felt the first tank touch of doubt about my religio. Near my hotel was a charming Anglican chapel, the music at which was good and the con gregation excellent. But the chapel belonged to the hotel and it gave one In usic at which was good in the chapel pelonged to the hotel and it gave one the impression that the Church of Eng-land religion had been taken out in connection with the business. It was then that I thought of the humble lit-tle Catholic Church in the midst of the people; in which the same universal doctrines of the Catholic Church were taught and practised as they were taught and practised throughout the aught and practised throughout the taught and practised throughout the world; the same ceremonies, the same altar, the same service, the same every thing. I was struck, and I said to myself then for the first time: "Is it possible that this Church to which I belong is only the Church of England, and NOT THE CHURCH OF CHRIST.

claiming to belong to

tled down to a second curacy in Kent. It was about this time that I began

TO ALTER MY IDEAS with regard to the testing of Christian with regard to the testing of Christian doctrine by the primitive Church. I began to think that the theory of test-ing everything by the early Church was untenable. Who, I asked, is to say now what the primitive Church did teach? It is all very well to look back to the ancient Church for guidance in religious teaching, but did those who did that find the same teaching? For example, at a certain ecclesiastical par-liament that was held six or seven years ago an appeal was made to the years ago an appeal was made to the primitive Church, and one Ritualist pointed to certain observances of the pointed to certain observances of the minitive Church in proof of the point he was urging. "Yes," replied the Archbishop of York, "but that is one of the points on which the primitive Church went wrong." Of what use, then, was an appeal to the authority of the primitive Church if, when that authority decided against you, you re-fuse to believe and say that the au-thority is wrong? Again, in appealing to THE ANCIENT CHURCH

THE ANCIENT GHURGH why and by what right do you draw the line at the sixth century, and say that it was after that period that cor-ruptions crept in? Who are you to say that up to that time it was pure, and that after that it fell into error? What was the primitive Church that was ap-What pealed to? Some appealed to its teach ing of the first three primitive coun-cils, others to the first four, whilst others accepted the first soven, and so men professed to appeal to authority, and they did not know what it was or where it stopped. They allow the Holy Spirit of God to speak for the first six centuries, and after that they silence it. On the hypothesis that at the end

guiding hand is not worthy of argu ment. Yet you know that it is stated in one of the Homilies of the Church of England that " for over eight hun-dred years the whole of Christendom was sunk into

was sunk into A DAMNABLE PIT of idolatry," and that homily is still accepted by the Anglican Church. Again I ask what became of the prom ises of Christ if for eight hundred years the whole world was submerged in damnable idolatry? To continue, I gave up the idea of appealing to the primitive Church, first, because I did not know what the primitive Church was, secondly, because I did not know was, secondly, because I did not know what reason I had for appealing to it, and lastly, what right had I to say that and labely, what right had room yours in the first century the Church was pure and that in the sixth it was not? Well, for two years I remained in the sphere of work to which I have re-ferred, and having recovered my health I felt that I should like to do more work, and so I left the parish not, however without great sorrow, for the however without great sorrow, for the vicar, the parishioners and myself were warm friends, and the worship was very beantiful and edifying. I then joined one of the few orders of the Anglican Church-that founded by Bishop Gore of Birmingham, whom I have the warm est love and esteem for. This order had a house in Yorkshire, and it was there that I went. I believed then in there that I went. I believed then in the theory of appealing to the agree-ment of Rome, Moscow and Canterbury, for I said that these three divisions of Christendom made the Church, that

THE CATHOLIC RECORD.

lege. Meeting then with two foreign priests, they attacked them with sticks, while the bearer of the banner

tried to fell one of the strangers with his burden. A Government official coming along quietly on his bicycle, found himself suddenly in the midst of the band, and realizing his danger proceeded to cut a way through in a rather novel manner. Raising his

rather novel manner. Raising his bicyle aloft, he lay about him in every

direction, and thus made a passage as far as the military, who ran to his aid.

By degress the crowd dispersed, after

a fow were arrested as the result of several scrimmages with the troops. And this is free and unite. Italy !

NOTES. The action of the Archbishop of

THE "YELLOW PULPIT."

great mass of the Highland Catholics to the luckless Prince Charlie. The progress of Catholicity is also traced from the days when Mass was celebrated in secret with scouts watching the approaches, till happier times. Each chapter affords pleasant reading, the more serious narrative being en-

the more serious narrative being en-livened by anecdotes which yet help to impress their lesson on the mind. The book is gotten up in good style, being well printed, well bound and well illustrated. The history of the Church in Scotland resembles that of Ireland and England during the same partial theore the acresention of Cathperiod, though the persecution of Cath-olics was not so violent in Scotland. This book affords interesting and edify-ing reading to every Catholic and especially to those of Scotch descent. The homes referred to in these pages are principally the places where the priests took refu e during the years

of persecution.-Com. LETTER FROM ROME.

Every class in Italy has come to realize that the roct of most of the dis turbance for which the peninsula is

making for itself such an unenviable making for itself such an inclusion reputation before the world have their origin in Masonry. The Italian Gov-ernment is hampered by it, because many of its officials are connected with the dark brotherhood; nearly every municipality in Italy holds some of them within its bosom. Of the present Roman municipality Masonry forms a

Roman municipality Masonry forms a large part, and thus arises anxiety for the coming year in the city. Several journals, however, have ini-tiated a struggie to combat the evil, and this in no unmeasured terms. The In Attesa, of Milan, says "the Roman elections teach Italy not to in-dulge in any more illusions. Only by dulge in any more illusions. Only by

dulge in any more illusions. Only by a strong alliance, and with men hostile to Masonry and devoted to its subver-sion, can we hope to defend that order and that liberty that are indispensible to all honest aspirations for progress." "Il Gazzettino del Popolo," of Rome, has set itself to rouse the masses against the fraternity. It calls upon them to root out the evil, if they wish for peace, fair-dealing or common rights; and points out the danger of entering its outer ring, no matter what may be the bait held out. bait held out.

bait held out. THE USUAL RESULT. A case of interest to Catholics came on for trial last week in Mileto, Italy. It goes to show how calumnies of Italian Socialists against the clergy, usually end when followed up. It seems that the Socialist journal, II Pane, pub-lished several articles gravely defaming the character of Canon Agostino Lar-uffa. The aggrieved priest promptly uffa. The aggrieved priest promptly took an action against the manager, Dr. Lombardi, and the editor, Pitto, of Il Pane, resolved to thresh matters out to their fullest extent. On the 17th inst, when the case was called in court, before an eager house, Canon Laruffa asked permission to read, before any evidence should be taken, a declara tion to the effect that the present law suit had been entered upon merely to clear his character in the eyes of his Bishop, brother priests and the faithful. Then the journalists asked permission to read a statement of a very differen kind. Having obtained the necessary leave, the chief calumniator read a full

leave, the chief calumniator read a full apology, which we think worth giving in its entirety: "Francesco Lombardi declares that he published in good faith in the jour-nai directed by nim, Il Pane, a series of articles and correspondence, and par-ticularly the one which has been the cause of the present action, concerning Canon Agostino Laruffa and the insti-tutes of which he has control. And tutes of which he has control. And to day, since all the charges published have been found, after investigation, to be not only incapable of being sustained, but even absolutely false, he (Dr. Lom-bardi), through a sense of honesty, affirms the non existence of the facts published, and consequently recornizes the duty of not repeating such in his journal; moreover, he assures Canon Laruffa of his esteem and friendship."

speeches of reckless men, decided to When the children old hostile demonstrations in front of the residences of individual minister need a laxative, don't and Government buildings. Things and Government buildings. Things then began to look dangerous for all sides, so the troops got the order to keep their bayonets in readiness and quictly march after the crowd. Going down towards the Pantheon, the rabble made a really savage de-monstration outs'de the French Col-leve. Meating then with two foreign dose them with castor oil, salts, senna or calomel.

Inuit a tives OR-FRUIT LIVER TABLETS are the finest medicine in the world for children. Pleasant to take-never 'grip.' Made of fruit juices and tonics. 50c a box. At druggists'. 128

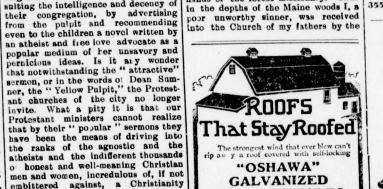
Munich in requesting the "Regio Placet" before publishing the Papal encyclical 'Placendi'' is authorit tied his pony to a tree near where grass was plentiful, the man of God unfastened the saddle bags and began preparation atively stated to have taken place without the knowledge or approval of for Mass. Having been taught in childhood that

Notice has been given by Cardinal Feratta that five miracles reputed to have been wrought by God through the intercession of Joan of Arc, Maid of Orleans, are taken under consideration the Mass was a superstitious rite invent-ed by the Catholic priesthood to lure the hard-earned dollars from the ignorant members of that Church, I determined to watch the new arrival very closely, and see if he really believed in what he by the Sacred Congregation in connec-tion with the cause of her beatification. termed the Holy Sacrifice of the New

tion with the cause of her beatification. Among the American visitors to Rome are Mr. and Mrs. Nolan-Murray, of Philadelphia, who have arrived after a protracted stay in Venice. Arrange-ments have been made for an audience with the Holy Father for them within Law. Without the least knowledge of my presence in the vicinity, the priest erected a rude altar upon a rock in the centre of the clearing, then, donning the required vestments, began the prayers with the same reverence I have Another visitor of interest to Engoften noticed in crowded cathedrals. often noticed in crowded cathedrais. The sincerity and devotion displayed by that humble missionary came as a distinct shock to me, and I sat wholly absorbed in the impressive scene. Just as the priest blessed the bread and wine, and washed his hands in pre-paration for what my extensive reading lisb-speaking people is the famous Abbot Gasquet, O. S. B. There is a rumor about the elevation of this priest

to the purple at no distant date. How-ever, it is only a rumor so far.—Roman correspondence of the Philadelphia Catholic Standard and Times. anght me was the most solemn part o the Mass, I noticed the dark, graceful figure of the panther invisibly creeping Dean Summer's indictment of the "Y-llow Pulpit" in his sermon last Sunday at the Episcopalian cathedral was a timely warning against the disas-trons consequences which must inevit ably result from the vulgarity and in-arity to which our city Protestant min upon the celebrant. In a moment my rifle was at my shoulder, ready for in-stant action. As I was about to take aim, however, the priest made a pro-tound genuflection and elevated the Host. What it was that terrified the panther I am unable to say, but never-theless the beast suddenly paused. anity to which our city Protestant ministers are resorting to-day as a desper-ate means of securing andiences and of treabled violently, stepped backward about ten paces, turned and fled. In a few moments the service was justifying their profession. If we may

justifying their profession. If we may judge from the copions reports in the daily press, the Protestant pulpit has degenerated to such an extent in our American cities that Christian truths ended, and I, stepping down from my hiding place, congratulated the clergy man on his fervent celebration of the Mass and upon his seemingly miracu-lous escape. Then I invited him to take breakfast at the camp. The meal finished, we retraced our steps to the spring, and while seated upon the rick are no longer explained and Christian morals have come to be tabooed as un interesting and unpopular, their place being taken Sunday after Sunday by lurid party politics, or by something else equally inappropriate to and unwhich had previously served as an altar, the priest, at my request, carefully explained to me the doctrines of the Cathelse equally inappropriate to and the worthy of the preacher and of the temple. Only a few Sundays ago every prominent Protestant minister in Chicago, including ore of their bishops, disgraced their profession, besides in-sulting the intelligence and decency of their congregation, by advertising olic Church. My reading along theo logical lines had been quite extensive, so that I humbly craved baptism at the hands of the forest missionary. Thus in the depths of the Maine woods I, a



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High passed ns, and hat no ali the party. d Lord hat He ght the th, and ends to nof His ne Low Bible. aled is Il have ation of church not bow thority, e whole f I only e living God." I never nd any-ut into to be n, when em into able. A be abso-arly al-

NG ie sense. : "Go, Unless & Those y clear, ot value t neces-rs is the of heart. ures can obvious pen must an be no est num-Bible adions, and ving au-

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Benson said: At that time I believed that we had the true priesthood, and we practised Catholic doctrine. We had what what we believed to be the Mass, we observed silence during the greater part of the day, we wore a cer-tain kind of habit ith a girdle, and some wore a beretta. We used the Arglican Book of Common Prayer, sup-plementing it with a great part of the Catholic breviary, and I for months—I might say years—before I became a

Catholic

RECITED MY ROSARY

NOT THE CHURCH OF CHRIST. Well, my conscience was only just touched, and I tried to cover it up, for in reality I thought that the doubt that d crossed my mind was only a temp-tation, and indeed often alterwards I was certain that it was a temptation of the evil one. I left Egypt for the Holy Land, passing through Jerusa-lem, to the north, and proceeding to Greece, and from that country to Rome In the Holy Land another thing struck me, and that was that the Church of England appeared to have no right or position there. Although her clergy were allowed to celebrate the com-munion service in the chapels of the enty service to share the altars, but every little Eastern sect was. The altars to say Mass, but the Anglican clergyman never. And yet here was I, and the though to every day. We taught the doctrine of confession, and I can tell you at the conclusion of the missions which I con conclusion of the missions which I con ducted as part of my public work I used to hear far more confessions than I have ever heard as a Oatholic priest. People came perfectly naturally to confession, and I thank God that I am able to say with cartainty that most of them made came perfectly naturally to contession, and I thank God that I am able to say with certainty that most of them made true acts of contrition. I cannot bear those people who say that the Angli-can Church is a mockery. It is not true, and to call it mockery is almost as much as to say that its clergy were playing a hypocritical part. We were not. We believed that we were true priests, and I may say that we kept the seal of confession exactly as it is kept by the Catholic priests. On prac-tically every point except the suprem-acy of the Pope, we believed the teach-ing of the Catholic Church, tanght most of her doctrines, as thousands of Anglican clergy are doing to day, and it is this High Church teaching that is building the bridge over which the Anglicans will come into the true fold. Claiming to belong to THE TRUE CHURCH OF CHRIST, that was the same now as she was six hundred years ago, that had not been broken at the Reformation, but had continued directly from the time of the apostles. Why, then, had her ciergy not a right to offer the communion service upon the altars at Jerusalem? I felt that my Church was nowhere; that she was not recognized; that she was not counted; but I tried to re-assure myself of the soundness of my position. At Damascus I had a shock: I saw in an English newspaper that a distinguished Anglican friend of mine had been received into the Catholic Church. His name was Father Ma-turin. Well, I had great faith in him, and I am glad to think that I wrote to him at that time expressing sympathy with him and enthice THE TRUE CHURCH OF CHRIST,

AN INTERESTING WORK.

"Ancient Catholic Homes of Scotland," by Domo Odo Blundell, O. S. B., with an intro-duction by Hon. Mrs. Maxwell Scott of Abboteford.

distinguished Anglican friend of mine had been received into the Catholic Church. His name was Father Ma-turin. Well, I had great faith in him, and I am glad to think that I wrote to him at that time expressing sympathy with him, and nothing else. From Damascus I went on to Rome, but I must confess that I was not much interested in the Eternal City, because at the time I visited it I was going through a great domestic anxiety. Hav-ing remained in Rome for a spring, threed daring of his Conntess and the truly chivalrous fidelity of the period, I returned to England, and set

Larina of his esteem and intendenting. As there was no further necessity for going into the case, the clergyman ex-pressed himself satisfied, and withdrew the action.

A NEW JOURNAL BY THE POPES'S ORDERS A NEW JOURNAL BY THE POPES'S of ORDERS. The increasing interest in journalism every day is due in no small measure to the influence of Pius X. As Bishop and Patriarch he was the life and soul of several papers, and as Supreme Pastor his zeal for Catholic journals has but increased. At the end of this month the Unione

shall appear in Milan for the first time. This publication, which is to be regarded as the chief Catholic organ of that as the chief Oktholic organ of that city, owes its existence directly to the command given by Pins X. to the Car-dinal Arthbishop of Milan, who has de-clared that the Holy Father had the establishment in mind even as far back

as the first week of his pontificate. "THE MARTYRS OF CHICAGO." In consequence of the suppression of In consequence of the suppression of the demonstration intended to be made by the scarchists of Rome in memory of those near whom they term the "martyrs of Chicago," a private meet ing was held by these " undesirable cit-izens" protesting against the arrest of their ringleaders, and promising a public gathering of their forces on the 17th inst. Everybody in Rome expected that the Government having already prohibited the first, would act similarly with the second demonstration. How ever, to the surprise of all, the anar-chists were allowed an open air meet chists were allowed an open air meeting, and that of the most violent kind. At the Orto Agricola the meeting

composed of some four thousand anar-chists and Socialists, was held on the date fixed. Two battalions of soldiers had been drafted the previous day from Florence and one from Genoa for the occasion; these, with the available troops in Rome, were told off for the

embittered against, a Christianity which is caricatured and profaned even in its temples and by its chosen ex-ponents and ministers.

that notwithstanding the " attractive'

The worst of it is that a great many The worst of it is that a great many preachers, not content with "yellow" pulpits, are turning their attention to the services with a view to making them also "attractive," or in other words, "yellow." Only the other day we received from a correspondent in Springfield the following clipping from the Daily Journal of that town.

the Daily Journal of that town : "Wh stling as a new wrinkle in "Wh stling as a new wrinkle in evangeliatic attractions was introduced for the first time to a Springfield audience last evening at the Laurel M. E. church. A 'Whistler's Chorus,' composed of a dozen young men and women, assisting Evangelist Fred L. Buck of Texas, startled a big audience into enthusiasm with their novel ren-dition of religions airs and byums."

Whistling may be just the human." Whistling may be just the thing at the street corner where the bums con-gregate. Elsewhere it is considered a mark of intolerable vulgarity and an act of disrespect on the part of whistler towards the company. When introduced into church and during divine service it simply makes of the church a cheap vandeville house and of religion a burlesque.—New World.

THE CONVERT'S STORY.

"Get thee to the woods !" "Get thee to the woods !" "But, doctor." I protested, "I can-not leave my affairs at this critical---" It was no use. The grim old prac-titioner was obdurate. So within a week I found myself camping in the norm heat of the Maine Armstr

week I found myself carping in the very heart of the Maine forests. The guide and I were rendered more or less uneasy by a prowling panther, whose thrilling crics could be heard at midnight as the willy beast crept caut-

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Reverend Mother Superior, P. O. Box, 320, London, Canada 6

LUKE DELMEGE.

CONTINUED FROM PAGE THREE. fair Melting to void again which was so fair With sapphire bues, garnet, and chrysopras

CHAPTER XLII.

CHAPTER X111. ATEMATII. Here we bid farewell to Luke. But some readers of his life a history may yet feel a kind iy interest in the souls with whom he was brought into mas frquent constiou-ly, some in-fluence upon him. With most of these the author was obliged in a course of his work, to enter upon the formation of friendly intimacy, in order to given by particulars that he has ven-tured to offer to the public. All, without ex-ception had a kindly word for poor Luke; most gave his memory the more eloquent trib-ute of a type.

ception had a kindly wild to water the second trib-the of a test. Father Martin, at first very crusty and rather brook probably from great sorrow, developed into a most kindly, and, needless to say, most intelligent adviser and editor. That like par-lor at Sexview Coltage became quite familiar to the sub hor; for here they discussed, argued, reasoned plasned the scope and argument of the book. Tiny and Tony, too now preity grown became intelligent and decidedly inter-restore to the sloping iddge of rock where Father Made had heard the cry of Allus! across the identical curl upon the placed become sather intentions, and there y, indeed ! there was the identical curl upon the placed becom of the great setuary. where the jakend be drowned only for me, " suid Tiny. " I can swim to the sourent," said Tony, with a trimphant glance at his sistor. " A of i can ride scadel with one pedal," said Tony, unabashed. " Can ide scade sadie with one pedal," said Tiny.

range. The whole was a plottic bound and a sub-" The General," I said, "could find no fault here." " I wouldn't lave him," said Mary. "He keen wance to the dure ; but no farther." " Bolling water ! I suggested. " Not as bad as that, per farement looked in, and said: 'I am very much plased to see your cotrage kep' so hale.' sta he. 'I am thankful for yer googhilons,' sta he. 'I am thankful down yer name for the next distribu-tion of oriz sfor natures." It is not clanencas.'s st he. 'I encedn bezit.' It is hot carse it is the right thing to do: ye hus not clanencas.'s st at this, 'I hope's bus not startes was the nums and the priests taught us.' H looked c oss at this.' I hope's business' st I' di ye "That's me own business' st I' di ye "That's the here the spring around here in workin day and night business' st I' did ye "That's the here the spring around here in '' that's the priest bas the search if ye in the search is the "That's me own business' st I' did ye was but how ye have pring around here in '' what but hat's the pring around here in the start he share fraced like. ''Thin' search.'' what's the share the mas are the start of the search is the start of the search is the search of the search is the search of the s

"As' I can rule side shades what she pocks, "I littlell you what it is," I interposed a, "I littlell you what it is," I interposed a, aball strongly recommend your guardian to apprentice the two of you to the next third class circus that honora Ardavine with a vist." I meant to be sarcastic; but the pro-ject was warmly taken up, "On! the vory thing," said Tiny. "I shall ride bare back," said Tony. "I can jump through a paper hoop," said Tiny. the yer rink on saturday night sez 1. '' did, atz he, shamefaced like. 'Thin.'sezs I. 'what brings ye thrapezing around here in-stid of mindin'yer own business !' With that aff he wint. and he never kem near since.'' ''Do you mean to say that you talked up to a landlord like that !'' I asked. ''An' why not?' asked Mary. 'Didn't the masther tell us a hunder' times we wor as good as they, ivery bit, that we wor all the same fleen and blood.'' ''He would be glad to see cu so happy now,'' taid; '' and his lessons so carefully carried out.'' ''So he would, your reverence,'' said Mary.

On I the very time, and rady.
 T that ide bare back," said Tony.
 T can jump through a paper hoop," said
 Thy tried and fell, and broke your nose, and cried like a git? said Tony.
 Tony." I said. 'this is unobivairic and unfrate the origin of the a git? said Tony.
 Tony." I said. 'this is unobivairic and unfrate and units is the origin of the a git?
 Thom the origin of the ori

that..." Is Mona married ?" I interrupted charit-

po to Paris, and haunt the silken curtains of "" I any a married t" I interrupted charti-".
"Not yot. She has had a hundred offers, since she proved such a little heroine: but she has she had be any offer the source of the

THE CATHOLIC RECORD.

did love him indeed. I passed into the sanctuary, and copied for my readers, there in the summer twilight, the Latin inscription on the marble slab in the wall. it runs thus : ; I drew the boit of the half-door. She came forward with a her blush on her face from the fire and the surprise. "I was up at the doctor's. Mary," I said. "and met John, Do you know what the fel

"I was up at the doctr. May, that" "and met john, Do you know what the fel low told me ?" "I don't know, yer reverence," she said. "Ho told me he didn't know whether he was married or not." "Haw the biggest omadhaun from here to Cork, "said Mary with a frown. 'I do'know what to think of him; or how the Docthor has patience wid him." "However." I continued. "he told me I should find the house by the flowers; and there was no misake there. You have the nestest cottage in Rosemore, within and with out." It FURST LUSS : J HIC - JACENT OBSA OM - REV - LUCAR - DELNEGE - IN - SUO - COLLEGIO - LAURASI NATUS - ECCLESIAS - RECTORIS NATUS - OCT - 12 - 1854 OBIT - NOV - 20 - 1898 AMAVIT - LABORAVIT - VINIT REQUIESCIT. Teches Mentic's composition. I should REQUIESCIT. It is Father Martin's composition. I should have liked to add another word but I couldn't find the Latin for it; and in any case Father Martin wouldn't slive was perplexed acout any-ring. Poor Luke ! It's all the same now ! He has long since found in the vast mirrors of the Iufinite the solution of the Great Eaigma-THE END. nestes college in Rosenble, when pretty. The I looked around; and it was pretty. The tilled floor was spoless; the brass candlesticks and pewter vessels shone brigh ly: a canary sang out its little welcome in the window. and tried to drown our voices with its shrill, pierc-ing notes; the kettle sang merrily on the range. The whole was a picture of comfort. "Tae General," I ssid, "could flad no fault here."

FIVE-MINUTE SERMON.

Third Sanday of Advent. SELF-INDULGENCE.

"Let your modesty be known to all men. (From to day's Epistic.) Similar to Mid-Lent Sunday, called

Similar to Mid-Lent Sunday, "Lastrae," or "Be joyfal" Sanday, this Mid-Advent Sanday is named this Mid-Advent Sanday is named this Mid-Advent Sunday is named "Gaudete," which also means "Be joyful." Lent and Advent are pen-itential seasons, but our holy Catholic religion is one of supreme happiness, and constantly inspires and exhorts us to rejoice in the Lord always, to per form even our acts of humiliation and penance with cheerful hearts. The Accestic is careful to add: Reiolee penance with cheerful hearts. The Apostle is careful to add: Rejoice modestly; that is, in moderation, tem perately. Do not exceed the bounds of Christian propriety and self - re-straint. Enjoy your life reasonably, but never in such a way as to end in the loss of control over your senses. It is shameful and sinful for a Christian to let his senses get the better of him. carried out." and all his lessons so carcfully "So he would, your reverence," said Mary, with a little sob As I looked around, my eye caught some pirk embrolitery in a corner. There were little bits of lace and edging on a deep back ground of pink calleo. I looked at Mary. "I tis, yer reverence," said Mary, with a smils and a blusb. "Won tyou give her your lewest over and general education." to let his senses get the better of him. The Apostle, therefore, means to

warn us sgainst immoderation, excess, which is both irrational and irreligious, and the sign of mental and spiritual weakness. The sin of excessive sensual enjoyment is the glaring vice of these smile and a blusb. "Won t you give her your blessing? I went over and gazed admiringly at the little bit of humanity, that was bluking its black eyes, and grouing with its soft, ibry fin gers, for the mystery of the world on which it was embarked Uear God i twas turned out perfectly from Thy adorable hands, even down to the little pink finger nails. "I don't want to fitter you. Mary." I said. "but it's the dead image of you." "Oh law, yer reversnce, said Mary with a smile of pleasure. 'sure every wan says sho's as like John as two pays " "Like John 'I exclaimed indignantly." Nonsense! She's no more like John, than-than "-the me aphorical faculty failed me. until my eye casucht a tendril that was push-ing a yellow blossom over 'the half dor-' than a rose is like a nasturium. Not that '' Moingaraging the latter." Linterjected. "So it's a young lady ?" days. See what numbers of otherwise faithful Catholics — to say nothing of the crowds of unbridled, licentious See what numbers of otherwis the crowds of unbridled, licentious pagans among whom we live-who dress, eat, drink, build or live, in fine residences, read books and newspapers, amuse themselves in theatres, at games of strength or chance, greedily heap-ing up riches, and seeking their joy in life in all these things in such a way that it is plainly known to all men of sober mind and reflection that they out go restraint upon their senses. put no restraint upon their senses. In many of these acts of life we mourn than a rose is like a nasturitum. Not in % disparaging the latter, "Linterjected. "So is a young lady ?" "It is, yer reverence." she said. "Might I sak her name ? I said, "Well, thin 'tis a quare wan enough. At sate, we nivir had it in our 'milt." said Mary I wanted to have her cailed Mary after the lessed Virgin; but the docthor said, 'No ! all her afther yer late masther's pattern aint,' sez he, 'and call her Birbara.' And ure it sounds quare, yer reverence, like them hannals.

In many of these acts of life we mourn to see thousands who are as drunk as any drunkard on beer or liquor. When one's senses get the upper hand of his reason then he is drunk. Look at that immoderately dressed — St. Paul would say, immodestly dressed—naid servant. work works. would say, immodestly dressed—maid servant, work woman, young clerk or salaried business man. I say they and the like of them, even many rich men and women, are drunk on dress. Again there are plenty who may be said to be drunk on bouses and furni ture, it is all so luxuious, so semanal ture, it is all so luxurious, so sensual dre, it is an so intuitions, so sensual. Just look over the news-stands, which are the saloons of the reading drunk-ards, and you will see plenty of evi dence that we have a vast army of such incbriates. Ride in the cars.

aint, 'set he, 'and call her Birbara.' And sure it sounds quare, yer reverence, like them haythens and blacks we hear about in the Annals.
"Barbara Glavin !" I repeated. " It sounds well; and I may tell you. Mary, the doctor was right. It is the name of one of the sweetest saints in the calendar, who died some centuries so; and another doar saint, who is still living. May your baby take after both; and she will be happy!"
"This app ared to satisfy Mary; so I had least reluctance in asking was John fond of the baby.
"Fond !" said Mary. "He's dying about her. He thinks of nothing, morning, noo, or fight, but the baby. And when she has all sile if you'd think he d go clane out of his mind." And he's keeping all right ! I siked.
"He is yer reverence; but 'its the baby agin. Whin John has the fit on him. he's mody and sailen like for days. "This he's you'd take aboy for herm. and hey here you have of he harm, and say, 'John, thab baby is as like you on the the baby out of her radie and dangite her. and kisses her; an' I know the fit is over him."
"God blees that baby 'I cried. "She's doing a hard thing playing a double part, and dong the part of 's with a double part, and dong the part '' said Mary." What do you see all around you? School boys and school girls, children as well as old men and women, the poor and the rich, all getting drunk on the debacing, intoxicating literary drams they have bought at the newsstand saloons.

Look at the great placards of amuse

Look at the great prototion of the fonces; or rather, don't look at them if you have enough Christian sense of decency left in you to make you blush! Think of the enormous crowds in those racked theatres, night after night, drunker as fools over the beastly, immodest shows, which their eyes and ears are drinking which their eyes and ears are urmaning in. Look at the horse racing, the stock-broking, money-gambling; at the prize fighting and much of the popular games of strength. If you want to look, and looking grieve over, the sight of a lot Canada's Big Mutual looking grieve over, the sight of a lot of people drunk with delirious excess of sense excitement, as unChristian, as wholly a pagan sight as ever was looked upon, go and look at them. Brethren, it is high time that we Catholics, who have the example of Christ to set before the world, should sober up and take a good, Christian, Catholic pledge against these dranken excesses. We are Christians, let us rejoice like such, and not be like the heathen who know not God. Let the divine and the spiritual in us always k op the mastery over the animal and

FORESIGHT OF THE FRENCH

the secularizing spirit of her rulers

the secularizing spirit of her rulers, Bishops have encouraged the cultiva-tion of art and handicraft among the younger clergy, says the Illustration (Paris). To quote from the article in

(Paris). To de-the libratration. "As soon as the question of the Sep

fresh resources for the priests involved

in ,t, a vast number of French priests

made a courageous resolution to de-pend upon themselv s for a living, by the practice of some secular occupation.

PPIESTS.

The present movement originated at first sporadically and under the stress of individual an listices for the future. It has now become almost universal. It was ciscussed by journalists and the question was treated systematically by Abbe Louis Balla, Oure of Parnay, Maine-et Loire, in his work, 'Trades Suitable to a Priest of To day.''' From the publication of this work the movement became an established fact and the spirit which animates it is well illustrated by the remark of Ab := Pelissier, now a clock maker : "I ignore this season of persecution. I repair clocks, sewing machines. watches, locks and toys. I bind books. The anti-clericals respect me and pat ronize me. I charge them less than others in order to prove that the priest is a good man."—Translations made for the Literary Digest.

THE POWER OF IMAGINATION.

Mark Twain is responsible for many a practical joke, and he also is known to hold decided views in regard to mental suggestion. One of the latest stories told of him in the newspapers of the day has direct bearing upon the matter of relationship of body and mind.

Mr. Clemens, in company with two Mr. Clemens, in company with two friends, went on a hunting expedition, and, intending to remain for some days in the woods, they carried with them provisions and a small, round sheet iron wood stove, for it was in Novem-ber, and the nights were chilly. The first day Mark remained about the same putting things in order.

the camp, putting things in order, while his two friends went in search of game.

Toward evening, having put things in apple-pie order, Mark sat down on a box, chose a book from several which box, chose a book from several which he had brought slong, and was soon lost between the covers. It had grown real dark meanwhile, so he lighted a candle and placed it beside him on the box. Suddenly he heard a sound as of some one coming through the under-brush. This reminded him that he should have had a fire built in the little stove, because the night was frosty, and his companions would feel trosty, and his companions would feel the need of a warm fire on their arrival. Hastily grasping the candle, he stood it on its end inside the stove and closed the door, which was fitted with small windows of mica. Just then his two friends rushed in,

shivering; and remarking that it was beastly cold, they each in turn held their hands over the little stove, from which the light as of a brisk fire bright. ly streamed. "How kind of Mark to build a fre

for us !" said one. "Well, he knew we would be cold,"

said the second. After a few moments Mark ventured

After a few moments Mark ventured to inquire if they were getting warm, and upon being assured that they were now quite comfortable, he opened the door of the stove and brought forth the diminutive candle, placed it upon the soap box at his side and resumed his reading.—Catholic Universe.

The character of the Christian is not developed by frivolity. Our Blessed Lord did not establish a religion that would crush us with-unending gloom The true Christian is not a long faced prophet of woe to come. Suffering comes to us, but we are given strength to bear it bravely, even cheerfully, if we ask for it. The fact that our burden is borne for Christ's sake lightens it wonderfully.

We call him good hearted who is easily touched by the misfortunes of his fellows, who is always ready to render them some service.—Hugh of St. Victor.

DECEMBER 14, 1907.

CHATS WITH YOUNG

DECEMBER 14, 1907.

A Call for Principle. The attitude with which a t proaches his task has everything with the quality and efficiency work and with its influence up work and with its infloence up character. What a man does is of himself. It is the self expre-what he stands for. Our life w an outpicturing of our smbtlic ideals, our real selves. If you man's work you see the man. No one can respect himself, y that sublime faith in himself, y examined to all high achievemen

that sublime faith in himself, we essential to all high achievemen he puts mean, half hearted, s service into what he does. The get his highest self approval we does his level best. No man his best, or call out the highest is him a best, or call out the highest in him, while he regards his tion as drudgery or a bore. Under no circumstances allow

self to do anything as a drudg thing is more demoralizing. No if circumstances force you to o thing which is distasteful, yourself to find something int yourself to had not be the structure in it. Everyth is necessary to be done is fu terest. It is all a question of titude of mind in which we go task.

If your occupation is distastef revellious thought, every feeling ast only surrounds you with atmosphere, which is sure to more failure. The magnet that s and happiness must be with a positive, optimistic, ent

The man who has not les secret of taking the drudgery sector of taking the underly task by lowing it, by fluging sonl into it, has not learned principles of success or happ is perfectly possible to so most ordinary business, by br it the spirit of a master, as t it a dignified vocation. The trouble with us is that

into a hundrum existence an work mechanically, with no vim, and no parpose. We do the fine art of living for g mind and soul expansion.

it was not intended that a ary employment should be m monplace. There is a great, c ing in it all—a glory in it. bilities, our destiny are in it good of the world.

The Glory of Life in Comm Why is it that most people the glory of life does not be ordinary vocations-that t the artist, to the music writer, or to some one of gentle and what they call " professions? There is as min and grandeur and glory in and grat tesmanship or author Some people never see a anywhere. They have no a

snywhere. They have no as beautiful. Others see it of Farming to one man is existence, an unbearable existence, an uncestable monotonous routine; while the glory and the dignity takes infinite pleasure in m with the soil and in working Creator to produce grander

I knew a cobbler in a li who took infinitely more vocation than did the law the clergyman of that town farmer who takes more crops than any other person munity takes in his v over his farm as p monarch might travel kingdom. This true maste introduce his visiter to hi cows and other animals, as were important personal the kind of enthusiasm t dradgery out of the farm joy out of a life which, to dull and commonplace.

I have known a sten small pay who put a high effort into her work that

etor of the great estab

worked for, and she got life. I knew a school little district twenty five railroad, in a school-hous forest, who took more work and in the progress than some presidents of I have known appeared progress of their work. A girl who declared t

A girl who declared t would do housework : t

would cook, no matter tunes might come to h man who lost his money

forced to part with her in do the cooking herself

She thought she never she thought she hever she determined to make an art; and that s'e elevate cooking and ma in her home; and sh

O. S. M. in Success.

The president of the ber of Commerce gives which he has tested th

business experiences an commends as tending to

4. Always know me expected to know. 5. Remember that

only made to overcome 6 Treat failures a

to further effect. 7. Never put your than you can draw it l

At times be bo

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dent.

1. Have a definite Go straight for Master all detai

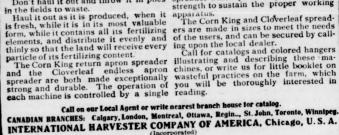
Twelve Business

100 PER CENT MORE VALUE OUT OF THE MANURE PILE W OULDN'T you like to get all the value out of the manure—the only fertilizer produced on the farm? There's an alarming waste in the way manue is ordinarily handled. It is an easy matter to get double the value that most farmers are now getting from it. Don't tet it lie in piles in the barayard indefinitely, to ferment and burn up from a third to a half of its fertilizing content. Don't tel we the tains to drain and wash away into the streams the rich liquids that are so valuable for plant food. Don't haul it out and throw it in piles in the fields to waste. Haul it out as it is produced, when it and it out as it is produced, when it is and it out as it is produced, when it is and it out as it is produced, when it is and it out as it is produced, when it is and it out as it is produced, when it is and it out as it is produced, when it is and it out as it is produced, when it is and it out as it is produced.

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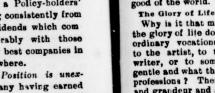
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HULL



"But a live complexed b 1 stat.
"All good men are perplexed." I stat.
"All good men are perplexed." I stat.
"All good men are perplexed." I stat.
"Would your revence like to see our little participation of the divine. Then all is right. anyed him.
"But a west tole ant, exceedingly tolerant, for a live begin of the doctor; and I thought?" I carelaimed.
"Would your revence like to see our little belongings which he left to his failful servant; and over near the whotew, looking to the order.
"Would your revence like to see our little belongings which he left to his failful servant; and over near the whotew, looking to the order."
"Would your revence like to see our little belongings which he left to his failful servant; and over near the whotew, looking to the order of that hopful?" I carelaimed.
"What has become of that hopful?" I was silent. After a little while, the good of live te left.
"Have him," said the doctor; and I though in the set. Looking shy at ma, said in a rather of do ana, "I replied. "Is manner of means," I replied. "Is manner of means," I replied. "Is hom action?" and he was tot of no makes. The should have a set of the was the truttle form the grade. "Not to good for him. yer reverence. He was load to he was not a policeman, but only an how what that used to make Luke wild; but is the fail as parted from Mary: "At least." I said, "he has a noble immorting and on they said he habituat." "At code wild will was add and related to the supplice of the was to do and the way and the base of the wild." I don't he was that 'sll' comprised; but he she fail to he was that 'sll' comprised; but and a parted from Mary: "At least." I said. "he has a noble immorting and of the was not a policeman, but only an how when a live was not a policeman, but only an how when the supplice the doct or was the down of the was not a more the desired to a see him and a cod and the see to be apoliceman but only an how how how h

well?" I said, holding out my hand. John touched my hand with the tips of him

John touch in yer reverence," said John "Im very well, yer reverence," said John "And as you're married ? Isaid, "I dun know, yer reverence," said John, "What you, scoundrel," Isaid, "you don't know whether you're married or not ?" "Begor I believe I am, yor reverence," he said, smiling sheepishly, and scratching his bead

"Begor, I believe it is, yer reverence," he "Begor, I believe it is, yer reverence," he

"I hope you're steady now with these re-"I hope you're steady now with these re-

Thope you're steady now with these re-sponsibilities, "I conjectured.
"Bod. I am, yor reverence," he replied.
"Shol. I am, yor reverence," he replied.
"Shol. am, yor reverence," he replied.
"Shol. and you be anxious Father Luke was abend you "I said : " and how glad he'd be to the source of the second state of the sec

"Begor, yes yer revenues, swheet to say agreement to inger as if he wished to say something. 'You would't mind doin' me a "title favo, yer reverence i' he said. " Certainly not." I replied. " Would you mind sayin,' yer reverence," he continued. 'Inv the abay is the dead image of herself ! It puts her in woulderful good

herself: 10 puse htt humor 1" "But is it?" I asked. "Well, some say it is; and some say it isn't, ' said John, with a puzzled look. "But sure "Mat makes no matther." "An' you won't be offended ?" I said. "Oh begor, I won't, 'said John, "if it plases scrub!"

The sum could of the sum of the place
 The sum could of the sum of the place
 The sum could of the sum of the place
 The sum could of the sum of the

At the share the spiritual in a standard seesual. The miserable drunkard steggering cut of the liquor-saloon is not the only drunkard who needs re-formation in these days.

you '' An' God bless you, too. sir !' said Mary.
I should call on Father Tracey. When I entered his humble lodgings, and saw them stripped of everything but the barest necessaries the old spirit of joking came over me, and I was going to say:
" In bope you have complied with the statutes, and made your will Father! There will be serious litigation about your assets—" B it the holiness of the old man stopped me. And it was not that holiness that brings its burning glass to bear on the naked, quivering nerves of your soul, and lights up all its m litform diseases : but that humble sanctity that places itself at your feet, and genty proclaims its superiority by the abasement. He was not known, except to the Bishop and myseit. Ah, my dear, the world is full of saints, if we could only find them out."
"I am writing Luke's life." I said, and I thought you could give me some lights '' and re its sy, he was everything grant and guade. Tatele the old man's beads. I rould not free the barst, were lavished more reak so loudly if the old of a gladues, pourd have beads. I could not grant beats. I rould not grant beats, wore lavished more treely.

The French are naturally a frugal, prudent and industrious people. This is one of the lessons they learn from the altar steps of the village church as well as from the throne of the cathe-dral. Bossnet and Fenelon were both industrious men, but they were also careful and keen in providing for the careful and keen in providing for the future of their clergy as regards tem-poral matters. It has not been com-monly known that for many years, as the cloud of impending bankruptey threatened the French church through

iron such humble bearts, were lavished more ireely. Lastly, I visited the well known scene of Luke's latest ministrations. This was easy nough, for it was quite close to me. It was iovely summer evening as I drove into the vilage. The present incumbent was not at home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his home; but I put up my horse and trap at his hower lake is buried As I entered there was a whi-pering in the gallery overhead; and the lithe village choir seeing a priest, thought they should manifest seme plety and g od Thee! I listened; and it sounded very sweetly and very appropriately there in that calm, summer twilight. Thongeh like the wanderer.

Though like the wanderer, The son gone down, D orkness comes over me, My ret a stone; Yet in my dreems I'd be Nearer to Thee.

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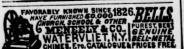
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CHATS WITH YOUNG MEN.

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that sublime faith in himself, which is essential to all high achievement, when he puts mean, half hearted, slipshod service into what he does. 'Is cannot get his highest self approval unt. he does his level best. No man can do his best, or call out the highest thing in him, while he regards his occupa-tion as drudgery or a bore. Under no circumstances allow your-self to do anything as a drudge. No thing is more demoralizing. No matter if circumstances force you to do some-

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thing is more demoralizing. No matter if circumstances force you to do some-thing which is distasteful, compel yourself to find something interesting and instructive in it. Everything that is necessary to be done is full of in-terest. It is all a question of the at-titude of mind in which we go to our

If your occupation is distasteful, every It is months since Johnnie has joined other boys in out of door piay, and many weeks since he has left the arm-chair, except when carried, shrinking at every step, to his little bed, thus to lie patiently bearing his pain, whilst you and I are sleeping sweetly. Little Johnnie has been in the Chil-dwnie How its hot he sined there for If your occupation is distantial, every revealions thought, every feeling of dis gust only surrounds you with a failure atmosphere, which is sure to attract more failure. The magnet that brings es and happiness must be charged with a positive, optimistic, enthusiastic

force. The man who has not learned the secret of taking the drudgery out of his task by loving it, by flunging his whole soul into it, has not learned the first principles of success or happiness. It is perfectly possible to so exait the most ordinary business, by bringing to the the minist of a master as to make of it the spirit of a master, as to make of

it a dignified vocation. The trouble with us is that we drop The trouble with us is that we drop into a hundrum existence and do our work mechanically, with no heart, no vim, and no parpose. We do not learn the fine art of living for growth, for mind and soul expansion. We just

home again.

it was not intended that any neces ary employment should be merely com-monplace. There is a great, deep mean ing in it all—a glory in it. Our possi bilities, our destiny are in it, and the good of the world.

The Glory of Life in Common Tasks. Why is it that most people think that the glory of life does not belong to the ordinary vocations—that this belongs to the artist, to the musician, to the writer, or to some one of the more gentle and what they call " dignified " professions? There is as much dignity and grandeur and glory in agriculture

as in st. teamanship or authorship. Some people never see any beauty anywhere. They have no soul for the Some people never see any beauty anywhere. They have no soul for the beautiful. Others see it everywhere. Farming to one man is a humdrum existence, an unbearable vocation, a monotonous routine; while another sees the glory and the dignity in it, and takes infinite pleasure in mixing brairs with the soil and in working with the Greator to produce grander results. I knew a cobbler in a little village who took infinitely more pride in his vocation than did the lawyer, or even the clergyman of that town. I know a

vocation than did the lawyer, or even the clergyman of that town. I know a farmer who takes more pride in his crops than any other person in his com munity takes in his vocation. He walks over his farm as proudly as a monarch might travel through his kingdom. This true master farmer will introduce his visiter to his horses and cows and other animals, as though they

Go straight for it.

only made to overcome. 6 Treat failures as stepping stones

kingdom. This true master larmer with introduce his visit r to his horses with a cost of a life visit r to his horses and other animals, as though they were important personages. That is the kind of enthusiasm that takes the dradgery out of the farm and makes a joy out of a life which, to many, is so dull and commonplace.
I have known a stenographer on small pay who put a higher quality of effort into her work than the proprietor of the great establishment she worked for, and she got more out of life. I knew a school teacher in a little district twenty five miles from a railroad, in a school house right in her progress of their work.
A girl who declared that she never would do knowewark: that she never would do cook, no matter what misfor tunes might come to her, married a man who lost his money, and she was fore dto part with her servants and to the cooking herself for the family. She thought she never could do it, you have known aghe are of on at a size or could do it, you have home; and she succeeded... O. S. M. in Success.
Twelve Business Maxims. the little active admiring gaze of six pairs of young eyes, all regarding her pencil as the magic wand of the little Fairy, who any moment might vanish from their sight. You remember how, after the bright sun has set a soft, beantiful light re mains; just so it was in this case, for long after Fairy sunshine had left the little room, a sweet, cheering light, as of a beautiful twilight, seemed to lin-ger, principally about Johnnie's chair but finding its way down deep into the pror parents' hearts.—Emilie Foster in Our Young People. Twelve Business Maxims. The president of the London Cham The president of the London Chain ber of Commerce gives twelve maxims which he has tested through years of business experiences and which he re commends as tending to ensure success: 1. Have a definite aim.

THE CATHOLIG RECORD

that the smell of wine excites the sleep-ing slooholic appetite. We may think trat we are proof against the tempta-tion to speak evil of our neighbor; but if we get into the circle of gossip and backbiting, wo may find our sleeping appetite for malicious sarcasm re-waken. We may think that sensuality is dead, but the touch of an impure book or word or clay will start it back JOHNNIE'S SHADOW AND JOHN-Have you ever seen a fair picture in Have you ever seen a fair picture in a frame dark with age, whose gilt is crumbling and defaced ? Then let me introduce you to one I saw a few days ago, when the frame was the grim walls and shrunken case ments of a very dreary old house, and the picture a priest in snow any lice. ments of a very dreary old house, and the picture a priest in snowy surplice, standing by a little table, on which stood a basin of water, and around it were gathered six little German chil-dren, with their father and mother. A few people had joined the clergy man-among them a lady in deepest moarning with her little daughter, a child cicht-whoes young face was

OUR BOYS AND GIRLS.

NIE'S SUNSHINE.

is dead, but the touch of an impure book or word or play will start it back to fearful life. We may have armed ourselves against unrighteous anger, but a moment's lack of vigilance in the face of some small provocation may give room for a storm of bitterness which we shall long repent. We are sent into a world of tempta tions; and our business, like the lamp-tenders's equires us handle matters in which a remnant of temptation may be which a remain of temptation may be found. Our only chance is never to souch the world without putting on the

monrning with her little daughter, a child of eight-whose young face was bright with expectancy. The lady mother's eyes often grew moist, as they rested on the middle figure of the little group, a pale little boy of eight, with a sweet, gentle face where were clearly seen traces of long days and nights of suffering. Any day that you will climb the dark stairs, as the creaking door an-nounces your coming a sweet smile of welcome will greet you from the little boy, always seated in an old arm-chair. It is months since Johnnie has joined touch the world without putting on the non-sonce using gloves of prayer. If, st-nding by our side and knowing that we grow by overcoming. God does not at once and wholly answer when we pray, "Lead us not into temptation," He will sorely answer when we add, "Deliver us from evil." And, as the prudent lamp-tender puts on gloves for every lamp he handles, we must protect jourselves by prayer in every new experience, not knowing where the remainder of temptation's power may lurk.-I. O. R. in Catholic Colum-bien. It is months since Johnnie has joined

CATHOLICS AND THE PUBLIC SCHOOLS.

SCHOOLS. Because Catholics maintain a school system of their own, it by no means fol-lows that they are "enemies of the Pablic schools" or that they are not interested in the work of the Pablic schools. As a branch of the public service of the city the Pablic schools and the educational progress therein, are of deep interest to Catholics. Why not? Besides supporting our own schools we pay our proportionate share toward the support of the Pablic schools. They are as much our schools, as they are the schools of any other re-ligious denomination in the city. Some dren's Host ital, but he pined there for dren's Hostital, but he pined there for his own homely home, and the old arm chair, which is his throne, or all his brothers and sisters are his willing subjects, rejoicing in every gift Johnnie receives, and ready to leave their own sports to amuse and comfort him

him. The surgeons shook their heads sadly for nothing could help the little suf-ferer but a long and painful operation, and this he had not the strength to ligious denomination in the city. Some of our Protestant friends, it is true, bear, so the little fellow was brought of our Processant Friends, it is true, assume an attitude of exclusive owner ship toward the Pabic schools. They seem to feel that they have a propriet ary right to them. But of course that is an aberration which only amuses Sometimes a ray of sunshine enters Sometimes a ray of summine to be a Johnnie's lice, brightening it up for a little while; and ere my story is ended you will see what form that little sun-shice ray takes. Children's whispers are bushed as

thinking people. A great number of our Catholic chil Children's whispers are dusted up the clergyman utters the opening words of the beautiful service with which our Holy M ther, the Church of Christ, gathers her children under the frasons to attend the Public schools, and a great many teachers and officials of the Public school system (in Boston of the Public school system (in Boston

which our Holy M ther, the Church of Christ, gathers her children under the safe shelter of her wing. Five children kneel to receive the Holy Dew on their young forcheads, and then the clergyman, with a face fall of sympathy and tones softened with feeling, leans over the old arm-chair, whilst the sobs of the parents echo the words which seal their John nie as Christ's faithful soldier, till his brief life's end. Then the dear Master, Who gathers little children into His loving arms bidding us fear not to trust our trea-sures to His tender care, this same Master will give little Johnnie, so lately made His child, grace to bear all pain and suffering, will tenderly support hi-weak irame till He calls him to His eternal fold, where the young brow that here wore His Cross, shall there share His crown; where "God shall wipe away al tears from his eyes, and there shall be neither sorrow nor crying — neither shall there be any more nain." and other cities at least) are Catholics Besides this, a system so lavishiy sup ported must necessarily attract towar it able educators whose ideas are well worthy of observition and study; and it would be foolish to deny that though it would be foolish to deny that though the system itself is faulty, in so far as it does not, and as at present consti-tated can nct, provide for the religious educational needs of its pupils from families of all creeds, they are tc-day hundreds of the most excellent men and women, Protestant as well as Catholic, engaged in the work of the Public schools.

achools. However we may conscientiously ob-

ject to a system which makes no pro-vision for that definite religious invision for that dennite rengious in-struction and that atmosphere of relig-ion which we deem all important in the training of youth, still, so long as the majority of our fellow-citizens will sufmajority of our fellow-citizens will suf-fer no change in it, and so long as we are taxed to support it, it is as much ours as the courts are ours, or the police system is ours, or the streets are crying — neither shall there be any more pain." * * * * * *

When the clergyman retired from the room, the little girl left her mother's side and seating herself by Johnnie's chair, opened her box of bolice system is out-of the termination of the set of t Hes Hes view.

CARDINAL NEWMAN ON CHURCH SCANDALS. Anglican Monthly The Lamp. Nov., '06. To those of our Auglican brethren that are super-sensitive about the bad morals of some Roman Catholics are

too forgetful, we fear, of the saintli-ness of others, Cardinal Newman has bequesthed the lines which follow: "The Church has scandals, she has "The Church has scandals, she has reproach, she has shame; no Catholis will deny it. She has ever had the re-proach and shame of being the mother of children unworthy of her. She has good children—she has many more bad. Such is the providence of God, as de clared from the beginning. Ha might have formed a pure 'hurch; but He has expressly prelicted hat the cockle, sown by the enemy, shall romain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like the fisher's net, gathering of every kind, and not

His Church should be like the fisher's net, gathering of every kind, and not examined till the evening. There is ever, then, an abundance of material in the lives and histories of Catholics, ready to the use of those opponents who, starting with the notion that the Holy Church is the work of the devil, wish to have some corrobor-ation of their leading idea. Her very prerogatives give special opportunity

ation of their leading idea. Her very prerogatives give special opportunity for it; I mean that she is the Church of all lands and of all times. If there was a Judas among the Apostles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen hundred years, there should be flagment instance

that in the course of eighteen hundred years, there should be flagrant instances of crueity, of unfaithulness, of hypoc risy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in Bishop's households, nay in the seat of St. Peter itself? . . . What triumph is it, though in a long line of between two and three hundred Popes, amid martyrs, confessors, doctors, sage rulers, and loving Fathers of their people, one, or two, or three are found people, one, or two, or three are found who fulfil the Lord's description of the wicked servant, who began "to strike the man servants and the maid-servants, and to eat and drink and be drunk ?" What will come of it, though we grant that at this time or that, here or there, mistakes in policy, or ill advised meas mistakes in policy, or ill advised meas ures, or timidity, or vacillation in action or secular maxims, or narrow-ness of mind have seemed to influence the Church's action, or her bearing toward her children? I can only say that, taking man as he is, it would be a miracle were such offenses altogether absent from her history. absent from her history.

It is an impossibility in this world to escape trouble, but it is possible to make such a disposition of ++e heavier burdens of life that they shall no long(r press down on our souls or make he seem a thing of weariness to us. Let us go with our burden to Jesus and Mary.

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 Always know more than you are expected to know.
 Remember that difficulties are

GLOVES OF PRAYER.

TO USE IN HANDLING SIN.

only made to overcome. 6 Treat failures as stepping stones to further effect. 7. Never put your hand out farther than you can draw it back. 8. At times be bold; always pru-dent. 9. The minority often beats the majority in the end. 10. Make good use of other men's hrains. 11. Listen well; answer cautiously; decide promptly. 12. Descenve, hy all means in your 11. Listen well; answer cautiously; decide promptly. 12. Preserve, by all means in your power, "a sound mind in a sound body."
If you are giving instructions in ary work, or laboring at one with others, do not turn an awkward worker into ridicule. If his failure arise from de-fective intellect, your ridicule will be uncharitable; if from lack of advice, it will, moreover, be unjust. Rebuke him gentiy.
It them on. Then I remembered that a workman in that same city, coming to ropicate the anyp, had been killed by the discharge of electricity remain-ing in the wres after the current had been shut off at the possible danger; and he forgot the possible danger; and he forgot the possible danger; and he body.



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PIOUS FADS.

A good Catholic Mardly knows whether to be pleased or annoyed at some of the evidences of imitation of Catholic practises he sees about him. Now-a-'ays it is the fashion to affect a kind of dilettanteism in devotion, to carry fad

dism into religion. A Protestant (or infidel, for that matter) will carry a rosary from a half reverent, half superstitious senti ment. Another will profess great love and admiration for Catholic ceremonies or perhaps he(or more likely she) owns a Catholic prayer book and reads it, or a Catholic prayer book and reases 10, of carries an image of St. Joseph, or recites prayers to the Blessed Virgin, or loves the Catholic saints because they were "so delightful" and "so ro-mantic"

St. Francis of Assisl is a favorite cause he was so chivalrous in his de votion to the poor. Even the exaited mystic, St. Teress, comes in for a share in this superficial veneration of people who can not understand what her life means.

And so it goes; every one ready to pick out this or that little beautiful pick out this of our holy religion, accompaniment of our holy religion, for the mere sake of its beauty; but nine out of ten lightly and inconsistently disdaining to examine further for fear of encountering the difficulties, and meeting the essence of Catholic devo-tion, self-denial. We hardly know whether to be glad that what we love is coming to receive even a little apprecia-tion from outsiders, or to be vexed be cause the laddists are so thoughtless and superficial as not to dig for a foundation to their little devout (?) practises. However, we can afford to be kind and charitable to them. These half attempts at understanding this love for the picturesque accessories of wor-ship, are rather pitiful than blamable, and they may be productive of good, though we must confess an unsentimental, serious person, who will confron the problems of faith and wrestle with though them, is more promising for conversion than fickle butterflies who only rejoice in the sunshine and cluster about the fragrant flowers of Catholic devotion. -Paulist Calendar.

and Times.

MARRIAGE,

DIED.

DIRD. O'CONNOR - On Friday, Nov. 22nd, at the Hotel Dieu Hospital, Montreal, Miss Agatha Elleeg O'Connor, second daughter of Judge O'Connor, of Sault St. Marie, Ont., Aged wenty four years. May her soul rest in peace

TRACHERS WANTED.

TEACHER WANTED FOR R C. S. S. NO. 1. Hesson, for 1908 Daties commencing Jan. 3rd. State experience, qualifications and salary, etc., to J Gastchene, Sec. Treas. Hesson, Perth Co. 1521-tf.

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ville, Ont <u>1505-2</u> <u>GEPARATE S. S. NO. 6-TWO ROOMS-</u> <u>J two teachers wanted-Senior to have</u> second class p offessional or better. for two years continuation work. In addition for either teacher a position as organist worth Si50 is open. Apply, stating salary, to Joseph Glavin. Mt. Carmel, Ont. <u>1518-4</u>.

Cornwall, Ont. PEACHER WANTED FOR R. C S. S. L. No. 6. Ellico and Logan. Male or female holding first or second class certificate. Duties to commence on January 2ad, 1908 State salary and experience. Address, T. Coughlia, Sec.-Treas., Kinkora, P. O., Ont. 1519 3.

QUALIFIED TEACHER WAYTED FOR R.C. Separate school No. 3, Tilbury East, One capable of teaching Eoglish and French preferred. Duties to commence Jan. 2, 1998. State salary, experience and qualifications to Poter Simard, Fletcher P. O., Ont. 1519-3

UNION WITH GOD.

Should it not encourage us to do goo to one another the fact that it is really God that is doing the good through us? All goodness comes from Him Who is goodness itself. Just as all matural light comes from the sun and is reflected and transmitted in turn by the other heavenly bodies, so all our good is from God and is the extension and reflection of the infinite goodness of Him Who is the giver of all good, the Creator and anctifier of the whole human race. Let this thought, then, help us to renewed good will for one another and by peace and union keep ourselves all the more united to God.

But everything should unite us to od. Nature which surrounds us and God. Nature which surrounds us and whose advantages we enjoy tells us of God's bounty and the gratitude with which we should repay it. This we can do by making good use of all things. The trials we meet with are only meant to keep us prayerfal, our needs to keep us humble, our success to make us gratefal. There is not a circumstance of life that comes chance for any of us, but everything is chance for any of us, but everything is ordered and regulated by the provi-dence of God. All then, is to be ac-cepted cheerfully and gratefully since it comes from His hely hand. Sorrows are better than joys, and joys are only better than sorrows in turn as God is pleased to send them at the time. God never changes; He is ever good and is

always doing the best for us. We must never lose confidence in Him. Men may and will fail us. but God will s fulfill our expectations and this

finally, that it is by grace only that we can secomplish any real good or do any-thing meritorious for eternal life. For grace is His life to the soul and it is what imparts light to the mind, affec-tion to the heart and strength to the will with which to know, I.ve and serve God. As the Holy Ghost is the prin-cipal of union in the Godhead, proceet-ing from the Father and the Son, and thus completes the Blessed Trinity, or

ing from the Father and the Son, and thus completes the Blessed Trinity, or three divine persons, yet one and the same God, so it is through grace or the action of the Holy Ghost, "God's best and perfect gift," as Scripture calls the third person of the Blessed Trinity, that we are united to God and made comprishes to Him by keeping His holy Kven the pains sent us are only the remedy of a wise and kind physician who puts the plaster on the sore-God

will have plenty of time to punish in the next world. Now He is busy acceptable to Him by keeping His holy acceptable to Him by keeping His holy law. Thus the saints were saints be-caase of that union, as St. Paul declares, "What I am I am by the grace of God," and as St. Augustine said, that there was not a sin committed but what he, too, would commit, unless helped by the grace of God. But it is for us to desire union with God, for as much as God would be united with us, He will not infringe on our free will. And saving souls. Our happiness can be found only Our nappiness can be found only in prayer. When God sees us coming, He bends His heart down very low towards His little creatures, like a father who stoops down to hear his little child.

Resolution of Condolence.

At a regular meeting of Branch No 4. C. M. B. A. the following resolution was not infringe on our free will. And yet with whom should we desire to be united if not with God Who made us C. M. B. A. the following resolution was passed unanimously: Whereas, it has pleased Almighty God to call to bis reward, the late Rev. Father Barry, while he was yet only in the beginning of his meet noble calling of the priesthood and we recomize with profound sympathy the over whelming griefit has brought his mother and father. Bro Garrett Barry who is our Branch Treasurer. Be it therefore Resolved that we extend to Bro. Barry as well as to Mrs Barry our most sincere condol-ence, and we pray that our dear Lord may comfort them in their sad affliction. Be it further and Who promises heaven to those who serve Him? Who has loved us with an sternal love and would love us to th end and through all eternity if we but love Him and keep His commands.— Bishop Colton in Buffalo Catholic Union

omfort them in their sad amount arther Resolved that a copy of this resolution be pread on the minutes of our branch and also published in the CATHOLIC RECORD and Cana-McGINN-McGINN - At St. Francis' church, Arthur St., Toronto, Oat., on Nov, 27, 1907, by the Rev. Wm. McCann, Mr. Patrick J. Mc Ginn to Miss Katie McGinn.

PROTESTANT DIVINES AND CATHOLIC TOLERATION.

From time to time enlightened Pro testants publicly admit that the Catho-lics of Ireland are not the intolerant beings they are so frequently represented to be by those who differ from them in religion. One of the latest to bear testimony to the fact is the Right Rev. Dr. Meade, Protestant Bishop of Cork. Speaking at a Synod of the diocese recently, he said that although

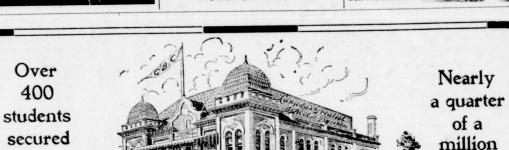
Hesson, Perth Co. 1521 tf. TE LCHER WANTED FOR SCHOOL section No. 18 Wellesley, for 1908 Duties to commence Jan 2ad, 1908. State salary ex-nected and experience. Address Joseph H. Farrell, Lin wood, P. O., Ont. 1520 2 You cannot possibly have a better Cocoa than EXPERIENCED TEACHER WANTED for 1908, first or second class, having a Normal training, for R C Separate S No. 6, Sherwood at B arry's Bay school, Church, Railway station, and Post Office at the village. Duties to commence the 3rd January 1908. Apply stating salary required, experience and qualifications to James Murray, Sec. Treas., Barry's Bay. Ont. 1502,

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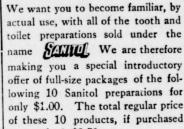
in 1-lb. and 1-lb Tins. full. 2nd. Your name and address in full. 3rd. Pin to the letter a \$1.00 bill and address your letter. Sanitol Chemical Laboratory Company, 1.6 Boyle Ave., St. Louis, U.S.A.



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the psalmist declares when he says. • Bleesed is the man who hopeth in the Lord. He will rot be confounded for ever." Let us, then, as Cardinal Man-ning said, "find God in all things and all things in God." He must be the centre of everything for us-the object of our thoughts and actions for our selves, the motives of our thoughts and actions for others. God should be the beginning and end

of everything. He is, as we know, our first beginning and our last end ; since He has been our Creator and is to be Him, but is He not, likewise, creating us every moment of our existence and permitting us also to make cur own reward or to incur punishment? "Whatsoever a man sows that also will he reap," says holy writ. We are, therefore, preparing now by union with God, for everlasting union with Him in heaven, or we are preparing our separ neaven, or we are preparing away from stion eternally by keeping away from Him. "Our host is made us for Thee, O Lord," says St. Augustine, "and it is restless until it rest with Thee." O what a happy future in store for us to be withGod and the elect forever in heaven 1 What peace, what joy awaits us after our exile here ! How great and grand the reward for the few years' service I All this we may anticipate by the presare but reaping what they sowed. They were united with God in time, they are not separated from Him in eternity. It is by the grace of God this union

It is by the grace of God this tailoh is formed and it is by the same means it is continued. God is inviting us to anite with Him. Nay, more, He is do-ing all in His power to bring about that union. He appeals to us as our Creator that we should keep united with Him to have areat on attain the destiny. He have creat on attain the destiny He had in view when He created us; namely to one day shar - His glory and happimess in heaven. He strives to move us to be ever united with Him, now that He renewed union with us by remov ing the obstacle - sin - through the ing the obstacle — sin — through the craciflyion of His divine Son atoning for it, and Who spoke to us as God and said, "I am the vine and you are the branches," thus telling us that we must keep united with Him, and He said also. "He that is not with Me, is against Me, and he that soweth not with Me scattereth," or, in other words, that all is vain and useless un-less we live and labor in God. He shows AS PRIESTS'S HOUSEKERPER. CAN give best of references. Address Box 50. CATHOLIC RECORD office, London, Ont. 1591-2

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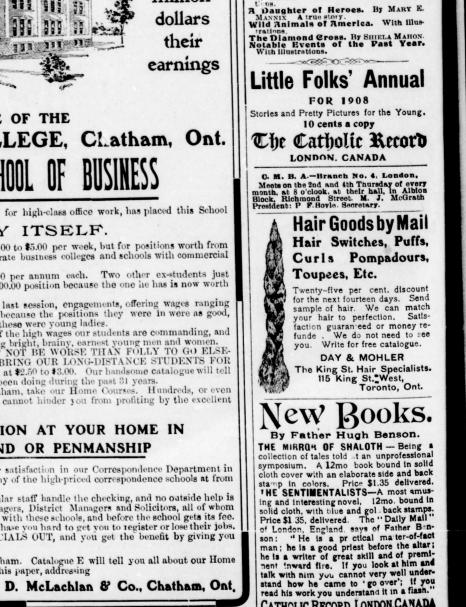
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