1838

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to

chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged	₩3,320 50
John Walker, Scotch Lake	1 00
Reader, Lingan	1 00
Mrs. L., Chatham	5 00
Martin Dowdall, Perth	1 00
S. Healy, Oshawa	1 00
D. MacLellan, Heatherton	1 00
Reader, Charwood	1 00
Friend, Sheenboro	1 00
Rev. L. H. Rivet, White Horse	20 00
In memory of Mother, Lothian	2 00
J. E. S., Toronto	2 00
G. L. O'Grady, Rideau Ferry	1 00
D. P. Bergin, Jockvale	2 00
Mr. and Mrs. Jno. J. Bergin. Jockvale	1 50
Mr. and Mrs. H. Black, Campbellford	2 00
Two Readers,	50
In honor of the Souls in Purgatory,	1 00
One in trouble	50
Rev. J. J. Arneld, Drayton	1 50
Peter McIver Kinkora	2 00
Knights of Columbus, Eganville	5 00
Mary T. Bennet, Roslin	2 00
Jubilee Alms, Montreal	
James Blute, Napanee	1 00
M. Mac, Montreal	1 00
Friend, Deseronto	
For a favor, Fournier	
J. T. S., Halifax	1 00

The Catholic Record

LONDON, SATURDAY, JANUARY 10, 1914

A HAPPY NEW YEAR We wish our readers a Happy New

May happiness abide within their homes; may God's grace make beautiful their lives, and may they have

the clear vision that daily sees eternity. May they have always before them the uncertainty of life and the dread of judgment. May patience and resignation sweeten the trials and sorrows that may come to them. May they always understand that the wages of sin is death and that the greatest joy that can thrill us this side of heaven is the consciousness of duty done and of being steadfast against the assaults of the flesh and the world.

We begin a new page that can be radiant with deeds of love or unsightly with those of selfishness. We can make it a record of forbearance, of charity, or one of impatience and ignobility. We should never lose sight of the fact that love is the keynote-the all pervading principle Christian living. Betimes we may be tempted to forget this. But not help us in the dread day of reckoning if we give ear to gossip and spread it, if our lips distill the venom of detraction and slander. Many a home has been wrecked, and many a character besmirched, by these good people" who go blithely on their way to destruction and are like unto the Pharisees who were branded as hypocrites by the Lord

THE REMEDY

They will, however, give attention to deeds of sympathy, to efforts to show that Christianity is still able to create and develop the charity and simplicity that were characteristic of its first ages : and each one according to the measure of his opportunities is bound to show that Socialism is not necessary. As children of the Church, which fought for the toiler when he was a serf and a slave and gained for him economic freedom which false principles robbed him of, we are recreant to our duty if we permit the Socialist to go on unchallenged. The Church alone can solve the wage problem. The guilds of the days when her doctrines permeated the world are in a sense the labor-unions of the present. organised against greed and oppression. Prelates like Manning in Eng. land, Mermillod in Switzerland, and Von Kettler in Germany, and others, have enrolled thousands of working men under banners which proclaim fealty to Christ. They have an anodyne for misery and also a weapon against those who would degrade them into mere-money making machines. They are taught that every worker is spiritual, immortal, free, and should be enabled to share the gains and honors of advancing civilization. "Human law," said Pope Leo XIII., "cannot reach the real seat of the conflict between labor and capital.

The world must be re-Christianized. The moral condition of the working man and his employer must be improved. Each must look at the other through Christian eyes."

NEWS ITEMS

The secular press is loud in aston ishment at the decision of a lady well known in New York social circles to undertake missionary work in the Philipines. She is, according to news items, going to teach the natives of the Island of Jolo that a knowledge of simple sanitary laws, and the rudimentary arts of peace, and a disposition to live in charity with one's neighbors make for civilization and happiness. This work is much better than dawdling and wasting time on the vanities of the social world. The laws of hygiene may make the Moros cleaner and better able to withstand, the fever-scourge of the Orient, but we doubt their efficiency in making them more tractable and more disinclined to kill Europeans. Some scribes, inspired by the decision of this rich woman, "slop-over," as A. Ward would say. They talk about religion as if mere utterance betokened life. The newspapers that own their services give attention to chronicling the news of divorce court proceedings and also space to sermong which are humanitarian, patriotic, fantastic, anything rather than religious. Much protestation is not the sign of faith any more than that of love. What, Archbishop Spalding writes, does Protestantism say to the woman who yearns to give herself wholly to God and God's poor. It bids her distribute tracts, teach Sunday school, preside over donation parties-useful works, no doubt, but such as call into play only the more frivolous and garrulous faculties of a woman, who is interesting and entertaining when she talks, but divine when in silence and self-immolation she yields her whole nature to some great cause.

ENTRUSIASTIC SOCIALISM

Our readers are aware of the energy and enthusiasm of the Socialists. Victor Berger, explaining why Socialism has made such headway in Milwaukee, says that three hundred men get up every Sunday morning at 5 o'clock and distribute pamphlets about the aims and objects of the Socialist party. These pamphlets are an appeal to the workingmanto break free from the thraldom of economic slavery. Our point is that sodalities and big prayer books will if these men are willing to give time and toil to spreading teachings, which can never obtain a foothold on earth, and to outlining the creation of a new world radiant with comfort and joy, what are Christians doing to oppose them? True, we have books exposing the fallacies of Socialism, but they for whom they are written never read them. What we can do that Christianity has not lost its vitality and that it can allay the selfishness and injustice of the world.

OUR BUSINESS

Our business is to prove that our religion can, as it has done in the past, unite the various classes of society in fraternal sympathy. To us Catholics it is an urgent personal duty to give proof of the charity upon which our lives should be ouilt. We should be always conscious that the lives of those around us are in some measure our own life, and cultivate the sympathy without which no permanent social work can be effected. As Father Cathvein has well observed: "It is only the bond of Christian sentiment, of mutual love and reverence between rich and poor, high and low, which can bring about reconciliation of the social

conflicts of our time." The Socialists play upon heart-strings of many of the poor and miserable. They point to the millionaire who, however he has amassed his wealth, is regarded with a feeling of awe because he controls money for which all are searching. They talk, and with some reason, of the sweat-shops and factories in which men and women are broken on the wheel of labor, and are looked upon as so many cogs in the machinery to be kept only so long as brain and brawn are unimpaired. These employers Karl Marx had in mind, perhaps, when he said that for a profit

of 300 per cent. they would hesitate at no crime against the toiler. And to them may be applied the words of St. Basil: "Wretches that ye are, how will ye answer the Divine Judge? Ye cover the barrenness of your walls with tapestries, but not the nakedness of man with raiment. Ye adorn your houses with soft coverings and despise your brother who is clad in rags."

BREEDERS OF DISCONTENT

The Socialist engenders discontent in the hearts of those who heed them. This discontent is fostered by the employer who worships the dollar and uses his employees to fill his coffers. He contrasts their poverty with wealth, their misery with the ease of those who walk the pathway of gold. His treatment of the question is not academic, for he knows that the workers, as a rule, care little for discussion of economic values or for explanations of the difference between Collectivism and Chartism. His misssion is to excite the crowd not to reason but to hate and to rebel.

A PRIEST WHO REFORMED A CITY

THE LATE REV. MAURICE P. O'CONNOR MOURNED BY ALL CLASSES IN HARRISON, N. J. The man who ruled Harriston, N. J., for thirty years, whose power was so great that he had merely to voice a warning against something he did not like to have it stopped, died on December 12, says a dis-patch to The Sun (New York), and the flags of the city are at half mast, bells were toiled, the Town Council, passed resolutions of con-dolence and women and children

could be seen crying in the streets. He was the Rev. Maurice P. O'Con nor, rector of the Church of Holy Cross. In the years he labored over Harrison he changed it from a ity of gambling dens and open vice to a place where not even moving picture shows have been allowed to open, because he believed their in-

ce on the young is pernicious. He had a greater power for good than any other man in Harrison The Town Council, after it once tasted his wrath in the days when he drove out the gamblers, obeyed his warnings unquestioningly. The present members say, even now that he is dead, that while they hold office they will not grant a license to a

moving picture show. Father O'Connor came to Harrison when the church, then called St. Pius was heavily in debt. The foundations of what was later the Church of the Holy Cross had been laid for thirteen years, but no more had been done toward finishing it. The people of the parish asked Wigger to send them a man

who would do things.
"All right, I will," said the Bishop.

'I have the man." Father O'Connor had been in charge but a short time when he proceeded to make good his Bishop's promise. He cleared St. Pius' parish of debt, finished the new church, which cost \$150,000, and then, after discussing had been placed in other he had his more pressing duties atcity of Harrison, which old citizens

recall as a "hell."

His parish took in all of Harrison and the borough of East Newark holding a population of about 18,000. Saloons kept their front doors wide open on Sundays and laughed at law. Gamblers found Harrison to law. Gamblers found Harrison to their liking, and flourished openly.

When Father O'Connor thundered from his pulpit against the saloons the keepers laughed at him at first. But one Sunday night a powerful man, his eyes flashing angrily, walked thato the midst of a group of drunken revelers and bid them go heme. His priest's garb and his warlike mood cowed the saloon. warlike mood cowed the saloon-keeper, and Father O'Connor in a few minutes was left master of the

That was the opening wedge. preached mightily against the Town Council, calling on them for action until they tardily gave orders that the law be enforced, and the saloons

were never wide open again.

He fought just as stoutly against the side door evil and the practice of sending out children for a can of beer. He had a habit of riding around town keeping watch over his people, and if he saw a child carrying beer he would step out, empty the can and crush it under foot, and then tell the child to go home and say who did it. Often he would go home with the youngster and tell the

ather what he thought of him. When he turned his attention to ambling he called in the aid of the Protestant clergymen; demanded the keys of the Town Hall, that a mass meeting might be held there, and as chairman of the meeting adopted resolutions which compelled the Town Council to clean the town of all the shell game and card men.

By this time his name was a word to juggle with. People who had be-

gun by fearing him learned to love him. They called him "The Boss." From that time forth Father O'Con-

nor had merely to mention some evil thing which he wanted abol-ished to have it done. The town Council and other officials did not dare to oppose him. Harrison has the reputation now of being a clean

In May, 1902, the silver anniver-sary of Father O'Connor's ordination was celebrated. The ceremonies lasted a week. His parishioners planned to give him a purse of money but he refused it, and had a marble altar dedicated to the Blessed Virgin Father O'Connor was born in Scotland of Irish parents on March 29 1850. Eleven years later the family came to this country, and after graduating from St. Charles' College Maryland, he studied for the priest-hood in Seton Hall College, South Orange, and was ordained by the late Archbishop Corrigan in St. Pat rick's Cathedral, New York city.

WHAT TO SAY, AND HOW TO SAY IT

On Sunday, November 30, the Right Reverend Abbot Gasquet said in St. Patrick's Cathedral, that the Church of England owed its birth to the love affair of Henry VIII, whatmay say to the contrary. The rector of St. Thomas's Episcopal Church holding that as his was the nearest Episcopal Church to the Cathedral he had a special obligation to refute the statement, began by calling the Abbot's sermon a "flagrant example of what not to say, and how not to say it." This seems to us an example of redundancy. If a thing is not to be said, there can be no po sible way of saying it. We are going to take the liberty of pointing out to the rector what he should have said and how he should have said it.

He controverted the Abbot's assertion that up to the time of Henry VIII, England had been loyal to the Holy See, by declaring vaguely that from the time of William Conqueror there was abundant evidence of the spirit of independence in the Church of England. He should have pointed out, if he could find it, a single case of an English King, from William the Conqueror to Henry VII, declaring unequivocally the independence of the Church within his realm with regard to the spiritual supremacy of the Roman Pontiff. Otherwise, in view of the fact that during all that time king and people actually depended on the Holy See as the supreme spiritual ority, a fact incontrovertible, he should have held his peace.

He supported his contention by noting the opening words of Magna Charta: "The Church of England shall be free." He should have quoted more exactly, not omitting the important phrase; "and enjoy freedom of election." He should have explained that a charter being a concession of privileges, or a recognition of rights by the crown, touches those rights and privileges only as they may be invaded by the crown. He should have remarked that the invasion of the freedom of the Church and especially of freedom of election, had been a not uncommon crime of kings, including John himself; that charters. He should have pointed out that the primer mover in the matter of the Charter was Cardinal Stephen Langton, whom Innocent III. had of his supreme authority made Archbishop of Canterbury, setting aside both the choice of the Chapter and the nominee of John. He should have noticed that two Papal Legates were engaged in the matter of the Charter and in pro-curing it a place in the laws of Eng. land. In a word, he should have abandoned the false notions of Church of England apologists, studied history, and told his hearers that the object of the provision in question vas to deliver the Church from being the occasional victim of that yranny which became the law of the and under Henry VIII. and had nothing to do with the Pope.

He added that the real separation

from Rome came with Elizabeth. He should have said that then came the full growth from the seed, that had there been no love affair of Henry VIII, there would not have been an Elizabeth to complete the work, nor an Edward VI, a consequence of another love affair, to prepare for its

completion.

He said that Rome caused the schism under Elizabeth—he might as well say that the Council of Nice caused the Arian schism—that Rome seldom, if ever, refers to this schism, from which it appears that he has from which it appears that he has forgotten very conveniently the whole controversy about Anglican orders, for instance. He should have said, that from her accession, Elizabeth worked tor the Reformation. If she went slowly and politically about the matter, it was not the about the matter, it was not the breach with Rome or essential Pro-testantism that troubled her, but the fear of exaggerated Puritanism, in which she saw a real danger for her

crown. He asked whether the Abbot had not made a mistake in saying that

there had been a disintegration in the nations that had rejected Papal supremacy? To prove that mistake he brought forward England and the United States on one side, and France, Spain, Italy and South America on the other. He should have said that the Abbot was perfectly right. A nation disintegrates when the bonds of authority and religion are broken. Of these the Holy See was the guardian in every

acy was untrammelled. With unprejudiced historians it is a commonplace that rebellion and impiety, callousness of the rich and oppression of the poor came in with the Reformation, and were perfected by the Persentian Health fected by the Revolution. He should have pointed out the condition of rural England after the Reformation, with its poor laws, the fanaticism of English Puritans, the fact that it set the example to other peoples in the matter of executing sovereigns, and have gone on to its sad condition to-He should have explained that the condition of France, Spain, Italy and South America is due, not to the Church, but to the revolutionary agencies working against it. He might have remarked that religion is far from dead in these countries, and that when we get to heaven it is not impossible that we may find the English race in a minority among a very large majority of Celts and Latins. He should have laid down, too, the patent fact that the United States is unique among Western non-Catholic nations in this, that it has never rejected the spiritual supremacy of the Holy See. The circum stances of its origin made necessary the abstraction from all questions of religion, the Constitution forbide any law for the establishment of religion. But it contains no act of formal apostacy. For this, we be-lieve, a special blessing rests on it. On the other hand, let the Rector notice that there can be no such thing as the American Church.

But all these things mean study, and this, as a rule, is not a characteristic of Protestant Episcopalian ism.—America.

ALL ROADS LEAD TO ROME

Once while visiting a Benedictine monastery a certain non-Catholic gentleman met a youthful novice to whom the world, in all probability had offered great opportunities, and naturally felt curious to know a little about him. So he asked the young religious what his name was and in what station of life he had been before entering the monastery "My name in the world is Franci

Doran, and in religion, Brother Anthony. student at the Jesuit school across "Francis Doran, not the son of the

multi-millionaire?" asked the gentleman. "The same," responded the novice, with a smile.

"Well, what made you enter this life, you who have the brightest prospects in the world?'

"Simply because I felt my vocation was to a higher life." "But you didn't have to follow out your vocation!"

'No. I didn't have to, but I would be very foolish if I didn't. For after the privilege of being called to the religious life I could not remain in religious life I could not remain in the world, to occupy a place which it had an opportunity to express itod never intende "But imagine the happiness which

could have been yours. "My dear friend, permit me to ask you what happiness is before I make any comments upon your statement According to your remark I would consist in gratification of one's own desires. If this is your idea of hap piness, naturally you would be sur prised at my choice in life, but is thi true happiness? I doubt it very much. The mere consulting of one's likes and dislikes never did, and never will bring real happiness Real happiness consists in serving God. With this view of happiness you will not wonder why I entered the religious life."

"And are you really contented in this life, in which you have to sacrifice yourself, when you could have had almost, I might say, every whim gratified?" "Perfectly contented, and, more

over, I can state truthfully that have never known what real content ment is until I took my vows, for in my former life there was always omething lacking. After attending some big entertainment or social had to admit, when kneeling before my Crucifix upon retiring, that durhad enjoyed more happiness than during the whole entertain-ment or social, and there would spring up within me a yearning to be more closely united to Him, from Whom alone true happiness comes.'

The non-Catholic could say nothing, but simply stood and gazed the young religious, wondering if perhaps there was not something in the Catholic religion after all. He left the monastery, but he still seemed to see that youthful novice standing before him, and the words still rung in his ears: "Happiness consists in serving God."

The next day he returned to the monastery and asked to take instructions. The farther he got into the catechism the greater became his conviction that there is a God and that He instituted the Catholic Church. As a result of his instructions, he expressed the desire to be received into the Fold, and asked that Brother Anthony be his godfather, a request that was

-THADDEUS MARCHANT

SIMPLY BIGOTRY

MINISTER WHO WOULD DENY THE PRESIDENT LIBERTY OF

ACTION Having failed ignominously preventing the President of the United States from attending the Pan-American Mass at Saint rick's church on Thanksgiving day. the Rev. Randolph McKim, pastor of the church of the Epiphany, de-livered a lecture in the New National theatre to explain to the people of Washington "Why he is a Protestant." Among other things, he said

"We want liberty of thought, lib erty of conscience, liberty of speech even if it does cause a little row nov and then.

AMERICAN REVOLUTION AND PROTEST

ANT REFORMATION "Colonial America was Protestant overwhelmingly so, and the states-men and patriots of the revolution were Protestants, though there were many Roman Catholics who nobly and bravely labored and fought and suffered with them. But the ideas which gave birth to the revolution were the offsprings of the Protestant reformation. It behooves us whose ancestors pledged their lives, their fortunes and their sacred honour for American independence, to guard these principles of liberty from every open or secret assault. A NEEDLESS WARNING

In a warning to Catholics, he says: Be content to be a spiritual and no a political organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of the Constitution. Then there will be peace between us, and we can live and labor together for the honor and glory of our country.'

CORRECTION AND CHALLENGE Monsignor Wm. T. Russell, pastor of St. Patrick's church, in a state ment given to the press, says: "Now everybody knows that this meeting was intended as a protest against the President of the United States for having exercised his right of 'per liberty' and 'liberty of action. Yet these self appointed official censors of the President coolly admonish Catholics to cease 'meddling in

Dr. McKim attacks many of the doctrines of the Catholic Church. I shall not here discuss them. I shall take issue with Dr. McKim on one topic only. He says, 'Colonial America was Protestant. The principels which lay at the root of the American Constitution were born of the reformation.' Now I submit that the two principles of our Constitution which Americans prize most are liberty of conscience and the right of every citizen to vote. I hold that these two principles were first pro claimed and maintained in colonial America by Catholics, and that the

our Constitution." Father Russell then follows with fifteen questions, citing authorities which he asks a square, manly answer from Dr. McKim.—Washington etter in New World.

PERJURY

TIMELY REMARKS BY THE ARCH BISHOP OF TORONTO

There were three outstanding mes ages delivered at the annual banque of the Ontario Bar Association at the King Edward Hotel last night—and wo of them came from distinguished men who are not members of the legal profession.
"I am glad to have the opportunity

of making an appeal to the Bar As-sociation," said his Grace Archbishop McNeil. "Is it not possible for the association to take some steps at its earliest opportunity, towards secur ing greater solemnity in the adminis-With us the consideration is the sin fulness of perjury, which many feat is alarmingly on the increase; with you the consideration is the law and the administration of justice. But I ask you again, will you not take some step towards a more solemn adminis-tration of the oath? While the responsibility of the witness-stand, the ability of cross-examinations, and other judicial features contribute to | beaver hat that the prevention of perjury, greater seriousness, greater solemnity in the administration of the oath will do vogue amount more probably than anything else to in Rome inspire seriousness, reverence and truth."

CATHOLIC NOTES

A Rome correspondent says that in Italy no respectable Italian now wishes to be known as a Mason.

An English Protestant who accom panied the English pilgrimage to Lourdes simply as an excursionist, received there the gift of faith and returned a Catholic.

About five thousand Catholic parishes in all America have parochial schools, their number increasing about 400 each year. In them are 1,500,000 pupils.

Eight thousand women in France, belonging to noble families, have en-rolled themselves as missionaries to help restore the Catholic Church to its former position of commanding

The cure at Lourdes of Miss Orion of tuberculosis—sudden and radical cures declared incurable disease, has, by canonical judgment of the Bishop of Lucon, been pronounced miraculous.

Frank N. Bausket of Columbia, S. C., has been appointed confidential clerk to Secretary Bryan. He has been in the State Department for a half dozen years or more, and won his way up by merit. He is a Catho-

Mr. Wilfrid Ward, who has been in this country since November 8, on a lecture tour, delivered a series of 4 lectures at Cornell University, recent-ly. The faculty and students gave the distinguished English Catholic a

true American welcome. The government has given \$200,000 for the repair and restoration of the Cathedral of Metz, in German Lorine. This Cathedral is a magnificent Catholic edifice, begun in the thirteenth century. Its tower is 387 feet high; its stained glass windows

are very fine, and its nave very high. The old saying that Rome contains as many churches as there are days in the year is true but under estim-ated. In Cardinal Mai's "Great Catalogue," are mentioned over a thousand places of worship; Professor Armellini in his "Churches of Rome"

egistered 918. Prominent English Catholics-the Earl of Orkney, Sir. F. Laking, the Earl of Gainsborough, Viscount Gor-manston, Francis Vaughan and others -have organized an insurance company for Catholic churches and intitutions, with a capital of \$1,250,-

Ireland may lay claim to one of the earliest hospitals in human history. "Brion Bearg"—the house of sorrow, was founded three hundred years before our Lord. It was used by the Red Branch Knights, and beame the royal residence in Ulster until destroyed in the year of our Lord 332.

The largest class ever confirmed in the Cleveland diocese, and one of the largest in the country, was that which received the Sacrament recently at St. Thomas' Church, Cleve-land, from Bishop Farrelly. The confirmation class included 800 children, ranging in age from nine to fifteen years, and 200 converts.

Catholics who have long been reading with profit and pleasure the ar-ticles in prose and verse and contributed to various periodicals and particularly to the New York Times Review of Books by Joyce Kilmer will be gratified to learn that he and his wife were recently received into the Church.

Archduke Frauz Ferdinand of George recently at Windsor Castle, assisted at Mass daily with his suite, at the Castle. A Jesuit priest went there every morning to celebrate it. It is the first time since the "Reformation" that Mass has been said in Windsor Castle.

It is of universal testimony that the Hon. Ardolph L. Kline, Mayor of New York City, is filling that important office most acceptably as the successor of Mayor Gaynor. Though not as sor of Mayor Gaynor. Though not as learned nor as picturesque as his predecessor, Mayor Kline seems gitted with many of his sterling qualities, especially his good common sense. Mayor Kline is a Catholic, a convert to the Church. convert to the Church.

The Wesleyan Christian Advocate remarks that "the Catholic Church remarks that has in this country 88 seminaries, 280 colleges for boys, 684 academies for girls, and 5,258 parochial schools. The Catholic Church believes in the education of their people and of other people, and they believe that the work ought to be done by the Church On this proposition they are ri and wise. Methodism could to their example in this regar-greatly would it add to our p as a Church."

"Many of those who tal promenade along Cha the late afternoon b prised," says The s bright red band

The nearer you come into relatio with a person, the more necessary of tact and courtesy become.—Holm

PRETTY MISS NEVILLE

BY B. M. CROKER CHAPTER XLI

I ENCOUNTER THE GREEN-EYED MON-STER, AND ENDEAVOR TO SLAY HIM

"Trifles, light as air, te to the jealous confirmation strong s proofs of Holy Writ."—Othello.

I wondered if Dicky Campbell's when I saw him constantly in Ellen Fox's company. Gradually she had softened down my ill doings till we became friends once more became friends once more. I was sincerely glad to see one of my former admirers completely and satisfactorily cured. He was quite brotherty to me now; all his eyes and ears were for Ellen. He rode with her, played tennis with her, absorbed her attention, if possible, and waylaid her on all occasions. To my waylaid her on all occasions. To my very great surprise she received his es more complacently. Generally—nay, always—once a man showed any symptoms of a desire to overstep the bounds of friendship, and wander into the flowery paths of love, she pulled him up sharp and ubbed him rudely.
"I'll never marry," she had often

cannot endure people to think that we girls have come out here to, as it were, offer ourselves in better market than we find at ne; I let them see at once that there is a reserve price on me, and that I am not for sale." Such was her pride, and such the sharpness of her sarcastic tongue, that her would-be admirers fled from her in dismay. I often remonstrated with her for her curt, abrupt manners, but my

expostulations were in vain.

"It's not a bit of use, Nora, I can't help it. I must say smart things when they are quivering on my tongue; and men are so petted and spoiled in our house that I cannot resist setting them down, and put-

ting them in their places." She was more lenient to Benedicts. and the mere fact of a man being an impossible parti and a pauper to boot was sufficient to insure him a certain passport to her good graces.
"At any rate he cannot think that I am scheming to marry him," she would remark triumphantly, when rebuked for her imprudent preference by the all pervading eye of la

I was very much amazed to see that Ellen tolerated Dicky Campbell,

and hinted as much.
"My godmother has left me a legsoy of £200 a year, and now to a certain extent, I can please myself." By pleasing yourself am I to understand that you are going to be-come Mrs. Campbell?"

"I hope so," she answered with a

blush. Need I remark that I took the greatest interest in the couple ? My own love affairs had been most disown love affairs had been most dis-astrous. I had done away with everything of that kind, I told my-self, and I turned all my interests and energies in the direction of Ellen's engagement, and took the hole business under my special rotection. I talked uncle over and talked Colonel Fox into a reason able frame of mind. My wedding gown, wreath, veil, and cake were placed at Eilen's disposal. The thing went on wheels. The day was named, presents showered in on the

happy couple; a house was taken and furnished, and a carriage seriously Who do you think has sent me present?" said Ellen, bursting into my room two days before the wed-

Come now," standing before me with her hands behind her back. The khan of Tartary; the Queen of the Cannibal Islands; your oby !" I returned, without raising my eyes from a triumph of millinery that I was finishing off to swell the

I will give you fifty guesses

Don't be a goose all your life, and look here!

Thus adjured, I raised my eyes to a very superior blue-velvet jeweler's It contained a handsome, mas sive gold necklet—one of the most valuable gifts Ellen had yet received -and a lovely locket set with pearls

"Wasn't it awfully, awfully good of him?" she exclaimed. "Just the very thing I wanted most!"

Good of whom? Of course make an allowance for a certain amount of softening of the brain incidental to this great occasion; but if I know the donor's name it would be easier to answer your question.

For all reply she tossed a card into my lap, on which was written in a well-known handwriting : With Captain Beresford's best

Yes! it was very nice ghtful of him. You will have to im a little cadeau when he

> Beresford's wife will be shall give my offering es to please me," re-ly, shutting up the

> > ning has turne

zirl. You must

ncy that Cap-ell as Dicky

please you

"I don't believe Miss Ross is engaged to Captain Beresford; I don't believe it one bit. How cross you look! I'll give you something to to many look cross for," bending over me opinion. from behind and ruffling up my na-turally curly locks. "Shall I tell you whom Maurice Bererford will marry?" stooping down and speak ing in a whisper: "why, you, to be sure—pretty Miss Neville." "Ellen!" I cried, indignantly.

But Ellen was gone.
"The wedding went off with great eclat"—vide the Mulkapore Herald.

cclat"—vide the Mulkapore Herald.
The bride looked lovely. My satin dress and long lace veil suited her splendidly. We had reversed positions. She was the bride, in my magnificent French gown; I was the bridesmaid, in the pale blue foulard originally intended for her. How glad I was to see Mrs. Campbell walking down the aisle instead of Mrs. Percival; how happy I felt! My old spirits were coming back, and I

old spirits were coming back, and I entered into all the wedding festivities con amore.

Soon after the wedding we went to

the hills with Colonel and Mrs. Vane, and shared a house with them at Ootacamund. I wish I could give some vague notion of our charming abode. It was situated on the side of a hill, and we looked out from our jasmine - sheltered veranda over a deep green valley on the opposite mountains, well named blue, and on the pale, far away peaks of the distant "Kundahs." Our garden in front was rich with roses, carnations, and large shrubs of sweet-scented verbena; orange trees, heavily laden with sweet little golden oranges, lined our avenue, and the whole of our premises was surrounded by a nedge partly of heliotrope and partly of passion flowers, crimson, purpl of passion-nowers, crimson, purple, and white. An enormous jasmine hung over the front veranda; the whole house was pervaded with its perfume, and its white flowers lay exensively scattered over the steps between whose crevices, here a there, a spray of mignonette had sprouted as a weed. To people from the dried, yellow, burnt-up plains, from a partial baking, thanks to the premature hot weather, what a paralise, what enjoyment, to sit in that cool jasmine-scented veranda, inhaling the fragrant, thin air, and looking out on the wild profusion of flowers and far away, beyond them, across the green valley, to the bold, purple ntains, and distant blue hills

The same familiar faces of last yea net us at the Library, the A. B. C. Grounds, and in the lardens. Of course, there were numerous strangers besides; among thers, General, Mrs. and Miss Ross. the was a great relief to my mind thear that the "A. D. C.," Captain Beresford, had taken two months Cantain leave, and joined a party who had gone out tiger shooting. I am not ashamed to say that I took the deep-est interest in Miss Ross. She was tall and well-proportioned, and was what is called "a fine-looking girl." She had jet-black hair, very dark, expressive eyes, and an aquiline nose. ome people praised her enthusiastially: others did not. She was de cidedly a candle light beauty, and looked her best at night. For my own part, I honestly admired her But, all the same, she was not a bit like what I had pictured her to self as Maurice's choice. And she was certainly my antipodes in every

Ooty was very gay, and we went out a great deal. Uncle had brought up the saddle horses this year, and I enjoyed various gallops with the Ooty hounds. I was all the better for the change to the hills; my lost roses had returned at last, so had my former high spirits. But I had profited by my sad experience; I had curbed my propensity for flirting—if towards me and fanning I ever really had an inclination that way. No more discreet young lady than myself inhaled the thin, health restoring breezes of the far-famed Blue Mountains. About a month be-fore uncle's leave was up we had a visit from Rody, now an officer in her majesty's 2nd Battalion of Martini Rifles, and quartered in the Bombay Presidency. He was very little altered—almost as much of a boy, and quite as full of animal spirits as How delighted I was when I saw his familiar grin in the front seat of the mail tonga. I forgot all my lately acquired manners, and running up, wildly brandishing my umbrella, cried, "Stop, Rody! stop nere I am !" greatly to the amuse ment of the two passengers who oc-cupied the back seat and witnessed our greetings with sympathetic

Mrs. Vane and I had walked down to Charing Cross, to meet and wel-come the coming guest. Leaving his portmanteau to its fate, Rody sprang out, and seizing me by both hands, wrung them till I nearly cried wrung them again and again.

'It is easy to see that you are both Irish," remarked Mrs. Vane, tolerantly; "in any other country such a greeting would be considered a violent assault, with intent to do serious bodily harm!

How we talked, and exchanged volleys of questions; how we looked at each other, and burst out laugh ing! Of course, Rody stayed with us: we packed him away into a little bed-room the size of a pantry, and gave him a warm welcome. It was delightful to see a familiar Gallow face sitting opposite to me at meal-times. I could not help staring at schoolfellow, nor refuse myself luxury of looking at him for times ten minutes at a time.

dy was now about two and y. He still retained his very ir and light eyelashes, and ill, and always would be, but with such an open,

honest face, brimming over with in- by no means complimentary, I buried telligence and bright with good-humor, that it was far, far superior to many a handsome one, in my

You are not a bit altered, Rody, I exclaimed, after I had gazed at him critically, "only you're much taller and more manly; I would have known

you anywhere."
"I can't say I return the compliment," he replied coolly, "I would never have recognized you; only when I saw a girl brandishing her arms about, and shouting like an establishmential like an establishmential like are it could be not caped lunatic, I knew it could be no one else.'

A company of very distinguished amateurs got up some first-rate theatricals, to which we went, of course. There was a fearful crush for seats, and numbers had to be sent away from the door. We were fortunate enough to secure places, but not all altogether. Mrs. Vane and I were cut off from the others, and thought ourselves lucky to get seats in the sixth row from the front. These front seats were reserved. Why were we so stupid, as not to have gone and taken our tickets the lay before at Misquith's? Some of these places were still vacant when the curtain rose; and the first act was nearly over when in walked General Ross, Mrs. Ross, Miss Ross, and Maurice.

Perhaps he seemed a little graver and older, but certainly on the whole he looked remarkably well, as he steered himself clear of Miss Ross' pretty pink train, and sud-sided into a seat beside her. The sided play, clever and amusing though it was, and acted to admiration, had now but a secondary share of my attention. My eyes and thoughts wandered away in spite of me to Maurice and his betrothed. They seemed very happy, and far mor lover like than Major Percival and had ever been. Now he whispered to her, and looked over her programme with both heads toge in the pleasantest intimacy, or bent forward to answer her eager and nimated remarks with nods and smiles.

Again she arrested his attention. tapping him on the arm with her an. In answer to this signal he turned half round and looked at the audience behind him. He could not see me, that was one comfort; I sat too directly in a line with the back of his head. Whoever he was looking for he was disappointed, for, after a searching scrutiny, he turned to his companion and sorrowfully shook his head. Could he have been Did he wish to looking for me ! know that I was a spectator of his happiness? Probably he would like me to see how easily he had been consoled. Well, I would not wear the willow, whatever I did. It was a decoration that I shrunk from

most sensitively.

The theatricals were to be sucseeded by a dance, and when, during the interval, a programme was brought to me by little Captain Vance of the 25th Dragoons, I allowed him to put his name down for no less than four waltzes. Hitherto had snubbed and repressed poor little Captain Vance, but now he should have a small mite of encouragement, just for a change. He was in the seventh heaven of felicity and I added to his happiness by al lowing him to insinuate himself into a vacant seat next me during the interval, and to hold my bouquet and to fan me! This was all very wrong. I knew—I knew it at the time, too—I knew it and gloried in it. I am afraid. Maurice took advantage of the self-same interval to stand up and once more scrutinize the house. He saw me this time towards me and fanning with an air of revertenderness. The sight was ental evidently too much for his compos ure, for he turned his head pointed ly in the opposite direction. Lean ing against the pillar beside him with his arms akimbo, he gave the

whole of his attention to the drop After the theatricals came the dance, and I danced every one that was down on the programme, and pretended to enjoy myself excessive-Much to my surprise, Mauric ly. Much to my surprise, did not dance at all. He lounged in doorways with other men, and criticised the performers. I observed him go up and speak to our party, but he did not encounter me till the evening was nearly over Just as I had concluded my fourth waltz, and third consecutive dance with Captain Vance, I came face to face with him in the doorway as I was passing fhrough, and I ad-ventured a greeting. "How do you ventured a greeting. "How do you do, Maurice?" half holding out my hand. A very cool bow was his only reply, as he stood aside in a most marked manner to permit me to pass. It was quite evident that he would not speak to me, and the casual glance he bestowed on me was composed solely of two ingre-dients—indifference and contempt. I saw him cloak and shawl Miss

turned up the steps I was coming down, still with Captain Vance, and he nearly ran against me, excusing himself with a formal apology. "You know Beresford, don't you?" said my escort, cheerfully.

Ross at the end of the evening with

affectionate solicitude, and see her

into the family coach. As he re-

"Oh, yes ; he is my cousin." "Indeed," with a certain surprise "they say he is engaged to Miss Ross — nice looking girl, is she not?

"Oh, very!" I answered, shortly "Here is our carrisge at last;" and bidding my companion good night with a haste and alacrity that was Besides, Rody's invitation had been

myself at once in a corner of our hired brougham, and feigned sleep. I was not at all pleased with my-self, as I stood before my glass, taking off my finery, and untwisting

my long hair.
"You are a flirt!" I exclaimed to my reflection; "you went on abom-inably to night, and, what is worse, ou are a dog in the manger into the pargain. You wouldn't and couldn't marry Maurice yourself, and nov that he is engaged to another girl you as jealous as ever you can b

Yes; I was jealous — frightfully jealous, I said to myself, as two big jealous, I said to myself, as two big tears came into my eyes and rolled down my cheeks. Unable to endure the sight of my own emotion, I re-tired from the dressing table, speedily undressed, and bundled myself into bed, where, in spite of valorous resolutions to forget Maurice, if possible, altogether, and at the same time, to be kind and friendly to my cousin elect, Miss Ross, I cried my self to sleep.

A bright, gay morning that morn

ing of our picnic to Grey's Falls, a favorite place for these most popular hill entertainments. Not less than forty people set forth, on horse and pony back, in carriages, tongas, and bullock-bandies, all bent on enjoying themselves, and spending a thorough ly pleasant and long to be-remen bered day. Oh, miserably deluded individuals! Colonel and Mrs. Vane courageously adventured themselves in a hired conveyance-to wit, rehicle that had started in its youth as a wagonette, and now in its old age, and doubtless thanks to several had smashes, had been distorted into an open carriage. A pair of most disheveled, vicious looking ponies, consummated the turn-ou queer as it looked, it was nothing to several others that also took road. Uncle and I rode; so Rody, on a small, fat Pegu pony, that barely lifted his legs from the ground. Our party was strong in cavalry, and a very merry squadron we were chattering and laughing in the high were. est of spirits, as we wound in and out down the ghaut road. High above all our voices, Rody's brogue could easily be distinguished. It gave a rich Irish aroma to the buzz of conversation. He knew many of the company, and kept trotting about on his dog-like steed from party to party, bandying jokes with the men and blarney with the women.

We arrived at our destination about two o'clock, a deep, rocky, shady hollow on the side of a hill. loud, brawling torrent rushed through the little valley, and gave way to its feelings by dashing itself over a fall of eighty feet; then pick ing itself up, it once more pursue its mad career down to the plains below. A very sensible situation had been selected for our meal; the cloth, I observed, was already laid. I dismounted and greeted our hostess, an active-minded lady, supplemented by two pretty daughters, who were helping her to do the honors and receive her guests. A ten mile ride had sharpened our appetites, and after a little desultory conversation we were not sorry to be summoned to luncheon, and lost no time in gathering round the viands, in vari-

ous Turkish attitudes, on cushions rugs, and shawls. I am ravenous," exclaimed Rody casting an appreciative eye on the good things before him. "Come and let us sit where there's nothing to carve," he added, artfully avoiding the neighborhood of a large "Europe ham. "Here, this will do splendidly, ham. he said, flinging himself prostrate before a dish of stewed peaches. 'Now, what will you have? Look round, and don't make up your mind rashly. My boy is here"-oh, greedy, provident Rody -"and he will take care of us. Find out if there is any soup," he said, turning to his domes tic with an impressive whisper.

His surmise was correct, there was soup, excellent mulligatawny. As we were discussing it, the clatter of horses hoofs on the rocky path behind us notified that "the cry was still they come."

So here you are at last! I had almost given you up," cried our hos tess joyfully, half rising from her throne of carriage cushions, and dently addressing the new arrivals.

'So sorry we are late; we took the wrong turn, and missed our way," said the genial voice of General said the genial voice of General Ross, stretching a long arm over the heads of several people, and shaking Mrs. Morton's hand with much warmth. Miss Ross, in a gray tweed habit and brown mushroom topee, was affectionately welcomed to a seat of honor. But who was the third member of the party, standing directly behind me? It was Maurice, of

"Here you are, Beresford," cried stupid, ignorant, blundering Rody, making a space between us on the rug; "don't make a stranger of yourself, there's lots of room.

A distinct family likeness exists between the backs of all gray Ell-wood topees and dark blue habits; and Maurice, in most blissful uncon sciousness of the situation awaiting him, and who it was that he was going to sit beside, immediately d the proffered place. As he accepted the proffered place. As ne doubled himself up, and found safe and comfortable accommodation for his long, spurred riding boots, muttering an apology, his eye for the first time fell upon me, and the merry smile he had brought with him vanished from his countenance.

Doubtless he would have fled, but that his retreat was already cut off by a stout gentleman who had been rather crowded out by the recent arrivals, and who had taken up a

so loud and so urgent, that, even had he seen the pitfall, he could hardly have escaped. Behold us, then, sharing the same rug (and that a small one), sitting elbow to elbow in the close intimacy that such a luxury compelled. The present most emcompelled. The present most embarrassing situation completely threw into the shade everything of the kind I had ever previously experienced. No language could describe my sensations. My face burned, my lips trembled. Was I going to cry? Truly, that would be the finale of all my follies. I felt that, at whatever cost, I must endeavor to assume a decent semblance of composure. Mastering my voice with a great effort, and glancing at

"How do you do, Maurice?"

This time he did answer me. An unintelligible muttering, lost in his mustache, was the reply.

"Isn't it jolly, the three of us sit-ting here together? It's just like old times at Gallow," remarked Rody, expansively, hospitably doing the honors of the rug, and heaping our plates with lobster mayonnaise

Maurice, who had always had a large share of self-command, seemed to have recovered his first surprise. (But why was he carving a fowl with a fruit-knife, while plenty of good and true steel was at his disposal?) He conversed with various acquaint ances with the most complete sang froid, and as far as I was concerned, treated me with with frozen, studied indifference, and as if he had made my acquaintance for the first time within the last ten minutes.

Exhilarated by "dry Monopole," Rody became every instant more friendly and personal in his remarks. His tongue ran on uninterruptedly in blissful ignorance of the social volcano in his neighborhood. His simple good faith tided over the first dreadful moments of our most awk-ward situation. Leaning on his elbow during a pause between the courses, he glanced critically round at the other guests.

"That's a very pretty girl, that Miss Templeton, the one in the pink But there are two or three frock. people here who are scarcely human For instance, the fellow opposite—the little wizened man in the holland He is like a chimpanzee to suit. look at; and as to his appetite, no locust could hold a candle to him!

TO BE CONTINUED

ZULIEMA

A TRUE STORY OF DARKEST AFRICA By Rev. Richard W. Alexan

It was an unusually pleasant da

in the island of Zanzibar, and one of the young officers of the British

Army, in garrison on the coast, de termined to get a boat, sail to the mainland, and spend the day hunting. He got his guns together, and employed one of the natives to row him across then cautiously entered the bush. They had not pro seeded far when they heard through the gloom of the tropical foliage the unmistakable growling and yelping of jackals and hyenas, and their ound, vellow eves gleamed through the foliage. The officer fired several times towards the place whence the sound came, then waited to hear the patter of swift flying feet receding. and the yelps dying away in the dis tance, before he and his native ventured to push on. When they penetrated the bush somewhat, they found several of the animals dead one or two disabled, and to their amazement they saw a rough canvac ack in the midst of the dead wild beasts. It was tied securely at one out of the earth, which was excavated and the officer, cutting the string from the end, disclosed the warm, unconscious body of a young child, a girl of about eleven or twelve years. It was doubled up in the sack like so much carrion. When the air touched the body, especially the face, convulsive twitching showed that life was still present. The officer and he native tried to restore conscious ness, and were rewarded by seeing the girl's eyes open, look at them wonderingly, and then close. little body was so emaciated that it was barely skin and bone, and utterly helpless. The officer could get little satisfaction from the native and stood bewildered, not knowing what to do. Suddenly a sweet toned pealed in the distance, and the native said the sound came from the house of the Sisters who took care of poor children. The information was an immense relief to the officer, who ordered the native to take up the little black skeleton in his arms, and they made their way towards the sound of the bell, which was still nealing the mid day Angelus. It was Christmas Eve, and the Con-

vent was in a state of preparation for the midnight Mass. The little black children were in great excitement, carrying articles to the Chapel, and cleaning up the various living rooms, while the Nuns in their blue habits and white veils were superintending affairs in all directions. That night the class of good children who and been under probation for a year. and had been thoroughly instructed in the Catholic Faith, were to be in the Catholic Faith, were to be baptized, and then they were to begin their preparation for the re-ception of the other Sacraments. The devoted women who had given up home and associations most pre-cious to Catholic hearts, and had come into these wild, equatorial regions for the love of souls, enduring all sorts of terrible hardships to win the African children to Christ, had

established there a sort of orphanage and school. They received with open arms the wretched creature that was brought to them. The young officer was astonished that no questions were asked, no fee mentioned; and he was filled with admiration and reverence for the good Sisters who showed such beautiful, unselfish charity.

When he told the story of th ing of the sack in the open grave dug up by wild beasts, the Sisters ex-plained to him that no doubt a caravan of slave dealers had found this child unable to continue the journey with the rest of their captives, and, as the British Government was very stringent as to the measures em-ployed on those who killed the natives, they must have been afraid to murder the poor child outright; and so they buried her alive, trusting to the wild beasts to dig up the hallow grave, and devour the living. half conscious body. This would have been the case but for the timely arrival of the officer. He finally took his departure, much

impressed with all he had seen and heard. The little girl had been bathed and feb, and put to bed, with When she revived, nourishment was carefully administered, until she was able to speak. But her dialect was unintelligible to the Sisters. They realize she must have come from a great distance, and trusted to the natural quickness of some of the natives in grasping the different anguages and dialects to interpret her account of herself when she had become better.

In the meantime the preparations

for midnight Mass contined. As the hour neared, the child fell into a sound sleep, and the Sister seeing this, left her to go to the little Chapel for Mass. The simple altar was decorated with great care, and the children to be baptized were clothed in white, with while veils on their heads. Mass had begun, and the sound of the little organ and the hymns of the children awoke the child. She started up, and clothed in her night gown, she made her way to the place whence the sounds came. Trembling, she gazed in wondering awe from behind a pedestal on which was St. Joseph's statue. Her quick eye took in all the beauty of it: the lighted candles, the green leaves, the lowers, the vested priest, the Sisters. the white-robed children, black like herself! It was a vision of Heaven to her untaught soul. She fainted away in rapture, and there they found her on the floor, and carried her back to bed. She soon recovered, and was able to be about. Clothed in the simple garments of the black chil dren she watched and listened, and her worship of the Nun who took care of her was most touching. followed Sister Francis like a dog. scarcely uttering a sound, but her arge, expressive eyes told the story

of her gratitude. Ere long the nuns were surprised to hear her utter words and sen-tences in the dialect they used, and before many weeks she could make herself understood. She responded to every word that was said. She was a most attractive child. Her features were pleasant, her skin deep olive her teeth even, and her smile charming. Her hair was rather straight, and her figure now rounding out, was erect, and full of grace. Evidently she was of a better class

than those around her. At last she told her story to Sister Frances. She was the daughter of a princess. Her mother and father uled one of the tribes in the interior. some eight hundred miles away, and they were all happy until a band of wretches attacked their little settlement in search of slaves. The men and, and evidently had been dragged of the tribe, headed by her father, had gone far off into the bush one for a foot or two, as if intended for a day to slay a man eating lion that grave. The sack seemed to move, had killed several of their number, and on their return they were sur-prised by the men of the caravan, who fell upon them and slew them before the eyes of their weeping wives and children. Then they selected the finest looking of the women and children, tied them together, and drove them along like cattle ahead of the caravan through the wilderness, towards a port where they would be sold into slavery.

The suffering of these creatures were indescribable. poor Zuliema said that her mother refused to eat, and tried to bear up stoically. She was of finer physique than some of the others, and held out longer. Corpses of the dead strewed the way as they passed along. But there is a imit to all human endurance, and at last the princess' fine frame yielded to the awful privations of the terrible journey. She grew weaker day by day until her dragging steps retard-ed the Arabs, who finally determined o kill her. The brutal wretch who claimed her and Zuliema for his share of the slaves, seeing one morning that she was unable to walk another step, took the butt end of his gun, and beat her brains out before the eyes of her shrinking, terrified Zuliema gazed like a fascin child. ated bird on the dying gasps of her mother, and then fastened her bitter mother, and then fastened look on the murderer as if she would burn his face with the intensity of her hate. For a moment the man shrank, but ordered the body of the princess to be thrown to the vul-tures. Then he placed the weak, starving child on one of the camels. determined to get rid of her at the first opportunity, as she was too emaciated to sell. They were near ing the British garrisons, and he did not dare to kill her. So the next day he tied her naked in a sack, hurday he tied her naked in a sack, hurriedly dug a two-foot grave, and spread the earth loosely above it, trusting to the jackals and hyenas to do the. rest. The caravan was

hardly out of sight when the officer who had come for a day's hunting, shot some of the wild beasts, and

It was a happy rescue for the little princess. The days passed on hap-pily. The scene she witnessed that Christmas night, her first glimpse of the convent Chapel, remained like a vision of Paradise. As the truths of Faith were unfolded to her bright longed for baptism. But the good Sister Frances, knowing how deeply rooted is savagery in the African natures, kept her under instruction and whole year until the next Christmas came around. Zuliema was an un-usual child. She bore herself proudly, as became a princess. She developed an early maturity, and she com-manded the respectful homage of the other children — all unconsciously. Orphan though she was, and hundreds of miles away from her people. she adapted herself to her surround ings, became happy with the good Sisters, and a valuable help in all the works of the mission. One early morning, two days be-

fore Christmas, when the Sisters were praying in the Chapel, a great noise and tramping of feet was heard without. Horses were neighing, and men were calling. There were cries of distress mingled with those of command, and loud knocking was heard. It was soon explained. Not far away there had been a skirmish between some robber-Arabs, and the British soldiers. Humanity obliged them to bring the wounded to the shelter of the Convent, where it was known that the Sisters had medical and surgical skill, and never refused aid to the suffering. Several men were carried in, and were placed on cots in the school house. The Sisters busied themselves with washing the wounds, and binding them up with lint and linen. Although they knew these men were robbers and murder-ers, they knew also that they were of the image of Christ, and had a claim on His servants, to whom all races and colors were alike. The English soldiers departed full of admiration for the Sisters. Not one of their number was hurt. Sister Frances now became busy

again as the daylight advanced. She called Zuliema, who was one of the best aids, to bring water, sponges man who was apparently the worst injured of the party. Zuliema came, but as she gazed on the countenance of the wounded Arab, a fierce, smothered cry like that of a wounded animal. Sister Frances saw with horror that her face became distorted, her eyes flashed fire, her breast heaved. All the savage in Zuliema's nature came With a spring she flew at the man, and with both hands clutched his throat in an attempt to strangle him. Sister Frances, like a flash, seized her wrists, and tried to fasten her eyes with a stern look. Zuliema. hesitated, but she cried: "He killed hesitated, but she cried: my mother! He beat head, and laughed at her cries! He kicked her while she died, and cept on kicking her! He threw her body to the big birds with raw necks. and they ate her while she was yet alive! My poor mother!" Sister Frances shuddered. She knew it was true; but she held Zuliema's wrists, and said in a voice deep with feeling and power: "Zuliema is a feeling and power: "Zuliema is a Christian now. Zuliema wants to be baptized. Christ forgave His enemies on the Cross. Zuliema must forgive her enemy."

But the savage fire in her blood burned in her cheek, and flashed

He killed my mother!" she said. Sister Frances, with strong hands wounded man opened his eyes, and the terror in them showed that he recognized and heard all. Sister Frances forced the girl away before then gently pushed her outside, saying: "Zuliema will not be baptized this Christmas.'

The door closed, and the poor girl fled to the Chapel, there to ponde over her outburst of revengeful rage, and cry out at last in deep contrition her prayer to Jesus Crucified.

The day passed on. Another of the girls helped Sister Frances with the wounded. The next day several of them were ready to depart to find their people, but the murderer of Zuliema's mother still lay suffering. Sister Frances had avoided Zuliema, feeling sure the impulsive girl had been fighting hard with her savage nature, and that grace would con-quer. The second day before Christmas Zuliema came, downcast and humble, and threw herself at Sister Frances' feet, and said that her heart was breaking at the thought of not being baptized. Must she wait another long year? No! She had struggled and struggled to forgive her enemy, and, with God's grace she had succeeded .Sister France knew what an admission that was. Long experience with the natives had made her know that these savage people never forgive. Christianity appeals to them in a thousand ways. They yield to its sweet persuasive doctrines until the meaning of for-giveness is explained to them, and herein is their stumbling block. For savage to forgive his enemies, to cease pursuing until an eye is taken for an eye, a tooth for a tooth, a life for an eye, a tooth for a tooth, a life for a life, is cowardice—is contempti-ble weakness. Sister Frances knew this, and knew that a princess of the savage blood had fought her nature long and valiantly before she could make this avowal. She looked at Zuliema and said: "My child, if God has given you the grace to forgive

AUTOMOBILES, LIVERY, GARAGE

R. HUESTON & SONS

FINANCIAL

THE ONTARIO LOAN & DEBENTURE COT

Capital paid up, \$1,750,000. Reserve \$1,4*0,000 Deposits received. Debentures issued. Real Estate Loans made. John McClary, Pres.; A. M. Smart, Mgr Offices: Dundas St., Cor. Market Lane, London.

nothing less than a divine inspira

tion could qualify a painter to ac-

If any artist could do justice to so

have to possess the qualifications of

a genius, and almost a divine in-spiration—but would hardly be able

to enter in the full measure of his

task unless he were also a devout

atives of the Mother of God. Prayer to the Virgin, unbounded love for

her as the mother of our Saviour

pression on canvas of a really sub-

an immortal work of art .- Inter-

lime conception and the finishing of

It is generally the idle who com-

plain they cannot find time to do that which they fancy they wish.—Lub-

JUST PUBLISHED

would guide his brush to

the daring to venture that?

complish such a picture. surely when done it would be

world's greatest picture."

Livery and Garage. Open Day and Night. to 483 Richmond St. 380 Wellington St Phone 423 Phone 441

baptized on Chrismas Eve, I will give you entire charge of him. I will see how sincere you are, Zuliema, and if you are faithful to grace, you may win his soul also. Now, go and dress his wounds and pray to God I that you may not fail."

ma shuddered for a moment Then making the sign of the Cross, she went to the room where her enemy lay. He cried out with terror when he saw her, for he knew that the custom of the people demanded his death. But she came quietly to him, with her sponges and basin, and when he shrank away she told him not to fear, that she was no longer his enemy. Even then he was not sure; but her deft fingers removed Even then he was not the bandages tenderly, the cooling sponges allayed his fever, and the fresh bandages soothed his aching wounds. Zuliema did not speal much, but her thoughts worked with God's grace, and each moment a fresh blessing came to help her. Over and over again she came that day to re-lieve the sufferer. When Christmas Eve came Sister Frances saw that grace had achieved a complete vic-tory, and told her she would be bap-

Joy now filled the girl's heart. white dress and veil that had been taken away from her were 1e-stored, and she was clothed in them, with her companions. The Chapel was decked in all the beauty and light that she saw a year ago when it broke on her enraptured vision like a glimpse of Paradise. The midnight Mass was over, and the young Catechumens were baptized. Zuliema's soul became as white as snow, a living temple of grace. When all was over, she went to the side of her enemy and ministered to him with such a beauty glowing in her eye and on her cheek that he ventured to speak to her, and asked her the reason. This young apostle told him her joy, explained to him the Faith, and, knowing he was going to die never ceased her efforts until he, too, asked for baptism, and was made a Christian, and heir to God's kingdom. He died soon after. Zuliema knelt at the bedside of her mother's murderer, praying for him, wiping the death sweat from his brow, and giving him her own little Crucifix to kiss. Such was the miracle grace had wrought.

After the Arab's death, Zuliema resumed her duties and in due time made her first Holy Communion. Then the Sisters, knowing the customs of the natives, and that she was of marriageable age, spoke to her of marriage. She shook her head: "My God does not want me to marry," she

The Sisters were surprised, for it was never heard of that the young girls of their mission refused an eligible husband, and the White Fathers always saw to it that such should be provided for their young converts. But they said nothing, and Zul ema went about her work un-

Some months afterwards the white Fathers (as the misssionaries of the congregation of the Holy Ghost are there called) came that way with their Bishop. The latter was a dis-tinguished man of God, and full of zeal for the African missions. In speaking to the Sisters, he told them had it in mind for a long time to gather some of the native girls, and found a congregation of black Sisters, who would do immense good work for their people. He had met some incipient vocations, but no one yet who could act as a leader. needed a foundress, whose qualities of mind and heart, and whose bearing would command respect, whose virtues would urge her companions to heroic deeds of love for the benighted Africans.

And then Sister Frances told the story of Zulema; of her heroic struggle with her native prejudices, of her refusal to marry, of her princely blood, and of her unusual virtues Then she was brought to his lordship, the Bishop. Instantly he recognized the helper he had sought for foundress of his new Order.

To Zuliema it was the crown of her hopes. She knew that the Sisters never had seen their way to receive any of the native girls into their Order, and she never heard of a society of Negro Nuns. So she wept for joy at the Bishop's feet, and read ily acquiesced in all his plans.

The Bishoporganized the Congrega-tion of Native Nuns, made Zuliems the Mother Superior, and soon she had around her a, Community of Negro Novices, full of fervor and zeal. They taught the African children, prepared them for the Sacra gave out all the education and good example they had received from the English Sisters who came from distant Europe.
As far as we know this African

princess still lives. And we ask our aders to pray that in the far off Dark Continent she may continue for years to come to work for God's glory, and the good of her people. Written for The Missionary.

NEVER LONELY, NEVER ALONE

Father Deppen in the Record, Louisville instant. God never leaves us alone. He is with us always. He is with us in the freshness of the morn, the brightness of the noon, the calmness of the evening and the dead of night. He is with us without and within, above us and beneath us; in our toil in our rest: when we are well and when we are sick; when we are awake and when we are asleep. Not for an instant does He leave us. To Him we can always speak; at wife of an English clergyman had a Him we can always look; to Him Madonna on her knee, but the other

we can always raise our eyes Him we can always depend. Him we can always love, always serve, always honor, always praise, always glorify. Where He is there is no loneliness, no aloneness. In us He sees His image, His likeness; in Him we see our joy, our place and our happiness our ever and forever, world without end and heaven without ceasing. Lonely, -alone? Oh no! Oh, no!

A NON-CATHOLIC'S

IMPRESSION

An English writer, not a Catholic who has had the advantage of being who has had the advantage of being received in audience by Leo XIII. and the present Pope, gives an account of the honor done him by Pius X. He is a well-known London publicist, Douglas Sladen, and writes of the Holy Father as follows:

The present Pope would lend solemnity to any scene—a short, strong-ly built old man with the head of an Irish peasant, strong in simplicity illuminated by goodness, full of sin-cerity and sound judgment. As he walked round the room, holding to each his hand to be kissed on the ring, he began by looking straight lown into the unturned faces, till his kindliness was checked by the head strong attitude of those who had seen no harm in scheming for an audience at which they intended to make a protest of their ill-bred con-

"It is not easy to describe the in nate condescension which has given Pius X. a majesty of his own. He is the very personification of the meel inheriting the earth. His complete entleness impressed me more than eo XIII's strong dramatic sense of

"As I saw the white capped, white-robed figure of the Head of Chris-tendom pass, unhurrying, undelaying, with an air of blessing, round the kneeling ring, I knew that I was in

the presence of true greatness.

"Each person after he had kissed the great ruby on the Papal finger and paused a few minutes to meditate or pray, rose. When the Pope had completed the circuit, all knelt again while he gave his prayer and benediction in a voice free from all

academic artifice.

"During the whole audience the tall Cardinal and the purple clad bearer of the rich scarlet Papal hat, as glittering as a crown, and the scarlet cloak, stood by the door. As suddenly as he has entered His Holiness was gone, and the doors were closed to prevent the hurry of pass ing feet and the scramble for cloaks breaking on the dignity of the scene.

"Autograph hunters have no respect for persons, a fact which specially recognized in the letter which confers the invitation to an audience. It bears a printed notice forbidding any one to bring photographs to ask the Pope to autograph them. I for one was grateful that the doors were closed so as to ensure the sacred circle not being broken and everything ending decently and in order.

It is not, says Sladen, at all impos sible to get a public audience with the Pope, even if you know no one in touch with Vatican circles; any Monsignere can procure you one, or a banker's name will suffice.

To be received in private audience is, of course, one of the most difficult tasks in Rome. Gentlemen are expected to wear evening dress, but are generally admitted in any kind of black clothes : ladies must wear black dresses and cover their heads with black lace scarves or mantillas. Introductions are presented to the Majordomo about 6 p. m. His secretary is then instructed to take a note of your name and address, and to let you know when the Pope can receive

It is rather a thrilling moment says Sladen when the hotel porter comes to you full of importance to announce a messenger of the Vati-can. From the moment that you enter the Bronze Door, on the way to your audience, you feel that something solemn is in the air.

The Swiss Guard who is standing sentry inspects your invitation. So do policemen, Papal guards and the splendid men in tabards of crimson brocade, with hose to match and Shakesperian shoes.

The audience was held in the Saladel Consistorio, or Consistory Hall, where the cardinalitial promotions are proclaimed. In public audiences the numbers are regulated to a fraction by the seating accommodation which the wall space allows. An official of higher rank, in evening dress, relieved by a gold jewel hung with many chains, marshals the visitors to their places-not a very easy task, for the bulk of them may be Protestants, new to the Vatican and politely eager to secure the

His Holiness welcomes the Protestants who desire his blessing and Catholics naturally prefer private audiences and use all the influence they can bring to secure them.

We waited quite an hour (says Sladen) wearied at watching the men Lonely—alone? Oh, no, never who struggled with the impossibility alone, never lonely, not even for an of reconciling dress clothes and daylight and the women thinking how they looked in black lace mantillas. Only an Italian or a Spaniard or a Portuguese could wear a mantilla without appearing self conscious. Of the others, it was difficult to say which were the worse-those who thought they looked fascinating or

those who looked frights.

All the women were laden with objects for His Holiness to bless. The wife of an English clergyman had a

women were content to load their wrists with rosaries and bring armfuls of relics and crucifixes. A High Church party near by were discussing in loud voices the prices they had paid for these relics, explaining with great naivete that the more expensive ones were for themselves and the cheaper ones to be given

Some of the men of this coterie kept the relics in their coat tail pockets consoling themselves that the virtues of the blessing must reach to all that entered that chamber which is a characteristic enough description of the non-Catholic Englishman when he treads on sacred ground at all, and more especially on

Catholic ground.

At length the period of expectancy closed, the head official entered clapped his hands, the audience rose for a moment and then fell upon its knees, as accompanied by a Cardinal and his Majordomo and six high officials, three of them clerics and three laymen of the Pontifex Maximus entered the Hall and many for the first time beheld Pius X .- Free man's Journal.

RELIGIOUS AND CIVIL LIBERTY

TIMELY UTTERANCE BY CAR-DINAL GIBBONS

"Religious and Civil Liberty" wa the theme Cardinal Gibbons discussed in the Cathedral, Baltimore, on Dec. 8, before a congregation that filled the big edifice to the doors. It was His Eminence's monthly sermon, and was as follows:
"On the 28th of October, 312, Con-

stantine the Great achieved his memorable victory over Maxentius at the Milvian Bridge, along the Tiber, a short distance above the city of Rome. In gratitude to God for this signal triumph over an enemy vastly surpassing him in numbers, Constantine issued his famous edict of toleration in Milan in 313, in which absolute liberty of worship was proclaimed throughout Roman Empire. And thus, after a long and dreary night of persecution, extending over a period of three hundred years, the Christians at last breathed the life-giving air of religious liberty.

WHAT RELIGIOUS LIBERTY MEANS This is a suitable occasion for me to make some remarks on the subject of religious and civil liberty.

"A man enjoys religious, liberty when he has untrammeled right of worshipping God according to the dictates of his conscience and of practising a form of religion in accord ance with his honest convictions. Any act infringing on this freedom is justly styled religious intolerance.

"A man enjoys civil liberty when he is protected by the State in his life, liberty and pursuit of happiness. So long as in common with his fellow-citizens he observes the laws of his country, any exceptional restraint imposed upon him in the exercise of his rights as a citizen is a violation

of his civil liberty.

"I now, my brethren, assert the proposition, which I hope to subtantiate by historical evidence, that the Catholic Church has always been the zealous promoter of religious and civil liberty, and that whenever any encroachment on these sacred rights of man have been made by professing members of the Church these wrongs, far from being perpetrated with her sanction, were committed in palpable violation of her

CONVERSION AND COERCION

"Her doctrine has always been toat as man fell from grace of his doctrine is that conversion and corcion are terms that can never be reconciled, and that they are diametrically opposed to each other.

'St. Augustine and his compan ions, who were sent by Pope Gregory the Great to England, in the hope of converting that nation at the end of the sixth century, had the happiness of baptising King Ethelbert and some members of his court. The king, in the fervor and exuberance of his zeal as a convert, was desirous of compel ling his subjects to follow hi ample, but the missionaries forbade him to have recourse to force, telling him that the Christian religion must be voluntarily embraced. same Pontiff Gregory exercised great moderation and forbearance toward those who had drifted away from the Church. He became a warm pro-tector of the persecuted Jews. When a certain Bishop had taken possession of their synagogue, he was ordered by the Pope to restore it, saying that the Hebrew people were not to be brought into the Church by corcive measures, but of their own free will.

'Innocent III., the most illustrious Pope of the thirteenth century, was likewise an ardent defender of the oppressed Jews. 'Let no one,' he says, "presume to baptize any Jews against their will. Let no one seize their property or disturb their fes-tivals or invade their cemeteries.

ST. BERNARD IN MIDDLE AGES

"Perhaps no man can be considered a fairer representative of the age in which he lived than St. Bernard. Abbot of Clairvaux. He was the em bodiment of the spirit of the Middle Ages. When he learned that a fanatcal preacher was arousing the populace to deeds of violence against the Jews, he rushed to their defense and rescued them from the danger with which they were threatened.

bishop of Cambrai, to the son of James II., heir apparent of the English throne. 'Above all,' he writes, never force your subjects to change heir religion. No human power can reach the impenetrable recess of the free will of the heart. Violence can never persuade men. It serves only to make hypocrites. Grant civil liberty to all, not as approving every-thing as indifferent, but in tolerating with patience whatever Almighty God tolerates and eudeavoring to convert men by mild persuasion.' This letter not only reflects the noble sentiments of Fenelon's heart, but reveals in this particular the teach ings of the Church of which he was a conspicuous ornament.

HER ONLY WEAPON "THE SWORD OF THE SPIRIT"

"It is true, indeed, that the Church spares no pains and leaves no stone unturned in order to bring the light of the Gospel to those who are outside the fold. If she acted otherwise she would be recreant to her sacred trust, for she is commanded by her possessing the truths of revelation she feels that she holds a treasure, compared with which she regards all earthly goods as dross. And instead of hiding that treasure in her own heart, she loves to share it with others; especially in making others richer she becomes none the poorer. But she scorns to compel against their will to accept her gifts. The only argument she would use is the argument of reason and pursua-The only tribunal to which she would summon her hearers is the court of conscience, the most sacred of all tribunals. The only weapon she would use is not the material sword, but the 'sword of the Spirit,

which is the word of God.'
"The Church has not only respected the conscience of the people in embracing the religion of their choice but she has also defended their civil rights against the encroachments of emporal sovereigns. Many persons imagine that in former times the Church was leagued with princes in oppressing the people. This is a popular error which a fuller acquaintance with history would soon dispel. The truth is that the most unrelenting pe secutors of the Church have been the princes of this world, and many Christian princes, too. They chafed under the salutary discipline of the Church; they wished to be rid of her yoke that they might give freer vent to their passions

QUOTES PROTESTANT REVIEWER 'As an American Protes ant re viewer remarked seventy five years ago, it was a blessing of Providence that there was a spiritual power on earth that could stand like a wall of brass against the tyranny of temporal sovereigns and say to them: 'Thu far you shall go and no farther, and here you shall break your swelling waves of lawless ambition.' A power could say to them what John the Baptist said to Herod: 'This thing is not lawful for thee '-a power that could point the finger of rebuke to them and say to them. as Nathan did to David, 'Thou art the man,' she told princes that if they have their rights, they have their obligations, too, and that if the subject must render to Cæsar the things that

der to God the things that are God's The great bulwark of English liberty is the famous Magna Charta. It is the basis not only of British, but also of American constitutional freedom. Among other blessings contained in this instrument, it estab-lishes trial by jury and the right of habeas corpus, and provides that there shall be no taxation without

are Cæsar's, Cæsar himself must ren

representation.
"Who were the framers of this own free will, so of his own free will memorable charter? Archbishop must he be restored to grace. Her Langton, of Canterbury, and the Catholic barons of England. On the plains of Runnymede in 1215 they compelled King John to sign that paper, which was the death blow to his arbitrary powers and the cornerstone of constitutional government. PROUD OF MARYLAND

"Turning to our own country, it is with no small degree of State pride iastical property.
that I can point to the colony of "After the Council of the Vatican that I can point to the colony of Maryland as the cradle of civil and religious liberty and the land of the sanctuary-Maryland-was the only colony that spread aloft the banner invited the oppressed of other colonies to seek an asylum beneath its

shadow.

"Lest I be suspected of being too partial to my native State I shall take all my historical facts from a most unimpeachable witness, 'Ban-croft's History of the United States:'

Leonard Calvert, the brother of Lord Baltimore and the leader of the Catholic colony, having sailed from England in the Ark of the Dove, reached his destination on the Potomac in March, 1634. The foundation of the colony of Maryland was peacefully and happily laid. Within six months it had advanced more than Virginia had done in as years * * * But far more rable was the character of the many years memorable was the character of the Maryland institutions. Every other country in the world had persecu-ting laws, but through the benign administration of the government of that province no person professing sary and when they will receive in to believe in Jesus Christ was per mitted to be molested on account of religion. Under the munificence and superintending mildness of Lord Baltimore a dreary wilderness was soon quickened with the swarming life and activity of prosperous settle ments. The Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in I will cite one more example. I the quiet harbors of the Chesapeake shall quote for you from the beauti- and there, too, Protestants were shelful letter written by Fenelon, Arch. tered against Protestant intolerance. that they reach even to the angels.

Such were the beautiful auspices which Maryland started into being

history of benevolence, gratitude and toleration.'

UNFADING GLORY OF STATE "On April 2, 1649, the General Assembly of Maryland passed the fol-lowing act, which will reflect unfailliberty is cherished in the hearts of

men:
"Whereas, the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those Commonwealths where it has been practiced, and for the more quiet and peaceable government of this province and the better to preserve mutual love and unity among the inhabitants, no person whatsoever within this province professing to believe in Jesus Christ shall from henceforth be any ways troubled or molested for his or her religion, nor in the free exercise thereof. nor anyway com pelled to the belief or exercise of any other religion against his or her con

Upon this noble statute Bancroft makes the following candid and judicious comment: 'The design of the law of Maryland was to protect freedom of conscience, and some years after it had been confirmed the apologist of Lord Baltimore could assert that his government had never given disturbance to any person in Mary-land for matter of religion; that the colonists enjoyed freedom of con-science, not less than freedom of person and estate as amply as ever person in any place of the world The disfranchised friends of prelacy from Massachussetts and the Puri tans from Virginia were welcome to equal liberty of conscience and polit cal rights in the Roman Catho lic province of Maryland.'

In conclusion, I thank God, my brethren, that we live in a country where liberty of conscience is re spected and where the civil Constitution holds over us the ægis of its protection without intermeddling with ecclesiastical affairs. And perhaps at this moment there is no nation on the face of the earth where the Church is less trammeled and where she has more liberty to carry out her sublime destiny than in thes United States.

PREFERS AMERICAN SYSTEM

"The question arises, which is the best arrangement, the official union of Church and State or the mutual independence of both? I have noth ing to say in regard to other counof Church and State without official union is best for us. A Scotchman once remarked to a fellow countrymen Sandy, Sandy, believe me, honesty is the best policy. I know this is true, Sandy, for I have tried them both.

"The Church has tried official union of Church and State, and she has tried friendly independence. In dhering to the first system she has often been hampered and restrained in her divine mission by encroach ment of despotic governments. As far as our own country is concerned. prefer our American system, where there are friendly relations and mutual co-operation, where both move in paralled lines without clash or conflict, each helping the other in the mission it has from God.

For the same Lord Who gives authority to spiritual gives authority to temporal power. It is therefore the duty, as it is, happily, the custom for both powers to aid and strength. en one another in their divine mis sion, for there is no authority but from God.

WHERE GOVERNMENT SUPPORT WAS FEEBLE REPARATION'

"For my part, I much prefer the system which prevails in this country, where the temporal needs of the Church are supplied by voluntary contributions of the faithful, to the method which has obtained in some European countries, where the Church was supported by the govern ment thereby making feeble repara tion for the gross injustice done by the wholesale confiscation of eccles

in 1870, in company with my vener able predecessor, Archbishsp Spald ing, I paid a visit to the Bish colony that spread aloft the banner Annecy, in Savoy. I was struck of liberty of conscience and that by the splendor of his palace, and observed a sentinel placed at his door by the French Government as guard of honor. But the Bishop soon disabused me of my favorable impressions. He told me that 'all is not gold that glistens.' 'I cannot' said he, build as much as a sacrist without the permission of the Govern

"I do not wish to see the day when the Church will invoke and receive government aid to build our churches or subsidize our clergy. For then the civil rulers might dictate the doctrines we were to preach. May the happy condition now existing among us always continue; when the relation between the clergy and the people will be direct and immediate; when Bishops and priests will bestow on the spiritual children their voluntary labors, their tender solicitude, their paternal affection and pour out for them their life's blood, if necesreturn the free will offerings, the devotion and gratitude of their beloved flocks.'

We learn from the Saviour of souls that the conversion of sinful man is a feast to the heavenly spirits, our sighs are their joy, our grief their thanksgiving. The tears of penitents are so precious that they are received on earth to be carried to heaven, and their efficacy is so great " SICKENING ROT "

In his speech at Newcastle on Tyne Mr. Redmond remarking on Protest-ant ascendancy in Ireland read these

passages from a Belfast Orange paper, the News Letter.
"Over a quarter of a century we have been sleeping while the enemy sowed the tares which have now grown up a bitter crop. Even our friends told us the danger was over, and that there was no need for Orangemen, that we should live in peace and amity with our Catholic fellow-countrymen and all that sickening rot. Live in peace and unity with all men certainly, but clip the wings of Rome. The Papists make good hewers of woods and drawers of water."

And commenting on that Orange pronouncement Mr. Redmond said: "This is the spirit which animates our opponents to-day. Five-sixths of the Irish people are to remain hewers of wood and drawers of water, and the little ascendancy faction is to be allowed to maintain its grip on every office of power and emolument and honor in the country."

Such is the Protestant Ascendancy

which rules Ireland to day and threat ens civil war against Home Rule because it means equal rights and equal justice for all Irishmen of every creed and class. Rule of that kind the Orange editor does not believe in. He regards it as "sickening rot."

MADONNA YET TO BE PAINTED

Apropos of pictures of the Ma

masterpieces, particularly those of

long has not been historically deter-

mined, but an appropriate concep

tion of how she might have looked

shortly before her demise and as-

sumption into heaven would have

nobly taxed the creative powers of the most original artists of the

brush. An editor recently pointed

"There is a picture yet unpainted.

It is a picture of the aged Madonna. A host of artists have put on canvas

their dreams of the virgin mother brooding over her babe. Many have

painted her in her eager hope for her

delineate the awful sorrow of 'mater

dolorosa, at the cross. But who

face of grayhaired Mary in her latest

days? Perhaps it is beyond the

reach of human genius. Reverent

art already seems to ascend its high-

est pinnacle as it strives to express

the heart that pondered mysteries in Bethlehem and the soul that was

pierced with a sword on Golgotha.

But to read into the lines of a pain-

ter's brush Mary's understanding

and peace after she had seen of the

travail of her Son's life and was sat-

isfied-after she had beheld His liv-

ing power in missionary courage and

martyr endurance while she waited

for Him to fulfil His promise to come

again and receive her unto Himself

could there ever be an artist with

BUSINESS AND

SHORTHAND

Subjects taught by expert instructors

Westervell School

LONDON, ONT.

Students assisted to positions. College in session from Sept. 2nd. Catalogue

J. W. Westervelt J. W. Westervelt, Jr.

Loretto Ladies' Business College

385 Brunswick Ave., Toronto

MUSIC STUDIO ATTACHED

ST. JEROME'S COLLEGE

Address

REV. A. L. ZINGER, C.R., Ph.D., Pres.

BERLIN, ONTARIO

free. Enter any time.

Principal

has had imagination to show

growing boy. More have sought to

Virgin in her declining years.

Baptismal Rites

Handy Manual of

lonna, of which we have so many De Sacramento Raphael, it seems strange that not one of the great painters ever thought of portraying the Blessed Baptismi lived a considerable length of time after her divine Son had parted her RITE ADMINISTRAND company by His ascension, just how

> This new addition will be found most useful and practical. It contains the various Baptismal Ceremonies and some various Baptismai Ceremonies and some other ceremonies closely related to Bap-tism, where it is conveniently to hand when needed.
>
> In many churches the Baptistry is in the back of the church, or the Baptismal

the back of the church, or the Baptismal Font is in a location, not easily accessible to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest can, at a moment's notice, find the form he is called upon to use and leave the Ritual in the Baptismal Font, wherever it may be situated.

Some of Its Features

The orderly arrangement of all the various ceremonies.

The Polyglot Versions of the questions and answers, covering 12 Modern Languages practically arranged so as not to be confusing.

In the ceremonies of Baptism for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience by the how pright.

which will be found a great convenience by the busy priest.

The gender endings are also clearly indicated.

For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular," an English version of certain ceremonies.

certain of the prayers in the "Vernacular," an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc."

The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form, when baptizing adults, is not permitted.

It contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical
Review and Professor at St. Charles'
Seminary, Philadelphia, Commentary and
brief Summary of the Administration of
the Sacrament of Baptism in English.
A list of Baptismal Names, for boye
and girls as well as a list of corruptions
of Baptismal Names, compiled from

of Baptismal Names, com

or Baptismai Names, complied from various approved sources, will be found very handy.

Mechanically, as far as quality of paper, style of binding and size of type is con-cerned, the book is gotten up in a manner coming a volume of liturgy.

PRICE LIST

And Styles of Binding Full black cloth, round corners, red edges, gilt title on front cover, \$1.25

The Catholic Record London, Ont.

ST. MARY'S ACADEMY Congregation de Notre Dame Newcastle, N. B.

HIGH-CLASS BOARDING SCHOOL FOR YOUNG LADIES Ideal location, commanding a fine view of the Miramichi River and

inity. Beautiful grounds for outdoor exercise.

Curriculum guarantees a sound and refined education, leading to Normal School and University Matriculation.

Music, Painting, Needlework, Stenography, Typewriting, etc.

Apply for Prospectus to Rev. Mother Superior.

College and Academy of St. Joseph ST. ALBAN STREET, TORONTO

Residential and Day School for Young Ladies and Little Girls

Thorough Academic, Collegiate, Commercial and Preparatory Courses. Under the Direction of Teachers holding University Degrees. For Prospectus, apply to THE MOTHER SUPERIOR.

The Catholic Record

Price of Subscription—\$1 50 per annum. United States & Europe—\$2 00 " Publisher and Proprietor, Thomas Coffey, LL.D.

Bditors { Rev. James T. Foley, B. A.
Thomas Coffey, LL.D. Associate Editors Rev. D. A. Casev.

the order proved and recommended by the Archbis proved and recommended by the Archbis proved, Kingston, Ottawa and St. Boniface, pps of London, Hamilton, Peterboroughensburg, N. Y., and the clergy throughout the commendation of the commendation o

rectinger and miss bride Saunder zed to receive subscriptions and tu usiness for The Catholic Record lary and marriage notices cannol in the usual condensed form. Each ers changing residence will please give

St. John, N. B. single copies may be purchased Mrs. M. A. McGuire, 249 Main Street. LETTERS OF RECOMMENDATION

LETTERS OF RECOMMENDATION

Mr. Thomas Coffev: Ottawa, June 13th, 1905.
My Dear Sir—Since coming to Canada I have
been a reader of your paper. I have noted with
eatification that it is directed with intelligence and
ability, and, above all, that it is imbued with a
strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the
teachings and authority of the Church, at the same
time promoting the best interests of the country
Pollowing these lines it has done a great deal of
good for the welfare of relivion and country, and if
will do more and more as its wholesome influence d for the welfare of religion and country, and
do more and more as its wholesome influenthes more Catholic homes. I therefore earnest
mmend it to Catholic families. With my bles
on your work, and best wishes for its continue
sess. Yours very sincerely in Christ.

DONATUS, Archbishop of Ephesus.

University of Ottawa, Ottawa, Canada, March 7th, 190 Mr. Thomas Coffey:
Dear Sir-For Some time past I have read your estimable paper Pins CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Citholic spirit pervades the whole. Therefore, with pleasure can recommend it to the faithful. Blessing your faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JANUARY 10, 1914

OUR BOYS AND GIRLS II

THE HIGH SCHOOL ENTRANCE

Around the Entrance examination centre memories, cherished memories. of the hopes and ambitions, triumphs and failures, and all those great realities of school days that only the superficial and unreflecting or those unfortunates who have no really sympathetic understanding of childhood (having forgotten their own), will dismiss as childish. This class of people have no right to interfere in such matters as schools or education. And yet there are persons of this class who busy themselves about nothing else. Some of them call themselves educationists, and often their crude theories, with their corresponding fads, pass with the crowd for educational progress. Sometimes, we admit, what passes for Catholic criticism of our school system has quite as little claim on our consideration. Religion is the sufficient reason for the existence of Separate schools. But prescinding from that important consideration, it must not be forgotten that our Separate schools are an integral part of the school system of ate system. Or not to quarrel about words, the Separate schools (separate system if you will) are ingrafted into the provincial educational tree, and though they produce a different variety of fruit, it is the same lifegiving sap that vitalizes the whole vice. Its retention, abolition or tention of being consistently Cathosystem of schools, Public and Separ-Our teachers take the same examinations and training; our pupils follow the same curriculum and take the same tests of efficiency: our schools are governed by the general school legislation of the province they are subject to the inspection and regulations of the Department of Education; the legal provisions for their maintenance are practically the same as for the Public schools; they share pro rota in all government subsidies: and, but for discrimination with regard to public utilities and corporations, they receive their just share of school taxes. If this discrimination is unfair, it should be remembered that the conditions which make it so manifestly unfair to-day were unforeseen fifty years ago when the Separate School Act was considered and enacted. The enlightened policy in the past of legislating for the efficiency of the whole system leaves no room for doubt that under normal conditions this grievance would be

remedied. There is another class of schools that have come into existence without any legislation whatsoever, and with no sanction other than a temporary permissive regulation of the Education Department to be applicable in certain conditions to the regular schools. This class of schools has grown into a distinct and senarate system, at least in inchoate form. Different in language, different in educational ideals and inspiration, with special qualifications for teachers and their own standards for pupils, they claim to be exempt from regulation and inspection by the Department of Education, or, at any rate, they vigorously assert the

they will accept such regulation or inspection. Already formally demanding · complete recognition of their assumed status they ask for legal provision for Primary Schools, Secondary Schools, Model Training Schools and Normal School The demand is already formulated for the adoption of the dual system of Onehec with its double head and separate controlling bodies. We have here a distinct system, properly so called, of schools not hithertocon templated by our provincial legisla lation. The claims or demands for freedom and legal protection in the development of this system are loudly proclaimed to rest on natural law and constitutional provision. Until the Legislature, the Department of Education, in short, all concerned, and that is the whole popu lation of Ontario, recognize this fact, the irritation which is felt from time to time and at the present moment is acute, will not only continue but increase. At times we have referred to certain phases of this ill-understood problem. At present we have no intention of passing judgment on the justice of the claims nor of suggesting a solution of the problem. We desire merely to call attention to facts which place the bilingual schools outside the scope of these articles. Without further specific exclusion, when we speak of schools, Public or Separate, we shall be understood to refer to the regular English

schools of our provincial system. The object of this apparent digres sion from the subject of the Entrance

examination is to establish the fact of fundamental importance that Catholics as Separate school supporters, not less than the Public school ratepayers, Catholic or Protestant, have a vital interest in everything without any exception, that concerns the welfare of our schoo system as a whole. How often on enquiring of a member of a society, a church, a municipality or any other community. what course of action will be ursued in such and such contingency do we not hear some such answer as, "Oh, 'they' won't do anything" or "I have no idea what they will do," etc. The italics do not represent the speaker's emphasis. On the contrary, 'they' is pronounced in a casual, matter of course tone indicat-

ing that the speaker considers it quite accepted between us that he has no voice, no influence, no responsibility, no duty in the premises Can we Catholics always plead not guilty to that entire and disheartening lack of public in terest and public spirit in educational matters? Do they not concern us quite as much as others the province, and not at all a separ. If so then we owe to ourselves and to our country thoughtful consideration of all school questions and fearless expression of well-considered

> The old Entrance examination is nodification concerns Catholics quite as much as any one else. Having, we hope, established that fundamental fact, we shall consider at closer range in the next article the Entrance examination.

SOME SPIRITUAL EXERCISES

"While preaching to a little group of nondescripts gathered in the warmth of the Gospel Mission at No. 361 Michigan Street last night. Leader Andrew Henderson was ar-rested by Detective Fred Morgan-stern of the Seneca street station. A warrant charging grand larceny in the misappropriation of funds col-lected from Buffalonians for charity works was the agent which rudely carried Henderson from nulnit to ail."—Buffalo Times.

After investigation by the district attorney's office, grand larceny is charged against several people connected with what is popularly and appropriately called "the charity

The Volunteers (a schismatic of the Salvation Army.) branch amongst other methods, are accused of using "fakey" photographs and borrowed kiddies" to stimulate contributions for the maintenance of a children's home.

Collectors were given a commis sion of from 25 to 50 per cent. of what they could collect for charity. A specific charge is laid against Capain Wright of the Volunteers of employing Abraham Katz, a Jew, to collect on a 50 per cent. commission Dressed as a priest he collected \$56 in two hours from Catholic Poles. The information sets out that :

"Abe Katz dressed as a priest in the presence of Capt. Wright. He carried the credentials of the Volunteers of America. The Chamber of any rate, they vigorously assert the Commerce endorsement was on such right to dictate the terms on which letterheads."

Such are the allegations and charges. At the time of writing the decision of the Courts is unknown. Lest we be tempted to thank God that such things happen in the United States, but not in Canada, let us

remember some things. In Canada Ruthenian perverts in the pay of the Presbyterian Home Missions have masqueraded as priests even at the Altar, blasphemously travestying the Holy Sacrifice of the Mass; and have fallen so far below the pagan conception of manhood as to pretend to hear the confessions of their grossly deceived fellow countrymen.

We have listened to the Orange Grand Chaplain tell of Sherlock Holmes' exploits in discovering and rescuing little Protestants from the clutches of the labyrinthine Catholic institutions. [No "fakey" photographs or "borrowed kiddies" were needed to excite the applause with which the credulous audience greeted the triumphant ending of the stories. No names, dates, or places were given except in one instance. That instance was a hoary old fable which was given a local habitation in Walkerton and a respectable Irish name-Heffernan. On investigation we found that it was just a stupid lie out of whole cloth. It was the only reverend and truthful Fish story of the evening that could be investigated. The fertile imagination of Conan Doyle could not imagine circumtances in which Sherlock Holmes could disprove the other nameless dateless, and we might add shameless examples of the tireless and unscrupulous activity of "Rome."

So when we read of what the Buffalo papers call the "dastardly ' abuse of confidence and Christian sentiment across the line let us re member the fragile material of which some Canadian houses are construct ed before throwing stones.

If we must engage in that fascina ting pastime it is safer and more satisfactory to direct the missiles at South America or at the windows of some castle in Spain.

CHRISTIAN FORTITUDE

(METHODIST) weeks ago, as an object-lesson in the cardinal virtue of forti tude, we instanced the English appreciation of uncompromising Catholicity of Lord Mayor McCabe of Manchester. It goes without saving that Mr. McCabe's refusal to attend the semi-official religious service in the Anglican church was the only course open to any Catholic in similar circumstances in any part of the world. It was the course pursued a few years ago by Sir John Stuart Knill when chosen Lord Mayor of London. Indeed, the question was raised before his election and included the cognate question of the salaried Anglican chaplain to the Lord Mayor. Stuart Knill plainly in disfavor after forty years of ser. and unequivocally announced his inoffice or not. It was the course pursued by Hubert A. Leicester, who is

> The action of the Catholic Lord Mayor of Manchester was not the object lesson. It was the prompt and universal condemnation by Churchnan and nonConformist alike of the Right Reverend Dean of Manchester's charge of narrow religious exclusiveness as indicated by the refusal of Mr. McCabe to surrender by official action a jot or tittle of Catholic principle or practice. All of which shows that the average manly man not only shares the usual admiration for physical courage, but when he is able to recognize it, admires and respects the higher form of courage involved in fidelity to principle. Incidentally it showed the passing in England of unreasoning and unreasonable anti-Catholic pre-

now for the third term Mayor of

Worcester, (England.)

judice. We quoted a remark Tennyson made to a friend : "You must choose in religion between bigotry and flabbiness," as peculiarly applicable to those whose indifference or lack of moral courage, or both, lead them to boast of their own broadminded ness while condemning fidelity to principle and religious conviction as

Curiously enough the Christian Guardian had a dissertation on this same subject. It is interesting. The Guardian amongst other things asks these questions which for con venience we shall indicate by a num ber, and follow with a brief comment-

1. "Is it bigotry to refuse to touch glass of wine or to refuse to allow it in our homes ?"

No; that is very probably pru-

bigotry.
2. "Is it bigotry to refuse to use tobacco and to labor for the suppression of the trade ?"

The use of tobacco, like the use of wine, is one's own business. To labor for the suppression of the tobacco trade is not bigotry; it is just a bit of gratuitous meddlesomeness that arises out of an inadequate peculiarly low conception of religion.

3. " Is it bigotry which leads Proestant teachers to declare that the Roman Catholic Church in many South American countries is hope lessly corrupt, or to raise a warning cry in North America against the designs and aims of the Roman hier-

As for the South American countries it is probably not bigotry, but just ignorance and misinformation. The credulity which makes gross misinformation possible and acceptable probably has its roots in bigotry The real trouble is indicated in the gospel where our Lord speaks of the motein a brother's eye and the beam in one's own.

"The warning cry." in North America is regarded by sensible Protestants as a survival of a fast-dying prejudice: though there are some who listen nanic-stricken to the shrick of sideration and prudently asked that the Menace or other pious publications whose religion is purely negative.

The next question is about gambl ng and licentiousness. Between the wine and tobacco problems and gambling and licentiousness are sandwiched in the corrupt Church of South America and the scheming hierarchy of North America!

Does it not all suggest a reason for the existence of the empty pew problem in Protestant churches? The hungry sheep would be hungry indeed when they would not turn away from that fodder.

Just one more quotation:

'The narrow minded saint of long ago had at least this to his credit that he held firmly certain funda mental beliefs, concerning truth and purity, the state and the home, for which he was willing to die."

Angels and ministers of grace defend us! Be thou the broad-minded and enlightened saint of to day with your modern Methodist mint and anise and cummin of the Law?

APPRECIATION OF VALUES

It has often been said that if the Catholics of France had built up an able and aggressive Catholic press with the millions they devoted to the building of Montmartre, they would not so easily have gone down to defeat at the end of the century.

Is that a materialistic view ? or is the materialism on the side of those who prefer a monumental church dominating the historic heights Ah! if Montmartre's nave and aisle were thronged with faithful listen. ing to the word of God, or worshipping at the Holy Sacrifice of the Mass, instead of the vast solitude of its great spaces telling of faith and devotion grown indifferent and cold the question might be more easily answered, if, indeed, it would be asked at all.

The power of the press is unques tioned; its use in the service of re ligion and truth has been urged in the strongest possible terms by those custodians on the heights whose vision sweeps the broadest horizons.

Watchman what of the night? The Vicars of Jesus Christ, in an swer, call insistently for the beacon lights of a strong, virile, loyal Catholic press, to light up the darknesses

of the world. Again. A friend of ours special qualifications was asked to read a certain book before its publication. Were, for instance, its historical allusions accurate and appropriate? If so, to have authoritative verification is of value: if not correction and suggestion indispensable. To make such work of any use wide reading and accurate scholarship were necessary. He had done similar work in England several times and accepted the commission, taking reasonable remuneration for granted. The remuneration in Canada was \$50: in England £50. Is this not an indication that we are so keenly sensitive to the value of money and purely material things that we fall far short of appre ciating the things of the mind?

Both of the preceding considerations may enable us to find in what follows a subject for meditation.

Some years ago a cultured Protestant clergyman, widely read in history, contributed a series of articles

spect for the liberty of others is not chiefly in the refutation of ingrained Protestant misconceptions of historico-religious events and subjects. The CATHOLIC RECORD reproduced the Rev. Dr. Starbuck's art icles for the benefit of its readers not the first nor the last time that we have been indebted for good things to that excellent and widely read journal. The series of articles to which we refer had of course the conception of personal liberty and a great intrinsic merit of deep historical scholarship applied to subjects of great interest to all, but of peculiar interest to Catholics. Professor Starbuck lived and died a Protestant He had, therefore, the Protestant point of view and mental attitude as one to the manner born. This, in addition to his acknowledged scholarship, made his treatment of his chosen subjects invaluable to Catholics. For without a sympathetic understanding of the Protestant position we are merely beating the air in our efforts to refute or enlighten so far as Protestants are concerned.

> Probably some such consideration impelled the Sacred Heart Review to think of publishing this series of articles in book form. And probably, also, it had some reason to think twice. At any rate the Review made known to its readers that it had the proposition under conthose of its very wide circle of readers who would like to purchase the book should signify their desire by sending their names to the Review. After a prolonged standing appeal of this nature, it was discovered that apparently the demand for the volume would not justify the expense involved in publishing Proessor Starbuck's essays in book form.

Well, not long ago, this same Saceed Heart Review opened a subscription ist to erect an altar in a church in Rome.

Soon it was able to close the list with the announcement that a sufficient sum -\$25,000-had been subscribed.

We might be misunderstood if we affirmed that these two things taken together indicate a somewhat confused appreciation of values but we are just going to ask you to think it over for yourselves, and try to answer the question, Do we fully realize that mind is superior to matter? And that this holds good with regard to the service of relig-

ion?

We are, at all events, on safe ground in urging a higher appreciation of the value of the press as an aid to all other religious activities We need papers and magazines and books for the million. And we have them. It is an agreeable duty to Catholic families in which the weekly visit of the Catholic journal is welcomed and appreciated is conto form the atmosphere of the home life, is becoming not only smaller but is beginning to feel properly shamed of itself.

However we yet need in greater measure just that appreciation of values as would make the proposal to publish such essays as those of Professor Starbuck meet with the keenest approval and welcome.

Perhaps as applying to the foreg ing considerations we might quote These things ye ought to have done and not leave the others undone.

REAL CHURCH UNION

At the present time there is a strong tendency towards union amongst the Protestant churches. Whilst giving our friends credit for good intentions we fail to see how anything can come of it, because there can be no unity without authority, and the rejection of authority is the bedrock of Protestantism. Methodists and Presbyterians and Congregationalists may agree to worship in the same church building, but that is about all they will agree upon, and in the course of a few nonths they will split up again. However much we may sympathize with their object we cannot see any tuture for them but that of more and nore bewildering division.

However, it is not of this Church nion we would speak just now, but rather of a lesson we may draw therefrom. This longing after Church union springs from a realization of the fact that nothing can be done without united effort. Now we. Catholics, are united in matters of faith and worship, but are there no divisions amongst us? Is harmony to the Sacred Heart the outstanding feature of every particles articles consisted ish? Are there no little cliques and of Thompson is interesting. One inch he had counted, with a magence, and when coupled with re. Review. These articles consisted ish? Are there no little cliques and of Thompson is interesting. One

factions pulling in opposite ways; no petty jealousies that impede progress; do all want to direct, and none to serve? Suppose we tried to promote a movement for unity in our parish? Suppose now, at the beginning of a new year, we determined to bury fathoms deep the memories that rankle and fester in our hearts : the petty spites, the imagined slights? Don't you think, dear reader, we would do more for God in this new year He has given us?

Divisions of any kind in a parish work untold evil. Everyone is forever criticising everybody else. One is jealous if another is preferred before himself or herself. Somebody is always trying to get ahead of somebody else. There are those who will the efforts of others to make a suc cess of some little church affair, a concert, a bazaar, or an entertainment of any kind. The result is that people become discouraged, and conclude there is no use trying when failure is the inevitable outcome.

Now, how can we reconcile our conduct in these matters with the oft-repeated teaching of the Master that we should have charity one for another? We are to be "lovers of Charity." It is the hadge of our fellowship with Christ-" by this men shall know that you are My disciples if you love one another." Charity, on the authority of our divine Founder is the mark of a Catholic.

Moreover, are we working for own glory or for the glory of God and the good of His Church? What matters it to whom the credit is assigned provided God's kingdom is the beneficiary? Should it even happen that we are misjudged, that our just meed of recognition is withheld from us. surely we know God keeps it in His Book of Memory, and the praise denied us here will come all the sweeter from His lips. Let us have charity, then, one for another; let us try to help each other; let us do it for God's honor and the good of holy Church. Let our new year resolution be to do all in our power to promote harmony in our parish And when next new year comes round we will be surprised to see how much we have accomplished. We will have eradicated the noxious weeds of jealousy and disunion. We will have strengthened the hands of our pastor in his work for souls. We will have made our little corner of God's vineyard a smiling paradise.

COLUMBA

NOTES AND COMMENTS IN A RECENT sermon Archbishop Casey of Vancouver laid special stress upon the desirability of Catho. acknowledge that the number of lics in this age always referring to themselves simply as such without the prefix "Roman," and to the Church as the CATHOLIC Church. stantly increasing. And that that The Church is of course "Roman" in class of Catholics where Catholic lit. that Rome is the centre and seat of erature in the form of books, maga. her authority and jurisdiction. But he is Catholic, first of all, and to that venerable title no other body, however numerically respectable, may legitimately lay claim. It is hers and hers only, and notwithstanding the absurd pretensions of modern sects, the world instinctively recognizes this. But in the second Babel which has come upon us in these latter days, the name "Catholic" is bandied about by heretics of every hue and shade with a flippancy that is disgusting in the extreme. All the greater reason is there, therefore, for real Catholics to maintain it unflinchingly under all circumstances, and to vindicate it as theirs alone with the same vigor and confidence as have their brethren throughout the entire period of the Christian

> A CRITIC IN the English Review has called a halt to the almost universal stream of appreciation of the Francis Thompson which has characterized English periodica literature since that lamented poet's death. For a time it was maintained by certain London journals that Thompson had been "unduly exploited by a Catholic clique," and that his work would not stand the test of time. That is of course a matter of opinion upon which no present day tribunal may adjudicate. Sufficient it is for the present, that Thompson's place among the greatest of his time has been generally conceded by the sanest literary judgment of his contemporaries. For the rest, his poetry can safely be left to take care of itself.

dispensation. Archbishop Casey's

admonition is timely and necessary.

point on which the arraignment is made is that the poet's work suffers from an excess of language and over. wrought imagery. This may readily be admitted by even his most ardent admirer. It is certainly not a point over which to quarrel. There those who have expressed the opinion that Thompson as a poet was born out of due time and that in this matter of opulence of language it may well be that generations yet unborn may have a truer appreciation of his genius than so material an age as that in which we live. If so (and, as already remarked, no one now is competent to pass final judgment as to that) it will not be anything new in the annals of literature. Of poets even go so far as to endeavor to thwart as of other great men there are not a few who found but little esteem in their own age, but who, nevertheless, have blossomed into the full flower of appreciation in ages that followed. Need any other in English be mentioned in this connection than the unapproachable-name of Shakespeare?

> BUT AS TO the manner of the writer in the English Review : He wails over Thompson's archaism and obsolescence, and this is the manner of his wail: The poet is a "wordy. hugger-mugger; "his versification a sheer word chace;" "over gargoyled," a "cacophany," and a diarretic flux which shricks and hisses by its turgidity, its linguistic notes and rogosities." After this Thompson's disciples must surely hang their heads, and were the poet himself confronted by such a critic he might well have laid aside his pen. But it is less remarkable that the language of Shakespeare and of Milton, of Burke and of Newman should be thus outraged and distorted than that an English review should open its columns to the purveyors of literary putrescence. What next may be looked for ?

THOSE WHO MAY have read the

paragraphs in these columns a week or two ago referring to Papal coinage. and found interest therein, may be further interested to know that for the first time in history the effigy of a Pope is to appear on a postage stamp. The Austro-Hungarian Govvernment is printing a series, one of which represents the crowning of the Emperor Francis Joseph by His Holiness Pius IX. This historic event occurred as far back as 1848, so that the hitherto unprecedented reign of Victoria in Great Britain has been already surpassed by over two years by the Imperial head of the Hapsburgs, and it is singularly fitting that so momentous an event should be commemorated in a way that comes within the personal cognizance of every son of the Empire. The several postage stamps in use in the States of the Church up to the fall of the Temporal Power. unlike the coinage, never bore the figure of the reigning Pontiff, but the Tiara and the keys of Peter only. They were for the most part printed in black on a colored ground. They were familiar enough a generation ago, but as the period of the Temporal Power has receded they have necessarily become quite rare. The new Austro-Hungarian stamp will be an object of interest to other than

Two RECENT lectures, one by Professor Culverwell of Trinity College, Dublin, and the other by Professor Westwood of Oxford University, have drawn attention anew to the work of the Irish monks prior to the Danish and English invasions, and particularly to their influence on the intellectual development of Europe. It. is an old story, but the world is all the better for being reminded of it. occasionally. Professor Culverwell laid particular emphasis upon the dexterity displayed in those ages in manuscript illumination making special reference towhat has been called the most beautiful book in the world, the Book of Kells. On the same subject, the Oxford Professor stated that with all the skill and knowledge that he had acquired during fifty years in such work, he could not conceive how men could have had the eyes and the tools to produce such exquisite work as the Books of Kells and Armagh.

philatelists.

Knowing pretty well all the librar. ies of Europe, Professor Westwood went on, where books of the same type appeared, he could safely affirm that they contained nothing to equal these two surviving productions of THE MANNER, not the matter, of the monks of Erin. Within the

nifying glass, 158 interlacements of a slender ribbon pattern, formed of white lines edged with black ones. No modern copyist, said Professor Culverwell, with all the advantages of magnifying glasses and the finest of steel pens, could approach the work of these early scribes. Examined with a lens, the firm lines of their tracery showed no unevenness such as appeared in all modern work. Yet, they used quill-pens Where, he asked, did they find the skill to cut them to such exquisitely fine points? The nerves which directed the fingers of these men must have been far more finely organized than ours. And the two manuscripts referred to were not exceptional, for such books were not uncommon in those days.

TRIBUTES SUCH as these ar necessarily pleasing to the inheritors of the faith and tradition of these monks, and the secret of their work perhaps a little more understand able. For we know that they wrought not for flesh and blood, or for the mere applause of men, but for the glory of God, and to fittingly enshrine its expression in the work of their hands. Manual arts, for this reason above all others, were held in high esteem. St. Patrick had in his household smiths, braziers and other artists, themselves ecclesiastics, and therefore highly educated. The chief smith, we are told, was a bishop. All that they did, all that they aspired to, had the glory of God in view. And, it should be remembered always, the production of books and the illumination of manuscripts. praiseworthy as these occupations were, were, like the otherarts, subordinate at all times to the formation of virtuous lives, to the succor of the poor, and to the conversion of the heathen to the worship of the true God. These constitute the chief claim of the church of St. Patrick upon the remembrance and gratitude of succeeding ages.

(Written for the New Year's edition of the Halifax ITS PROGRESS IN 1913

St. Francis Xavier's College, Antig-

During the past year the progress of St. Francis Xavier's has been consistent and steady. The number of students has increased to such an extent that at present the residential buildings are quite full and a number of students have been ac-

commodated in the town.

Several new professors have been added to the staff. The Rev. James Boyle, after an absence of four years Louvain University and Urban College, Rome, has returned to the College. The Rev. R. K. McIntyre, B. Sc. M. A., who was temporarily absent pursuing studies at the Catholic University of America, has resumed his professorship in the de-partment of chemistry. Professor Trinity College, Dublin, was at the beginning of the present year ap-pointed to the Chair of Modern Hisfessor Kennedy is well known as an authority on the former subject. Mr. H. P. Smith, Pembroke College, Oxford, a distinguished honors man in classics and ancient history, has also been appointed to the chair of classics. He will begin work in

It will thus be seen that the College is doing its utmost to bring its dents into touch with specialists in the ordinary subjects of a college course. We are trying to prepare men to take their places in the var-ied activities of professional life. On the other hand, it must be evident that there are spheres of ac tivity other than these and outside the lecture room which a university, desirous of doing the widest pos-sible good, ought not to neglect. Knowledge has advanced at such a rate during the last quarter of a century, that it has outron the capacity of assimilation under existing conditions of the general public. It ought to be the aim of a university to help in bringing home to the actual life of as many as possible of our people this accumulated knowledge. For example, take the department of public health. If all that has been discovered by medical science for the prevention of tuber-culosis were brought to the serious attention of our people and assimilated by them, there can be little doubt that the ravages of that disease would be greatly curtailed.
Again, what infinite possibilities the
word Agriculture at present connotes. A few decades ago the word
merely meant hard, uninteresting work, small profits and a bare living,—to-day it is the name for one of the recognized sciences, with all the romance of a science. It is not too much to say that if our farmers put into practice even a small percentage of all the accumulated knowledge in connection with agriculture, there would be an agricultura there would be an agricultural "boom," and production would advance by leaps and bounds. Situated as we are in a large agricultural courtry of unlimited possibilities, we are endeavoring to bring expert knowledge of agriculture home to our people. Two of our

professors—specialists in this de-partment—have during the past year delivered numerous lectures in five or six of the eastern counties on cientific agriculture. They have been instrumental in encouraging an organized interest in farming, and if the present speaks for the future there can be little doubt that we can do much to advance farming

onditions.

Probably the most important event of the past year was the meeting of our Alumni in May last, when it was unanimously decided to open a cam-paign for a fuller endowment. It vas said some centuries ago in connexion with the great University of Paris that what made it powerful, nay formidable, was its poverty. fortunately or otherwise, education Carnegieized" was not in the Middle Ages, and nowadays the only persons to whom the poverty of an educational institution appears formidable are those who have to man-age its affairs. Plans are being prepared for the opening in the near future of this campaign. Great encouragement has already been re-ceived from unexpected and almost inforeseen sources-encouragement which we feel will not be lost upon the many generous, faithful and tried friends of St. Francis Xavier's.

ne, in conclusion, to refer to a matter perhaps small enough in itself but l think full of disciplinary value. Rightly or wrongly, there is a preindice abroad in business circles against college men. Many men of the world think that university students-no matter what else they may have learned-are lacking in business training and ability. It may be significant to note that Cecil Rhodes in founding his scheme of scholarships, stipulated in his will that college "dons" should have that college "dons" should have nothing to do in the administration of the fund. We have something this year as an experiment. We have strongly advised all our students to eep pocket account books of receipte expenditures — even to of accent—and we have pre sented the junior students with such ooks, which are liable to inspection by the authorities of the college, and we have written parents and guardians to examine them and to co-operate with us in the matter. We feel that this is one of the elemental founda tions of a business training. No man who keeps such a record and examines it carefully from time to time can fail to be surprised at the useless outlays of money that we all make. If a young man follows out such a system honestly in his student days, he cannot but go out into the world prepared to value far more the money which he himself has to earn and later to value the money of his em ployer which he may have to expend In these days of reckless expenditure there is a grave danger that our young men learn to seek the luxury of life before they have learned th

discipline of living.

Thus, then, although we have no thing startling to record, yet the past year has seen St. Francis Xavier's making efforts and laying foundations which ought to be peak a bright and useful future in the development the great Dominion in which Providence has laid our work.

MGR. MASTERSON

HIS GOLDEN JUBILEE CELE BRATED AT PRESCOTT, ONT., ON DEC. 11, 1918

By anticipation of a few days, the clergy of the diocese of Kingston to-gether with his parishioners of Presott and Cardinal, celebrated the Golden Jubilee of the above-named venerable prelate and well beloved pastor, at Prescott on the 11th of last

Born in County Cavan, Ireland, Mgr. Masterson received his ecclesiastical education at All Hallows College, Dublin. Coming to Canada as a cleric of the diocese of Kingston in 1863, he spent some months at Laval University, Quebec. Here he received the priesthood on the Saturday of Quartertense in Advent of the same year. From the beginning of 1864 until the autumn of 1881 he laboured in the parish of St. Raphaels, in the county of Glen-garry, where his memory is still affectionately and gratefully treas-ured. Being then transferred on promotion, he took charge of the parish of Prescott and the missions adjoining. Here he continues to work for the glory of God and the salvation of souls.

In 1886, he built his parochial

Mark which, furnished and decorated in exquisite taste during subsequent years, stands as a crowning memorial of his labour and zeal.

The successive incumbents of the netropolitan see have marked their recognition of his surpassing merits and abilities by elevating him to diocesan dignity and administrative office. In latter years he has been vicar general to the immediate predecessor of the present illustrious ruler of the diocese. Then came the title of Domestic Prelate, awarded by His Holiness Pope Pius X. Once during the Archbishop's visit ad limina, and once again during the vacancy of the See, has he governed the diocese in the capacity of Administrator. On the accession of Archbishop Spratt to the Chief Pastorate in the diocese of Kingston, one of this gracious prelate's first official acts was to appoint as his vicar general Mgr. Masterson, the holy priest whose curate he had been years before, the man whose example had been an inspiration

On the eve of the joyous celebra-tion, which we chronicle, the Jubilee was preceded by an inaugural recep-tion given by the pupils of the Pres-cott Separate school in the Victoria Opera House. A delightful programme of instrumental and voca music was presented and was fol lowed by very interesting and pleasing exhibitions of dramatic and operatic skill reflecting highest credit on the youthful performers. Among the audience — an unusually large one—were heard many encom-

tainment. On Thursday, the 11th, at 10 a.m., Solemn High Mass was celebrated by Mgr. Masterson in St. Mark's Church. The interior of the sacred edifice was appropriately and artist cally decorated for the occasion Banners symbolic of the fiftieth an niversary were hung in various parts of the church. Two large placard bearing the number in gilt characters were placed one on each side of the aitar. The altar itself was tastefully adorned with flowers.

The officers of the Mass were the Rev. F. G. Gray, of Carleton Place, deacon: the Rev. John Powell, of Flinton, subdeacon: both formerly curates to Mgr. Masterson; and the Rev. Father Nicholson, of Prescott, master of ceremonies. In the sanct-uary were His Grace the Archbishop of Kingston presiding on the throne; Archbishop Gauthier of Ottawa, formerly of Kingston; Bishop Conroy, of Ogdensburg, N. Y.; Dean Murray, of Brockville; and Vicar General Corbett, of Cornwall. The front pews of the church were occupied by most of the clergy of the diocese, and by from a distance. Man zo's Messe Solennelle was impressive ly sung by an augmented twenty five voices under the leader

ship of Mrs. D. J. McCarthy.
At the conclusion of the Mass the Very Rev. Dean Murray of Brockville read the clergy's address, which we subjoin, and presented the Monsignor with a purse of money in their name. Then Mr. P. K. Halpin, advancing to the altar rail, on the part of the parishioners, delivered an eloquent address expressing the love, loyalty and reverence of the people their pastor; their enthusiasm and joy over the commemoration of his life long service; their gratitude for his earnest and successful labors among them; and their fervent hope that he may long continue to preside over them. In the course of the address Mr. Halpin made the presenta tion of a well-filled purse to the venerable Jubilarian.

In thanking the clergy and his parishioners for their sincere congratulations and their generous gifts, Monsignor Masterson was visibly affected. He extolled the people for their lovalty and unwavering support on all occasions. He prayed God reward priests and people for their remembrance of him on the present

Archbishop Spratt added a few glowing words in which he recalled his curacy here under Father Masterson thirty one years ago. He hoped to carry with him into eternity the salutary recollection of what he had learned in those days from the saintly example of the venerable man in honoring whom so many found their delight to-day and highest honor for themselves. His Grace also spoke in praise of the splendid entertainment that on the previous evening had preluded the jubilee.

At 1.80 n. m. a complimentary banquet to the visiting prelates and priests was served in the dining room

After cigars had been passed a programme of toasts was in order. Mr. John P. Dunne, as toast master, ex-celled himself. Bishop Conroy in speaking to the toast of "His Holiness, our Hierarchy and clergy," brilliant, as usual. Monsignor Mas-terson, having been toasted, ex-pressed the hope that his brother priests, each and every one, might elebrate their several golden jubi-

The work of the committees in charge of all arrangements on the part of the laity was done chiefly by Messrs, Allan, Murdock, White, Halpin, Burn, McCarey, McCrae, Barry, Cavanagh and McCarthy, with others whose names we have not re-ceived; and it was done most efficiently.

ADDRESS FROM THE CLERGY

To the Right Rev. John Masterson, Prelate of the Papal Household, Vicar General, Rector of Saint

Mark's, Prescott. Dear Monsignor:—Once again the occasion is at hand for the clergy of this diocese, your younger brethren in the holy ministry, to unite in offering you their tribute of affectionate and respectful congratulation. For soon comes an hour that is to close the fiftieth year since the unction of Christ's eternal priesthood was laid upon you; and every priestly heart that speaks to you in these words is giving glad welcome to the day of your Golden Jubilee. A habit of soul that possessed the unpretending Levite who, fifty years ago knelt in holy fear at the altar step to receive the crown of his one earthly ambition a virtue deep rooted that, unchanging throughout all the changing years of his career in the priesthood, has borne fairest, richest fruit, is the unfeigned humility that we fear not to overtax in this moment of our enthusiasm while we deliver a sincere and outspoken testimony.

In truth, a long period of labor and In truth, a long period of labor and service and such as but rarely is allotted to the hard-working missionary, the commemoration of it quite naturally directs the mind to the procious young days of preparation procious young days of preparation

in the clerical seminary. We well know how fondly dear to you are the recollections of that season of train-ing and probation within the sacred precincts of All Hallows, the home of learning and holiness which Catholic Ireland in the earliest breathing of her emancipated life, and ere yet the dread palsy of hopeless penal centuries had depart-ed, builded laboriously with her own feeble hands to the end that, once more as in ages long past, the sound of apostles fed on the life stream of her breast might go forth into all the earth. If the voice in Rama, Rachel's lamentation and great mourning for her children that are not, has been hushed in the assuagement of kindlier days, assuredly is her consolation in you and such as you who followed into their exile the children wrested from the bosom of

their martyred mother land. Your mind stored with sacred science your heart aflame with holy zeal, your whole character stamped with the hall-mark of the true son of your beloved Alma Mater, you came to the before yet our Diocese of Kingston venerable pioneer priests had rested from their labours. Those giants of endurance in toiling were then in the land, and in you they welcomed a worthy compeer whose big heart was rejoicing to run the way Among the favored people who knew you as their young priest and with whom you spent well-nigh eighteen are echoing still. In the warm hearts of many that remember, your memory is in benediction; and they are telling their children of the charity, the forbearance, the love of holy labour, the detachment from worldly things, the consuming zeal that every day shone forth in the man of God who was their prudent counsellor, their faithful guide, their loyal friend their gracious father so many years ago. In the hearing of your parishioners to day, as well as of many that are not of this fold, we hastily recite what for thirty two golden years the young and the old have seen in this parish of Prescott. Thrice happy flock watched and tended by such a shepherd! So hath his light shone before men that they have seen his good works. At the morning altar his every tone and gesture, a visibly chosen herald of the Euchar istic presence. Late and early in the sacred tribunal they have known him never weary, always kind, merciful, meek, the gentle friend of the lowly and the sinstained, the fit minister of the fruits of plentiful redemption by the power and mercy of the Lamb of God that evermore taketh away the sins of the world. His own preserve, how jealously guarded! the chamber of the dying—here he is known to linger while prayer and sacramental rite and the tender grace of loving ministration may avail to solace and purify the sinner's departing soul. The home of the needy is the theatre of his cunning charity that would elude the notice of all. In the school room and the catechism class this Friend of Children—a title he would not spurn—this Christlike preceptor for the sake of the little ones come even as one of them that he talents and inclinations with which he has in signal degree been gifted for the enlightenment of the young mind with timely exposition of revealed truth, and for the early incul cation on the heart of the virtues proper to high Christian char-acter. In these things has he wholly been; upon these has he meditated: his thoughts and desires untainted by worldly ambitions, his sanctified spirit shrinking even from the honours that holy Church has in

her gift. "Far other aims his heart had learn'd to prize, More bent to raise the wretched than to rise."

Yet since the priest that rules well

is to be esteemed worthy of double honour, there is a special fitness in the circumstance that Rome's guer-don has come to Father Masterson from the hand of him who shall be known as the pontiff of the children —whose peculiar solicitude has been to feed the little ones with the Word of Life and with the Food of Immor tality. Then turning their eves upon things of triple dimension, in schoolhouse and convent and church, men may behold the material symbols and monuments of true priestly zeal. It is a story of anxious care, a story of admirable re-sourcefulness, where resources were meagre as contrasted with the great work to be done, it is a story of unassuming and unadvertising heroism, it is a story of indisputable success that herein is revealed. Many have seen, many yet bear witness that here indeed his part has been to spend himself and to be spent; and that especially in this stately fame, this holy of holies, is a joyful realization of his high hopes, a precious consummation of dauntless endeavor. A temple worthy of the priest, a tabernacle not un-meet for the earthly dwelling of the word made flesh; his church is moreover an argument of the man, an index of the things that make his inner life. Under the spacious vaulting what majesty of proportion in the solid parts! What airy grace in the lines of construction and deoration! What beauty and concord and power are here conjoined and bodied forth! What unity of pur-pose to seize the beholder's thought and lift it even to the clerestory above this world and its grovelling ering and loyal as is given to, say,

whose voices may re-echo them be-fore the throne of Him that sitteth

above the Cherubim! Verily a House of Prayer this, fit remem-

brancer and connotation of a Man of Prayer from which is all the potency, the beauty, the symmetry of his character and life. This noble altar

ardent love for the mysteries it en-

images that adorn the sacred place, as well as the glowing canvas that

portrays in vivid series the lingering martyrdom of torture and ignominy

whereby our eternal ransom was

until the latest day the name of one

whose feet so often seek the holy

way of the cross. These pictorial windows, each a glistening mosaic

that gloriously transmutes the garish

light of the world's day into the

mystic, ethereal sheen that befits the

columned sanctuary, must ever-more speak of him who, early

abandoning mere earthly pursuit,

might dwell in the House of the Lord a l the days of his life. Right

thus you are known and for these

things loved and justly honored among the faithful laity, to us who

are associated with you, though our

venerated ecclesiastical superior, by

friendship and comradeship known

you are no less than the speculum

cleri and the very mould of our com-

mon priesthood. But sparing your modesty, we pass over with barest

mention what is adequately recorded

in the books that are open before

eration for you have in equal meas

ure grown with the process of the

suns. Of the clerical friendships

that you have formed and cultivated

in all these years, many have known the dissolution of death; the others,

the remaining ones, have blithely

ripened in the expansion of the

arger, longer day; and decay has

has touched not one. From among the sacerdotal associates at

the present hour you may number

an appreciable company whose novi-

tiate in the sacred ministry was

happily and fortunately spent under

your kind and wise direction, and in

the holy shelter of your genial home.

To those helpful days your quondam curates look back with gratitude and

pleasure; and in the gladsome re

those whose maturity of life has for

some time been uncontroverted-

enjoy the gracious, dignified and

and which to most of us is a familiar

friend, true priest, you have won us

all to you. We are glad that the heart in you is so young to day; that

stain; that you have forfeited the friendship of no friend.

'Natales grate numeras; ignoscis

Lenior et melior fis accedente sen-

golden with the glint of light never-

Dated at Prescott, II Dec. 1913, and signed for the Clergy of this

Chas B. Murray

M. McDonald P. J. Hartigan

J. J. Meagher,

CONCERNING FAITH

It has to be admitted, says Rev. H

B. Sharpe, M. A., in the Westminster Lecture dealing with faith, that all the reasons it is possible to adduce in favor of the Divine Revelation will

not produce universal conviction. There are many people of the highest reputation for intellectual worth and

sincerity who think such reasons in-

sufficient, though there are just as

many, equally intellectual and sin-cere, who think they are sufficient to

produce universal conviction. Never-theless, says the lecturer, the Chris-

tian religion demands for itself an absolute and unconditional accept

ince, no less than a proposition of

It must also be admitted, however.

says Mr. Sharpe, that the arguments for the truth of Christianity are not

by any means of the same character

as these which demonstrate mathe-matical conclusions, abstract truth

being entirely different from historic or concrete truth. The truth of Christianity depends entirely on the

actual existence and occurrence of

those personages and events to which it ascribes its origin. Its evidence

is of the same character, really, as is the evidence for antiquity and its

events; thus, we do not doubt that Julius Cæsar existed, though we

Julius Cassar existed, though we may possibly doubt as to his character, the moral quality of his actions and the historical reality of others. Still, Christianity will not be satisfied

with assent of this kind which allows for the possibility of mistake. It re-quires (exacts, indeed, uncondition-ally) an assent to its historical truth just as uncompromising and unway-

Secretary.

ending.

Enclid.

and pleasurable experience. things to us all, true man,

pitality that is your own

true

they all are wont to revisit

collection—young men no less than

ven

intimacies of the

the Ancient of Days.

only that our affection and

asked one thing of the I and asked it again; that

The carven and plastic

The Christian religion, although its Founder and first teachers enter tained no expectation that its prin ciples would be universally accepted thing which a reasonable person would refuse to believe. But since evidence alone cannot produce the absolute certainty which the Christian religion claims, there entered the further element of faith in regard to what was postulated. Those, it is held, who believe the Christian Revelation, do so because they have received and co-operated with the wrought, will recall to many a heart divinely given attribute of faith; others fail to do so, because, even if they have received the gift in question, they have neglected to make

What, then, is this "perfecting additional element which is to safe-guard our belief in the Christian teachings? Answering this, the lec-turer says: faith is, first or quality or power; secondly, it denotes the act of faith, or the use of the power divinely infused into the soul. Right then, the power to believe and the ther, if act of believing which could not have been performed unless the power had natural illumination of the intellect by which the mind is enabled to perceive and hold the truths revealed by divine authority. Since it is not something superadded to the natural faculties, nor interferes with their natural and normal method of opera tion, it cannot be opposed to reason any more than light can be contrary to vision; but, says the lecturer, re vealed truth is perceived by reason through the light of faith, as ensible objects are perceived by the eye through the means of natural

The effect of faith upon the intellience is, no doubt, an arrangement or re-arrangement of the mind's lights eading to a definite and fixed result It is clear enough that from the nature of the case, no independent proof can be given of the superits existence in the form which the Christian religion ascribes to it. For those who believe the chief evidence of the existence of faith as a super natural virtue lies in the fact that it is included in the revelation.

The object of faith may be said to be the Act of Faith which consists in the acceptance of the truth of re-velation, not on the ground of its inrinsic probability, or even certainty but because of the authority of the Person Who gives the revelation namely, God. It is thus quite possible that a person may be ignorant of some of the doctrines of the Chrispresbytery, ever and anon to spend an agreeable hour with you and to ian religion, and yet have complete faith, since he believes the Word be whether implicitly or explicitly. accept the whole corpus of Catholic belief as being true, without any faith whatever, since to believe thing merely on natural evidence, it is embittered by few regrets; that your life is untouched by time's long not faith but opinion, but still essen tially falling short of the formal cer-

tainty which belongs to faith.

The act of faith is a voluntary and meritorious act; it is performed by the intellect under the direction of the will and by the aid of the super natural illumination which the gif of faith conveys; its object is the authority of God revealing truth, We are offering a purse of gold to together with the truth so revealed ou who have never set your hope in store of money. At earliest dawn your day's work began. It has and it depends upon the evidence (or credibility) the full value of been yours to bear the burden of the day and the heats. May the close of which is made known by the divine illumination giving to the intellectual sunset be radiant with peace, and it otherwise could not have. there can be no question as to the existence of faith as a concrete fact.

No principle of human life and action, by which individuals are dis-tinguished from their fellows in respect of character and conduct, is more familiar than that by which some are so penetrated with the idea of religion as to consider it the sole worthy object of their interest, while to others it appears a matter of little importance. The Christian theory of faith is the only means of accounting for this distinction at present attain able. To explain it as a matter of temperament, is merely to state the problem in other words, so long as the cause of that religious temperament, which is so markedly present in some individuals and so markedly absent in others, remains undiscovered. The Christian theory alone accounts for the facts.

RE-UNION

Speaking of reunion between the Catholic and the Protestant churches, long a subject of debate, the Abbe Grayrand reduced the whole argument to the following. "The basis of reunion can be only the Catholic faith. The father of the prodigal son may make certain allowances, but he must ever remain the father." Another very conclusive speech, though not exactly on the same lines, we have from Dr. Brownson. He says: "Prior to the Reformation the Church either did or did not exist. If it did not, then either Christ founded no Church, he made no Church either Christ founded no Church, He made no Church, He made no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded either Christ founded either Christ founded either Chris Speaking of reunion between the Catholic and the Protestant churches, long a subject of debate, the Abbe Grayrand reduced the whole argument to the following. "The basis of reunion can be only the Catholic faith. The father of the prodigal

provision for our salvation and therefore cannot be called our Sav-iour. If He founded a Church and it has failed. He Himself has failed and cannot be relied on, for He declared His Church should not fail.'

THE ROSARY OF LIFE

Have you ever-on your way home from work—stepped into the church to say your rosary? How quiet it is? The tabernacle lamp glows like a great ruby in the twilight, and it "seems that your soul is alone with God. How small worldly things seem to us then! How easy it is to pray, to pour out one's heart in supplication or thanksgiving. How much, alas! in supplication and how little in thanksgiving!

Has it ever occurred to you that the rosary is very much like life? The mysteries Joyful, Sorrowful, and Glorious, may be likened to youth, maturity and old age. In youth all things are bright and full of promise. There is the Annunciation, the Visitation and the Nativity. The first hint of sorrow is found in the Presentation; the prophecy of Simeon; and the loss of the child Jesus. Yet, as in youth, the sorrow was soon forgotten in the awe of redemption and in the joy of restoration.

In maturity we realize that the world is a battlefield and the cares of life press heavily upon us. Each heart has its own Gethsemane when it prays that the "Chalice may pass away," but how few of us say with our dear Lord : " Nevertheless, not as I will, but as Thou wilt." Are we not scourged by passions and the frailties of our poor human nature; with the sting of every-day trifles whose very smallness makes them harder to bear? Does not conscience crown us with thorns when it makes us realize how sinful, weak and un-faithful we have been? Each one carries a daily cross beneath which we fall many times. And have we not some small share in Mary's anguish on Calvary when we kneel at the death-bed of our loved ones?

In our old age we find our recom pense. We rise above worldly things. We have borne the heat and burden of the day, but now that evening has come we put aside the garments of folly and ascend to the state where we are worthy to receive the gifts of the Holy Ghost. Purified and sanctified, our souls like our Lady's body, will be assumed in heaven; and—our crown.

The days and years slip by; we sorrow and joy, telling each bead in the rosary of life until the weary soul is released and goes to its

O, blessed Rosary! Thou art dear to all the world because thou art our Lady's own. Rich and poor, and ignorant, saint and sinner find comfort in thy beautiful prayers.-Lida L. Coughlan, in N. Y. Truth.

When we are satisfied with an imitation of anything, we are apt to have a certain amount of imitation creep into our characters.—Eugenie

He who, when he has once knocked, is angry because he is not forthwith heard, is not a humble netitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently bide the Lord's leisure.—St. Peter Chrysolo-

Cruel Piles

After 40 Years Study, Dr. Van Vleck Found Genuine Relief which is now Healing Thousands

Sent on Approval--WRITE TODAY



If you have been troubled with Piles or any form of Rectal Soreness, here's a package of Real Comfort for you. Send

INVESTMENT

High-Class 5-Year Bonds that are Profit-Sharing. SERIES \$100, \$500 and \$1000 /ESTMENT may be withdrawn any time after one year, 60 days' notice. Business at back of these Bonds estab-hed 28 years. Send for special folder and full particulars NATIONAL SECURITIES CORPORATION LIMITED

FIVE MINUTE SERMON

REV. I. J. BUREE, PRORIA. ILL. OCTAVE OF THE LPIPHANY

THE EPIPHANY

"And entering the house, they found the Child with Mary, His Mother, and talling down, they adored Him. And opening their treasures, they offered Him gifts, gold, frankincense and myrrh." (Matt. ii, II.-)

The Church, my dear friends, in her series of festivals, desires to appeal to the heart as well as to the intellect, of her followers. Beginning with the birth of the Son of God on her festivals step by step until His tragic death on Mount Calvary. It we learn from the divine Infant,

lying in the stable on Christmas, the virtues of poverty, humility and mortification; we likewise, learn obedience to the laws of our Church and of our country when we see Him obey the law of circumcision eight days after His birth. In other festivals in His honor we have presented to our consideration charity, forgive-ness of injuries and all other virtues.

To-day we celebrate the feast of the Epiphany. Epiphany means manifestation. It was on this day, the twelfth after His birth, that He manifested Himself to the Gentiles. It is sometimes called Little Christmas or the Christmas of

the Gentiles.

The first adorers of our Lord in the stable of Bethlehem were Jewsshapherds who were led thither by the angels singing "Glory to God in the highest and on earth peace to men of good will." The Gentiles were likewise led to adore Him in the manger in a miraculous manner. For Christ was the Saviour of all-of Jew and Gentile. And if the Jew was led to the Infant Jesus by an angel, the Gentile was led by a mira-

culous star.
At the birth of our Lord this star appeared in the East. Many saw this wonderful star. But three wise men followed it. Thus "Many are called, but few are chosen." The star went on before them and directed their steps. When they came near Jerusalem, the star disappeared. They entered the city, and, not being shamed to confess Christ, asked Where is He Who is born King of We have seen His star in the East and have come to adore Him." Herod asked the scribes and priests where Christ was to be born and was told that it was in the city of Bethlehem. Then Herod told the wise men to go and search for this child and bring him word. And when they were outside the city, "Behold the star which they had seen in the East went before them until it stood over where the Child And they going in saw Child and Mary His Mother. And falling down they adored Him. ing their treasures they offered Him gold, frankincense and

men returned another way to their own country.

Thus we see, my dear friends, that the birth of Jesus Christ was a subject of joy both to Jew and Gentile. Both were invited to come and partake of the common blessing. For at the time that the angel called the Jews in the persons of the shepherds. the star called the rest of mankind in the persons of the three Holy Jesus Christ was born for Kings. the salvation of all mankind. Hence He wished that all would begin to know Himintheinfancy of H s human-The rich and the poor, the Jew d the Gentile, the ignorant and acter could be seen. He appeared to the senses to be a child of misery, distress. child of misery, distress, afflic tion and tears. Everywhere in His surroundings was poverty and want. But the Magi did not doubt. Toey saw with the eyes of faith. Under the form of a new-born infant they believed the eternal God to be present. They were convinced that the Child they beheld was their God, the long expected Saviour and Redeemer

Knowing this, they fell down and adored Him. Then opening their treasures they offered Him gold, frankincense and myrrh. Gold is the tribute usually paid to kings. Jesus Christ was the King of kings, hence in this light gold was offered Him.

Frankincense was offered to God in the temple morning and night. The smoke of the incense represents the prayers ascending to the throne

Myrrh was used by the Jews in embalming. Hence as offered by the Magi it represents the humanity of

Gold was offered Him as king, incense as God and myrrh as man; jointly offered by the Magi they represent the two natures of God and man in the person of Jesus Christ.

The Magi worshipped God in spirit and in truth. The same spirit must animate every true follower of Jesus Christ. We have been called to the true faith as the Magi were. This faith has been announced to the world by Jesus Christ Himself; it has been sanctioned and confirmed by miracles; it has been handed down to spaceding generations by down to succeeding generations by inspired Evangelists: and it has been preserved in its original purity by the infallible teaching of the Catho-lic Church. This great gift has been bestowed upon us. Hence we owe God a debt of adoration for so singular a mercy.

The tribute of love, the tribute of devotion and the tribute of self-denial are the three acts of homage signified by the gold, frankincense and myrrh of the Magi. This hom-age of love, devotion and self-denial God exacts from every Christian.

Let us, my dear friends, en teavor to render God this homage. Let us follow the teaching of the Church—the star of Bethlehem for us—that bright and evening star that will lead us to Jesus; it will guide us through all the trials of life it will light us in the darkness of the valley of death, and it will lead us safely to Christmas day, she follows Him in the other shore into the haven of

TEMPERANCE

DESTRUCTION OF MANHOOD Alcohol not only weakens the owers of the mind, but dulls and leadens the moral feelings and extinguishes the noblest instincts of humanity in the human breast. see parents addicted to drink wholly unmoved by the sufferings of their children, whether it be from pain or cold or hunger. These sufferings make no impression on the brain, sodden and stupefied with alcohol; they arouse no feeling of affection or com-passion. Alcohol drowns all consciousness and sense of responsibility; when indulged in, it dehumani

Nor is any one nation the only suf ferer from this dreadful plague. The curse following in the train of alco-hol girdles the world. America and England, France and Germany, Italy and Russia, Sweden and Switzerland. Canada and Mexico and Australasia, all feel its disastrous effects. But it is particularly in the wine and beer drinking countries that its most de plorable consequences are seen. Here is a powerful argument against those who advocate the use of beer and wine for a cure for intemperance. Germany one fourth of the inmates of the insane asylums were and are notorious drinkers. In the same country 20 per cent. of the children of drinkers are weak minded idiots or epileptics. "One of the worst or epileptics. "One of the worst evils that has set back the German people," says Professor Munterburg, has been the wholesale use of beer

and wine. And the saying of the late von Moltke, the celebrated strategist, has historic : " Beer is a far more dangerous enemy to Germany the armies of France Brandy is the worst poison of all. Next to it come beer, and Germany is pre-eminently the land of beer drink-

SQUANDERING OF MILLIONS Professor McCook estimated that the tramps of the United States alone cost the people over nine millions a year to support them: "a half more than the cost of the Indian Depart ment, and one half the cost of our

myrrh." And being admonished in their sleep not to go back to Herod who wished to kill Jesus, the wise "From a sociological standpoint," says Nammack, "we are compelled by incontrovertible evidence to ac knowledge that it (alcohol) is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immerality, crime, insanity, disease and death." What greater What greater reasons should prompt us to take an active part in organized total abstinence? Yet in their strange and sad ignorance of its destroying power, people take drink without any apprehension of its danger; yea, rather as if it were the cure for all the misforunes and miseries to which the flesh Whereas, as science is every is heir.' day proving more and more, and as the learned, the king and the subject experience is also daily teaching, it were all called to Bethlehem to adore is, for the generality of mankind, the cohol."

being the God of heaven and earth? DRINK-CRAVING — HOW CURED withdrawal usually means that a the bladder and generative organs of craving' follows-a condition to be dreaded unless we are possessed of very strong power of self control. To 'crave' is easy, to 'control' difficult: therefore, the wiser course is to avoid those things which tend to create a craving—words the truth of which it is difficult to gainsay, and it is quite larming to think that "six weeks are sufficient" to form a strong habit or longing for drink.'

The inveterate and oftentimes irresistible craving which follows re-peated acts of intoxication is, in a arge proportion of cases, incurable, except by complete abstention from alcohol for a period of time, of which it may be safely said that one year is the minimum that can be relied upon. With many, however, this period is not sufficient, and another probationary year is necessary, dur-ing which the patient may be permitted, as a test of his or her power of control, to return periodically for short intervals to the society of rela tives or friends.

TRANSMITTING THE EVIL

Did this moral and social ruin end in the person of the dipsomaniac only the curse of the drink craving would lose half its terror. But the full force of this terrible vice is only realized when we consider its effects in the physical deterioration and mental degradation of the drunk-ard's children. The wretchedness attendant upon a starvation diet and insufficient clothing, intensified by ill usage, is pitiable enough; but it is not so sad and deplorable as the inherited mental aberration, the criminal tendencies, and the vicious propensities that are transmitted through conception during a state of intoxication and perpetuated during the pregnancy of the habitual drunk-ard. Nay, more, to transmit these

PAIN NEARLY DROVE HIM MAD

Suffered Horribly Until He Turned To "Fruit-a-tives"



J. A. CORRIVEAU

DRYSDALE, ONT., June 15th, 1913 "I am a general storekeeper at the above address, and on account of the great good I have experienced from using "Fruit-a-tives". I recommend them strongly to my customers. They were strongly to my customers. They were a great boon to me, I can tell you, for about two years ago, I was laid up in bed with vomiting and a terrific pain at the base of my skull. The pain nearly drove me mad. Doctors feared it would tron to inflammation of the brain but I took "Fruit-a-tives" steadily until I was cured. I have gained fifteen pounds since taking "Fruit-a-tives" and I verily believe they saved me from a disastrous illness."

J. A. CORRIVEAU.

For Headaches, Neuralgia, Rheumatism and other diseases arising from an impure condition of the blood, "Fruitatives" is invaluable and infallible. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

evils intoxication is not necessary I give the very words of Dr. B. Richardson, the highest authority on this question, and a true friend of humanity.

All the evils resulting from hereditary alcoholism may be transmitted parents who have never been noted for their drunkenness. Longcontinued habitual indulgence in in toxica ing drinks is not only suf ficient to originate and hand down the morbid tendency, but is more likely to do so than even oft repeated drunken outbreaks, with intervals of

perfect sobriety between.

The late Dr. Andrew Clarke, one of the most eminent medical men of our time, discussing the same truth.

"It is not they alone (i. e., those who drink to excess) who suffer, but so soon as a man begins to take one drop more than what I have called the physiological quantity (which in his opinion is exceedingly minute), the desire is not only begotten in him but the desire becomes a part of his very nature and that nature so formed by his acts is calculated to inflict curses inexpressible upon the earth when handed down to the generations that follow after him as part

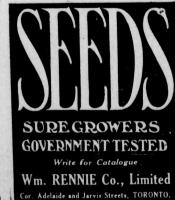
and parcel of their being.

For "in the inscrutable designs of nature none is more manifest than this, that physical vice. like physical feature and virtue, descends to pos terity; but no one of the transmitted wrongs, physical or mental, is more certainly passed on to the yet unborn goal that each attains is the same, than the wrongs inflicted by al-

cardie and renal dropsy, ascites, dia ample, days painful and miserable-all these are not generally associated with, or ascribed to, alcohol. But they are as heavens. The relationship frequent'y realized in the instance of the liver, because the direct results are more easily traced in this organ than in others.

But whether quickly or slowly alcohol inevitably injures all. Noth ing is more striking than the quantity of alcohol that may be taken by ome person with 'apparent' impunity, even for a number of years Graves, in his "Clinical Lectures," described a case in which, for twenty years, over a pint of brandy or whiskey was taken daily before the came surely and terribly.

A DELUSIVE AGENT ecent results of experiments in medical science have sounded the



death-knell of what is called moderate drinking. From a scientific standpoint," says Dr. Victor Horsley, of the University of London, "the claim so often put before us that small quantities of alcohol, such as people take at meals, must have practically no deleterious effect, cannot be maintained." The same eminent physician again tells us that repeated experiments have been made to discover whether there is any certain limited quantity of alco-hol which can be taken without disadvantage to the human body; the result is that "it is quite impossible to state that the smallest given quantity of this drug is harmless to our bodies." "A man," he again declares, "who desires to use his en tire force on behalf of himself or his fellow man can do so best and longest by entirely avoiding alcohol."

Dr. Salter, London, says: "It is as absurd to talk of its value as an ar ticle of diet as it would be to class opium under the same head."

opium under the same head."

The idea so popularly held and practised, that there is safety in taking it "after the day's work is done," is a delusion, for Professor Kræpelin, of Heidelburg University, has shown by actual demonstration that hol causes a diminution of brain power which lasts sometimes until the evening of the next day." Von Helmholtz, the celebrated physicist of the nineteenth century, declared that the very smallest quantity of alcohol served effectively, while its influence lasted, to banish from his mind all possibility of creative effort." And Schiller the great German poet, used to say, "wine never invents anything." "In this way," says Dr. Victor Horseley, "alcohol is shown to be a delusive agent, thus proving the accuracy of Solomon's statement that 'wine is a mocker.'

EXTREMELY DANGEROUS As a drug alcohol is so extremely langerous that the most eminent men of science in our day seldom or never prescribe it. Listen to a few of them. Dr. William Collins, M. P. one of the most eminent London surgeons, said: "If alcohol has any place in the treatment of disease, as it certainly has in the production of disease, it is as a drug prescribed cautiously and in strictly defined

Dr. Davis, of Chicago, has said that "he never employs in all his practice an intoxicant"—for the simple reason, but convincing one, there are other remedies that do as well, and the other remedies leave no harmful trace behind them. Nay other drugs are, in some cases at least better. We have it on the authority of another eminent surgeon. Dr. George Crile, M. A., London, that the results of his experiments proved that in cases of "shock" the state of the sufferer was aggravated by the use of alcohol, and that "hypodemic injection of strychnine and atropine. and the use of other substances, are better calculated to being the patient

out of danger than the alcohol The terrible danger of this poison may be estimated from this one fact, that the smallest sip of the weakest wine or other liquor is sufficient to arouse the sleeping demon of the drink-craving which is eating up thousands around us and is hurrying them to their ruin.-Rev. W. J. Mulcaby in Irish Ecclesiastical Record.

A CONVERT'S JOURNEY

The story of a convert's journey

from Protestantism into the Church

is nearly always interesting. The

experience had on the way are wonthe divine Infant lying in the man most dangerous thing anyone could Deaths that are attributed to derfully varied. English speaking ger. Lying there on that bed of take and that for most persons it straw who would suspect Him of proves disastrous ruin. DRINK-CRAVING — HOW CURED betes, Bright's disease, paralyses of "Apologia;" Brownson's "Convert;" various kinds, gastric disorders, and alcohol," says Dr. Victor Horsely, "Its —particularly in men—affections of "Invitation Heeded;" Benson's Confessions of a Convert;" later life, which render their last Ruville's "Back to Holy Church;" De Costa's "From Canterbury to Rome;" Hitchcock's "Pilgrim of Eternity;" Burnett's "Path which surely the result of it in the case of Led a Protestant Lawyer to the drinkers as that there is a sun in the Catholic Church;" Miss Curtis's Some Roads to Rome in America, and a number of others. A valuable addition to this list of books is "A Loyal Life," a biography of Henry Livingston Richards, written by his Jesuit son. For the work not only gives an account, largely in his own words, of an Episcopalian min-ister's conversion to Catholicism, and of his subsequent career, but the volume also contains an ex-tended sketch by Father Richards of the Oxford Movement in this country, which will be of great service to the student of American breakdown came in the form of church history. It could be wished, dropsy and other affections, but it however, that the author had said more about the progress of Trac ianism in New England, and had furnished the volume with an index As the book is a son's loving tribute to a venerated father, the reader must not look for a very critical " biography, but see rather in Mr. Richards an excellent exam-ple of the kind of laymen the Church

in this country needs to day.

Henry Livingston Richards, a de scendant on both his father's and his mother's side, of New England Puritans, and patriots of '76, was born in Granville, Ohio, in 1805. After becoming a Catholic he liked to be-lieve that through his mother, Isabella Mower, "very probably a modi-fication of Moore," and through her mother, Jennie Dorrity, some Irish blood ran in his veins. His father was the pioneer doctor of a little frontier village and an old-fashioned

At sixteen Henry was sent to Ken-yon College, which Philander Chase,

Por Clean Sanitary free from Grease and Scum use 1d Dutch Cleanser minister From the time of his conversion to

the first Protestant Episcopal Bishop of Ohio, had just founded. Vivid de scriptions are given of the hardships young Richards had to endure, and a good account to, of his early relig-ious experiences. He had to leave college, however, after a year's stay to be a clerk in his uncle's store. He was duly "converted" and became an exemplary "church member." Dr Richards, his father, meanwhile had embraced Episcopalianism, taking with him from the local Congrega tionalist church a company of se ceders, and was appointed their lay-reader. Henry followed his father. Reentering Kenyon college, young Richards was graduated and then Richards was graduated and the began to study for the ministry. Sial character or urging the necessary began to study for the ministry. Sial character or urging the necessary He was ordained in 1842, married and advantages of religious education. That Mr. Richards' practice in the large with his theory and took his bride to Columbus, Ohio, where he became the first rec tor of the new missionary church of style of Churchmanship" at this

time was "Extreme Low," with a strong Calvinistic bias. But he now found that he was expected to minister to the spiritual needs of a congregation whose leading members held High Church views. "I cannot refrain from an expression of aston ishment." he wrote in after years. at the temerity with which I undertook the serious and awful re sponsibility of directing souls and ducating them for eternity with the crude, half fledged notions in which I had been educated." He says in another place: "I felt very sensibly as a result of my parish labors among the people, the necessity of something like Confession, in order to complete success in the work of

Meanwhile, a zealous bookseller, who belonged to Mr. Richard's flock, kept his pastor supplied with the Oxford Movement literature that was coming from England. This course of reading made him adopt the Via Media theory, and he begar to consider himself a "Catholic," But when an Irishman came to St Paul's one day and asked : " Is this the Catholic Church ?" Mr. Richards promptly answered, "No!" and dirrected the stranger aright. "Think of my chagrin and mortification," ie says, "when I became conscious of this sudden and spontaneous betrayal of my new principles." Thus was St. Augustine's ancient test ap-

plied again in Ohio.

The bitter opposition shown by the Evangelical party of the Episcopalian Church to the Tractarian Movement helped to hasten conversions to Catholicism. Charges made against two High Church bishops made forced them to resign their sees and checked the spread of the Via Media theory in the Episcopalian Church.
But between 1845 and 1852, about world in general that he had found But between 1845 and 1352, about world in general that he had found fifty American Protestant clergymen the Church, not only everything that Mr. Richards.

Because of failing health he left Columbus in December, 1848, and journeyed to New Orleans. While these he chanced to pick up in a Catholic bookshop a copy of Keen. an's "Catechism," which he bought and read. The book gave Mr. Richards a new idea of Catholic doc-trine, and Kenrick's "Primacy of the Apostolic See," Milner's "End of Controversy," and frequent visits to Catholic churches, wrought such a change in the minister's religious opinions that he returned home the following spring no longer a Tractar-ian. A family uproar, of course, ensued. There was certainly no precipitancy, however, about step toward the Church, for though he had consulted a priest about being received, he continued for two years to officiate quite often as minister. But on being stricken down with a serious illness he realized his soul's peril, and as soon as he was well enough, made arrangements for his reception into the Church. He became a Catholic, January 25, 1852.

As is not unusual with converts, Mr. Richards had many things to try him during the early years of his Catholic life. Leaving his wife and four children in his father's care, he secured employment in a New York commercial house, and went to Jersey City to live. But just as he began to thrive a little an attack of illness laid him low, cost him his position and plunged him into poverty.

TOBACCO HABIT Dr. McTaggart's tobacco remedy removes all de-size for the weed in a few days. A vegetable medi-cine, and only requires touching the tongue with it occasionally. Price \$2.

LIOUOR HABIT

Marvellous results from taking his remedy for the iquor habit. Safe and inexpensive home treatment, to hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed.

However, he subsequently succeed in making a new start, prospered sufficiently to have his family join him, and when he saw them all baptized Catholics his happiness was complete. "Mr. Richards," writes his biographer, "never underwent such a period of acclimatization as some converts experience after their entrance into the Church. He never felt any of their repugnances to Catholic doctrines, the result, no doubt, of their early prejudices. As he said himself, he 'took it strong.' From the beginning he was as fervent and enthusiastic in all the exercises of Catholic piety as though he had been reared in the faith," and the Catholic atmosphere in which he now began to live had a mellowing influence on the former Puritan

that of his death, Mr. Richards took a keen interest in Catholic activities of all kinds and labored zealously to promote them. He was always tireless in Sunday school work; a St. Vincent de Paul Conference started in Jersey City in 1857, and probably one of the earliest founded in this country, made him its first president; and he was largely instrumental in securing the admission of the priest into the charitable and penal institutions of Hudson County, and in bringing about a great improvement in their administration. A sympathetic friend of converts, Mr. Richards did much to make them feel at home in their new surroundings. To the Catholic Review, a weekly paper edited by P. V. Hickey, he frequently contributed articles of a controverthe matter kept pace with his theory is proven by the fact that he sent all his children to Catholic schools.

When his business made him, in 1868, a resident of Boston, he became a pillar of the Immaculate Conception Church, and began to promote Catholic interests in New Engands metropolis with the same zeal he had shown in Jersey City. The Catholic Union, and organization of educated men which was founded in 1873 for the furthering of Catholic activities, elected him the successor of its first president, Mr. Metcalf, and he worked with others until religious privileges had been won for the Catholics in Boston's houses of charity and correction. He lectured a little, and wrote a great deal for the Sacred Heart Review and other Catholic periodicals. Indeed, he wielded such a trenchant pen that in 1871, Father Hecker wanted him to be the editor of a weekly paper that he purposed starting. Richards felt, however, that he should decline the offer. The "project was finally abandoned," says his oiographer, and Father Hecker's ideal of a great Catholic weekly has been realized only recently in America.

The panic of 1873 forced Mr. Richards out of business, and at sixtyfour he found himself looking for employment. He soon secured a place, however, on the Boston Board of Charities, and was connected with that body for twenty-three years being enabled during that period to do a world of good to the countless poor he visited. After seeing his youngest son ordained a priest at Woodstock in 1885, he joyfully said his Nunc dimittis, but his health then began to improve so unexpectedly that he not only lived to celebrate with his wife their Golden Wedding is 1892, but published ten years later a booklet, entitled "Fifty Years in the Church." "He wished to testify to became Catholics. One of them was he had expected, but far more, and that every year only crease his love for the Holy Mother of the Faithful and his gratitude to God for being sheltered within her bosom." Surviving his wife but a few years, Mr. Richards ended his "Loyal Life," November 8, 1903, while his Jesuit son stood by his bedside and gave the last absolution. On his monument was engraved this appropriate text from his patron, St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith."—Walter Dwight, S. J., in America.

THE SANCTIMONIOUS PENNY

Jerome S. McWade, the millionare collector of Duluth, was appealing on he Mauretania for a seamen's fund. "Let the collection be generous," he said. "We want none of the penny and quarter parable here." A penny and a quarter, side by side in a pocket fell into conversa-

"I'm worth twenty five of you," said the quarter haughtily.
"That's true," replied the humble

penny "but in one respect, sir, I'm superior to yourself."
"Pshaw; how so?" said the quarter.

"I go to church, sir, far, far oftener than you," replied the penny.

The good we do men is quickly lost: the truth we leave them re mains for ever; and therefore the aim of the best education is to enable students to see what is true and to inspire them with love of all truth. Professional knowledge brings most profit to the individual; but philosophy and literature, science art elevate and refine the spirit of the whole people, and hence the university will make culture its first aim, and its scope will widen as the thoughts and attainments of men are enlarged and multiplied.

Spalding.

An ability and an opportunity to do good ought to be considered as a call to do it.—Richard Ceci).



BELLS, PEALS, CHIMES od for catalog Our b E. W. VANDUZEN CO., Prop's Backeye Bell Found

MOTTO FOR 1914 Don't Worry

Worry impairs efficiency and thus tends to bring about the very evils that we dread. It will greatly help if we carry a policy of life insurance, because most of our anxieties are on account of those dependent upon us. Don't worry, but insure in some absolutely reliable institution such as

Mutual Life

Assurance Co. of Canada Waterloo, Ontario



Style 110

Few Great Pianos

Most piano makers will tell you that their instruments are the best made. Some of them think so: Others merely say so. But, as a cold, business proposition there are only a few really great pianos monufactured-their hidden parts are identical-and the

Sherlock-Manning 20th Century Piano

is recognized as one of them. Here is another remarkable fact: A competitor originated our slogan. After studying our instruments he declared: The Sherlock-Manning is

"Canada's Biggest Piano Value"

You cannot buy a better piano than the Sherlock-Manning, pay what price you will, and when you do buy a Sherlock-Manning you can rest assured that your instrument is

-one of the few great pianos

-that it is unrivalled in bril-liancy of tone

-that it is built to endure, and YOU save \$100 by our different and better way of doing

Don't you think that it would pont you think that it would pay you well to consider our proofs of these claims? Write to-day for our handsome Art Cata-logue. And the proofs. 43

SHERLOCK-MANNING PIANO CO.

(No street address necessary)

Canada London,



CHATS WITH YOUNG MEN

THE PASSIONS

Self repression is rendered neces sary by the passions of human nature, which everyone of us inherits at his birth. Our natural tendencies to pride, sensuality, sloth, temper and other kinds of selfgratification, are called "passions. In themselves the passions are not sin, nor sinful; they become sinful only when the human will delibera-tely indulges them, yields to them, or puts occasions in their way. Luther and Calvin taught that human nature and its passions were, formally and essentially sinful. This doctrine, which widely infects Protest antism at the present day, leads naturally to the idea that a man can-not help his sins; that it is no use to strive against your nature seeing that you cannot get rid of it, and that if you only trust in Christ it does not matter how much you in dulge yourself, provided you do not come into collision with human law nor with your neighbors. The Catholic teaching is that the passions are one thing, and the will another; and that, whatever a man may feel, there the will consents: whatever tempta tions may trouble his senses or intelligence, moral guilt begins only when the rational human will freely yields to them, either in act or in de

Hence every Christian has a twofold duty with regard to the sinful propensities of nature—namely, resistance and mastery. He must resist; and, when the passions rise up against a grave precept of Almighty God, he must resist under pain of mortal sin. But he must go further; he must strive to obtain such a mastery over his passions that not only may the danger of mortal sin be far removed, but that even in lesser conflicts and in the ordinary occasions of life he may be able to rule them, and may keep himself entirely faithful to the grace of his Heavenly Father.

A FATAL FAULT

"One fatal fault of the average listener," writes "The Pastor" in the Catholic Transcript, "is a ten-dency to shunt the application of a sermon upon someone else. 'I'm sorry,' you'll hear them say; 'that so and so were not at Mass last Sunday to hear what the pastor said, for the cap fitted them to perfection.' If would try it on their own head they might be surprised to find that it was as if made to order."-True Voice.

YOU WILL BE GLAD

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so. You will be glad that you were happy when doing the small everyday things of life; that you served the best you could in life's lowly round. You will be glad that men have said all along your way; "I know that I can trust him. as true as steel." You will be glad there have been some rainy days in your life. If there were no storms, the fountains would dry up; the sky would be filled with poison ous vapors, and life would cease You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to loves. You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with ison. You will be glad that you brought smiles to men, and not sor-You will be glad that you have met with a hearty bandshake all the hard things which have come to you, never dodging out of them, but turning them all to the best possible account .- True Voice.

HIS NEW RECORD

"I've made a new record," announced the boy who had done well in the examination. "It's fine, of course. The worst of it is, though, I'll have to live up to it now," and he laughed as if he did not fear the His friendly hearer laughed with him.

Oh, well, the new record will

Good records are indeed solid foundations for better things in the future. One success inspires and leads to others. One temptation overcome makes the next one easier to conquer. One good habit fixed calls upon other virtues to come and keep it company. So don't be afraid of the new record, wherever you make it. You will not find it so hard to live up to as it was to win : for the winning opened and smoothed the way for future victories.

WELCOME, THOUGH WITHOUT BEAUTY OR WEALTH OR GENIUS

There are some characters who carry their wealth with them, who are rich without money. They do not need palatial homes or a large bank account. They do not need to buy admission to society,—every-body loves them. They are welcome everywhere because they have that which money can not buy—a geniai,

helpful, sunny, cheerful disposition. Of course, everybody wants them, because it is a joy to be with them. Everybody loves the sunshine and

sunny heart, an ability to radiate

bully learly, an ability to radiate helpfulness and sweetness.

But such graces and charms never live with selfishness or self-seeking. It is the people who have something to give, not who are trying to get something, that are wanted everywhere.

DON'T WABBLE

There is one sort of man that there is no place for in the universe, and that is the wabbler, the man on the fence, who never knows where he stands, who is always slipping about, dreaming, apologizing never daring to take a firm step on anything. Everybody despises him. He is a weakling. Better a thousand times have the reputation of being eccentric, peculiar and cranky even, than never to stand for anything.

OUR BOYS AND GIRLS

THE BOY'S READING

A little incident that serves point out a moral happened the other day in this city. Three young men who were arrested for burglary declared that the cause of their downfall was the reading of dime novels.
"I learned," said one of them, "how to find the combinations of old-fashioned safes by reading a novel about a detective, and after I practised a while I found it easy."

Now it would be a gross exaggera tion to say that because a boy reads dime novels, or because he sees in the moving pictures the reproduction of clever acts of burglarly, he is necessarily fated to become a housebreaker and a murderer. But it is certain that a book is bound to have an influence upon a boy, and that influence will be either good or bad The boy is impressionable. He is imitative. Cleverness, smartness, appeal to him. He wants action in is literature. And there is the great danger of many of the books that are produced to please the young. There is action, action lways; there is the smart hero, who is strong and manly, who overcomes all opposition, who becomes rich and famous even by methods that are often openly criminal. And these methods, glorified by the author, are bound to have their impression on the youthful admirer of heroism True, the lad may not be tempted by admiration for his hero to try, as the youths above mentioned, to break open a safe, but there is no question that, by being led to have such ideals of manliness and success, he is get-ting false notions of life.

The danger is not confined to the

dime novel, to the literature where murder and robbery are the sum and substance of life. There is a greater danger still from the books that are written for grownups. Boys have been morally wrecked by reading a book they found about the house. They argued that as long as it was in the house, as long as father and mother could read it, it must be all right. Nowadays it is hard for a cleanminded grown person to avoid the filth of much of the current fiction. Yet go into some houses, and thrown about carelessly, where anyone may pick them up and read them are magazines that reek with sensuality, novels whose one aim seem to be to condone impurity. And if a boy or girl gets the opportunity those books and magazines will be devoured. It is nonsense for parents to pretend that their children are above such things, that they will not see the harm that they themselves nave noticed, that they are too innocent to be defiled by what they themselves cannot read without a blush. Too much confidence in children in the matter of their read. ing or any other matter is fatal. Parents should not let them have the sensational newspaper on the plea that they will look only at the tunny pictures. Youthful curiosity is strong. The parents will never know, for the child will not tell them the harm they have caused his soul by exposing him to danger. But the harm is done nevertheless, and they are to blame for it.

How to avoid it? By watchfulness. Parents try to keep a boy from evil companions; they are horrified if he picks up with the boy that has the reputation of being a rowdy. They should be as careful in regard to the books that he makes serve as a rock to stand on while you are reaching for others to match his companions. They should read his book and pass on it before it gets it," he said. into his hands. In a word they should make sure that the book he is reading is all right. It is a care, trying though it be at times, that will repay both the parents and the boy.-Boston Pilot.

A CHINESE HERO

A little Chinese boy only ten years of age went to the Bishop and begged for confirmation, for which he had been considered too young. The Bishop hesitated. The eagerness of the child touched him, but he was so young! The boy continued to supplicate for the sacrament.

But after you are confirmed, if the mandarin put you in prison and questions you about your faith," said the prelate, "what will you answer him'?" 'Monsignor, I will tell him that I

am a Christian by the grace of God." "And if he commands you to deny your faith, what will you do ?"

"I shall answer 'Never!""
"And if he should say that you must not go to church or keep holy the Sunday and festivals of obligations?

"I shall tell him that I must first

these men shall cut off your head.'

What will you say then?"
"I will say, 'cut it off.'"
The little hero was confi Selected.

THE VALUE OF "THANK YOU' These two words are among the gems of our language; spoken or written they are sweet and full of meaning. What, then, is the reason for so many people forgetting to use hem on occasions when they would valuable? Whenever any one has done us a kindness, however small, when we have received a gift of any kind, whether large or small, when a friend has shown us a cour-

when a friend has shown us a courtesy of any kind, then certainly it should be acknowledged by us.

Possibly presents have been sent on some joyful occasions, flowers have been ordered for us, to mark joy or sympathy, or books have been ordered to be sent to help in whiling away a tedious journey. If no ac knowledgment has been received from us when the bills come in, what are our friends to do?"
"Thank you" should be said or written in return for any and every kindness, and the neglect of such trifling acknowledgment of courtesy goes far towards marring our char cters.-True Voice.

MISTRESS OF ARTS

The Girl's World suggests fifteen things which every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends but the following "accomplishments" are within every girl's reach:

Never fuss or fret or fidget. Never keep anybody waiting. Shut the door and shut it softly. Have an hour for rising, and rise Always know where your things

Learn to make bread, as well as Keep your own room in tasteful order

Never come to breakfast without a ollar. Never go about with your shoes

unbuttoned. Never let a button stay off twentyfour hours.

Speak clearly enough for everybody to understand. Be patient with the little ones, a wish your mother to be with

Never let the day pass without doing something to make somebody

omfortable. The girl who thoroughly learned all this might be called a "mistress of arts."

RECEIVED INTO THE CHURCH

LIEUTENANT COLONEL GERLACH BECOMES A CATHOLIC

Recently Lieutenant Colonei Wil liam Gerlach, of Minneapolis, was received into the Catholic Church by the Right Reverend Bishop Lawler Colonels Gerlach, though a German Lutheran, has always been very fav

orably disposed towards the Church.

Mr. Gerlach was born in the Prov ince of Upper Hessen, Germany, No vember 15, 1835. He landed in Amer ica in 1852, and four years later be came a private in the Fourth U. S Artillery. During the Civil War he served as a hospital steward, and in 1867 was commissioned Second Lieu-tenant in the Thirty-Seventh Infantry. Two years later he was transferred to the Third Infantry. He was made Five years later he tenant Colonel. At the request of Governor Van Sant, the War Department detailed him as a military instructor in the Minnesota National Guard, and at the urgent solicitation of Government Johnson the commission was renewed indefinitely.

field against the Indians along the Santa Fe route. On one occasion with a calvary escort of twenty soldiers and fifty infantry men in wagons he went to the rescue of the paymaster Rodney Smith who, with an escort of forty men, had been coralled by the Indians on his way from Fort Dodge to Fort Lyon. On his return after escorting Major Smith beyond the danger line, he met Bishop Lamy and a number of Sisters whom he was taking to Santa Fe to teach in the schools. They were accompanied by a number of Mexicans. On the way they were surrounded by Indians and when Lieutenant Gerlach came to their rescue the Bishop was encouraging his Mexican followers in their gallant fight against the Indians, w tne Sisters crouched in fear and trembling in the caravan. The soldiers put the Indians to flight and escorted the Bishop and his party for some distance on their homeward journey. Years afterwards Lieuten-ant Gerlach visited Santa Fe on business and was most kindly received by the Bishop and Sisters who tried in every possible way to show their appreciation of the assistance which gave them in their hour of need.

Colonel Gerlach rose from the ranks and all his promotions were due to merit. He is a gallant soldier with as enviable record for fidelity to the best traditions of the United States army and to the highest duties of American citizenship. Despite his age he is still vigorous and bids fair to enjoy for many years the blessings of the true faith which have hates the shadows and the gloom.

There is no bank account that can balance a sweet, gracious personality: no material wealth can match a

SEANCES AND OUR FAITH

One of the incredible things at the present day of the world's progress is that scientific authorities, such as Sir Oliver Lodge of England and a few others, should publicly profess their belief in the so-called manifestations of spirit mediums. It can-not be doubted that such manifestations are either fraudulent or the work of evil spirits, whether Mr. Lodge and his associates believe in the devil or not. At a meeting on December 14 of the English Psychic Research society in a suburb of Lonon the task set before the members in attendance seems to have been to evoke the spirit of William T. Stead the journalist and author, who perished in the Titanic disaster, and promised before his tragic fate to reveal himself after death to his most intimate friends. There was no witch of Endor, who called up the spirit of Saul, to make the necromantic performance easy and plaus-ible, but an old man of seventy, Cecil Husk, described as the most perfect medium in the world, was selected as the conjuror, to make the passage of Stead's spirit from the other world to our mundane sphere possible. Participants in the seance were Sir Oliver Lodge, Maj. Gen. Alfred Turner, Lady Mackenzie and Lady Duff Gordon. In order to establish some degree of veracity for the occurrences at the seance, and to give them publicity, a member of the staff of the International News Service's London bureau was invited to be present, and he graciously accepted the invitation. This newspaper man reported his impressions as follows:

"Unquestionably there were a number of closely defined visions and lights which passed before the circle, but the most thrilling incident of the evening was a meeting be tween Lady Duff Gordon and the spirit of William T. Stead, the English writer, who met his death in the Titanic disaster. Lady Duff-Gordon was one of those rescued from the Titanic by the Carpathia.

"The spirit of Mr. Stead appeared to float across the circle and then drift slowly about from person to person. The spirit seemed to be holding a luminous slate in front of its face. Finally, when it reached Lady Duff Gordon, the slate lowered

and the spirit said :
"'I believe we were passengers on that fatal night.

"This was Lady Duff-Gordon's first seance and she was naturally be-wildered and unable to reply to the question. The spirit then said: Don't you remember that after we struck the iceberg the band started to play ragtime and I told you a re-ligious anthem would be more appropriate? I remember it well, for we met in the companionway."
"Lady Duff Gordon was still too

profoundly impressed to speak and Stead's spirit turned to the Inter-national News Service reporter and said : 'As an American you should be told that John Jacob Astor had keen psychic leanings and that he died heroically. I often communicate with his spirit, but he has not advanced sufficiently so that I can summon him here. However, I wish the world to know he died heroically and that he is progressing in this science.

'Stead's spirit then passed around within two or three inches of those in the circle and then vanished."

The remarkable circumstances in this alleged interview of Stead's spirit with his erstwhile friend, Lady Duff Gordon, is that he revealed nothing but the most commonplace facts with which she was already acquainted. How indescribably puerile must have been to her the question about her remembering the band playing ragtime music? Not only are all the surviving passengers of the Titanic aware of this fact, but the whole reading public knows all about it. Why didn't the spirit of As an officer in the Thirty seventh
Infantry Colonel, then Lieutenant
Gerlach, saw active service in the
field against the Indians along the knowledge, have told her something new or startling, something to inform and instruct her, or possibly to set her wits on end about the other world. But for his spirit to rehash an event, which a school boy at a searce could have told just as well and as truthful, is not only surpris ingly commonplace, but it hardly removes doubt of the genuineness of the performance from the minds of those who have made up their minds that all seances are frauds.

Then the soul of Stead is reported to have commented upon John Jacob Astor's spiritual existence as endeavoring to communicate with his friends, but prevented from doing so as yet, because he had not yet progressed sufficiently in spiritualisprogressed sunctionity in spiritualis-tic science. Could there be any greater twaddle, any ranker non-sense? Does it not look very much like a premeditated bid for an inrease of membership for the Society of Psychic Research?" To crease hold that one spirit can communicate with men on earth, and that another cannot, is proposterous.

But the ancient medium, after he got through with Mr. Stead's spirit dived into the depths of the dim past, and brought up before the astonished coterie the nebulous substance of Sir William De Morgan English buccaneer, who devastated the seas during the reign of Charles II. He is said to have answered several questions put to him, but

gave no information of value. A third spirit is alleged to have naterialized, but the manifestation was very dim, owing, it is represented, to the luminous cross which he

carried, and he could not be induced to talk at all. The spirit thus decribed is no less than that of the illustrious Cardinal Newman. haps with all the deviltry in this seance God did not permit His serv-

ant to be mocked.

At the close of the performance Sir Alfred Turner, who is president of the Psychic league, assured the International News Service correspondent that all the proceedings bad peen absolutely honest and straightforward.

But granting that the manifestations were honest, we have only to say that the devil himself can be nonest when it suits his purpose to work thereby a greater evil. know from Scripture that he some times appears as an angel of light. A scientist becomes degraded by lending himself a tool to such trick ery and arrant nonsense. As for a Catholic, he is forbidden, under pain of mortal sin, to be present at seances, and a very grievous offense it would be for him to offer himself as a medium-for he would thereby make himself guilty of the sins of

All such things are sins against the First Commandment of The Church believes in spirits-in good and bad ones-but as to seances and mediums she believes they are either frauds or else agencies of the devil, who has not forgotten his art of deceiving since he tempted Adam and Eve into the sin, which entailed suffering on all posterity, and called forth the mercies and expiation of the Son of God. — Intermountain Catholic.

HEAVEN AND HELL ARE BOTH ETERNAL

Living in a very soft age, men easily persuade themselves that, as they putit, "if God is love ther ecannot be a hell." Yet the language of scripture is unmistakable. It is clear the punishment of mortal sin will last forever. "The worm dieth not last and the fire will not be extinguished." The same duration is ascribed to heaven and to hell, and there is no difficulty in accepting the words literally with regard to heaven. When we remember that "God will not be wanting to one who does what he can," that mortal sin, which alone merits eternal punishment, is not committed by accident, but requires full deliberation and consent, and the marvelous provision God has made for the effacement of sin, we must admit that hell is of man's making, not of God's. Undoubtedly there are difficulties about the justice of eternal punishment, but these come from our very limited vision, which cannot adequately perceive the gravity of mortal sin.

On the other hand, eternal punish. ment is a great mercy, furnishing us as it does with an overwhelming motive for avoiding sin, because some could never be deterred if there were any prospect of release held out. Whether we see the justice of such a punishment or not, matters little. We know that the sentence passed on the angels who rebelled with Lucifer, and the sentence passed on our first parents, in both cases for a single sin, came from a Judge who is all holy, all just, all merciful, and could not possibly err on the side of severity. We see, too, every day about us instances of God's unbounded mercy.

If people would not throw dust in their own eyes, if they would admit eternal punishment as a reality, there would be much less of this indifference so prevalent in our day, and men would realize that it would be worth while to embrace, or live up to, the religion which is so hard Should we have the misfortune to offend God grievously we have the means of reconciliation at hand. Ve should accustom ourselves in life to make acts of contrition, acts, as perfect as we are capable of, such as, in case of need, alone can save our soul. Let us do what we can by the example of our lives to lead others on, that in God's good time there may be once more in this land, dedicated this night to the Queen of Heaven, "One fold and one Shepherd." -Rev. John Moran, S. J.

THE VENERATION OF RELICS

To honor the relics of the saints is one of the pious practices, and is at the same time conformable to reason nd authorized by the Church. The relics may consist of the entire body or any portion of it. Either the dust that remains of the body of the dead. or the ashes from the relics that may have been burned, are regarded worthy of veneration. Of course the body of a saint or the important parts of that body are placed in the church in reliquaries of gold and silver and precious stones, to mark the honor paid to the mortal remains of God's saints. But it is only when there is moral certainty of the genuineness of the relics that the Church permits honor to be paid to them or count of the sanctity of the life of the one who is marked by the Church as a saint of God. The recognized sanctity of a life is not sufficient to warrant public veneration until the Church publicly declares the canon-ization or beatification of a saint. There is a second class of relics which the Church permits us to venerate, and this consists of the garments which the saints have worn or the things which they have used. Then again we honor the holy places—Jer-usalem, Calvary, Bethlehem and Rome—made illustrious by the saints who passed their lives there, or by

the fact that they are resting places of their holy bodies. Hence we honor with veneration and respect the spots made holy by Christ, Divine Saviour, as also those whose sands have been sanctified by the blood of His martyrs, and the sacri-

To honor the relics of the saints is perfectly conformable to reason and authorized by the Church. We know the respect we have for the things made sacred by the touch of a be-loved parent. The antiquarian goes far to find the tombs of illustrious men, their writings, or perhaps the urns which contained their ashes, and our museums are filled with these antiquities toward which the people have more or less veneration and respect because of their association with men whose names are prominent in the history of the world. If then it is natural in us to honor the bodies of the dead, who, while on earth, were a nation's heroes, why should we not honor those heroes of God, who by the conquest of self, have honored our humanity and have won for themselves a place near the whom they have served. It is not surprising, then, to find the Church authorizing a practice of honoring the relics of the saints. The Council of Trent tells us that the faithful should have respect for the holy bodies of the martyrs, and the other saints who are in heaven with Christ and it condemns those who opposed the honor and veneration paid to the relics of the saints. It is strange now people go into ecstacies over the homes of illustrious men and women, the clothing which they have worn, the letters they have written, and consider it perfectly natural to pay respect to their memories in this way, yet these same people will find fault with the Christian who loves the spots made sacred by the humble and saintly lives of God's servants. They accuse us of idolatry for reverently kissing the sacred relics of the saints and martyrs, forgetful that in doing this, we are paying tribute to Christ, Our Divine Redeemer, through E. G. WEST & CO., 80 GEORGE ST. whose Precious Blood, the saints have

sanctified their bodies and made it proper for us to venerate them because of their fidelity to the Holy Will of God. These relics are not idols, they are simply what remains of bodies that have been sanctified by the Precious Blood of Jesus Christ, and in honoring them we honor the saint whose remains they are, and we honor God through whose grace they have been sanctified.

Faithfulness in little things fits one for heroism when great trials come.



horse up. No blister, no hair gone. Concentrated—only a few drops required at an application. \$2 per required at an approximation is interested to be seen a special instruction ook 8 K free. ABSORBINE, JR., antiseptis W. F. YOUNG, P.D.F. 299 Lym ans Bldg. Montreal. Can.



AFTER SHAVING

Use Campana's Italian Balm. Soothing-healing-pleasant. Twenty-seven years on the market. Send

To submit to a headache is to waste energy, time and comfort. To stop it at once simply take

NA-DRU-CO Headache Wafers

Your Druggist will confirm our statement that they do not contain anything that can harm heart or nervous system. 25c. a box. NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED. 124



ST. BASIL'S HYMNAL

Full Musical Score and Words

The Finest Single Volume Collection of Liturgical Music and English Hymns ever published

Complete Services for Vespers and Benediction. Music for Missa Cantata and Mass for the Dead. Specially adapted for sodalities, Choirs, Colleges, Parochial Schools, Sunday Schools and Institutions. Use St. Basil's Hymnal and thus have the best and cheapest work now offered in Church Music.

PRICE PER DOZ. \$7.20: SINGLE COPY 75C.

CARDINAL'S RESIDENCE

Baltimore, November 14.

REVEREND DEAR FATHER:—I take great pleasure in adding my name to that of your most Reverend Archbishop, in commending to Catholic Institutions your most useful work. ST. BASIL'S HYMNAL is calculated to promote devotional singing, which is a powerful element in the cause of

Fraternally yours in Xto,

J CARD. GIBBONS.

ST. BASIL'S HYMN BOOK WORDS

A companion book to St. Basil's Hymnal, containing all the words of every psalm, hymn and anthemn, numbered to correspond. Besides it is a complete prayer book for children. Substantially bound in flexible cloth. PRICE PER HUNDRED \$12.00: SINGLE COPY 15C.

St. Basil's Hymnal and Hymn book are now in use in every diocese of

THE CATHOLIC RECORD LONDON

United States and Canada and increasing in popularity every year



THE WONDERFUL WISDOM OF GOD IN THE INSTITUTION OF PHRGATORY

As the soul cleansed and purified finds no place wherein to rest but God, this being its end by creation, so the soul in a state of sin finds no place for it but hell, this being its end by the judgment of God. No sooner, then, does the soul leave the body in mortal sin than it goes straight to hell as to its allotted place with no other guide than the nature of sin; and should a soul not find itof sin; and should a soul not have self thus prevented by the justice of God, but excluded altogether from His appointment, it would endure a still greater hell—for God's appointment partakes of His mercy, and is less severe than the sin deserves; as it is, the soul, finding no place suited to it, nor any lesser pain pro-vided for it by God, casts itself into

hell as into its proper place.

Thus with regard to purgatory, when the soul leaves the body and finds itself out of that state of purity in which it was created, seeing the hindrance, and that it can only be removed by purgatory, without a moment's hesitation, it plunges there in; and were there no such means provided to remove the impediment, provided to remove the impediment, it would forthwith beget within itself a hell worse than purgatory, because by reason of this impediment it would see itself unable to reach God, its last end; and this hindrance would be so full of pain. that, in comparison with it, purga-tory, though as I have said, it be like hell, would not be worth a thought, but be even as nothing.

SEPARATION FROM GOD IS THE GREAT-EST PUNISHMENT OF PURGATORY

All the pains of purgatory take their rise from sin, original or actual. God created the soul perfectly pure and free from every spot of sin, with a certain instinctive tendency to find its blessedness in Him.

From this tendency it is drawn away by original sin, and still more by the addition of actual sin; and the farther off it gets, the more wicked it becomes, because it is less in con-

formity with God.

Things are good only so far as they participate in God. To irrational creatures God communicates Himself, without fail as He wills, and as He has determined; to the rational soul more or less, according as He finds it purified from the impediment of sin; so that, when a soul is approaching to that state of first purity proaching to that state of first purity and innocence which it had when created, the instinctive desire of seeking happiness in God develops itself, and goes on increasing through the fire of love, which draws it to its end with such impetuosity and vehemence that any obstacle seems intolerable, and the more clear its vision, the more extreme its pain. Now because the souls in purgatory are without the guilt of sin, there is nothing to stand between God and them except the punishment which keeps them back, and prevents this instinct from attaining its perfection; and from their keenly perceiving of what moment it is to be hindered even in the least degree, and yet that justice most strictly demands a hindrance, there springs up within them a fire like that of hell. They have not the guilt of sin; and it is this latter which constitutes the malignant will of the damned, who are excluded from sharing in the goodness of God, and therefore remain in that hopeless malignity of will by which they oppose the will of God.

THE DESIRE OF THE SOULS IN PURGA-TORY TO BE FREE FROM THE STAINS OF THEIR SINS

cording to the appointment and keep altogether from the defile-ment of sin. But—marred by original sin, it loses all its gifts and graces and becomes dead; and God alone can raise it to life again. And when He has done so by baptism, still the propensity to evil remains which, if unresisted, inclines and leads to actual sin, whereby the soul again

Again God restores it to life, but after this it is so tainted, so turned to self, that to recall it to its first state needs all the Divine agency that I have been speaking of, without which it never would be recalled. And when the soul finds itself on its way back to that first state, it is so enkindled with the desire of becoming one with God, that this desire bees its purgatory, not that the soul can look at purgatory as such, but the instinct by which it is kindled, and the impediment by which it is hindered, constitute its purga-

God performs this last act of love without the co-operation of man; for there are so many secret imperfections within the soul, that the sight of them would drive it to despair. These are, however, all destroyed during the process I have described and when they are consumed, God shows them to the soul, that it may understand that it was He who kindled that fire of love, which consumes every imperfection there is to be consumed.

THE SUBMISSION OF THE SOULS IN PURGATORY TO THE WILL OF GOD

These souls are so closely united, so transformed into the will of God, that in all things they are satisfied with His most holy decree; and were a soul presented before God with ever so little to purge away, it would suffer grievous hurt and a torment worse than ten purgatories.

PURGATORY

PURGATORY

FUL WISDOM OF
INSTITUTION OF

That unspotted sanctity, that perfect justice, could not endure it; to do so would be unbecoming on the part of God. Should, then, the soul perceive that it lacked even a moment of satisfying God most completely, it would be to it a thing intolerable; and rather than stand thus im-perfectly cleansed in the presence of God, it would plunge at once into a thousands hells.

PROFESSION AND

RECEPTION

The happy Christmastide was on the 30th ult particularly joyous at the Ursuline College, "The Pines," Chatham Ontario, for in addition to the usual festive ceremonies of the holy season, occurred that of a re-ligious reception and profession, when eleven young women offered the gift most dearly cherished by the Babe of Bethlehem, that of devoting their young lives to His service, five of the number by solemnly conse-crating themselves to Him by the holy vows of religion, and six by lay-ing aside their costume of the world to accept the holy habit.

The beautifully solemn ceremony

The beautifully solemn ceremony began as the long procession of re-ligious bearing lighted tapers fol-lowed the cross bearer and acolytes into the chapel, these in their turn being followed by the little white-robed minim maidens, bearing rich robed minim maidens, bearing rich floral offerings, who immediately pre-ceded the young ladies in their bridal robes and the white veiled candi-dates for profession, His Lordship, the Right Reverend Bishop Fallon and the clergy completing the cor-tege. As the brides of Christ arrived at the altar each was presented with a lighted taper symbolic of the light of the Holy Ghost.

This part of the ceremony over, His Lordship with mitre and crosier, ascended the altar steps to address the large number of guests, who crowded the chapel to its utmost capacity. The majestic figure at once invited the most eager attenonce invited the most eager attention and his words as ever carried conviction. The gifted orator so logically and impressively developed his subject, Vir obediens loquetur victorias—"The obedient man shall speak of victory," that all present could not but bear away the most the title lesson that the very founds. fruitful lesson, that the very founds tion of the civil law rests on the ob servance of the law of obedience; that it is especially necessary for those who consecrate their lives to serve the divine Master; if they will hear His voice they must hearken to those whom He has chosen as His representatives. Those who were about to make this important step were exhorted to pursue most zeal-ously the traditional characteristics of the Ursuline Order, simplicity, uprightness of purpose and unbounded obedience.

At the conclusion of the sermon

solemn High Mass was celebrated by Rev. Father Whibbs, P. P., Campbellford, Ont., Rev. Father O'Neil, P. P., Parkhill and Rev. Father P. P., Parkhill and Rev. Father Neville, St. Alphonsus' Church, Wind-sor, respectively officiating as deacon and subdeacon. Before receiving holy Communion the Sisters to be professed, pronounced their vows. Immediately after Mass, they were invested with the black veil, during which time those who were to re-ceive the habit retired to discard their rich gowns and ornaments, and to return wearing the garb of the order, which was yet to be completed by the investiture with the cincture, white veil and the choir mantle. Finally, to signify more fully their renunciation of the world, the newly invested novices and the newly pro-fessed prostrated themselves before the altar, while flowers were silently The soul in its creation was invested with all the conditions of which it was capable for reaching Crump, Florence Scheid, Clare Deperfection, supposing it to live ac. loge, Monica Doyle, Angela Forristal, Clare Goudreau, Mildred Gladys Scheid. During this part of the ceremony the choir and clergy Flood, formerly of this city, in his alternately the verses of the Te Deum," the glorious strains of in peace! which, accompanied by the rich tones of the organ, and enhanced by the sight of the beautiful floral decorations of the altar, and the motionless figures prostrate just outside the sanctuary, presented a scene deeply touching to those who had the

privilege of witnessing it. The veritable wise Virgins, who so generously turned aside from the flattering enticements of the world to follow the path traced by their to follow the path traced by their chosen Bridegroom were: Miss Marie Marchand, Tilbury, in religion Sister Mary Martina; Miss Eleanor Butler, Detroit, Sister Mary Lucy; Miss Martha Forristal, London, Sister Mary Philomena; Miss Elizabeth Patten, London, Sister Mary Beatrice; Miss Pearl Walsh, Parkill Sister Mary Christing. Miss Beatrice; Miss Pearl Walsh, Park-hill, Sister Mary Christine; Miss Helen Kingsley, Lindsay, Sister Mary Basil. The Sisters who pro-nounced their Act of Profession were Sister Mary Baptist, Gananoque; Sister Mary Amelia, Maidstone; Sister Mary Callista, Campbellford; Sister Mary Grace, Kingston; Sister

Mary Blanche, Detroit. Besides His Lordship and the Reverend clergy mentioned above, the following also honored the occasion with their presence; Right Rev. J. T. Aylward, D. P., Rector of the Cathedral, London; Very Rev. Father James, O. F. M., P. P., St. Joseph's, Chatham; Rev. Father O'Reilly, C. SS. R., London: Rev. Father Murray, C. S. B., Assumption College, Sand wich; Rev. Father McKeon, London Rev. Father Downey, Windsor; Rev. Father Brady, Wallaceburg; Rev. Father Hayden, Toronto; Rev. Father McCabe, Maidstone; Rev. Father Forster, Mt. Carmel; Rev. Father

Gall Stones

Kidney and Bladder Trouble, Gravel, Rheuman Pains are quickly and positively cured with to celebrated remedy

SANOL

In Kidney Diseases some of the symptoms which are pain in the back, or loins, numbness of the thigh dep sits in the urine, etc. the SANOL treatmen works wonder, cleaning the Kidneys of all the impurities, and keeping them healthy and acting properly. PRICE \$1.50 per Bottle. For sale at leading Druggists.

The Sanol Mnfg. Co., Ltd. WINNIPEG, MAN.

Laurendeau, London; Rev. Father Robert, Walkerville; Rev. Father Robert, Walkerville; Rev. Father Hodgkinson, Woodslee; Rev. Father Hermengilde, O. F. M., Chatham; Rev. Father Ford, Bothwell; Rev. Father Valentin, London; Rev. Father Morley, Assumption College, Sandwich; Rev. Father Dunn, Chatham; Rev. Father Prosper, O. F. M., Chatham; Rev. Father Rooney, Windsor; Mr. J. Walsh, C. S. B., Toronto; Mr. L. Forristal, St. Peter's Seminary, London.

THE LATE CANON SHEEHAN

We have received a circular from that a meeting of the parishioners of the late Canon Sheehan had been held in that town and it was un-animously agreed that a fitting memorial be erected to his memory. It was recognised that Doneralle is the most suitable place to erect such a memorial, as it was here his greatest triumphs were achieved. It is well known that he had been offered high dignities in the Church, of which he was such an ornament, but in his abiding love for Doneralle he could not sever the link which special desire, his hallowed remains est under the shadow of his Church, and amongst the people he loved so with the greatest success we are assured because the most prominent men in Ireland in Church and State men in Ireland in Church and State have given their cordial approval and promised assistance. Those who wish to contribute may send their donations to Rev. T. Shinkwin, C. C., chairman, Doneraile, county Cork,

DIOCESE OF HAMILTON

REV. FATHER MCGOEY'S FIRST MASS The Rev. Father Sylvester McGoey was ordained on 20th inst., celebrated assisted by the pastor, Rev. C. W. Brohman as deacon and Rev. E. Hayes from Milwaukee, as subdeacon. Christmas day 1913 is therefore a memorable day in this parish, this being the first solemnity of their kind in the history of the parish. Father McGoey made his classical course at St. Jerome's College, Berlin, (where he won the gold medal in an oratorical competition at the end of his course). He made his theological

course at the Grand Seminary, Montreal. The choir was assisted by Mr. Boegel of Toronto and Mr. Farrell of Arthur. The Missa De Angelis and the Adeste Fideles, were very well rendered. After Mass the newly ordained priest imparted his blessing to each person in the church, which was more than comfortably filled. After the ceremony many of his relatives and friends gathered at the home of his parents Mr. and Mrs. John McGoey, to congratulate them and to rejoice with them on the occasion of the great honor that they now enjoy. Ad multos annos.

DIED

FLOOD.—At his late home in seventieth year. May his soul rest

We have endless opportunities for exercising love. Our brothers lie stricken all along life's highway— brave men who have fought and failed, feeble folk who were never strong enough for earth's conflict. ome without health, others without money; some without friends, others without hope. What is to become of them? If we would be helpers in this world of perplexity and sorrow, if we desire any real peace and happiness, if we would ever rest our aching heads where St. John rested his, on the very bosom of Jesus, we must practice the lessons of love.

THE ADORATION OF THE KINGS

From out the distant east He called three men of kingly bearing.

the distance as the called three filed of count it strange if Royalty for regal rank be caring?

'twas for other cause than this that westward they were faring.

lowly shepherds of the hills were of His faith and nation, But His redeeming Light should shine throughou

hold knew no stranger.
O'er mountain peaks, through desert wastes, and many a toil and danger,
They came this wondrous thing to see—a King laid in a manger.

They offered Him their three-fold gift—the gold o their affection. The frankincense of steadfast will, the myrrh of their subjection. He was their King, His subjects they—the first of His

Thy Star of Hope still points the way that leads to the All-Holy. REV. D. A. CASEY, (Columba) in The Magnificat.

PRESENTATION

On Christmas day, Rev. James Hogan, pastor of Raleigh, in this diocese, was presented with a purse of money by his parishioners as a token of their regard. The address was read by Mr. Jas. E. Dillon and the presentation made by Mr. D. Kearns. Father Hogan made a touching reply.

TEACHERS WANTED

TWO TEACHERS WANTED FOR R C. SEParate Schools, London. Must have First or econd-class Certificates. Salary to start, 84-9 per anum. Apply by wire or phone to R. M. Burns, hairman, London.

TWO TEACHERS WANTED. ONE ENGLISH speaking teacher wanted to teach in the Cobalt Separate School, and also one French speaking Apply, stating experience and salary expected, to F. H. Bouneville, Cobalt, Ont. 1830-tf

WANTED EXPERIENCED TEACHER HOLD-No. 2 BOMEN TENDED TEACHER HOLD-S. S. S. No. 2 Bromley. Apply immediately stating salary and experience. Duties to begin Jan. 5th, 1914. Mr. J. Breen, Sec. Treas. S. S. No. 2, Bromley, Bulger, Ont.

TEACHER WANTED FOR CATHOLIC Separate school No. 1, McGillivray. One hold-ing Normal school certificate. Salary \$450. Apply stating experience, etc. TEACHER WANTED FOR SEPARATE school on Howe Island, second class. Apply to John Driscoll, Howe Island.

WANTED WANTED

PIRST CLASS POSITION OPEN FOR CATH
olic young man with knowledge of Banking and
Trust Company work. Good salary, to right man.
Apply stating experience, etc. to Box E. C.-THOLIC
REFORD Office. London. All communications
itself youndential

HOUSEKEEPER WANTED

HOUSEKEEPER WANTED WANTED HOUSEKEEPER WANTED
in Western Ontario. State exper ence etc., to
Box C., Catholic Record, London Ont. 1836-tf

FITS
Send for Free Book giving full particulars of TRENCH'S REMEDY, the world-famous cure for Epilepsy and Fits—Simple home treat-CURED and rite-Sample ment. 25 years' success. Testimonials from all parts of the world; over 1,000 in one year TRENCH'S REMEDIES, LIMITED

CHURCH ORGANS TUNING REPAIRING

LEONARD DOWNEY

he Cross, Altars of Carrara Marble. Dapratico and Wood, etc. All orders given prompt attention.

Mission Supplies a specialty.

J. J. M. Landy **Catholic Church Goods** 405 YONGE ST., - TORONTO

AGENTS WANTED TO SELL Life Insurance

Ontario. Experience preferred, but not necessary. Attractive business proposition and large returns. ADDRESS

FRANK E. FALLON **District Manager** Capital Life Assurance Co. LONDON, ONTARIO

Dh KIICUIIIausiii

My New External Remedy So Good That I Take All Chances on Results

Coupon Brings It To Try FREE

I am so sure that my Drafts will bring relief to you, no matter how bad your case, that I want you to try them at my expense. Send my



coupon with your name and address, and by return mail you will get a reg-ular Dollar pair of my famous Magic Foot Drafts to try free If you could read my letters telling of marvelous cures, you

read my letters telling of marvelous cures, yeu would believe me when I say that I know of nothing so safe and sure for Rheumatism of every kind, no matter where located or how severe, as my Drafts which are already in demand all every the civilized world. We have letters even from cases of 30 and 40 years' standing saying that at last they have been cured. But us takes very little faith to fill out and mail a coupon and then if you are satisfied after a thorough trial, you can send me One Dollar. If not, keep your money. I take your

DYER

This \$1 Coupon od for a regular \$1.00 pair of sent Free to try (as explained	Dyer's Drafts to
me	

Mail this coupon to Frederick Dyer, Px2 Olive Bldg., Jackson, Mich.

"The Early Church in the Light of the Monu-ments" A study in Christian Archæology, By Arthur Stapylton Barnes, M. A. With illustrations. Published by Renoul Publishing Co. 25 McGill College Ave., Montreal, Que, Price \$1.50.

"Paradoxes of Catholicism." By Robert Hugh Benso.. Published by Renouf Publishing Co., 25 McGill College Ave., Montreal, Que. Price \$1.

Funeral Directors

Smith, Son & Clarke

115 Dundas St. 629 Dundas St. Open Day and Night

John Ferguson & Sons 180 King Street

Telephone-House 3/3 Factory-543

E. C. Killingsworth Funeral Director Open Day and Night

491 Richmond St. Phone 8971

persons to open savings accounts in their own names, those of their children or their wards. The Home Bank invites such accounts. Full compound interest paid on savings deposits of one dollar and upwards.

HEAD OFFICE AND TORONTO JAMES MASON 9 BRANCHES IN TORONTO GENERAL MANAGER

BRANCHES AND CONNECTIONS THROUGHOUT CANADA BRANCHES IN MIDDLESEX COUNTY:

DELAWARE, ILDERTON. THORNDALE, LAWRENCE STATION, MELBOURNE

Being patient is the hardest work that any of us has to do through life. Waiting is far more difficult than doing. But it is one of God's lessons all must learn one way or another.

St. John's. Newfoundland 824 WATER ST.

John T. Kelly MONUMENTAL and HEADSTONE Dealer in Granite and Marble

O. M. B. A. Branch No. 4. Londo Meets on the and and 4th Thursday of every most at eight o'clock, at their Rooms, St. Peters Parish Hall Richmond street. P. H. Rabaman, Freedess Ames B. McDougall. Becretary

Agent Wanted

Canvassing Agent for Eastern Ontario for weekly family paper. Apply stating age and experience to

BOX A, CATHOLIC RECORD LONDON, CANADA

Record Standard 50c. Library for Everybody

Free by Mail. Fifty Cents Per Volume Clergy and Religious Institutions

A BIT OF OLD IVORY and Other Stories. This beautiful collection of tales is a veritable bower of blossoms sweet and fragrant. They are truly legacies left to us by Heaven, and as such should be treasured by every Catholic household.

A DOUBLE KNOT and Other Stories, by Mary T-Waggaman and others. The stories are excellent, and have much pathos and humor scattered through them.

through them.

THE FRIENDLY LITTLE HOUSE and Others. A library of short stories of thrilling interest by a group of Catholic authors that take rank with the best writers of contemporary fiction.

DHE LADY OF THE TOWER and Other Stories, by George Barton and others. This is a collection of short stories which will please the most fastidious taste. The volume comprises fifteen stories which are all worthy to live in short-story literature. Most of them are delicate little love tales; the others, stories of adventure or mystery.

THE SENIOR LIEUTENANT'S WAGER and ag Other Stories, by the foremost Catholic writers Altogether it would be hard to find a fuller book than this. The authors have used up a greal amount of material which might have been diducted into many pages. It is a book that may be enjoyed for a few moments or an hour at a time and it makes in every part of it for high thinking and righteous living.

and righteous living.

THE TRAIL OF THE DRAGON and Other Stories, by Marion F. Nixon-Roulet and other leading Catholic authors. A volume of stories which make very interesting and profitable reading for young and old.

MARCELLA GRACE. By Rosa Mulholland. The plot of this story is laid with a skill and grasp of details not always found in novels of the day, while its development bears witness at every page to a complete mastery of the subject, joined to grace and force of diction.

THE LIGHT OF HIS COUNTENANCE. By Jerome Harte. A highly successful story. The plot is flawless, the characters are natural, their conversation is sprightly and unhampered, and there are bursts of genuine comedy to lighten the tragic darker shades.

ther JOURNEY'S END. By Francis Cooke. It story of mystery, of strife and struggle, of pett jealousy, and of sublime devotion. AGATHA'S HARD SAYING. By Rosa Mulhol BOND AND FREE. By Jean Connor. A new story by an author who knows how to write

story by an authors, splendidly strong book.

THE CIRCUS-RIDER'S DAUGHTER. By F. vor Brackel. A high-class novel—a love story that every reader will feel better for having read. Brackel. A high-wass
every reader will feel better for having read.
CONNOR D'ARCY'S STRUGGLES. By W. M.
Bertholds. A novel that depicts to us in vivid
colors the battles of life which a noble family had
to encounter, being reduced to penury through
improvident speculations on the part of the father.

Cordinal Wiseman. This edition

improvident sysculations on the part of the father. FABIOLA. By Cardinal Wiseman. This edition of Cardinal Wiseman's tale of early Christian times is much more modern and decidedly more attractive than the old editions. FABIOLA'S SISTERS. Adapted by A. C. Clarke. This is a companion volume and a sequel to "Fabiola."

"Fabiola."

FORGIVE AND FORGET. By Ernst Lingen. A sweet and wholesome love story, showing the power of nobility of soul and unfaltering devotion. THE HEIRESS OF CRONENSTEIN. By Countess Hahn-Hahn. An exquisite story of life and love told in touchingly simple words.

IDOLS: or The Secret of the Rue Chaussee d'Antin By Raoul de Navery. The story is a remarkably clayer one, it is a wall content.

master hand.

IN GOD'S GOOD TIME. By H. M. Ross. This is a story that grips the heart, stirring in it the liveliest sympathy for what is human and good.

THE MONK'S PARDON. By Raoul de Navery. An historical romance of the time of King Philip IV, of Snain.

THE MONK'S PARAGORIA
An historical romance of the time of King Philip
IV. of Spain.

MY LADY BEATRICE. By Frances Cooke. The
story of a society girl's development through the
love of a strong man. It is vivid in characterization, and intense in interest.

THE OTHER MISS LISLE. By M. C. Martin. A
powerful story of South African life. It is singularly strong and full of action, and contains a
great deal of masterly characterization.

larly strong great deal of masterly characterization. FIRE OUTLAW OF CAMARGUE. By a capital novel with ple

Lamothe. This is a capital novel with plenty of "go" in it.

ROSE OF THE WORLD, By M. C. Martin. A very sweet and tender story, and will appeal to the reader through these qualities.

THE SHADOW OF EVERSLEIGH. By Jane Lansdowne. It is a weird tale, blending not a little of the supernatural with various stirring and exciting incidents.

THE TEMPEST OF THE HEART. By Mary Agatha Gray. A story of deep feeling that centers

THE TEMPEST OF THE HEART. By Mary Agatha Gray. A story of deep feeling that centers around a young mouk musician.

THE SECRET OF THE GREEN VASE. By Frances Cooke. The story is one of high ideals and strong characters. The "secret" is a very close one, and the reader will not solve it until near the end of the book.

SO AS BY FIRE. By Jean Connor. After living a life that was a lie, the heroine of this story renounces it all that she might atone for the great wrong she has done. A really absorbing and profitable story.

wrong ane nas one. A really assorbing and profitable story.

THE TEST OF COURAGE. By H. M. Ross. A story that grips the heart. The well constructed plot, the breezy dialogue, the clear, rapid style, carry the reader away.

THE TURN OF THE TIDE. By Mary Agatha Gray. There is a complexity in the weaving of this story that will keep the reader in suspense till the very end.

the very end.

HE UNBIDDEN GUEST. By Frances Cooke. A tale of hearts that love, suffer, and win. It is a uniquely conceived tale, full of unexpected conplications, and with a heroine who is so truly Catholic as to be an inspiration. Catnoic as to be an inspiration.

DION AND THE SIBYLS. By Miles Keon. A classic novel, far richer in sentiment and sounder in thought than "Ben Hur."

in thought than "Ben Fluck"
MISS ERIN. By M. E. Francis. A captivating tale
of Irish life redolent of genuine Celtic wit, love,
and pathos, and charming in the true Catholic
spirit that permeates every page. ¶ CALLISTA, by Cardinal Newman. A tale of the Third Century; attempting to imagine and express the feelings and relations between Chris-tians and heathens of that time.

TIGRANES, by Rev. John Joseph Franco, S. J. An absorbing story of the persecutions of Catholics in the fourth century, and the attempt of Julian the Apostate to restore the gods of Homer and Virgit.

THE SISTER OF CHARITY, by Mrs. Anna H. Dorsey. The story of a Sister of Charity who, as a nurse, attends a non-Catholic family, and after a shinwerse and rescue from almost a honeless siture statement of the statem THE SISTER OF CHARITY, by Mrs. Anna H. Dorsey. The story of a Sister of Charity who, as a nurse, attends a non-Catholic family, and after a shipwreck and rescue from almost a hopeless situation, brings the family into the Church of God. It is especially interesting in its descriptions.

ANGLED PATHS, by Mrs. Anna H. Dorsey As a novel Tangled Paths is admirable; and if the

"HE ALCHEMIST"S SECRET, by Isabel Cecilia Williams. This collection of short stories is not of rather than our own.

IN THE CRUCIBLE, by Isabel Cecilia Williams.
These stories of high endeavor, of the patient bearing of pain, the sacrifice of self for others good, are keyed on the divine true story of Him Who gave up all for us and died on Calvary's Cross (Sacred Heart Review).

Heart Review,

TEARS ON THE DIADEM, by Anna H. Dorsey,

A novel of the inner life of Queen Elizabeth. So
interesting that the reader will be loathe to lay it
down before finishing the entire story.

DEER JANE," by Isabel Cecilia Williams. A sweet, simple tale of a self-sacrificing elder sister whose ambition to keep the little household together is told with a grace and interest that are irresistible.

OUISA KIRKBRIDGE, by Rev A. J. Thebaud, S. J. A dramatic tale of New York City after the Civil War, full of exciting narratives infused with a strong religious moral tone.

in social position.

MARIAN ELWOOD, by Sarah M. Brownson. The
story of a haughty society girl, selfish and arrogant, who awakes to the shallowness of her existence through the appreciation of the noble character and religious example of a young man
whom she afterwards marries.

WOONSCIENCE'S TALES, by Henrick Conscience.
Thoroughly interesting and well written tales of
Flemish life, including "The Recruit," "Mine Host
Gensendonck," "Blind Rosa," and "The Poor
Nobleman."

An exceedingly interesting tale of love, war and adventure during the exciting times of the French Revolution. THE COMMANDER, by Charles D'Hericault. An

BEECH BLUFF, by Fanny Warner. A tale of the South before the Civil War. Two other stories are contained in this volume: "Agnes," and "For Many Days." Many Days."

APTAIN ROSCOFF, by Raoul de Navery. A thrilling story of fearlessness and adventure.

CATHOLIC CRUSOE, by Rev. W. H. Anderdon, M.A. The adventures of Owen Evans, Esq., Surgeon's Mate, set ashore with companions on a desolate island in the Caribbean Sea.

HAPPY GO-LUCKY, by Mary C. Crowley. A collection of Catholic stories for boys, including "A Christmas Stocking."

MERRY HEARTS AND TRUE, by Mary C. Crowley, A collection of stories for Catholic children,
including "Little Beginnings," "Blind Apple
Woman," "Polly's Five Dollars," "Marie's Trumpet." and "A Family's Frolic."

DET. AND THE ABIOLA, translated by Rt. Rev. Mgr. Joseph O'Connell, D.D. The story of the Life of St. Perpetua, who suffered martyrdom together with her slave, Felicitas, at Carthage in the year 203. One of the most moving in the annals of the Church.

year 203. One of the most moving in the annals of the Church.

HAWTHORNDEAN, by Clara M. Thompson. A story of American life founded on fact.

KATHLEEN'S MOTTO, by Genevieve Walsh. An interesting and inspiring story of a young lady who, by her simplicity and honesty, succeeds in spite of discouraging difficulties.

ALIAS KITTY CASEY, by Marie Gertrude Williams. Kitty Casey is in reality Catherine Carew, a girl threatened with misfortune, who in an endeavor to seclude herself, and at the same time enjoy the advantages of the country in summer time, accepts a menial position in a hotel, taking the position of waitress refused by her maid, Kitty Casey. The story is well written, and a romance cleverly told.

cleverly told.

LATE MISS HOLLINGFORD, by Rosa Mulholland. A simple and delightful novel by Miss Mulholland, who has written a number of books for young ladies which have met with popular favor. young ladies which have met with popular favor. FERNCLIFFE. Ferncliffe is the name of a large estate in Devonshire, England, the home of Agner Falkland, who with her family and adopted sister, Francis Macdonald, furnish the interesting events and the secret influence of which Agnes Falkland is the innocent sufferer.

THE ORPHAN SISTERS, by Mary I. Hoffman.
This is an exceedingly interesting story, in which
some of the doctrines of the Catholic Church are
clearly defined. ROSE LE BLANC, by Lady Georgianna Fullerton

A thoroughly entertaining story for young people by one of the best known Catholic authors. THE STRAWCUTTER'S DAUGHTER, by Lady Georgianna Fullerton. An interesting Catholic Georgianna Fullerton. An interesting Catholic story for young people.

THE SOLITARY ISLAND, by Rev. John Talbot Smith. As mysterious and fascinating in its plot as either of the sensational productions of Archibald Clavering Gunther, and it contains portraits which would not shame the brush of a Thackeray or Dickens.

of Dickens.

THE TWO VICTORIES, by Rev. T. J. Potter. A story of the conflict of faith in a non-Catholic family and their entrance into 'the Catholic Church.

Church.

THE MINER'S DAUGHTER. By Cecilia Mary Caddell. A story of the adventures and final conversion of a miner and his family through the zeal roles labors of his daughter. In this book every part of the Mass is explained in a simple and clear

results in her marriage.

MAY BROOKE, by Mrs. Anna H. Dorsey. The story of two cousins who are left in the care of their very wealthy but eccentric uncle, who professes no religion and is at odd with all the world. It follows them through their many trials and experiences and contrasts the effect on the two distinct characters. characters.

ONE CHRISTMAS EVE at Roxbury Crossing and other Christmas Tales, by Cathryn Wallace. This is a volume of delightful little stories for the ...young. They are tale to attract and are written in most winning style. Christmas is coming. This will make an excellent gift book.

ILEY MOORE. A tale of the times, by Richard Baptist O'Brien, D. D. Showing how eviction, Baptist O'Brien, D. D. Showing how eviction, murder and such pastimes are managed and justice administered in Ireland, together with many stirring incidents in other lands, The story tells of the heroic lives of our Irish grandfathers and grandmothers. There is no lack of incident and accident. For those interested in Irish history of these later days Alley Moore in a new dress will serve a good purpose.

RELIGIOUS BOOKS

DEVOTION TO ST. JOSEPH, by Rev. Father Joseph Anthony Patrignani, S. J. Translated from the French.

IVES OF THE SAINTS. Adapted from Rev LIFE OF CHRIST. By Rev. M. V. Cochem.

LIFE OF THE BLESSED VIRGIN. By Rev. B.

Rohner, O. S. B.

THE ADORATION OF THE BLESSED SACRA-MENT. By Rev. A. Tesniere. AN EXPLANATION OF CATHOLIC MORALS. By Rev. J. Stapleton. EXPLANATION OF THE COMMANDMENTS
By Rev. H. Rolfus, D.D.

EXPLANATION OF THE CREED. By Rev. H. ROIUS, D.D.

EXPLANATION OF THE HOLY SACRIFICE
OF THE MASS. By Rev. M. V. Cochem.

EXPLANATION OF THE HOLY SACRAMENTS. By Rev. H. Roitus, D.D.

HELPS TO A SPIRITUAL LIFE. By Rev. Joseph
Schneider.

HISTORY OF THE CATHOLIC CHURCH. By Rev. L. C. Businger. Edited by Rev. Richard Brennan, LL.D. With a history of the Catholic Church in America by John Gilmary Shea.

HISTORY OF THE PROTESTANT REFORMATION IN ENGLAND AND IRELAND. By W. Cobbett. Revised by Abbot Gasquet, O.S.B. W. Cobbett. Revised by Abbot Gasquet, O.S.B.

HOW TO COMFORT THE SICK. By Rev.

Joseph Krebbs, C.SS.R. Joseph Krebbs, C.SS.R.

LOURDES: ITS INHABITANTS, ITS PILGRIMS, AND ITS MIRACLES. By Rev.
Richard F. Clarke.

MORE SHORT SPIRITUAL READINGS FOR THE TRUE SPOUSE OF CHRIST. By St. THE NEW TESTAMENT.-12 mo edition. Good, THE SACRED HEART STUDIED IN THE SACRED SCRIPTURES. By Rev. H. Saintrain. This is the best work on the subject, and is to be recommended to all lovers of the Sacred Heart.

recommended to all lovers of the Sacred Heart.

ST. ANTHONY, THE SAINT OF THE WHOLB WORLD. By Rev Thomas F. Ward. This life is written in a manner which can hardly fail to prove interesting to the reading public.

ST. FRANCIS ASSISI, SOCIAL REFORMER. By Rev. Leo. L. Dubois.

THE SECRET OF SANCTITY. According to St. Francis de Sales. Francis de Sales.

SHORT MEDITATIONS FOR EVERY DAY.
By Abbe Lasausse.

VENERATION OF THE BLESSED VIRGIN

to Young Men.

DUTY OF A CHRISTIAN TOWARDS GOD, by
St. John the Baptist De La Salle. Here nothing
is left unexplained, no point unnoticed, of all the
grand and beautiful system of religion from the
most sublime mysteries of our Faith, to the simplest and most trivial practices of evevtion.

HEROINES OF CHARITY. Sketches from the
lives of the Sisters of Vincennes, leanne Biscot,
Mile. Le Gras Madame de Meramion, Mother Seton
and the Little Sisters of the Poor; with a preface
by Aubrey de Vere.

[ESUS ALL GREAT. By Father Alexander Col.]

JESUS ALL GREAT. By Father Alexander Gal-lerani, S. J. Translated by F. Loughnan. This new volume is a continuation of the sentiments contained in "Jesus All Good."

JESUS ALL HOLY. By Father Alexander Galler-ani, S. J. This new volume is a continuation of the sentiments contained in last two books which have been so well received. LIFE OF FATHER MATHEW, the People's Sog-

CITTLE FOLLOWERS OF JESUS. By Rev. A. M. Grussi, C. P. P. S. This book for children is worthy of the highest recommendation. It is written especially for boys and grils. written especially for boys and girls.

PROPHECIES OF SS. COLUMBKILLE, Maeltamlacht, Ultan, Seadhna, Coireall, Bearcan, Malachy, etc. Relating to Ireland. Corspiled by Nicholas O'Kearney.

RELIGIOUS SOUL ELEVATED TO PERFECTION by the exercises of an interior life. By Abbe Baudrand.

Nobe Baudrand.

UNDER THE BANNER OF MARY, by Father
Henry Opitz, S. J. Translated by a Sodalist of
Our Lady and edited by Father Elder Mullan, S. J.

Our Lady and edited by Father Elder Mulian, S.J. THE TRUE RELIGION AND ITS DOGMAS, by Rev. Nicholas Russo, S. J., formerly Professor of Philosophy in Boston College.

THE BEAUTIES of THE CATHOLIC CHURCH or Her Festivals and Her Rights and Ceresnonies Popularly Explained. By Very Rev. F. J. Shadler, Too much praise cannot be bestowed upon this work. It is a clear, concise and interesting presmentation of information regarding the practices of the Church. There is not a tiresome page in the whole book. It is just the book needed to post Catholics upon matters with which all should be acquainted, but unhappily are not.

Any of the above Books can be supplied in the United The Catholic Record CANADA States free of duty.