LONDON, ONTARIO, SATURDAY, DECEMBER 5, 1908

The Irish Bird-Charmer.

Wid more or less o' tuneful grace, Wid more or less of tuneth grace,
As fits a Celtic singer,
I've praised the "great bird of our race
The stork, the blessin'-bringer.
When first to my poor roof he came,
How sweetly he was sung to!

I called him every dacint name That I could lay my tongue to. But, glory be! that praise from me So pleased the simple crayture

His visits here have come to be A sort o' second nature, I'm glad to see him now an' then, But, glory be to Heaven! If here he isn't back again,

An' this is number seven! Och ! though this gift o' song may be

It brings some popularity
That gets to be districted.
Now, mind, I love this Irish bird-We couldn't live without him-An', shure, I'll not take back a word I ever said about him, But now when all these mouths to feed

Ate up our little savin,
The birds whose visits most we need Are ould Elisha's ravens,
Begor! if they were 'round these days
An' I could make them hear me, d sing them such a song o' praise Twould keep them always near me.

FREEMASONRY AND THE CHURCH.

A POLITICAL AND SOCIAL WEAPON-RE-VIEW BY THE REV. A. B. SHARPE, M. A.

There is probably no institution which presents itself under so many different aspects as Freemasonry; and the curi-ous thing is that these aspects are, for the most part, not merely different, but mutually contradictory. Thus Freemasonry is known to some as mainly a charitable society; to others, as one which exists chiefly for convivial purses; others, again, regard it as a sort of syndicate for the promotion of the pecuniary and commercial interests of its members. To many it has a much more serious aspect than these; and it represented sometimes as a religion. sometimes as the negation of religion, sometimes as simply independent of religion—as a revolutionary imperium in imperio, and as a body to which, as such, politics are not merely foreign, but

subject to excommunication, with reserthe "sect" of Freemasons, covering its first appearance, in its present form,

n the continent of Europe) to 1884. But although there can be no doubt is to the view which the Church takes. and requires all her children to take of onry, there is widespread uncerdemnation of Freemasonry? On the uspected of irreligion, let alone athe-sm or satanism; and Conservative ism or satanism; members of the House of Lords must certainly be free from any possible com plicity with revolutionary plots. Yet both are strongly represented in English Freemasonry, and in the higher, or "fancy" decrees, as well as in the more legitimate "craft" lodges. Moreover, reemasonry is fundamentally one throughout the world: the brotherhood open to, and actually includes, members of all nationalities under the sun. It is, therefore, impossible to draw any respectable English Freemason and his French or Italian or American brethren. Finally, Freemasonry is essentially a secret society, and rigidly excludes the hon-Masonic world from the light, the hon-Masonic world from the light, and respect to the principles of the masonic world from the light, and respect to the hon-Masonic world from the light, and respect to the hon-Masonic world from the light, and respect to the hon-Masonic world from the light, and respect to the hon-Masonic world from the light, and the masonic massenry, rather than to what is merely local and temporary in it.

Father Preuss founds himself on the authoritative expositions of the principles, aims, and methods of Freemasonry contained in the Masonic world. non-Masonic world from the light which its mysteries may be supposed to throw upon its true character. In attempting determine rightly the character of any large organized society, it is neces-sary to make a very clear distinction between the official aims and methods of the institution, on the one hand, and on the other the habits and opinions of the

Masonry, in its present "speculaform, dates from the year 1717, and is the child of the building corporations of "operative masons" which existed in the Middle Ages in considerable numbers. able numbers: the legends which attribute its origin to Lamech, or to an even Solomon's Temple, are hardly orthy of notice. It describes itself as object is the encouragement of virtue and brotherly feeling religious, but not to be a religion—i. e., it recognizes certain fundamental prin-

bably, to a very great extent, the failure

to make this distinction that is reponsible for the variety of contradictory

opinions of Freemasonry which prevails

exacts no dogmatic profession of faith.

A belief in God has been, indeed, required by the Lodges of France and
America, but this obligation has been rescinded, and is stigmatized by Findel, the historian of Masonry, as illegitimate. Meu of all religions, and of none, are admissible to the fraternity: tolerance is one of its fundamental principles. is one of its fundamental principles. It is officially non-political; politics and political discussion are definitely excluded from the business of a lodge.

This general description of the principles of Freemasonry may be verified from Findel's History of Freemasonry, or from the works of any other of the numerous writers who have from time to time expounded them to the world. Without entering upon any question as to the significance of Masonic ritual, or the degree to which Masonic lodges, as such have been involved in such social and political upheavals as the Paris Commune, we may perceive in the accounts of Masonry given by Masons themselves, as embodying the most favorable presentment of it possible. A full justification for its repeated condemnation by the highest authority of

the Church For with regard to religion, Masonry holds all religions in equal respect; it does not formally assert either the truth or the falsehood of any, but holds to the belief that in Masonry is to be found that substratum of truth which belongs equally to all. Its formal position is, therefore, precisely that of the perse-cuting Roman Emperors. The Roman State held all religions in equal respect, provided that they would admit that others might be lawfully and rightly held side by side with themselves. Christianity would certainly have escaped persecution if it had consented to be ranked among the religiones lictue of the Empire, and had joined with the rest in the religious veneration of the Emperor. But this was precisely what Christianity refused to do, as it

It could not, without stultifying itself, admit the actual or possible truth of any other religious belief; toleration in this sense is the absolute negation of the Christian position. It is precisely on this ground that a Catholic can have nothing in common with Catholics, however, can be in no doubt as to the view which they are bound to hold; the question is settled for them by the decree Apostolicae sedis against this view that the martyrs of the of 1869, by which all Freemasons are bubiect to excommunication, with reser- and an equally firm protest is required vation to the Holy See; and in which Freemasonry is distinctly condemned on the two grounds that it is opposed to the Church, and to the legitimate power of the State. Six different Bulls have also been issued in special condemnation | Protestant principle of private judgment-of which High Church Anglicanism is the extreme illustration-corresponds exactly with the Masonic theory

In regard to the State, though it may be quite true that politics are taboo at a Masonic meeting, the fact nevertheless remains that when the individual ainty as to the real value of the pleas members are of one mind, they have ready to their hands a complete secret raternity by those who belong to it. organization which can readily be trans-Are these pleas sincere? Are they authoritative? And if so, how are they of advancing the political and social to be reconciled with the ecclesiastical aims, whatever they may be, of those of condemnation of Freemasonry? On the whom it is composed. That the Masonic ther hand, if Freemasons are really a organization has more than once been revolutionary body—still more, if they are a society of atheists, or engage in doubt. Moreover the finality and respectable classes in the community? of obedience to constituted authority. High Church clergymen, chaplains and And though English Freemasonry is grand chaplains of lodges, can hardly be doubtless at the present moment free from any tineture of political antinomianism, yet the state of political parties in this country is hardly such as to war-rant the belief that it must always re-

main so. This view of Freemasonry is substantially that which is adopted by the author of "A Study in American Free-masonry." His work has, as its title indicates, special reference to Free masonry as it exists in But his criticisms apply it exists in America only part to the permanent elements of Free-masonry, rather than to what is merely

contained in the Masonic publication of Dr. A. G. Mackey, Pike and McClen achan. He is perhaps somewhat severe in his treatment, and scarcely makes sufficient allowance for the Masonic point of view, as distinct from the Catholic; and he seems occasionally (as on pp. 60 and 250 seg.) to attribute the private opinions of his authorities to the whole Masonic body. But his quotations are so full and so abundant that the reader is enabled to form his own opinions in every case, and to accept Father s's strictures with as many grains of salt as he may think necessary. Our author succeeds, we think, in showing conclusively that Freemasonry, in spite of its disclaimer, fulfils Matthew Arnold's famous definition of religion as "morality touched by emotion," and that it is in point of fact accepted as a religon, or as a sufficient substitute for

religion, by many Freemasons. The chapters on "Freemasonry and the Bible" and Freemasonry in its relation to Catholicity and Christianity" should be particularly useful, as show-ing the way in which Freemasonry (like to evacuate it of its contents. If it is to evacuate it of its contents. If it is recognizes certain fundamental principles—such as the mystery of life, the existence of moral obligation, and the mutual dependence of mankind in its moorry, while laying all possible social aspect, as the foundation of all

religion. But it holds no dogmas and be answered that Freemasons may well habit of whiskey drinking, it may be abundantly justify the Papal condemna-tion of their institution.—Catholic News.

SCATHING REBUKE OF A CLERICAL ORANGEMAN.

BY A PRESBYTERIAN MINISTER.

To the Editor of the Free Press: In Monday's issue of your widely circulated paper a paragraph appeared in reference to a lecture delivered under the auspices of the St. James Anglican Y. P. A. on "Irish Life and Customs," which is grossly misleading and contrary to the facts as observed by myself a few years ago on my bicycle tours in Ireland. I cannot here criticize the lec as I was not present, but as reported by you in Monday's issue I wish to take most serious and unqualified exception to it, because it is left to be inferred by any reader that the great mass of th peasantry of Ireland are represented in your report of the lecture. If Mr.Lowe's statements were meant to set forth the facts in regard to the majority of the Irish peasantry or of even a respectable min-ority of them, I beg to assert, without equivocation or fear of enlightened contradiction, that his facts need serious revision and should be subject to very general elimination. I cannot for a observer and speaker dealing with the peasantry of Ireland as you report Mr. Lowe. Some years ago a lecturer in Ottawa gave what he set forth as a "Glimpse of Ireland and the Irish."
He put upon the sheet a view of one of the beautiful castles of Ireland and demented creature lived, and told the what audience, of which I was one, that the Irish people lived either in castles or Christianity retused to do, as it was bound by its principles to refuse. Holding as it did that it was in exclusive possession of revealed truth.

This people fived either in Castello mud huts, the great majority of them in the latter. This was utterly false then, and any similar statement is equally so to-day. When I gave my illustrated lecture in London seven or eight years ago I showed views of some thirty-two styles of homes in Ireland, the majority of them connected with the peasantry, and I now assert that "mud huts" are not sufficiently numerous in Ireland to warrant serious mention on an occasion such as the one to which your report refers. Indeed, so rare are mud huts that those who look for them in order to pander to the perverted tastes of over-sea auditors and onlook-ers, have some difficulty in finding a few genuine specimens. Now, sir, let me state seriously that I have travelled over Canada, almost from east to west. I have sojourned in nearly every county of Ireland, particularly in those where the poorest peasantry live. I have lived for days at a time in the cabins of the poor mountainous districts of the west coast, eating scone and drinking buttermilk with the hospitable peas-antry, and I can state that I have seen antry, and I can state that I have seen poorer and dirtier homes in Canada than I ever came across in Ireland. I would not say, however, that Canadians live in "dugouts" because a few do so, nor would I state that Canadian homes are malodorous because

eccentric creatures keep theirs so. If in a few cases some domestic fowl and animals are seen in dwelling houses, there is an explanation of the fact at hand. When cycling through the very poor Lettermacaward district, in south-west Donegal, I went into a small house suppose, how is it that in England, at any rate, they include representatives of all the most clude representatives of all the most clude representatives of all the most clude representatives of all the most conception of the duty suppose, to dry my dripping garments and get something to eat. The cile. I found an old woman and her son who treated me royally as far as they were able, and when I tried to place a niece of silver with them the act was to them akin to an insult. The woman gave the explanation which will apply in nearly every case where any domestic animals are kept in the home. She said she was sorry she had not a better house for me to rest and eat in, but the little they could make from the patch of land had to go to pay the rent imposed by a rack-renting landlord, so that it was out of the question for them to attempt to build a stable, and take all he could get in the way of rent. Let me add that this was the only hut or house I found on all the west coast from Dunganaghy Head to old Cork where the domestic animals were in the home. My impression is that had the peasantry of Ireland the opportunity afforded anyone in Canada they could demonstrate their aptness in the way of all that pertains to higher civilizaton, as indeed they have already done. I visited many places where the famous home spuns are made and the Irish lace and hemstitch work wrought. I saw the girls and women and men at work and talked with them as well as photographed them, and I challenge anyone to proce more overwhelming evidence the aptness of any people under similar conditions. I could introduce Mr. Lowe to districts of poor Donegal where homes (huts) are the humblest, out of which went fair, clean and manly young people who are now leading in prosper-ous mercantile life in the United States.

Mr. Lowe's references to marriage and its connection with the whiskey bottle are unworthy of mention, because they are so wide of the general facts.

If you reported him correctly then his talk was mere bagetelle. Instead of the young peasantry of Ireland court-Protestantism), while professing to up-hold Christianity, manages practically in after the manner indicated, they as a rule are quite free in their social in-tercourse. I know of only one case in Ireland where the man was made drunk, and then united in involuntary mar-riage with a designing spinster and her friend. As to the prevalence of the

be left to attempt their own justification, and that a Catholic critic need only call attention to the facts which their favor. Moreover the Protestant districts of Ireland are as much given to drunkenness as Roman Catholic ones, and my extensive experience amongst the poorest peasantry is in favor of a degree of sobriety being predicated of the people as held up to scorn in your report. I readily admit that intoxicating liquors are the bane of not only Ireland, but of Scotland and England too. Intemperance has already done its diabolical work in the three kingdoms and fact. What a spectacle we behold at present when the Imperial Parliament is in the throes of the licensing bill of the avaricious and relentless aristocra-tic liquor sell-rs, and the many (holy) bishops of the Anglican body uniting to perpetuate that nefariou liquor traffic that overcomes only to de stroy. Possibly because their money is invested in the unholy centres, dis-tilleries and breweries, from which the so-called "distilled damnation" flows to people who should be protected and encouraged to better things. It is true that people drink on Sendays, but in this Protestants and Catholics are alike, as are also Scotch and English. Moreover, I wish to add most emphatical'y that such Sunday drinking is not so prevalent among the poorer peasantry. Let Canada show the dear mother-land the way to abolish the liquor bar, and thus give a striking example of laying the axe to the root of the tree that produces seven-eighths of moral, social and criminal evils of the day. I wish to give a flat denial as to the frequency of what Mr. Lowe calls faction fights. Whatever may have been seen years ago I state that I attendbeen seen years ago I state that I attended fairs and markets almost daily for mine weeks in nearly every county of Ireland, that I was present at social functions and I saw only one serious quarrel where even fists were used. In this respect the people are just as presently as those of any other English as those of any other English. this respect the people are just as peacable as those of any other English

The story of the dear Emerald Isle is a very sad and pathetic one, and many phases of it should be left with past generations, but it is too bad that the aggressive ignorance of some of her own sons from time to time demands a wear some recital. If Mr. Lowe is so ready to notice effects and results and parade them in unwarranted generalities be-fore careless people he should deal quite as frankly with the causes producing them. Has he dwelt upon the iniquitous legislation of the imperial parliament in years gone by, when, at the instigation of self seekers, laws were made to destroy Ireland's prosperity and cripple her budding industries? Has he shown that the poorer population, living in unproductive parts of Ireland, are there as a result of the assiduous enforcement of the terrible penal laws and those that preceded them? Has a groan arising from the uncontrollable emotion of a fair and noble heart escaped his lips because many sons and daughters of one of the bravest branches of the noble Celtic race mingle with their kindred dust without having come to their own because of unwarrant able disabilities and unpardonable judicial crimes, for among them have been many to whom Grey's immortal lines

Mr. Editor,-The fact that you have so many readers in Western Ontario who are of Irish descent, and so many who are not of Irish extraction, is the only thing for having trespassed so much upon your valuable space. Let truth live, and let the unspeakable caricaturing of Erin's sons and daughters cease forever.

GEORGE GILMORE.

KING OF THE CLAN DEAD.

Michael Waters, the "king" of the Innishmurray, a storm-beaten island about nine miles off the coast of Sligo, has died at his residence there and his paniments of ancient Celtic ceremonial, the body receiving a final resting place in the ancient monastic establishmof St. Molaise and St. Columbkille.

This event recalls a quaint survival of the old Irish clan system. The late "king" was actually ruler of the island, his eighty subjects accepting his word as law. He always acted with im-partiality and justice and his decisions were never questioned. He was "king" for more than thirty-five years, having succeeded his mother as ruler, and he in turn handed his authority over to his

The isl nders, many of whom hav o never been to the mainland, make their living by fishing, and their life is ar-There are no police on island, all matters being settled by the

The island is full of interest to the antiquary. The "castle" inhabited by the late "king" is situated near the landing stage and close to the ruins of an ancient town. The walls of the town varies in height from fourteen to eighteen feet, and it is broad enough to drive a cart around its top.

The interior of the enclosure presents a remarkable appearance, for there may be seen churches, cells, houses shaped like beehives, tombs, altars, a wishing stone and crosses. Within the old wall are three churches, and tradition has it that the monastery was the joint work of St. Molaise and St. Columb-kille during the latter half of the sixth

THE CATHOLIC CONGRESS.

At the great Catholic Congress in Chicago Archbishop Diomede Falconio apostolic delegate to the United States roused the great throng of delegates to wild applause during his address. A slight figure, garbed in the gray robe of the Franciscan Order, whose vows he took early in life, he spoke in a voice that bore a remarkably pronounced foreign accent, but was strong and clear.

"It is a solemn and great consolation for me to be present at this congress," he said by way of introduction. "At the same time it is an honor for me to inform you that our Holy Father, the Pope, through his secretary of state, has commissioned me to give his bless-ing to all the members of the congress and to all those who may be present on this occasion, and at the same time to tender you his congratulations and good

BRINGS PAPAL CONGRATULATIONS.

"Now it is my pleasant duty to tender you his congratulations and good wishes, the congratulations of our Holy Father.

Please accept my best greetings."
The Archbishop passed down through history, telling the story of the great missionaries of the Catholic Church. Beginning with the apostles, he told of the spreading of the gospel by St. Patrick in Ireland, St. Augustine in England, St. Cassimir in France, St. Boniface in Germany and Bavaria and St.
Cyril in Russia and Moravia. Dwelling upon North America, he recalled
the deeds of Marquette and other missionaries who laid the foundation of the
Catholic Church in the United States and in Canada.

We must admire those men and have them first of all as our example in our missionary work," he continued. "Oh, what a lesson for us, the zeal and faith of these men of all these seals and faith nations,' is yet here, and we are to fulfill the command of our divine Lord. Yea, the work of missionary priests is as necessary to-day as it has been in the past, and it will be to the end of time. Indeed, ample fields are open to our missionaries besides the constant care to the fold."

The Papal Delegate went on to de plore the forces that have sought to undermine Catholicism, and denounced

"godless schools."

"There are in the world millions and millions of people who have not as yet received the light of the gospel and many are those who go through the world and intend to destroy the kingdom of our Lord, Jesus Christ, and to establish hades," he said. "In a special manner the attacks of these enemies of the Christian religion and Christian morality are directed against the Catholic Church, because they well under-stand that she is the only bulwark against the advance of the enemies of religion, those who seek moral degrada-tion, and that she stands for that which is eternal and spiritual.

"Therefore by these enemies of our holy religion godless schools have been opened: religious practice is discredit ed, and a system of persecution is going on, even at the present time, against whatever is allied with Christ's teach-ings. In order to battle against these enemies of our Holy Church, we require great strength and great zeal."

Asking what will be the end of this Mgr. Falconio warned his auditors that it might lead to the downfall of the

"If it be true that history repeats itself, what a warning is given to us by the downfall of those nations who, after having been enlightened by Christian religion, abandon it!" he said. 'As soon as Africa and Asia closed As soon as Africa and Asia closed their eyes to the light of the gospel which had civilized them and made them great, they fell back to their primitive degradation and for centuries they have remained in the darkness in which they fell.

"Unfortunate nations! What has become of their monumental churches through which such extraordinary mer and many others worked, men of such learning, of such piety, of such zeal, whose memory is venerated even to-day throughout the civilized world? "Those churches were closed and they have fallen in ruin. God forbid that that should be the fate of any other

Continuing, he earnestly pleaded for more zealous missionary work to conbat the forces hostile to religion.

"In this land of liberty, in this land of progress, there are as yet many and many millions of souls who do not belong to the flock of Christ," he said. "There are thousands and thousands of our brethren in religion, especially the immigrants, who are deprived of the conso-lation of our holy religion, and are in danger for want of priests and the Church.
"There are many and many thousands

who need strength and encouragement against the seduction of a sensual philosophy which is trying to destroy what-ever is eternal and spiritual: to battle against this enemy, to provide proper

'May God a'so grant that the American people will fully understand that the Catholic religion is the only safe way which leads to eternal salvation; that they may understand the Catholic religion is one of those available forces. Fully thirty thousand persons paid tribwhich can sustain against the invading

spirit of irreligiousness and anarchy, the honor of our national character and at the same time our national greatness."

CATHOLIC NOTES.

Archbishop McEvay on Sunday re-opened St. Catherines Catholic Church, which has been in the hands of decorators for five months. Nine thousand dollars was spent on interior painting and marble work.

On the 24th ultimo, a handsome new parochial residence for the parish of Mount St. Patrick, of which Rev. John Ryan is pastor, was opened and blessed by Right Rev. Dr. Lorrain, Bishop of

The Paulist Fathers conducted a two weeks' mission, recently, in Philadelphia. During the exercises over twelve hundred men of the congregation took the pledge of total abstinence from intoxicating drinks.

On the eve of All Saints, the Very Rev. Alex. McDonald, D. D., V. G. of Antigonish and parish priest of St. Andrew's, N. S., received the pontifical letters appointing him to the

While attending funeral services over the body of a former parishioner in St. George's church, Pittsburg, Penn., on Nov. 2, Rev. Father Bernard, a famous Passionist Father, dropped dead of heart disease.

A fine new parochial residence has A fine new parochial residence has been completed in the parish of Corkery, Archdiocese of Ottawa. On the occas-ion of its opening, Father Cavanagh, the pastor, was presented with a very valu-able roller top desk by his brother

Recently there was dedicated in the Greenpoint section of Brooklyn a building which, as a grammar and high school, stands among the first in the world. It cost \$230,000, is the work of Rev. Father MeGolrick, pastor of St. Cecelia's, and it is the only marble edifice of its kind in the City of Churches. The school will accompany the company of the control of the c school will accommodate over 3,000 chil-

With military pomp and splendor an heroic statue of General Philip Henry Sheridan was unveiled in Washington on the 25th ultimo. The President of the United States and members of the cabinet, the diplomatic corps, justices of the supreme court of the United States, senators, representatives in Congress, veterans of the civil war and many others prominent in official life as well as a arge concourse of citizens were pres-

The Churchman (Protestant Episcopal) in an account of the opening of the new St. Barnabas Home for convales-cents, Wilmerding, Pa., an institution under Protestant Episcopalian manage-ment, says: "Much gratification was felt that the Roman Catholic Bishop and two of the neighboring priests, Father McDermott and Father Coyle, came to express their appreciation of all that had been done in the Home for many mem-bers of the Church in the past."

Chicago University has awarded the degree of Doctor of Philosophy to a Sister of St. Elizabeth's College Con-vent, Morristown, N. J., on the completion of her work there as fellow in biology in 1906. The award was made for original research in that science. The original research in that science. The completed thesis is "The Embryo of Ceratozamia: A Physiological Study," and is published among the University's pamphlets signed by the Sister's name when in the world.

The Pope, it is understood, will himself inaugurate the new great organ of St. Peter's. This organ is stated to be the largest in the world and has been play in the presence of a congregation, although he is an able performer on the organ, but he will test the new instrument's powers before a select assembly the performer at the public inaugura-

Mother Matilda Tone of the Ladies of the New York convent, of pneumonia was of a family closely connected with the distinguished Irish patriot, Theobald Wolfe Tone. Mother Tone entered religion at the age of eighteen, and after profession at the motherhouse in France and while still in her twenties, she was appointed the responsible office of Mis tress General of the famous Manhattanville Academy, which she filled in this and other academies with great success for twenty-two years.

Responding to the wishes of Bishops and priests respecting the crusade against tuberculosis, and realizing how important a part teachers can take in this crusade, the Christian Brothers, under the direction of their head superior at Ammendale, Md., the Provincial tered resolutely into the movement. Through the Rev. Brother Austin, Visitor of the Middle and Southern States, a circular 'etter of instruction, relative been sent to the Superiors of all their educational institutions in the province, ncluding colleges, academies, protectories, industrial and parish schools.

A most remarkable tribute to a priest was paid on the 27th ultimo, at the funeral of the Rev. H. F. O'Reilly, rector foundation for our people, to give light to those who are in darkness, to sustain the honor of our holy religion, and at the same time to ennoble still more the more than sixteen thousand men and boys to the Shenandoah and Mahanoy Vallay, were shut down to enable the Valley, were shut down to enable the workers to pay their respects to the to pay their respects to the lest. The Public schools there dead priest. at Mahanoy City and other surround ing communities were closed and all ute to his memory.

THE LIFE OF SIR WILLIAM WALLACE BY MISS JANE PORTER.

CHAPTER V. CONTINUED. The countess threw herself upon her sband's neck, and with tears entreated

his forgiveness. "Alas! my lord," cried she, "all is madness to me that would plunge you in danger. Think of your wn safety, of my innocent twins now in heir cradle, should you fall. Think of their cradle, should you fall. Think of our brother's feelings when you send his only son to join one whom, perhaps, he will call a rebel in arms!" "If Earl Bothwell considered himself

sal of Edward's he would not now ment that gallant Highlander retired to Argyleshire, the King of England regarded all his adherents with a suspice ious eye. Bothwell's present visit to Loch-awe, you see, is sufficient offence Loch-awe, you see, is sufficient offence to sanction the plunder of his castle. You saw the opening of those proceedings, which, had not the death of Arthur elrigge prevented from coming to r dreadful issue, where, my dear Joanna, would now be your home, your hus-band, your children? It was the arm of e chief of Ellerslie which saved them from destruction, and our Helen

Lady Mar shuddered. "I admit the truth of what you say; but oh, is it not hard to put my all to the hazard—to see the bloody field on one side of my beloved Donald, and the mortal scaffold on

Hush," cried the earl, "it is justice that beekons me, and victory will re-ceive me to her arms. Let, O power above!" exclaimed he, "let the victorious field for Scotland be Donald Mar's grave, rather than doom him to live a ss of her miseries.

"I cannot hear you," answered the ountess. "I must leave you, I must invoke the Virgin to give me courage to be a patriot's wife; at present your words are daggers to me.

uttered this, she withdrew.

Meanwhile Helen had retired to be own apartments, and Lord Mar's banner being brought to her, she sat down to weave into its silken texture the locks of the Scottish chief. Wondering at their softness and beauty, while her needle flew, she pictured to herself the fine countenance they had once adorned. "Unhappy lady!" sighed she to herself; "what a pang must have rent her heart when so cruel a death tore her from her husband; and how he must have loved her, when, for her sake, he foreswears all those joys which camps and victories may yield! Ay, what would I give to be my cousin Murray, to bear this pennor at his side! What would I give to re concile so admirable a being to happi ness again to weep his griefs, or to smile him into comfort! To be that man's friend would be a higher honour than to e Edward's queen."

While her heart was thus discoursing

with itself, a page opened the door, say-ing that her cousin begged admittance. Helen, having fastened the flowing Helen, having fastened the flowing charge into its azure field, was embroidering the motto when Murray entered. He led in the venerable harper, to repeat to Lady Helen all he had been telling his entertainer. She rose, and showed them her work. Murray approved it, and Halbert with a full heart took the pennon in his head. "Art took the pennon in his hand. "Ah! little did my dear lady think," exclaimed he, "that one of these loved locks would ever be suspended on a staff to lead men What changes have a few days made! she, the gentlest of women laid in a bloody grave; and he, the most nevolent of human beings, wielding an

exterminating sword!" "You speak of her grave, venerable albert," inquired Helen; "had you then an opportunity of performing the rites which were due to her remains?

rites which were due to her remains?

"No, my lady," replied he; "after the to place her precious body in my lord's oratory, I had no opportunity of returning to give her

"Alas!" cried Lady Helen, "then her sacred relics have been consumed in the

burning house!"
"I hope not," rejoined Halbert; "the place I speak of is at some distance from the main building."

"Then we may hope that the oratory has not only escaped the flames, but perhaps the violation of the English soldiers. Would it not comfort your lord to have his lovely wife entombed according to the rites of the church?"

"Surely, my lady; but can that be one? He thinks her remains were lost in the conflagration of Ellerslie; and for fear of precipitating him into the new dangers which might have menaced him had he sought to bring away he body, I did not disprove his mistake."

"But her lady shall be brought away. rejoined Lady Helen; "it shall have holy burial."

"To effect this, command my serv ices," exclaimed Murray. Helen thank ed him. The English soldier as a guide and fifty men, she said must accompan him. "Alas, my young lord," interpose

Him. "Alas, my young lord, 'interposed Halbert, "suppose you should meet the English still loitering there!"

"And what of that, my honest Halbert? Would not I and my trusty band soon make them clear the way? Is it not to give comfort to the deliverer of my uncle, that I seek the glen; and shall anything in mortal shape make Andrew anything in mortal shape make Andrew Murray turn his back? No, Halbert, I was not born on St. Andrew's day for nought; and by his bright cross I swear, either to lay Lady Wallace in the tom of my ancestors, or to leave my bones t blanch on the grave of hers!'

"Your resolution, my brave cousin, i dear to me, and I cannot but expect happy issue; for, when we recollect the panic with which the death of Heselrigge must have possessed the English garri son, and that ruined Ellerslie has nger attractions for rapine, I think there can be no dread of your meeting

there can be no dread of your meeting any enemy in that desolate place; so I will ask my father's permission, while you are calling out the men, and Halbert seeks a few hours repose."

The old man respectfully put her hand to his lips. "Good night," continued she; "ere you see me again, I trust the earthly part of the angel now in paradise will be safe within these towers."

CHIEFS; On entering her father's apartment, Lady Helen found him alone. She re-peated to him the substance of her con-versation with Wallace's faithful ser-

vant. "And my wish is," continued she, "to have the murdered lady's re-mains entombed in the cemetery beneath the chapel in this castle." The earl approved her request! "Let this be entirely your own deed, my dear Helen; choose from among my vassals Helen; choose from among my vassals whomever you may think deserving the honour of serving you; and let them be sent with my nephew to execute your

design."
"May I then, my dear father," returned she, 'have your permission to pay our debt of gratitude to Sir William Wallace, to the utmost of my power; for by such means only can I demonstrate my love for the best of parents, and my homage to that virtue which you first taught me to revere."
"You are at liberty, my noble child;

do as you please; my vassals, my coffers, are all at your command."

Helen kissed his hand. "May I have

what I please from the armoury?"
"Command even there," said the earl;
"for I know Bothwell would think that
too much cannot be done for the defender of his country."

Helen threw her arms round he father's neck, and, thanking him tender ly, retired to prosecute her plans. Murray, who met her in the ante-room, informed her, "that fifty of the sturdiest informed her, "that fifty of the sturdies in the glen awaited her orders;" and Helei telling her cousin of the earl's approval took the sacred banner in her hand, and took the sacred banner in her hand, and proceeded to the gallery which ran round the hall. The moment she ap-peared, a shout of joy bade her welcome. She waved her hand, and smiling, "My brave friends," said she, "I thank you for the ardour with which you assist m to pay the everlasting tribute that due to the man who has preserved to me the blessing of so good a father!" "And to us, noble lady," cried they

"the most generous of chiefs!
"With that spirit, then," then," returned she, "I address you with greater confidence. Who amongst you will shrink from following this standard to the field of glory? Who will refuse to mak himself the special guardian of the life of Sir William Wallace and who, in the moment of peril, will not stand by him to the last?"

None are here," cried a tall youth who would not gladly die in his de

"We swear it!" burst from every lip

t once. She bowed her head, and said, "Re turn from Ellerslie to-morrow with the bier of its sainted mistress. I will then bestow upon every man in this band a war-bonnet plumed with my colours lead you to the side of Wallace; and is my will that ye there remain a stout-er wall than that which divides the two kingdoms between him and his foes. In the shock of battle, look at this standard, and remember that God not only armeth the patriot's hand, but shieldet In this faith, be ye the bucklers which heaven sends to guard the life of Wallace; and so honoured, exult in your station, and expect the future gratitude of Scotland.

"Wallace and Lady Helen! to death or liberty!" was the animated response; and smiling and kissing her hand to them, she retired. Murray, ready armed for his expedition, led her back to her apartments, where the English soldier awaited her commands. Lady Helen, with a gentle grace, acknowledged her obligations to the Southern for his acquiescence.

"Lands in Mar shall be yours," added she; "or a post of honour in the little army the earl is now going to raise. Speak but the word, and you shall find worthy Englishman, that neither a Scots-man nor his daughter know what it is

to be ungrateful."

The blood mounted into the soldier cheek: "I thank you, sweetest lady, for this generous offer; but, as I am an Englishman, I dare not accept it. England gave me birth; and with no coun try hostile to her can I unite myself, swore fidelity to Edward; and with n man adverse to him will I lift my swo l left Heselrigge because he dishonour ed the name of my country; and for m to forswear her, would be to make my self infamous. All I ask is that, after have this night obeyed your ladyship' commands, the Earl of Mar will allo

ne to seek my way to the nearest port. Lady Helen replied that she rever his sentiments too sincerely to insul them by any persuasions to the contrary a diamond clasp from her and, taking bosom, she put it into his hand. "Wear that in remembrance of virtue, and of

Helen Mar's gratitude. The man kissed it respectfully, and swore to preserve so distinguishing Helen retired to finish her task, and Murray repaired to the earl's apart-ments to take his orders before he and his troop set out for Ellerslie.

CHAPTER VI.

BOTHWELL CASTLE-THE PRIORY OF

As soon as the sun arose, the Earl of Mar was carried out of his chamber, and laid on the couch in the state apart ment. His lady had not left the room of her daughter, by whose side she had lain the whole night, in hopes of infect-ing her with the fears which possessed herself. Helen replied that she could see no reason for apprehensions, if her father, instead of joining Wallace in person, would, when he had sent him suc-cours, retire into the Highlands, and there await the issue of the contest. "It is too late to retreat, my dear mother," continued she. "The first blow against the public enemy was struck in defence of your husband; and would you have my father act so base a part as t abandon his preserver to the generous assistance has provoked?

"Alas! my child." answered her ladyship "what great service will he have done to me or to your father, if he delivers to me or to your father, if he delivers
him from one danger only to plunge him
into another? Edward's power in this
country is too great to be resisted
Have not most of our barons sworn fealty
to him? How, with such a host against
him, can your father venture, without
despair, to support the man who breaks
the peace with England?"

"Who can despair, my dear madam," returned Helen, "in so just a cause? Were I a man, the justice that leads on the brave Wallace would nerve my arm with the strength of a host. Besides, look at our country. God's gift of freedom is stamped upon it. Plains are the territories of tyranny; but mountains, glens, morasses, and lakes set bounds to conquest; and amidst these is the seat of liberty. To the defiles of Loch Kat-rine, or the heights of Corryarraick, I would have my father retire, and there watch the footsteps of our mountain goddess, till, led by her immortal champion, she plants her standard for ever upon the summit of Scotland's proudest

The complexion of Helen shone with a radiant glow, and she pressed the ban-ner to her breast. Lady Mar looked at her. "It is well for me, romantic girl, that you were not a boy. In such a case, I do not guess wrong in believing that your mad-headed disobedience would have made me rue the day I became your father's wife."

came your father's wife." "Sex, madame," returned Helen, could not have altered my sense of duty. Whether man or woman, I would obey you in all things consistent with my duty to a higher power; but, when it commands, then, by the ordinance of heaven, we must leave father and mother and cleave unto it."

" And what do you call a higher duty than that of a child to a parent, or a husband to his wife?"

" Duty of any kind cannot be trans gressed with innocence. Nor would it gressed with innocence. Nor would it be any relinquishing of duty to you, should my father leave you to take up arms in the assertion of his country's rights. Her rights are your safety; and to wish my father to shrink behind the excuse of family duties, and to abandon Sir William Wallace to the blood-hounds who hunt his life, would be to devote the

"Then my husband, his vassals, your cousins, and the sequestration of the estates of Mar and Bothwell, are all to e put to the hazard, on account of a ntic outlaw!"

prings from us; for was it not for my ather's sake that his wife fell, and that ne himself was driven into the wilds? I do not blush for making his preservation my first prayer: and that he may achieve the freedom of Scotland is my

be answered!" returned Lady Mar. "My aints are perhaps nearer than yours; and before twenty-four hours are over your head, you will have reason to re-pent such extravagant opinions." The countess left the room; and Helen

attended by her page, proceeded to the armoury. The armourer had just given out arms for three hundred men, who, by the earl's orders, were to assemble on Bothwell Moor, and there wait till young Murray should join them. Helen told the man she came for the best suit of armour in his custody—"it must be of excellent proof." He drew from an oaken chest a coat of black mail, studded with gold. Helen admired its strength and beauty.

"It is the richest in all Scotland,"

answered he, "and it was worn by our great King William the Lion in all his

"Then it is worthy its destination. Bring it, with its helmet, target, and sword, to my apartment." The armourer took it up, and accompanied by the page carrying the lighter parts, followed her into the western tower.

When Helen was again alone, she em-

ployed herself in pluming the casque, and in forming the scarf which she meant should adorn her present. Thus time flew till the sand-glass told her was the eighth hour. In a short time, he was roused by the doleful lament of the troop returning from Ellerslie. She dropped the half-formed scarf from her hand, and listening to the deep-toned lamentations, she threw herself on her mees, and leaning her head on the he's

met, wept profusely. Murray entered the room. "Helen! ny sweet cousin!" cried he, surprised at her attitude, and at the armour which lay at her feet. Helen started, and rising, apologised for her tears by owing the truth. He told her that the body of the deceased lady was in the chapel of the castle, and that the priests from the adjacent priory only awaited her pres adjacent priory only awaited her pres-ence to consign it, with all the church's rites, to its tomb. Helen retired for a few minutes to recover herself, and then re-entering, covered with a long black veil, was led by her cousin to the scene.

The bier lay before the altar. The prior of St. Fillan stood at its head, and prior of St. Fillan stood at its head, and bands of monks were ranged on each side. The maids of Lady Helen, in mourning garments, met their mistress at the portal. They had wrapped the corpse in the shroud prepared for it; and having laid it, strewed with flowers, on the bier, they advanced to their trembling lady. Helen bowed to the priests ing lady. Helen bowed to the priests.
One of her women put her hand on the pall to uncover the face of Marion. Lady Helen resisted the woman's motion, by laying her hand upon the pall. The chill of death struck through the velvet to her fineers. She turned pale, and to her fingers. She turned pale, and waving her hand to the prior to begin, the bier was lowered into the tomb. it descended, Helen sunk upon her knees; and the anthem for departed souls was raised. When all was over, Halbert threw himself upon the cold stone, and called on death to lay him low with her. The women of Lady Helen again chanted forth their melancholy wai lings, and her ladyship threw herse into the arms of her cousin, and was car-

ried, almost insensible, to her apart-Murray, having rewarded his followers with their war-bonnets, and despatched them to the Cartlane Crags, went to Lord Mar to inform him how far he had executed his command, and to hear his future orders. He found the earl surrounded by arms and armed men; fifty brave Scots, who were to officer the three hundred now on Bothwell Moor,

were receiving their weapons from the hands of their lord.

"Bear these stoutly, my gallant countrymen," cried he, "and remember that, although the dragon of England has

He had scarcely uttered these words, when the doors were thrown open, and his eyes were blasted by the sight of Lord Soulis, the sworn partisan of Edward, accompanied by a man in splen-did English armour, and a train of Southron soldiers. The earl started. 'My lord, what is the occasion of this inapprised visit?

The ensign of the liege lord of Scotland is my warrant," replied Soulis;
"you are my prisoner; and, in the name
of King Edward, I take possession of
this castle."
"Never," cried the indignant earl,

"while there is a man's arm within it."
"Men or women," returned Lord Soulis, "they must surrender to Edward; for an army of three thousand English have seized three hundred of your men at arms on Bothwell Moor. The castle Throw down your arms, ye mutinous villains!" cried he, turning to the Scots, or be hanged for rebellion against your

lawful sovereign!"
"Our lawful sovereign," returned a young msn, "must be the enemy of Edward; and to none else will we yield

our swords."
"Traitor!" cried the English commander, and he laid the Scot a corpse at his feet. A cry of revenge proceeded from his comrades. Every sword was drawn, and, before he could utter a word, Mar beheld his brave Scots at one moment victorious, and, in the next, the floor strewed with their dead bodies. A new succession of blood-hounds rushed in; and before the sword was allowed to rest, the whole of his troops

lay around him, wounded and dying. In vain his voice had called upon his men to surrender; in vain he had implored Soulis and Aymer de Valence to stop the havoc. All now lay in blood; and the room, thronged by the victors, became so intolerable, that De Valence ordered the earl to be removed into anther apartment.

Murray, who was present at the er rance of the enemy, no sooner heard that the castle was surrounded than he made his way by a back door to the chamber of his cousin. She lay upon the bed in a deep sleep. "Awake! the bed in a deep sleep. "Awake!" cried he; "for your life awake!"

She opened her eyes, and looked upo him with surprise. He hastily added, "The castle is full of armed men, led hither hither by the English commander. Aymer de Valence, and the execrable Soulis. Unless you fly through the vaulted passage, you will be their orisoner. Helen gazed at him full of terror

What! leave my father? I cannot. "Hesitate not, my dear cousin; fly, in pity to your father. What will be his anguish, should you fall into the bands of a man, whose love you have rejected, and when it will no longer be in the power of even a parent to preserve your person from the outrages of his avenge ful passion? If you had seen Soulis merciless eyes"——He was interrupted by a clamour in the gallery, and the by a clamour in the gattery, and the shrieks of women. Helen grasped his arm: "Alas! my poor damsels! I will go with you: lead me whither you will,

As Murray threw his arm about he waist, his eyes fell on the banner and suit of armour. Helen had ordered the latter to be buckled in a large plaid, ready to be sent away with the clan, when they should begin clan, when they should begin their march. It was meant as a tribute of gratitude to the deliverer of her fathe This banner shall still be mine," ex-claimed Murray, seizing it; "but what is to be done with that armour? I gues you intended it for the brave Wallace.

"I did," replied Helen.
"Then it shall be his yet," was the response of Murray; and, giving her the banner, he threw the plaid and its contents on his shoulder, and making Helen hold by him, hastened with her down the coret down the secret stairs which led to the vaults beneath the castle. On entering the cellar, and raising one of the flags which paved the floor, he assisted his cousin down a flight of steps into the "This." "will carry us to the cell of the prior of St. Fillans. It was constructed in old times for religious as well as warlike purposes. The prior is a Murray: and with him you will be safe."

"But what will become of my father and Lady Mar? This flight from them

I fear to complete it."
"Rather fear the libertine Soulis," returned Murray; "he can only make them prisoners; and even that injury will be of short duration, for I shall soon join the brave Wallace, and then, my sweet cousin, hey for liberty and a happy meeting!

"Alas! his venerable harper!" cried she; "should he be discovered to have belonged to Wallace, he will be put t

death by these merciless men."

Leaving Helen in the passage, Murray went back: and after a conflict with some Southron soldiers in the cellar, he returned with Halbert and Grimsby, and they made their way to the cell of the prior of St. Fillans. The cell was solitary, the holy occupier being at High Mass in the chapel. Murray took Helen, who had fainted, and laid her on the bed. He ventured to throw some of the holy water upon her face, and poured some into her mouth. At last poured some into her mouth. At last, opening her eyes, she recognised her cousin leaning over her. Halbert stood at her feet. "Blessed Virgin! am I yet safe, and with my dear Andrew? O! I feared you were slain!" said she, burst-

ing into tears.

"Thank God, we are both safe," answered he. "Comfort yourself, my beloved cousin! you are now on holy ground; this is the cell of the prior of St. Fillans. None but the hand of a infidel durst tear you from this sanctu

ary."
"But my father, my mother, what may "Your mother, my gracious lady," answered Halbert, "since you could not be found in the castle, is allowed to

castle: they are to be treated with every respect, until De Valence receives further orders from King Edward."

"Wallace! Wallace!" cried she;

burnt up your harvest, and laid your houses in ashes, yet there is a lion in Scotland that withers his power, and will glut you with the spoil of your foe!"

"wallace! wallace! "cried sne; "where then are the succours we were to have sent to thee? And, without succours how canst thou rescue my dear father from this tyranny?"

"Do not despair," replied Murray; "look but at the banner you held fast, even while insensible: your own hands have engraven my answer-God armeth the patriot!" Convinced of that, can you still fear for your father? No, I will join Wallace to-morrow, our own fifty warriors await me at the bottom of Cartlane Craes; and, if treachery should be meditated against my uncle, that mo ment we will raze the towers of Dum-barton to their foundation."

Helen's reply was a deep sigh. Grimsby now appeared with the iron box, and put it into the hands of Lord Murray. "This fatal treasure," said he, " was committed to my care by the earl your uncle, to deliver to the prior of St

Fillans or to you."

"What does it contain?" demanded Murray: "I never saw it before." "I know not its contents," returned the soldier: "It belongs to Sir William

"Indeed!" ejaculated Helen; "if it be treasure, why was it not rather sent to him? But how, honest scidier, could you escape with it through these posses-sed walls ?"

He replied that he was obliged to have recourse to stratagem. As soon as the English, and their Scottish parti-sans under Lord Soulis, had surprised the castle, he saw that his only chance and plaid, and to mix amongst the sol diers. His armour and his language showed he was their countryman; and he had no difficulty, after the carnage in the state apartment, to make his way to the chamber where Lord Aymer de Valence had ordered Lord Mar to be car ried. He found the earl alone, and loss in grief. He knew not but that his mephew, and the Lady Helen, and the countess, had fallen beneath the swords of the enemy. Grimbsy told him of the stratagem he had used, and satisfied his anxiety that Lord Andrew Murray had anxiety that Lord Andrew Murray had not been seen since the onset. This in-formation inspired him with a hope that he had escaped; and when the soldier also said that he had seen the countess led by Lord Soulis across the hall towards his daughter's apartments, and had overheard him promising them every re spect, the earl seemed comforted. befallen us? Have you learnt to take up

arms for my country?" "On that head I cannot fully satisfy your lordship," replied he. "I could only gather from the soldiers, that a sealed packet had been delivered to Lord Aymer de Valence late last night at Dunbarton Castle. Soulis was then with him; he immediately set off to Glasgow for the followers he had left there; and, early this morning, he joined De Valence and his legions on Bothwell Moor. The consequences there you know; but they did not end at Bothwell. The gallant Wallace"—
"What of him?" exclaimed Murray.

"What of him ?" exclaimed Murray. "Be not alarmed!" replied Grimsby no personal harm has happened to Si William Wallace; but I understand that, in the same moment De Valence gave orders to his troops to march to Bothwell, he sent others to intercept that persecuted knight's escape from the Cartlane Crags.'

"That accursed sealed packet" cried Murray, "has been the traitor. Some villain in Bothwell Castle must have written it; whence else could have ome the information? and if so, may the curse of slavery ever pursue him and his posterity !

Helen shuddered as the amen to this alediction was echoed by Halbert and the soldier. The latter continued:"When I had informed Lord Mar of the measures of these enemies of Wallace, he expressed his hope that your first dehe expressed his nope that your hist de-tachment to his assistance might, with you perhaps at its head, elude their vig-ilance, and join his friend. This dis-course reminded him of the iron box. 'It is in that closet,' said he pointing at an opposite door; you will find it be-neath the little altar before which I pay my daily duties to the all-wise Dis-poser of the fates of men; take it thence, and buckle it to your side!' " The soland outsite it to your side: I he soldier then narrated Lord Mars disclosure of the secret passage; and his instructions to deliver the box to the prior of St. Fillans. "Tell him," said the earl, "to preserve it for me as he would his life; and never give it up to any one but to myself, my children, or to Sir William Wallace, its rightful

Alas!" cried Halbert, "that he had never been its owner! that he had never brought it to Ellerslie, to draw down misery on his own head! Ill-omened box! whatever it contains, its presence carries blood and sorrow in his train. Wherever it has been deposited, and murder have followed. dear master will never see it more!'

"He may, indeed, never see it more, murmured Helen. "Oh! how am I be reaved! where are now my gay antici-pations of freedom to Scotland? Alas pations of freedom to Scotland. Andrew, I have been too presump uous!
To punish me, my father is a prisoner, and Sir William Wallace is perhapsed and Sir William Wallace is perhapsed. this slain. But why did not my dear father take advantage of this sanctuary?' " I urged the earl to accompany me,

"I urged the eart to accompany me, returned Grimsby, "but he declared his inability, from the weakness attendant on his wounds. And besides were I capable,' said he, 'how could I were I capable,' said he, 'how could I leave my wife and children in unprotected captivity, and perhaps implicate the good brothers of St. Fillans in my calamities? No, I will await my fate; for the God of those who trust in Him knows that I do not fear!' Having received such orders from the earl, I took my leave of him, and the state of the my leave of him; and entering the chapel was surprised to find Halbert. We descended beneath the holy statue and were just emerging into the cellars when you, dear sir, met us at the entrance. It was while we were yet in the chapel that I heard De Soulis at high words in the courtyard. The former gave orders that, as Lady Helen Mar could nowhere be found, the earl and countess, with their two infant children should not be separated, but conveyed as prisoners to Dunbarton

"That's a comfort," cried Helen; "my father will then be consoled by the presence of his wife,"

" But very different would have been the case, madam, had you appeared," re-joined the soldier; "one of Lord Do Valence's men told me that Lord Soulis intended to have taken you and the countess to Dunglass Castle, near Glas-gow, while the earl was to have been carried alone to Dumbarton, and tained in solitary confinement. Lord Soulis was in so dreadful a you could not be found, that he accused the English commander of having leagued with Lady Mar to deceive him, In the midst of this contention, we de scended into the vaults.'

Helen shuddered as she thought how near she was to falling into the hands of sofierce a spirit. In his character he united every quality which could render power formidable. Combining prodigious bodily strength with cruelty, dis-simulation, and treachery, he was feared by the common people as a sorcerer, and avoided by the virtuous of his own rank, as the enemy of all public law and the violator of every private tie Helen Mar had twice refused his hand first, during the contest for the kingdom when his claim to the crown was disallowed. She was then hardly than fourteen; but she rejected than fourteen; but she rejected min with abborrence. Though stung to the quick at being denied the object of his love and ambition, he did not hes itate, at another period, to renew his offers. At the fall of Dunbar, when he again founded his uprise on the ruins of his country, he hastened to Thirlestane to throw himself at the feet and again he was rejected. "By powers of hell," exclaimed he, when project of surprising Bothwell was imported to him, "if I once get that proud minion 'nto my grasp, she shall kneel as unpitted by me as I have knelt to her. She shall be mine as I will, and learn to beg for even a look from the man who has humbled her."

man who has humbled her!"

Helen knew not h lf the afflictions which his resentful heart had meditated; and therefore, though she shrunk at the sound of a name so infar yet, not aware of all the evils she had escaped, she replied with langour, though with gratitude, to the con-

gratulations of her cousin.

At this period, the door of the cell opened, and the prior entered; he started on seeing his room filled with strangers. Murray took off his helmet and approached him. On recognizing him, the prior inquired his commands and expressed sur, rise that such a com-pany, and above all, a lady, could have passed a convent gate. Murray pointed to the recess behind the altar, and then explained the necessity which had compelled him to seek the protec tion of St. Fillan. "Lady Helen," tinued he, "must share your care until heaven empowers the earl of Mar to reclaim his daughter, and adequately to reward his holy Church." The soldier then presented the iron box, repeating the message that confided it to his kee

The prior listened with sorrowful attention. He had heard the noise of th armed men : but knowing that the earl armed men: but knowing that the ear-was making warlike preparations, he had no suspicions that these were other than the Bothwell soldiers. He other than the Bothwell soldiers. took the box, and laid it on the altar, "The Earl of Mar shall find that fidelity here which his faith in the church merits. That mysterious chest, to which you tell me so terrible a denun-ciation is annexed, shall be preserved, sacred as the relics of Saint Fillan. And for you, virtuous Southron, I will give you a pilgrim's habit. Travel in this privileged garb to Montrose, and there a brother of the church, the prior of Aberbrothic, will, by a letter from me, convey you in a vessel to mandy, whence you may safely find your

way to Guienne. The soldier bowed; and the priest. turning to Lady Helen, told her that a cell should be appointed for her, and some pious women brought from the ad-joining hamlet to pay her due attend-

ance.
"As for this venerable man," continued he, "his silver hairs already pro-claim him near his heavenly country. He had best put on the cowl of the holy brotherhood, and, in the arms of religion, repose securely, till he passes through the sleep of death, to wake in everlasting life.

Tears started into the eyes of Hal-

bert. "I thank you, reverend father.
I have indeed drawn near the end of my pilgrimage; too old to serve my dear Sir William in the fields of blood and hardship, I will devote my last hours in uniting my prayers with his, and all good souls, for the repose of his lady. I accept your invitation with gratitude; and considering it a call from heaven to give me rest, I shall welcome the day that invests the poor harper of Ellerslie with the sacred ton-

TO BE CONTINUED.

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FAITHFUL UNTO DEATH.

The snow was falling thick and fast, and to him who sat by the fire within that lonely room, every flake was hurry-ing relentlessly down to cover a new-made grave. It was twilight, the hour she was ever wont to sit beside when she was ever wont to sit beside him, in summer upon the porch, and in this sort of weather, on the other side of the open grate where the empty chair stood now. The funeral had taken place that afternoon; friends were kind, very kind; old comrades had pleaded with him to come to their homes or to let one of them stay with him. But with gentle resistance, he had refused all their well-meant companionship, and was according to his desire, alone. What his plans for the future might be did not matter; for to-night no one should intrude upon his sacred communing. It had happened. Hardly did he realize it yet, and being a man of slow perception and deliberate action, he needed time and solitude to adjust himself to changed circumstances.

Besides, he was not lonely; no storm of grief had as yet rent his being. It may be that he had not felt aright, but true it was, that not even when they brought her in from the street dead had a tear rolled down his cheek Dead! Why should he say that word? Why, there she was in her chair on the other side of the blazing logs: he could see her knitting in the dusk and hear her say, "Yes, John dear, I think it is time to make tea." Was not that she now, moving about in the next room, now, moving about in the next room, tinkling china. The kettle was singing upon the stove; was it not awaiting her too? Yes, and she was coming; he could tell her step in a million; it was scarce heavier than forty years ago. Forty years ago! The half-burnt log gave a sudden lurch and he stooped to fix it. Forty years ago! Why that was way back before the war-yes, he remembered now. It was when she wore that lilac dimity, when her curls were sunny brown. A mere slip of a girl she was then, and slender and frail lways. And his daily prayer had ever been that he should be spared to protect her, that Martha might never be left alone. Plants are different, some stand strongly by themselves, others are of a twining nature. She was of the cling-ing kind always. Yes, he had prayed that Martha be never left alone without him. That was the way he had put the request, but what the granting of might mean to him, he had never dared formulate. And he never suspected that her secret supplication was a simar concern for him

Never overstrong, for some time back Martha's heart had fluttered like a frightened bird, too much and too frequently. Still, only three days ago, in the afternoon, seemingly as well as ever she had put on her little bonnet with the soft lavender velvet bow, and fur coat, preparatory to going down town He had protested, for it was bitter co d and a wind was coming up. But Martha was laughingly rebellious and would have her own way, refusing even to let

m accompany her.
"Why, I'm sixty years young," she exclaimed with an echo of the old youthful ring to her voice. Can't I go down street alone and do a little shop-

And she kissed him and called him : great follow ca', and was off. He could see her now as she went through the doorway; he had watched her admirbly and anxiously to the end of the street where she stepped upon the car Why had he let her go? Why had he not kept her with him while he could? Perhaps it was better not—he would try to think so—lest Martha should ome day be left alone. And having een her take the car safely, he returned to his chair by the fire, wonder az what her little surprise was now. He ad forgotten that it was his birthday, and he did not think of it even now. It was not till he brought her back brough the same doorway and laid her upon the old horse-hair sofa—dead. Dead! Was it really so? Martha dead and he alone by the fire?

He would not remember his birthday hen, but they gave him a small parcel that had been clasped in her arms when she fell. It was a daintly colored photograph in a gilt frame, the picture of a ghing girl with sunny brown hair It must have been made from that old guerreotype of her, taken a few years before the war, a likeness that they had mehow mislaid and had not been able find for many years back. She must have come upon it recently and kept the discovery a secret to birthday surprise.

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Then many things happened in which he had no part. People came and went, did things and said things; but he only new that she laid there cold and still with her pale face gentle as ever, her hair soft and silvery, wearing the black satin dress that he had bought her for their silver-wedding day. Only this afternoon they had taken her away, and

The face of the girl with sunny-brown peeking out at him from the oval frame had br night back many scenes of the mist long-ago, and to-night would live them all through again. No wonder Dick Heaton loved her! Any man well might, and Richard was a good man, too, good man graches and the state of the state good and generous; he proved it afterward. But Martha never loved Dick; she never loved anyone but him, comon, ordinary John Reynolds, with only a pair of stalwart shoulders and a good heart and soul to recommend him. Nothing of cleverness was there in his makewhy had Martha Hadley loved him Impossible to tell: it might have been because her people did not wish her to; they were determined that she should marry Richard Heaton. Dick was a good fellow, but Martha did not So much was sure. But she was a child of strong and righteous inheriting traits of self-denial and forbearance reared in the spirit of setting aside desire for duty. She had, all her life, yielded unquestioning obedience to stern parents, and when they had persisted a sufficiently long time in opposition to John Reynolds, she

did not know that. Afterward, she blushed at the hypocrite he must have thought her when she smiled upon him daily and suffered his caresses. How should she know that he had discerned the truth when his manner remained unchanged? Poor artless girl! The unwonted dissimulation was beginning tell upon her; John Reynolds knew it, for he saw her from time to time as she went here and there to the village gatherings with her husband. And his honest face burned and his good heart ched that she should suffer the most of all. He hushed his own cry of pain, and even hoped that she might forget him, for her own sake, and stamp out his memory from her heart.

He pitied Richard Heaton, too, for something told him that the man must one day awaken to the truth. He would far rather be in his own position, beloved as he knew bimself to be, than in Dick's although Heaton was her husband. Some blessings are twofold in value when doubled in quantity, but such is not true of all good things. That woman is indeed rich who possesses the love of an honest man; Martha, with the love of two, might as well, or better, suffer a dearth of affection. The lilac gown faded and was hung away, and the pretty timid face faded, too, as both John Reynolds and Dick Heaton observed; but neither remarked it except in his own heart. The gilt-framed picture of the brown-haired girl had brought it all back to-night.

The log on the fire was crumbling away. He went to get another, and as he did so, staggered a little. It might have been from the rigidity of his long position, he thought; it could not be from weakness, for he was a strong man. He had never been ill in his life, save after the waynd at Cett. after the wound at Gettysburg, and one again a few months ago, when he had suffered a sort of shock It was that last sickness of his that had made Martha's heart palpitate so badly. He had not been just exactly as spry a usual since. But he was a strong man and not seventy yet. The fresh log crackled and sent out sparks. He set the screen in front of it, for the sparks might set fire to Martha's dress. Martha! Where was she? He leaned forward and placed this hand upon the vacant chair. Then he remembered that she was not there, but in the oval gilt frame, wearing a lilac dimity and sunnybrown curls just as in the days before she was Richard Heaton's wife. And a good wife she was, too, and meant to be always-always.

Dick was the best of husbands, but hen the war broke out, of course he had to go; Heatons had fought for centuries back and their blood through his veins. He was made captain of the vilage company in which John Reynolds ble for a boy that's goin to propose an was a private. And at least one woman's prayerful benediction followed both into battle. Reynolds saw her on the street in the midst of others watching as they tramped away. Sie saw him, too, at the same moment: that was all. Both were full sure that they should never meet again on this side of shound never meet again on this side of the shadowy border; each sent up a spontaneous prayer to God for the keep-ing of the other. What were the feel-ings of the other onlookers and soldiers e know not, but these three hearts eemed to beat a death march as Capt.

Heaton led his company away. Southern skies were hor, the marshes ckening and fever-laden. Forced marches, battles, retreats, thundering cannon, shot and shell; wounds, groans and death were all about him, yet he was spared, he who might be better dead. Why was he not taken instead of that brave one falling at his side, whose last breath was a prayer for wife and children, whose death meant another widow and more fatherless children in the world? It was not until the last day at Gettysburg that he fell, and strange to say, it was not until that same day that the gallant young cap-tain was wounded also—wounded unto

But in the letter which the kind young lady wrote to Martha, there was a mistake. It told her that John Reynolds was hopelessly shatter. could live but a few days at best, and could live but a few days at best, and that Richard Heaton, with a serious but mortal, wound was close by in the same hospital, and a source of great comfort to him. Such an easy thing to do, to slip in one name where the other ought to be, when the writer knew not the personality or the whereabouts of either! It was at Heaton's abouts of either! It was at Heaton's request and wholly unknown to Reynolds that she wrote, and may God forgive the pale young wife if, when the letter came to her New England cottage, there was a single traitorous or rebellious thought, a spirit, even transitory, other than that of renunciation! She had been loyal to her husband, devoted and been loyal to her husband, devoted and true; she would remain so, faithful for a life time. But he was dying. Was it wrong that she flew there fast as trains could take her, fuming with unwonted impatience at every delay and obstacle. praying God to spare him breath until her arrival. What she had renounced for a life time might she not indulge for a moment? Only to place her hand upon the brow, and look into the eves she loved once more! Then, it would be over all for ever.

Small wonder if John Reynolds concluded that he must have been suddenly taken with some sort of illusioning fever, when, as sitting with great effort—for his own wound was painful enough, by the cot of Richard Heaton, trying to solace him whose life had all but gone, he discerned advancing the one loved face and form that was always present in his waking and sleeping dreams. Could Dick see it, too, and was it a vision sent to solace his dying moment? Could it be that he was awake and heard aright when the nurse was telling Richard Heaton that his wife had arrived and was then waiting outside the door for the announcement to be gradually and gently made? It was succumbed, and locking her Rose of Joy tightly within her heart, consented to marry Richard Heaton.

And she did so. But to do justice to Heaton, he did not know—not then.

She, poor child, thought it impossible to keep her secret forever, and smile and be dutiful to her chosen husband. Keep such a secret a lifetime! What a task! Of course he guessed it, but she did not know that. Afterward, she ways to give husband and wife privacy. away to give husband and wife Heaton's feeble hand was raised detain-

ingly.
"Do not go, John," he said, the words bo not go, John," he said, the words coming between struggling gasps, "I—have—something to say. I want you to take care of Martha when I am gone. She loves you—I was blinded—did not know—until too late. She has been true and kind to me—will be to you. Sorry I kept you apart so long. Take Sorry I kept you apart so long. Take her now John; Martha, give him your hand and promise me."

It seemed as if every word he uttered shortened his life a space; the struggle was painful to him and them. The pledge given, he had no more to say save, "Comfort her!" when he saw his wife's slight frame shaking violently

And John Reynolds had wept with her too if there were any comforting in that. Wept. He was weeping now, in the lonely room before a lightless grate. His own great sobs aroused him; he was cold and numb; his arm had that "needles-and-pins" sensation which he first experienced a few months ago. Well, he would sit there a bit longer and finish his dream. Since the war was over, since—since then—until three days ago when he saw her tie on the little bonnet with the soft lavender velvet bow, he had not been from her side a single day. Why had he not gone with her-it was so cold-when she alone laughing and saying that she was sixty years young! She came back—they brought her back—her and the lilac-dimity girl in the gilt-frame—and both were with him still. One had silver curls and the other sunny both smiled and smiled and beckoned -he smiled back through his tears and answered that he would come.

In the morning his nearest neighbor. who came in early to be sure that he had some breakfast, found him in the chair before a fireless grate. She called in and began to wash herself with her paws after the manner of the feline scious, who pronounced him to be suffer-ing with a stroke, due probably to shock and grief. In a few days, they laid him to rest beside Martha, whose secret prayer had been that John should never be left alone.—Rosemary Hoar in The Springfield Republican.

WIT AND HUMOR.

A LITTLE WOMAN.

"I want to get a mitten, please," the litle girl, "if it don't cost too much."
"Oh! you mean a pair of mittens,

don't you, my child ?" replied the shopkeeper. No, just only one ; one that's suita-

be rejected.'

MR. DOOLEY ON ATHLETES. "Were ye iver an athlete?" asked Hinnissy. "I was wanst," said Mr. Dooley, "an' a grand wan, too. But th' more me intellect an' me waist developed th' slower become me feet, an' I give i up. Sure, an' what's th' use iv it all? It's a good thing to be able to run fast, an' I'm as good a practical runner as annybody ye iver seen in th' face iv danger. All other things bein' equal like courage an' shoes, I cud get out iv throuble quicker thin that young fellow that won th' eight hundred meters. We will niver know who's th' fastest runner v th' wurruld onfil we have where ivry man will be dhressed suita ble f'r th' occasion whin he is pursooed be an insane man with a gun. heerd iv a man throwin' a hammer sixty feet except at a circus? If he car throw it two feet accurately at a horse shoe he's doin' something f'r th' wurruld. Maybe these here spoorts are good f'r th' young fellows. They must be or they wudden't be at thim all th' time. But ye can bet that whin ye hear a man that's lived to be over sivinty tell ye

A REASONABLE DOUBT.

Not long ago an Irishman whose hand had been badly mangled in an accident entered the Boston City Hospital Relief entered the basical Cut.
Station in a great hurry. He stepped
up to the man in charge, and inquired:
"Is this the Relief Station, sir?"

"Yes. What is your name?"
"Patrick O'Connor, sir."
"Are you married?" questioned the

"Yis, sor, but is this the Relief Sta-tion?" He was nursing his band in He was nursing his hand in "Of course it is. How many children

have you?"
"Eight, sir. But sure, this is the

MADE IN CANADA





"Yes, it is," replied the official, growing a little angry at the man's persist-

"Well," said Patrick, " sure, an' I was beginning to think that it might be the pumping-station!"

"DO HOGS PAY ?"

A Georgia editor was asked: "Do hogs pay?" He replied: "A good many do not. They take the paper for several years and then have the postmaster to mark it 'refused' or 'removed and present address unknown.'"

THE BISHOP AND THE BOY. Bishop McFaul is fond of children and he prides himself on knowing many of the school children of his cathedral parish. He was formerly curate of the parish where he now resides as Bishop and his boast extends to two genera-

The Bishop tells the story on himself. The dishop tells the story on himsel.

The other day he was passing through the school yard, when he met a fine, manly youngster. "What is your name?" asked the prelate. "Jimmy name?" asked the prelate. "Jimmy Reilly," answered the lad with composure. "And who am I," continued the good Bishop. "I don't know," replied Jimmy. "Well, I am the Bishop, Bishop McFaul," said His Lordship, "and how is you don't know me?" "How is it you didn't know me?" came the quick response, as the Bishop hurried on, laughing heartily. ing heartily.

Some time ago a little West Philadel phia girl went to Tioga to spend the day with her aunt, and while they were

"Look, Bessie," said the aunt, pointing to the cat; "pussy is washing her

face."
"No, she isn't," stoutly asserted little "Why, Bessie," returned the aunt in a surprised tone, "what is she doing

then ? "She is washing her feet and wiping them on her face," was the prompt re-ply of the youngster.

WHEN THE DEVIL WAS FOOLED.

Once upon a time there was a Catho ic young man who had been to a good college. At the end of his course there his professors for a whole year brought under the young man's notice the anti-religious opinions of Mill and Spencer, and—oh, ever so many others, from the redoubtable Professors Tyndall and Huxley down to a smaller person whom the young man thought rightly called Bain.

It was, as has been said, a good college to which the young man went, and everybody there, especially the profess-ors of philosophy, knew that the teach-ing of some of these much-quoted people is about as valuable in itself as the Esquimaux language.

But even Esquimaux is handy when

you want to talk to people who live in snow houses, as so many do at present, shut out from the warmth and light of the house of God.

So our young man was shown the Es quimaux grammar books and found that they wouldn't parse or analyze, and vere altogether very nasty.

But he was taught to repeat the 'Adoro Te' by heart in the original Latin as St. Thomas wrote it. And he knew that Sir Thomas was a greater philosopher than all the Mills, the Spencers, the Huxleys and the Tyndalls that ever were, to say nothing of Bains upon Bains "in solid phalanx rolled," or the book-writing people who referred to him curtly in foot-notes as "Aquinas." This last, he always thought, was like

their cheek.

One fine summer morning, after this young man had been out in the world and earning his living for about ten years, he found himself at early Mass without a prayer book, So, having the free run of the organ gallery because he was a member of the choir he quietwas a member of the choir ne quietly left his seat at the back of the church
and stole upstairs just before the offertory to get one of the penny prayer
books used by the choir boys.

I am really obliged to add that he

gave something to the collector at the foot of the stairs, or you would think that he meant to dodge the plate.

Upstairs the young man found him-elf (but not the prayer books, which were under lock and key) extremely comfortable in the cool and empty choice loft, and decided to remain there til the end of Mass. Still bookless, he said the beads till the Elevation, and from that onwards began very slowly to repeat the "Adoro Te," adding at the end of each verse of St. Thomas the lovely refrain of some other holy poet:

"Ave. Jesu, Pastor fidelium, Adauge fidem omnium in Te speranti

Liturgical writers-a fierce race-say at it is naughty to make this addition. But that is only their rubrical fun. In rivate devotions they use it them

elves. Now when a young man—our young man, or any other—is occupied thus, the devil is hurt very much. He is annoyed; he is vexed. And God sometimes lets him signify the same in his result means. usual manner.

Thus it was this particular bright summer's morning with the young man when he reached the triumphant coup

"Credo quidquid dixit Dei Filius, Nil hoc Verbo Veritatis verius."





Hitherto he had felt as well as believed that our Lord was within twenty paces of him. And then, click! clack! without a second's warning, the devil turned his cinematograph upon the oung man's brain.

course, then and there, he ceased Of course, then and there, he ceased to feel that he believed. But he had not been trained in vain. He took no notice of that.

It was annoying, though, when, "nolens volens," the young man was forced to become aware that the devil's impudent gas was a vary to the took of the took

dent game was to disturb his faith the Blessed Sacrament. Films, terrible films, were reeled off at lightning speed, showing scoffing pictures of great world ly-wise materialists, scorning the young man as one in more evil case than the hopeless lunatic in Bedlam.

What cannot be cured must needs be What cannot be cured must needs be endured. The young man bore the torture stolidly, if ruefully. He had a certain consciousness, too, born of the graces in the past, that it could not last much

nger. It was too swift, too furiou How he wished that he had brought his prayer book with him! How acutely the devil had noted his empty hands ocket! He was praying; praying. But book is a help.

"A thousand difficulties do not make a single doubt." The great Cardinal's words cannot be cited too often, so profoundly true they are. But a single difficulty will sometimes raise a thousand gibbering phantoms. The devil plied the young man well with difficulties; those that have been raised in books, as well as others too foolish for words. The young man know the coverable. oung man knew the answers, but was so wary to argue in the middle of a ght. He hit out with Hail Marys in-

stead, and signed for a prayer book—a big one, with colored pictures in it.

The devil played a ding-dong game—hostile Locke to the one hand, friendly Leibnitz to the other, in an un-shut-outable gallanty show. Throughout it all audible and clear,

the devil's voice was whispering:

"You say you believe, but do you be-lieve? Does your 'sub-conscious self' believe? You say you believe, but do you believe?" . . . and so on, drearily da capo.

The young man saw on the floor a

couple of leaves that had fallen there from some ill-bound hymn book. He picked them up with avidity. The topost thumb-worn leaf began Faber's pleading lines:

" Mother Mary, to thy keeping

He went over this verse many times reathing rather than humming the win ome air to which it was sung at college. This did him good. Since the days of David and Saul, the evil one hates holy ong when he wants to instill gloom.

So the young man, in football phrase, began to get his second wind. The "Do ou believe ?" went on, but it hurt less nd he could ask our Lady to look mer cifully upon his badgered imagination and make it behave itself. Shortly all went well. Then he became aware that people were going to Holy Communion. He could not see them from where he sat without standing up, but he heard their footsteps approaching the altar. At the first "Corpus Domini nostri Jesu Christi" he bowed his head and made a

spiritual Communion.

The next moment he found himself on his feet, quivering in every limb and gazing anxiously at the sanctuary. stumble, and the faint clink of metal.

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Ah, no, thank God! A near thing, but the particles still rested secure within the golden rim. An over-long alb, a false step, a swift grasp of the altar-rail and a deft genuflection, all has been saved but the faint touch of the ciborium against the polished wood. There is no movement in the congregation; all has occurred, and been retrieved so swiftly; the priest himself beyond a deep flush and an air of increased recollection, seems unperturbed. Thank

God again! But one of those present still feels his nerves a-tingle in their deepest centers now that they have ceased to

It is the young man in the organ gallery as he kneels down to thank God and our Lady from his heart for showing him that his faith is deep rooted. For men without faith do not quiver like startled deer when a cupful

of bread is like to fall on the floor.

Reaction told for a while, and he wept a little. Then he dried his eyes as the congregation left the church and

as the congregation left the church and smiled to himself.

"For a subtle fiend," he said, "the devil is an awful fool!"—John Kevin Magner in The Magnificat.

We should try to impart to the atmosphere of our earthly homes some trace of that heavenly home where our Father





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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

My Dear Sir.—Since coming to Canada I has an a reader of your paper. I have noted with satisaction that it is directed with intelligence are ability, and, above all, that it is imbued with a stro Catholic spirit. It strenuously defends Catholic spirit is supported by the strenuously defends Catholic spirit in the same time and the same time amounting the best interests of the country. Following these lines it has done a great deal of good the welfare of religion and country, and it will more and more, as its wholesome influence reach more Catholic homes. I therefore, cannestly record mand it tol Catholic families. With my blessing your work, and best wishes for its continued succe. Yours very sincerely in Christ.

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegat

UNIVERSITY OF OTTAWA.

Ottawa, Çanada, March 7th, 1900.

Dear Sir: For some time past I have read you estimable paper, the CATHOLIC RECORD, and congrabilate you upon the manner in which it is published its manner and form are both good; and a trul Catholic spirit pervades the whole. Therefore, wit pleasure, I can recommend it to the faithful. Bless you and wishing you success, believe me to read in.

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, DECEMBER 5, 1908

HONOR PAID AND HONOR DUE

We were much pleased to see that a the Extension Congress the place of honor was assigned to Canada's youngest Archbishop, His Grace Mgr. McEvay of Toronto. Delicate as was the choice where so many distinguished prelates were to meet together, no selection could have been more appropriate. It was a compliment from the Church in the United States to Her Elder Sister in Canada: for the earliest missionaries and martyrs belong to us. It was a graceful act on the part of one of Toronto's sons; for we cannot forget that Archbishop Quigley himself is originally from the metropolitan see, being a native of Oshawa. Then it was also an honor paid to one to whom honor is justly due. Archbishop McEvay could not signalize his administrative power better than by the prominent part he is taking in this great movement. The initiative of the Canadian branch of the Church Extension is due to him. His name and influence were loaned to it at its humble inception, behave merit or demerit-how virtue could fore it won public attention by a magnificent Congress. He brings to it his ability as an administrator, his zeal as a missionary of many years' standing, and from God's side. It is true that sin, as his encouragement as a paternal lover of souls. And if he looked beyond his diocese it was not at all because he was likely to prove careless of his own, or neglect any of the grave interests of the finite. Eternal punishment is infinite capital of Ontario-it was because his own vision and heart were large and broad. Toronto had set an example, at any rate as far as non-Catholics could be a model. It was a noble act therefore to take the word, and be the leader in a crusade which seeks not to recover holy places, but the living temples, weather-beaten and crumbling for want of ministry. Nor is it that this zealous Archbishop wishes to interfere. There is work enough for And honor will follow work as satisfy for it or pay its penalty. There work follows zeal. We were doubly glad to see that at the great Chicago Congress Archbishop McEvay was inis more grievous; and to despise God's vited to preach the sermon at the Holy Name cathedral. He is more to us than al to the Divine dignity. Sin is an injury to God. It would do away, if it perhaps to many. We know his heart and his generous impulse, his earnest ness in all the causes of the Church in pun'shment. Sin brings with this We know his force of character and his ability to take in at a glance the horizon of good to be done and the difficulties to duration. The former is impossible for be avoided. Nor are we disappointed in him on this his first great public apa finite creature, the latter alone can be inflicted. Eternal punishment preserves pearance. As is natural with him, His the essential difference between virtue Grace made straight for the point. The one standing shadow over the large and and vice. It is the supreme sanction of increasing Church of this continent, is unending penalty is loathsome abhorthe leakage of so many, the scarceness of laborers and the unmeasured disprospect, all future removed. The tances to be traversed. "The harvest is so vast and the workmen so few," said Archbishop McEvay. "There are carelessCatholics everywhere," he continued. " abandoned Catholics hidden in northand did not-now we can do nothing. ern forests and down by the swampy sea, No sea ever dashes its waves in such negroes and Indians, and the non-Cathforce upon a stone wall. In vain. olic majority of the world-a large Reason and revelation proclaim the enough field for missionary zeal, a field stern sanction which a just God inflicts of human souls made in the mage and upon mortal sin. Sentiment may likeness of God." In these earnest tones | tremble at the dark abyss. It can did His Grace of Toronto give the key never shorten its endless duration or

IS HELL ETERNAL?

he may not descend there in eternity. III. We have no desire to weary our readers with a protracted answer upon That the world is growing worse and the duration of hell. However, we cannot leave it in an entirely unfinished nearing its end was the subject of what the Free Press calls a poverful sermon state. Evidence was adduced in our in the Talbot st. Baptist Church of this last issue concerning the scriptural city. It was delivered by a Rev. Mr. texts bearing upon the eternity of bell. Vining. # We find very little profit in We come to tradition. Origen, the criticizing men like Mr. Vining. Our Greek Father, was the principal opponadvice to them is that of the man who ent of the eternity of hell. He taught the universal restitution of all things. gave the bartender a recipe for selling more beer by selling less froth. It is all To select from the Fathers is difficult very well to talk about divorce being by reason of the number testifying to one of the evil signs of the times-yet it. "Eternal misery," says St. Augusneither this man nor any of his kindred tine, "is called the second death, will lift their little finger to stop divorce because neither the soul can be said to They would not exclude divorced people live which is alienated from God, nor from membership, nor agitate for doing the body which will be subject to eteraway with the laws whose laxity i nal pains; and this second death will a scandal. It is Mr. Vining's opinion thus be all the harder because it cannot that the foundation of the home is not be ended by death." St. Cyprian is solid " when the wife who presides over equally positive: "An ever burning it has been divorced five or six times." gehenna will consume the lost and a de-That is what rhetoricians call hyperbole vouring pain with living flames; nor Surely home foundations would be inwill it ever happen that the torments secure with the wife or husband being can sometime have a respite or an end, divorced once. Why select the poor Then will the pain of punishment to woman or go to extremes? This is not without fruit of penance, vain the the only sign of the "abomination of deso weeping and inefficacious the prayer. lation." Other signs there are of the Too late do they believe in eternal punishment who were unwilling to begrowing darkness and time's approaching end. The world, far from improving lieve in eternal life." The decrees of is going back. "There are signs now," various councils are likewise distincthe said, " of Christ's coming." In the not only the Synod of Constantinople. distant East this preacher saw them as which condemned, but succeeding counwell as in the zenith above his very cils, and particularly the Council of head, and in the world around him. Trent. If we turn again to the question from the more philosophical standpoint " China is on the eve of the revolution The conditions in Russia point to it. we find that it involves the considera-The Kaiser talks too much with his tion of three points, viz., Probation, Sin mouth and not enough with his head." and Immortality. We have assumed Unmistakeable signs these are—not per that all men, good and bad, are to live forever. Probation means that the haps of the end of the world, but of Mr. Vining's own training. Worse is still to present life is a time of trial which ends come. "Wm. H. Taft," says this Baptwith death. Beyond the grave condiist seer, " was elected president of the tions are fixed and final. The third United States by the Roman Catholic factor is sin. It is sin whose ini-Church vote and Canada is no better quity is not understood or ab-Where is there anything more corrupt horred by Protestant theologians than the politics of Canada?" We give or rationalist philosophers to-doy. They neither admit the divine purpose it up. Mr. Vining, seeing the heavens so full of signs, seems quite disappointed of probation here during life nor see the that the judgment did not come off or fixed condition after death. Why God the sky fall before these two elections. put a test upon his creature is a mystery. The old Church is the one sign these That He did so, that this life is trial men always fall back upon. They are undesired suffering, unrewarded virtue, wise in their generation, wiser than the is the common experience of by far the children of light-for the Catholic greatest number of men. Free-choice Church, its doctrine and its authority, is we have, which, fettered as it may be, is ever on the horizon against them, the not completely overpowered in its unfailing sign of Christ's coming-a sign yearning for its supreme happiness and which they do not care to read save in Last End. That this liberty must some malice and false prophecy. We conday or other rest in the goal attained clude with the express wish that Mr. or be forever impeded from moving towards it-that this choice will at some Vining would give us more beer and less froth. The sermon was indeed a powermoment be made for the last time, and the will settled forever, is clear. No matter how often we choose there comes a last choice which determines our eternity. It may not be the last choice in the order of time: it is, however, last

in the determination of our will. Our

probation is over. Without that trial

we fail to see how we ourselves could

be crowned, or in a word how our rela-

tions with God could be secured. Then

there is sin, which must be looked at

an act either of commission or omission,

is done by a finite creature. Its malice

therefore, may at first sight appear

far in excess of the sin. If we look

more carefully at this point we find in-

finitude contained in sin. And correct

views upon the evil which sin does our

soul are as necessary as proper views

upon virtue. Sin-mortal sin-is a com-

paratively infinite evil. It is not abso-

lutely infinite, as no act of a simple

s, however, in every mortal sin a kind of

infinitude, so that no mere creature can

is contempt for God than which nothing

majesty is to show contempt proportion-

could, with God. As long, therefore, as

God is God so long does sin lie bound

comparative infinitude an infinite sanc-

tion, infinite either in intensity or in

rence of God, with all expectation, all

anguish of impotence and of restless-

ness and of impatience will chafe us

ever more. We could have missed it.

MAND. Sometimes, though not always, w thought that President Roosevelt was too much given to attempt the solution of display problems. As head of a nation whose sceptre is less dictatorial than directorial he of all the citizens of stand aloof and let matters commercial and industrial work out their own solution. But President Roosevelt has in duration. Thus the punishment is than any other has for its author praise and improvement beside his purpose Taft's religious convictions and sym- is high and foul is fair. According to creature is absolutely infinite. There would be objectionable to a sufficient number of votes to defeat him. I am writing this letter for the sole purpose of giving Mr. Taft an opportunity to let lief is." The President begins by statthem until the present. Now that the private concern-an affair of his own conscience. "To require it to be made public under penalty of political discrimination is to negative the first God's holy law. Every moment of its principles of our government, which guarantee complete liberty and the right to each man to act in religious affairs as his own conscience directs." This is a well-de erved blow from a hard hitter-a just President and forcible character. That it will make some reflect is true, but that it will convert the dyed-in-the-wool bigots, the puritanical remnant, the know-nothing element, is not at all likely. Indeed, already some of them are out with comments upon the subject. Bigotry is a hard plant to eradicate-worse than cockle or Canadian

However, replies are pouring in. One of these comes from the "New York City nembers of he Synodical Conference of the Evangelical Lutheran Church of America." These fanatics have one standard for all others, and a second standard for Catholics. Citizens who vote against a man because he is a Unitarian, a Jew, a Methodist or any other sect are to be condemned; but they are commended if they vote against Catholic because of his Catholicity. According to these New York Lutherans it is impossible for Catholics to be good American citizens. One might as well try to gather figs from thorus. Roman Catholics merely tolerate separtion of church and state, or full relig-

ious liberty, or freedom of conscience of speech, of the press. How, these old Dutchmen ask themselves, can such people be good citizens? They never saw Amsterdam; they hate Luther-but the worst of all is, they serve the Pope. Loyalty to His Holiness these narrow pigmies deem incompatible with loyalty to Uncle Sam. "A Roman Catholie," says their joint letter, "who fully under stands the allegiance required of him by the Pope can never sincerely subscribe to it, never be expected to abide by it, enforce or defend it." This is not even Protestant private judgment. Catholics are as free to be Catholics as Lutherans are to be Lutherans. Let these bigots say out openly that they will not give Catholics the right to from them. Let them say to the world that the profession of Catholicity in the United States is to be henceforth forbidden under pain of losing citizenship. But let them be silent about equal rights and religious liberty. This language of the New York Lutherans was the very language of the know-nothings fifty years ago. Strange is it and discreditable that a nation boasting of its enlightenment and progress still preserves such deep antipathy to Catholicism. The loyalty of Catholies in th United States is too much on the de fensive: always protesting and renew ing its devotion to the Republic, and loud in admiration of principles which are too often turned against them by an ignorant, bigoted democracy. Fairness is frequently theoretical, whereas it needs to be practical; and justice is slow afoot. Letters like that of Pre sident Roosevelt's are a severe rebuke and ought to prove a real corrective to

CALUMNY ON IRELAND.

this unreasonable prejudice. We dare-

say the letter has scotch'd the snake

but we doubt if it has killed it.

The Free Press of the 24th ult. gives a brief report of a lecture under the auspices of the A. Y. P. A. of St. James PRESIDENT ROOSEVELT'S REPRI. Anglican Church of this city. It was delivered by a Rev. Mr. Lowe. He en titled it "Irish Life and Customs," and claimed that it was based upon what he himself had seen. This man so traves ties the Irish character, so falsifies Irish life and misinterprets Irish customs, that he places himself beyond the pale of ordinary criticism. For a man to insult the Republic might well be expected to a whole people the offender needs to be without refinement of feeling. His points are selected without regard to truth, and his presentation of them is written one letter which will be an intended to aggravate some and amuse historical document, and which more others. Instruction is above his powers and gratitude for fairmindedness as He feels satisfied as long as he can deal well as criticism from those whom it the poor Irish a blow-with none there rebukes. We allude to his letter upon to parry it-and as often as he can call bigotry in politics. Some one had forth a laugh from the gallery. The written the President concerning Mr. one-sided sparring match goes on: Lowe pathy. "If," said the letter, "his (Mr. this lecturer: "An Irish couple to be Taft's) feelings are in sympathy with married invariably never see one another the Catholic Church on account of his till the date set for the wedding, and it wife and brother being Catholics that is usually settled by friends, who get their bottle of whiskey, and then call or the parents of the bride; and then when all are pretty happy, the question is settled." . That description would not the world know what his religious be- stand the least inspection. It would go to pieces in the first rub on an ing that during the past year he had editorial washboard. He just imagines received many letters upon this subject. a hap hazard gathering, some car-He had refrained from answering any of ousal, and a marriage. Play with out a plot. We have contempt for political campaign was over he could the lecturer. - Our pity is reserved for speak more freely and calmly. Mr. his audience. We are not discussing Taft's religion was purely a matter of Irish courtship. Let any of those A. Y. P. A. who heard that caricature ask an Irish mother about the matter It is not hard to know how pure affection was wooed and won, and fidelity pledged amongst the purest and mos affectionate people of the world. Mr Lowe may have seen many things. We have no doubt that when it comes to a question of seeing motes in Irish Catholic eyes he is lynx-eyed himself. One thing let him remember, and which he did not mention, the glory, the purity into the House of Lords but he has been and the fidelity of the marital relations of the Irish people. His next point thus referred to the dwellings of the peasants: "The houses are made of mud covered with straw and whitewashed, and in many places one may find the chickens roosting in the rafters." Whose fault note to the programme of the Church lessen its pains. For all of us it is well thistle. A single letter — whoever is that? Go ask the absentee landlords and publishing matter which reflected Extension Congress and the work the that things should be so. And wise and might be the witer-would not account who for generations have blied the upon the Irish teeple, with the purpose of

dwellings for the crushed and broken tenantry. Let no visitor blame the Irish people for their poverty. It has been hard enough upon them without taunting them with it. When Mr. Lowe undertakes another lecture he should, out of self-respect as well as out of consideration for his audience, rise to a higher level. He took up other points with the same unblushing bitterness We cannot just now lose any more time over him. His vivid imagination colors too highly what he saw, and shows a turn of mind which pays too much attention to such subjects as courtship. Mr. Lawe in conclusion hoped that Canadians would be thankful they are not tied down as the poor peasants of Ireland. If it were not for a few blind guides we Canadians might be more grateful. We are not unmindful of the contrast between England's government in Canada and England's government in Ireland : cheese and chalk. We are glad in this new land of the flag floating over us, and the order and liberty it means. If Mr. Lowe's sentiments prevailed, he and his brethren would soon shackle Canada with the same spirit which has enchained Ireland. In conclusion, let as say to Mr. Lowe that whenever he feels irspired to criticize national characteristics he need not cross the ocean. At his own door in this great and boastful province of Ontario, where the birth rate is lower than in almost any other country in the world, he will find vote or that they will take t'e right abundant material for his "lectures." We would ask him to give serious consideration to the following editorial clipping from the Toronto Globe of the

26th November : "Ald. Hales does not need to explain. If he used plain speech in his Hamilton address and spoke seriously of the drink habit in social circles in Toronto, no apology will be demanded. If he had gone very much farther than he says dd did, if he had spoken words of the sternest warning against the dan-ger of wine-drinking in high social circles in Toronto and in Hamilton and in Ottawa and in every other large social centre in Ontario, evidence supporting his statement could probably be produced. If he warned Mrs. Newly Rich against the peril, as well as against the vulgarity, of champagne party, and suggested to Miss Newout that danger lurks in the aftertheatre wine-cup, he would neither have overstepped the proprieties of the occaunduly magnified the evil terdencies in modern city life. The very plain fact is that while public attention as been directed to the question of legislation in relation to the drink problem, the drink habit itself has been getting a strong hold on its new recruits. These recruits come from all classes, not the fewest being from 'good society,' and not the least alarm-ing feature of the situation being the number of women who regard champagne as a useful stimulant, and who have acquired the wine habit at social functions. If Ald. Hales or any other prophet of reform expects to do an thing worth while he must know the situation and his speech must be unmistakably plain, direct and uncompromis

WE DIRECT special attention to the admirable letter of Rev. Mr. Gilmore, a Presbyterian minister, late of this city, but now of Fingal, Ont., which appears on our first page, in answer to Mr. Lowe's lecture on Ireland. It breathes a spirit of fairness and manliness which does him infinite credit. He is an Irishman of sterling mould, and is justly indignant when asby men who trade on bigotry and intolerance. We trust the reading of Mr. Gilmore's letter will prove a profitable esson to Mr. Lowe. In last Monday's Free Press appeared a half apologetic letter from that gent'eman. This appears to be another case where a person fired off a gun not knowing that it was loaded.

THE CATHOLIC RECORD desires to express sympathy with the good Fathers of St. Jerome's College, Berlin, because of the destruction by fire of part of their admirable educational institution. It entails a loss of about \$35,000. There is, however, we are pleased to say, a considerable amount of insurance. We trust the Fathers will be able to rebuild without delay and that when the burned buildings are reconstructed an enhanced amount of success will attend their efforts in the cause of education.

LORD ASHTOWN, who is one of Ireland's most bitter enemies, has at last secured a seat in the House of Lords as a representative Irish peer. This position has been given him by chance. It seems the Irish peers are entitled to elect a certain number of their fellows to represent them in the Upper House. Ashtown has long been trying to get defeated at every vacancy. This time an opening was caused by the death of Lord Rosse. Ashtown was opposed by Lord Farnham, and they received an equal number of votes. The two candidates drew lots and the former was successful. His specialty was writing

down into the dark depths of hell that | velt, though he has gone far towards it. | allowance in their rack-rent for decent | themselves. Some years ago, it will be remembered, there was an explosion at his shooting lodge. It was published far and wide as an attempt to blow up the place while he was sleeping in it, but the police discovered that the material of which the bomb was made came from another part of his estate, and that Ashtown was sitting up waiting for the explosion to occur. There are many Ashtowns in Ireland, descendants of the carpet-baggers who robbed the people of their inheritance.

> THE PROBLEM OF abolishing the bar has for long vexed the best minds in the country and they have well nigh de spaired of success. True, the bar as by law established could be done away with, but this could be replaced by secret drinking places as a resort for those who are determined to keep up their intimacy with the flowing bowl. The Catholics of the city of Peterboro. Ont., have adopted a plan which is the only effective method of diminishing the drink evil. We send congratulations to the good Bishop of that diocese, to his priests and people, upon the splendid work they are doing in the temperance cause. In a few weeks will be held the ninth anniversary of the temperance society connected with St. Peter's Cathedral. When we state that eight hundred and fifty men of the parish belong to this society it will be seen what a splendid work is being done for the spiritual and temporal welfare of the people. Rev. Dr. O'Brien, the founder of the society, has reason to be proud of the outcome of his efforts in the cause of God and country.

> THE PRIESTS' LEAGUE MONTHLY tells. some very plain truths in regard to Catholics and the liquor business. The editor but expresses the wish of all good Catholics when he says that it is time Catholic names disappear from oversaloons "and the advertisements of all products of the distillery and the browery, even those called non-intoxicant, disappeared from the pages of Catholic periodicals. It is not whether the sale or use of alcoholic beverages is sinful, but whether they are a hindrance to the Church in her work. The barnacles of the liquor traffic have too long retarded the progress of the Bark of Peter; it is time they were cleared from her." What a blessing it would be were our people who are engaged in the liquor business to find some other means of making a livelihood. Substantial profits and the prospect of soon accumulating enough money to retire from business no doubt urges many to continue, but have they ever seriously considered what have they have made in other homes? Retiring from business with abundance of wealth and a seared conscience brings little but unhappiness and remorse.

NOT LONG SINCE many of our non-Catholic fellow-citizens rejoiced exceedingly at the passage of the French Separation Law because it was supposed that the effect would be to injure the mother church. They are now finding out, however, that the Infidel rulers of France deserve not the admiration of any people bearing the Christian name-In the Encyclopedia of Missions we find it stated that "the Godless colonial Government of France has practically closed the missionary schools, boarded up most of the churches, and forbids Christian families to have prayers when any person not of the family is present.' No one can tell how long a time may elapse before the French people will again come to their senses and hurl from power the brood of atheists who are hurrying the great French nation to destruction. It may be that some national humiliation will eventually effect & cure of present ills.

OUR NEIGHBORS to the south of us seem to be more wide awake than Canadians in the matter of hunting down criminals of the get-rich-quick pattern. There have lately been some arrests and convictions in the city of New York of that class who make use of the daily papers to entice the unwary into enterprises of a fraudulent character. The officials of the post-office department in the United States take note of suspicious characters who get large quantities of mail matter. They keep in close touch with the police department. Detect ives are put on the case and arrest and punishment follow. We often-times see advertisements in some of our Canadian daily papers which should set our detectives on the watch. There is too much of that "waiting for a complaint to be made" style of business in our

criminal department.

ANOTHER IRISH LAND BILL has been introduced into the House of Commons. The Chief Secretary finds that the \$500,000,000 appropriation is inadequate and it will require \$900,000,000 to make the purchase complete. This amount, however, will eventually be paid back to the Government by the tenants. The Government assumes a loss of \$3,300,000 a year in interest. Mr. John A. Red-

ever, ba since th taxed ar 000, and the littl ling £40 from Ire lately Sligo, people ance ca

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reaching measure and was largely in accord with the popular sentiment of lireland. The English tax-bearer, however, has no reason to complain, because, since the union, Ireland has been overtaxed annually to the extent of £2,500_ 000, and the mother country now owes the little island conscience money totalling £400,000,000.

ENCOURAGING REPORTS come to u from Ireland in regard to the consumption of intoxicating beverages. Bishop Hendrick, of Cebu, Phillipine Islands lately paid a visit to the diocese of Sligo, and in the course of an address complimented the priests and people for their espousal of the temperance cause. "I have travelled," he said, wuch of Europe and America and I am pleased to state that in my opinion there is less intemperance in Ireland to-day, as denoted by the presence of intoxicated persons in the streets and at publie gatherings, than in any country that I have visited. More than this I will say, that there is a striking comparison between the people of Ireland and other people in this respect."

EXEMPLARY JUSTICE has been meted ent by the Roman authorities to the gang of roughs who assaulted and wounded with knives, last April, two of the students of Scots College. The sentences vary from a year and a half to six years. With such a mayor and such a municipal government as they have in Rome, this is all the more surprising. We may take it, however, that the administration of justice is not solely in their hands, otherwise the rascals would be let off on suspended sentence. We need not be surprised upon receiving reports of outrages upon religion at the hands of men who have given permission to the bill posters to paste

THE RIGHT REV. E. A LATULIPE, who has been appointed to the vicariate of the new diocese of Temiskaming, was lately presented with a testimonial showing the high esteem in which he is held by his brother priests of Pembroke. The ful things for God. To convert the savage tribes, those missionaries left newly created vicariate has been taken out of that diocese. An arduous task their homes and country and plunged into the wild and vast forests of the linto the wild and vast forests of the New World. Some, like Father Brebourf to travel great distances to meet the wants of his scattered flock. Who are in large part Indians. He is, who are in large part Indians. He is, hewever, a man of indomitable energy and apostolic earnestness, and no doubt can there be that his administration will be fruitful in good works.

A MOST REMARKABLE change has taken place in the city of Belfast, Ireland. Lord Pirrie, one of the leading citizens and a member of the great shipbuilding firm of Harland and Wolfe, and an ardent Home Ruler, has been asked to become Lord Mayor of Belfast. A couple of years ago his name was anathema in that city, where he was regarded by the Unionists as a renegade. Why the people of the north of Ireland should not be as ardent Home Rulers as

DURING THE PAST year there has been a decrease of over 4,000 children in the public schools of Rome. Private educational institutions show a large increase, e people being desirous to give their children a Christian education. Thus it is that the efforts of masons, anarchists, and others, under the leadership of Mr. Nathan, the anglo-Italian Jew, are meeting with defeat. It is a pity, however, that the mass of the people do not take a greater interest in the elections. Such a course would put out of power the enemies of religion.

AT THE GREAT missionary congress which lately took place in Chicago Rev. Albert McKeon, S. T. L., P. P. of St. Columban, diocese of London, by invitation from 'the president, Rev. Father Kelly, was in attendance. On Sunday evening he preached to an over-Sowing congregation in the Church of Our Lady of Angels, on Hamlin avenue. On the eve of his departure for Chicago he was presented with a complimentary address and a well-filled purse by his

MGR. SBARETTI, Apostolic Delegate to Canada says Rome, accompanied by his acting secretary, Rev. Dr. McNally, will sail from Naples for his Delegation at the end of the month. He will be heartily welcomed back to Canada by its hierarchy, priests and people. Because of his kindliness of character and prudent administration of his holy office, he has become endeared to all

SERMON OF MOST REVEREND ARCH-BISHOP FERGUS PATRICK McEVAY.

DELIVERED IN HOLY NAME CATHEDRAL CHICAGO, ON SUNDAY EVENING, NOV.

"The harvest is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send laborers into His harvest." (St. Luke Chen, v. 2) Chap. x. v. 2.)

Your Excellency, Most Rev. Arch. bishops and Bishops; Very Rev. and Rev. Fathers, and Dear Brethren: The Missionary spirit of the Catholic Church began with the Divine Founder

of that Church, the Son of God Himself, whose life was summed up by the in-spired Evangelist in these words; "He went about doing good." To continue the good work our blessed Lord selected the twelve Apostles and commanded them to go forth and preach the Gospe to every creature. He sent the Holy Ghost—the Spirit of Truth—not to the world, but to the Church, for He loved world, but to the Church, for He loved the Church and delivered Himself up for it, that it may be holy and without blemish. To assist the apostles He appointed the seventy-two Disciples and "He sent them two and two before His Face into every city and place whither He Himself was to come." St. Paul, the great Apostle of the Gentiles, in His Epistle to the Romans, says, "Faith comes by hearing and hearing by the Word of Christ;" and again "Without faith it is impossible to please God." And he further insists that preachers muts be sent by the proper authority to shall they call on Him, in Whom they have not believed, or how shall they be-lieve Him of Whom they have not

heard, and how shall they hear without a preacher?" From the days of Penetcost until the present time, the Catholic Church has ever obeyed the Divine Command to go forth and teach all nations, and all the nations that have been converted must trace that conversion to the missionaries sent forth by the Head of the Church in all sorts of abominations upon the walls the See of Rome. We read about St. Dionysius being sent to France; St. Boniface to Germany; St. Augustine to England; St. Columbkille to Scotland St. Patrick to Ireland; St. Francis Xa-vier to Japan, Mlacca and Dundstan. The first churches, schools and charitable institutions in America were erected by the Catholic missionaries, who, in their poverty and privations did wonder. the souls by shedding the last drop of His Blood. The harvest being His, it is proper that He send the laborers to

died in the lonely forest where no brother absolution to his soul, and no Requiem Mass was sungover him, and no relations present to mourn and pray around his tomb. Brave souls were these early missionaries, and their example should not be forgotten, for they brought honor and glory to the Church of God by their zealous and heroic lives. And, thank God, the heroes and saints have not all passed away. They can always be seen in the Church of God. They can be found in all nations and in all centuries, for the charity of Christ urges them on and they fight with weapons that are not carnal, and they conquer in the Sign of the Cross. Even in the material age in which we live, there are many priests preaching the Gospel in isolated and difficult places—in the deserts of Africa should not be as ardent Home Rulers as those of the South, has long been a puzzle to level-headed people. Evidently unreasoning prejudice is on the the wane. wild beasts. They have not the ordinary

necessaries of life, and suffer untold hardships in the long and dangerous journeys. Such a one is the Venerable Father Lacombe, nowattending this Congress. He has spent his life in the great lone land of the Northwest, and ever has been the true friend of the Indian has been the true friend of the Indian and the Half-breed, loving and defend-ing these tribes, whether Pagan or Christian, savage or civilized. These missionaries are surrounded generally by many enemies and by few friends, but having in their hearts the Spirit of Christ, they fear not, for the Master whispers to them in the darkness and gloom, as He did long ago to the Apostles, "It is I; be not afraid. Be of

good heart.' good heart."

But the harvest is so great, and the laborers so few. The Indians, the half-breeds, the colored people in many places; the careless Catholics; the thousands of people coming to the New World; the millions of people who are non-Catholics, all waiting for some one to preach to them the Gospel and to break to them the Bread of Life. How true are the words of the Master to His disciples: "Behold, I say to you, lift up your eyes and see the countries for they are white to harvest. (John, 4 chap.)

The harvest is great! The harvest is

the vast multitude of people having immortal souls to be saved—men, women and children made in the image and likeness of God, and redeemed by the Blood of Christ, and no one to announce to them the joyful tidings of their redemption! Behold, I say to you, lift up of foreign-born citizens. What organiyour eyes and see these countries. See these vast countries of the United States and Canada; see the people of all tribes and nations and tongues pour into the countries. See the tremendous material wealth and progress and freedom they offer! See the people, leaving the old lands to make in the New World a home for themselves and their children, people who say to us, like Ruth of old, classes in this great new country.

CARDINAL GIBBONS has placed himself upon record as an opponent of Woman Suffrage. "Woman," he says, "is the queen of the kingdom of home, and we should be taking away from her a very high estate if we permit her to be distracted with questions outside of the home." very true words indeed.

who say to us, like Ruth of old, "Thy people and thy God, my God." Lift up your eyes and the God, my God." Lift up your eyes and see these countries. No weader people from all parts come to them. They are magnificent countries, those in which we live. There are no other countries we live. There are no other countries in the eping pace with the rapid growth of Chicago. What is true here is true magnificent countries of doing good than in the United States and Canada. Then, honor to whom honor is due. Every fair-minded citizen must admit the power of the priesthood for good in the state, and hence can going if he state in the great they are in keeping pace with the rapid growth of Chicago. What is true here is true magnificent countries of doing good than in the United States and Canada. Then, honor to whom honor is due. Every fair-minded citizen must admit the power of the priesthood for good in the state, and hence can going if he state in the great in the report in the great city and all must admit in this great city and all must dimit the trees that the priests have done their share in keeping pace with the rapid growth of Chicago. What is true here is true and over the United States and Canada. Then, honor to whom honor is due. Every fair-minded citizen must admit the property in the great city and all must dimit the property in the great city and all must dimit the property in the great c

all works, the work of extending His kingdom on earth, the work of saving immortal souls, the work of securing Heaven for the children of God.

Not only has He entrusted us with this work, but He has given us the means of doing it, and the question we should ask ourselves to-night is "shall was feet to be a second "shall we rise to the occasion? Shall we respond to the will and call of God? Shall we prove ourselves at once faithful children of Mother Church?" Some ful children of Mother Church?' Some good people may say that they are not called to be missionaries; that they are not bound to bring men to the knowledge and love of the Master; that they are not bound to help in the sav-ing of their fellowmen. In a word, they are not their brothers' keepers. It is well to remember that there are many ways to help in a good cause. We read how Moses gained a battle, although he was not actively engaged in the struggle. He went to the top of a hill having the rod of God in his hand. And when Moses lifted up his hands Israel overcame, but if he let down his hands, a little Ameled overcame; and muts be sent by the proper authority to preach this Word of God. "How, then shall they call on Him, in Whom they have not believed, or how shall they believed him of Whom when they believe Him of Whom when they have not believed, or how shall they believe Him of Whom when they have not believed to be the whom when they have not believed to be the whom when they have not believed to be the whom when they have not believed to be the whom when they have not believed to be the whom when they have not believed to be the whom when they have the whom when the whom when they have the whom when t harvest, this estimate seems to be moderate. In proportion to population we are even worse off in Canada. Three hundred more priests could find immediate work in that vast country, which is fast filling up with people well disposed to the Catholic Church. Some imagine that men can be converted by the press, by the reading of the Bible, by tracts and books; and while we admit that all are good in their place, we know that it is impossible to convert souls to God in that way. God's way is clear, and no other way has yet succeeded. He said, "Pray the Lord of the harvest that He send laborers into the harvest." Remember the Lord owns the harvest. He has purchased save it, and no one else has any right to do so. Even in the old law, God select-ed the priests from a certain tribe. In reasonably certain that God has chosen

The one to decide the question of vocation to the priesthood is the confessor. It is his duty to decide and the duty of the subject to obey, and once it is settled that any young man is called to share in the priesthood of Christ, his parents and friends and all Catholics hould help that young man to secure the education required for the high and holy office he aspires to.

Why should all Catholics help in this good work? Why should they not help? Every Catholic knows that no matter how degraded he may become, no matter how contagious a disease he may contract, no matter how loathsome a prison he may inhabit, no matter how great the danger may be in reaching sure of; one friend he can trust with all his secrets; one friend that will give his life, if necessary, to bring him the consolations and blessings of our Holy Religion, and that friend is the Catho lic priest. Surely it is a good invest-ment to increase the number of such staunch friends and consolers, and every Catholic worthy of the name should help in this great work. Not only all Catholic should join in increasing the number of priests, but it is easy to show that all good citizens would be justified in doing so, for the priest induces all to give to Caesar, or to the State, what belongs to the State, as well as to God, the thin, s

All good citizens know that the safety of the State depends on the virtue of citizens; the sanctity of the home; tle protection of the marriage bond; tle Christian education of the rising gener ation; the guarding of life and property; the rights of capital and labor; the upholding of the law and public officers; the necessity of honesty and decemy and sobriety in private and public lie are things that every good citizen must desire to see flourishing in the State. The priest upholds the rights of the Church, the rights of God and the Church; the rights of God and t'e rights of man, and is a power for good in whatever locality he is placed.

Take the city of Chicago, to which we ration is able to deal with the different nationalities; to speak their language to understand their customs and to make them law-abiding citizens? Is it not members of the priesthood in the grand old Catholic Church? Even in a mater-ial way, who will deny the power of the priesthood in helping to build up a city? See the magnificent churches, schools, educational and charitable institutions VOLUME IV.

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can help by prayer: by good example and by giving financial aid according to our means. God frequently selects his the Apostolic Delegate, to represent the sample of the Apostolic Delegate. priests from poor families and very sellom from the rich, and, no doubt, many vocations are lost because the young men see no way to spend years in the college and seminary for training. They forget that if God calls them to Holy Orders, He will also provide the means to reach that end. We can always rely on the help and blessing of God if we do our part. In this great work of extension, you need not go far for help. In this city you have the Church Extension Society which in a short time has done wonders. Your zealous Archbishop and cler y have shown a splendid example to all by promoting this missionary work with so much zeal and success. In Canada we are showing our appreciation by starting a society on the same

that by it great good will be done. In both countries there are many things to be effected for religion, education and charity, but if once we had a sufficient number of zealous priests at hand, the churches, schools and homes for the orphan and infirm would soon follow. In any case, we must not get discouraged at the vastness of the work. The Church in America has work. The Church in America has overcome many difficulties in the past and will gain many victories in the future! For, while the Church suffers with her Divine Founder she also shares in His glory and triumphs. All must admit that the work of extending the Kingdom of God is a glorious work, a work pleasing to our Blossed Lord.

a work pleasing to our Blessed Lord, to His Holy Mother, and to the angels and saints of God. We have the approval and blessing of Our Holy

'THE NIGGER IN THE WOOD-PILE"

ing more or less miserable without wer knowing the reason. They suffor from headaches, indigestion, pains in the back, and at the slightest chill get rheumatism or neuralgia.

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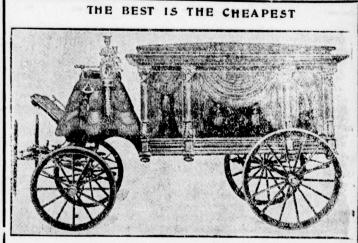
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Father, Pius X .- the Vicar of Christ on the Holv See. We have the sa His Excellency, the Apostolic Delegate, to Canada, and we have the earnest endeavors of the Archbishops, Bishops and clergy and thousands of faithful laity to help this great cause. Not merely the present generation, but future generations, will be influenced by the success of this missionary move-ment, and hence all should help with zeal and generosity now.

he Saints are at rest and everlasting glory is on their heads, and where we forever and forever. Amen.

SOCIALISM AND MARRIAGE CON-TRASTED.

"If the object of socialism were the betterment and elevation of the laboring class," says Archbishop Messmer of Milwaukee, "we would all be one. But the socialist tries to hide from the uninitiated that his social or economic revolution or change is to bring about the abolition of religion and Church, of State and public authority, of the family as a staple and constant social institu-tion and of private ownership in the We should show our gratitude for the gift of faith and try to procure it for others. We should be loyal children of the grand old Catholic Church, and bring all others into this one true fold, so that there may be one fold and one Shepherd. They should be anxious to share in the glory and reward to come and to bring others into that Eternal to destroy Church and State, family and to destroy Church and State, family and to destroy Church and State, family and the state of the state to destroy Church and State, family and property, as a necessary and ultimate outcome of that economic change of retoo, shall all hope to reign with God orever and forever. Amen.



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A. B. GREER

FIVE-MINUTE SERMON.

Second Sunday of Advent.

THE MISSIONARY SPIRIT. making answer, said to them: Go and en'what you have heard and seen."

In the Gospel just read, my dear brethren, we are taught a very practi-cal and important lesson. St. John the Baptist had been thrown into prison on account of his bold denunciation of the sins of those who were then in power. His disciples, it would seem, were losing confidence in Him and in what He had connected in Him and in what He had taught them. His imprisonment was causing them to waver; and so St. John sends them to our Lord that they may learn from Him whether He was indeed what John had said He was, the promised Messias. "Art thou He who art to

Messias. "Art thou file was art to come, or look we for another?" Now, in what way did our Lord reply to this question? Did He enter into a long and elaborate argument in order to show from Moses and the Prophets that He fulfilled in Himself all that they had foretold? No, it was not by words that our Lord removed their doubts, although never man spake like Him. The way in which He brought the truth home to these men was by deeds. "Go relate to John what you have heard and seen; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gos-pel preached to them." It was the works which the Father gave Him to do which gave testimony of Him.

Now, the work of bringing back man to God, which brought our Lord down from heaven and of which He made the beginning, is continued and carried on, beginning, is combined and carried on, since He left this world, by His Church, which He founded for this purpose. By His life, and especially by His death and passion, He purchased for mankind full and complete redemption, inexhaustible grace in this life, and never-ending glory hereafter. To what our Lord did no addition can be made which is not it-self due to the merits of our Lord's death and passion. The only thing which remains to be done is to have this grace applied to the souls of men. This application is to be made by the minisaddition can be made which is not ittrations of the Church; in this way the realization and completion of our Lord's work are entrusted to her; and consequently, since our Lord went to heaven the Church is for men in the place of Christ, and has in her hands the ordinary means by which men make their own what our Lord has done for them. It is in the Church that our Lord dwells, it is through the Church He works, it is by her ministration that men, according to the ordinary course of God's providence, are saved. If this be so, we must all see how im-

portant it is that nothing should be done portant it is that nothing should be done by Catholics to keep men from the Church, and that everything should be done to bring them within her fold. The Church has a work to do for every man in this vast city of ours. And how is she to perform this work? How is the fact, that she comes from God, to be brought home to each and all? In early days miracles were the most cogent proof of her supernatural origin. But although miracles are still wrought in the Church, they are not among the ordinary ways by which we can prove to those outside that the Church comes those outside that the Church comes from God. Argument, historical investigation, logic, are good ways of doing this. But men are too busy to study profoundly in our times. There is another way however, and a better one; one more powerful, one which appeals to larger numbers, one without which all the years are very often unsuccessful. ways are very often uns and that is that Catholics should prove themselves to be before the eyes of mer what the Church teaches them to be that by their works, which they are seen to perform, they should make manifest all that they are in possession of the

Can we say, my dear brethren, that this is the case? Let us not be afraid to look at the facts as they really are. Are our lives such as to reco those outside that faith in and through which all must be saved? Let each one ask himself this question; and reflect what a terrible thing it will be hereafter if he has so acted as to have shut out from eternal life a single soul which TELLES

NECESSITY OF RELIGION.

By Rev. Edward Flannery in Philadelphia (

If one stop a moment to think about the stop a moment to tam about the church, religion, worship it might appear a great mystery of life why men should be religious at all. For what does religion give back in return for all the sacrifices it demands? Of what the world holds precious it offers not even a tiny portion. Riches are avariciously sought by the world, and to sustain his faith a religious man is asked to deprive himself of his belongings. Advancement is greedily craved by the crowd, and the religious man is cautioned to be ware of secular honors. Pleasure would lead the earth to dance a merry step in er pursuit, while religion strikes mute her pursuit, while religion strikes mute the tempting music and fastens still the worship rs' feet. The world and faith meet on irreconcilable ground, the one commanding what the other forbids, the one cherishing what the other scorns, the one offering what the other rejects, and all the while the race of man, cool, calculating mortals, unmoved by senti-ment, actuated by business principles, grasping present profit wherever it apgrasping present proint wherever it appears, man cannot cling to a good which the world proffers, which seems to be the only reasonable object of desire, because he pauses to hearken to the voice of the light profile profile to the pause of the light profile pro of religion, which to outward appearcan give nothing that the fleshy

heart craves. Nor is this true only of the present From the moment the warm sun ray first gladdened the frame of man with its cheering heat a mastering instinct forced the new made creature to fly betimes from the pleasing light and seek a shelter in some darkening wood. Wherever history discovers the footprints of the race she traces the path man takes as he winds his way from worldly pleasure to reach some shrine where religion is enthroned. The gods that were oftentimes adored were only the poor creation

chiseled by human touch, but the fact that even idols held a religious domin-

chiseled by human touch, but the fact that even idols held a religious dominion bears evidence that our most uncultured ancestors had in common with civilized man the ruling passion for worship and the religious inclination.

Is this religious feeling a disease of our nature, a mania that has crazed the people? Maladies yield to treatment and are destroyed by persistent opposition. We have fought against the religious instinct; collectively and individually we have struggled to tear the feeling from our being that, forgetful of its demands, we might throw ourselves into the mad rush of pleasure and grip with ardent embrace the beckoning joys as they fleeted along. Brainy men have weighed the question, declaring it a wild fantasy that we should be religious. Prudent men have given it thought, saying the future would be brighter could men awake from the foolish dream. Dismen awake from the foolish dream. Dis-solute men have brushed the whole matter aside with a thoughtless sweep, protesting that no consideration of what religion claims must bar their road to enjoyment. You have struggled with the question; so has your neighbor. You remember well and can now recall the remember well and can now recall the stages in his combat. He was a Catholic, by the grace of God, though after his falling off he protested with sacrilegious jest that he had been a Catholic for the same reason he was a Democrat or Republican in politics, following the lead of his father. How he first came to drop away concerns us little. Perhaps the pastor neglected to trade at his store, or he may have taken umbrage at something said in the pulpit. At all events he ceased attending to At all events he ceased attending to his religious duties, and as the plant which is unwatered dries, withers and dies, faith in that man's soul was droop-ing. With the lessening of faith he began to value his reason. He sought to lead others away. The church was all very well for women and nerveless men, but for real men like himself there was no need of such nonsense; indeed it was an obligation of manhood to denounce priest, service and all such mum-mery, and thus root out the impostures. He has gotten rid of his religion; aye, but he falls sick, the despised minister of God is at his side answering his pitiful cries and seeking to comfort him by the helps with which he had vainly sought to dispense. He had only given ether, when he thought he had killed his faith, for the religious instinct of the soul is undying. It is so imbedded in the spirit of man as to be a very part of his nature.

Since it is not a disease, but an essential quality of our makeup, we should be constructed differently would we escape the necessity of practicing religion. As food is required for the body that it may live and thrive, so is religion of so kind indispensable to the soul. have not as yet discovered the secret of doing without faith, as we have not arrived at the possibility of living with-

out bodily nourishment. We must accept this condition, agree able or distasteful as it may be. We might wish our lot were otherwise. But ust as one who may regret that the body must be fed, thus forcing him to toilsome labor, withal works on, so must tonsome labor, withat works on, so must we, though railing at the dire necessity, be religious, since without religion our nature is maimed and weakened. When we understand aright we shall know how intimately religion is interwoven with our well being. But understand or not, we cannot escape the yoke. We may carry it willingly, and it couples us with happiness. We may rebel against the weight which we call religious duty, and, as with a burden, we are crushed into woe by the very absence of what our nature seeks.

HEAVEN OUR HOME.

Where God is, there must man be if he ould know the happiness which his heart craves, for nothing here satisfies him, nor could he ever feel satisfied till he is in possession of God forever. And ters in possession of God forever. And so we look up to the heavens and feel we see our home and long to be with the so we look up to the heavens and leed we see our home and long to be with the God that made us. Earthly glory fades into nothingness when we think of the bids us not to run after the riches of this bids us not to run after the riches of this God that made us. Earthly giory lades into nothingness when we think of the eternal and infinite glory of heaven. We realize that all terrestrial things are world which prove eternal ruin to so many, but that we should do good with the weare the gives us by helping our has so acted as to have shut out eternal life a single soul which have been saved had he acted their best efforts to make their end their best efforts the make their end their best end their best efforts the make their end their best end their best efforts the make their end their end their best end their end their end their best end their end their end their end their e secure and, like the apostle, they de-clare, "We have not here a lasting city, but we seek one that is to come." Where," to continue St. Paul's words eve hath not seen, nor ear heard, no hath it entered into the heart of man to conceive what God hath in store for them who love Him."

How differently men look upon the

future. Some say there is no future life; others acknowledge it and strive to prepare themselves for it, while a vast number fail to give God the slightest recognition, while counting presumptu-ously on His goodness that He will one day bring them to Himself and to happiness eternal.

How many, alas, are without any thought or hope of heaven; and for that reason satiate themselves with the things of earth! Their appetites are glutted. their passions are indulged as far a they dare, they live selfishly for self and they dare, they live selfishly for self and do nothing but what will bring them gain or gratification of some kind or other, for they feel that what they are to get must be got here, and as they realize life is fast running away, they run recklessly headlong to get all they can from it before death brings it to a long, last close.

Alas, how foolishly they act! If such men would but look around them, view all the beautiful things of nature; the carth, with its bounteous products for

earth with its bounteous products for their sustenance; the heavens them with the glorious sun shining by day and the moon and the stars giving light by night, should they not rise from

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hese great blessings of creation and find the glorious and gracious and good Creator of all these things in an infinite and kind and loving God. Who has bestowed on man these things for his mortal existence in preparation for an immortality of everlasting peace and happiness, and to cause him to love and serve Him and keep His law, which He hath written in every human heart.

How very fortunate is the Christian who has the light of revelation to illumine his mind and feels the power of grace to influence his heart and strength. en his will! For him God is near and he sees Him with the eyes of faith. He has the divine word instructing him in the way he should go, and he has the holy sacraments to strengthen him on the road to eternal life. Such a one realizes that he is not made for this world, but for a life to come, and he strives to live up to a standard of morality that will one day entitle him to be admitted to God, never to be separated from Him.

But do not the enlightened owe duty to the less favored, namely, by their lives of perfection to be an ex-ample for their instruction? And this ample for their instruction: And this is what our Lord meant when He said to His followers, "so let your light shine that others, seeing, they, too, may glorify their Father Who is in heaven."

In this regard should not we Catholics perfect ourselves by the frequent wor-thy reception of the sacraments, and then give example to all of the highest perfection and virtue, making God known and loved, because of our own constant acknowledgement of Him and our own perfect love?

Is it not with us often as it is with up so much with the things of this world, its wealth, its honor. its wealth, its honor, its pleasures, that we lose sight, at least for the time, of heaven? Do we not sometimes let the spirit of this world and its principles take hold of us, which causes us to lose the spirit and relish for the things of God and eternity? And so, like the mere worldling, we will run after the things of every-day life which evade our grasp, or if we get them, find that they ve vain and unsatisfactory and endanger our soul's salvation.

Our Lord warns us against this folly and tells us we can not serve two mas-

CRESOLENE ANTISEPTIC TABLETS SORE THROATS AND COUGHS

Let us heed the words of our divine Lord and Master. Let us keep united with Him in these the days of our pilgrimage. He will be the companion of our exile if we will give Him our heart for His abode, and He will speak with us onsole and encourage us on the Finally when life's journey is over, we will pass to our heavenly home, to the Father, Son and Holy Ghost, our triune God, to live and reign with Him orever and ever .- Seedlings.

The Archbishop of Paris was at the Eucharistic Congress in London, and gathered fresh hope for the Catholics of France from the way the Church in England still lives after being beaten quite into the ground and kept there for enturies. The French people have heir Bishops and priests, he said, faithful and hopeful, whereas it was the Bis-hops and priests that deserted their flocks in the English troubles. "We shall not have to wait three centuries for our resurrection," said Archbishop Amette.—New York Freeman's Journal.



(111)

WONDERFUL CURES WITHOUT MEDICINE



Every disease, no matter what its form, or what part is affected, is directly due to lack of vitality When vitality abounds health is superb, and the system immune from disease

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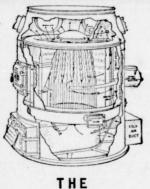
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CHATS WITH YOUNG MEN.

Lost Your Grip?

Have you lost your grip? Cheer up. No time in history when opportunities are greater than to-day.

Most of the people whom I have met
who are down in the world, or talented

people are doing mediocre work, have lost their grip. And what does that

It means that they have lost confidence in themselves. No man loses his grip until he loses faith in himself.

The grip and confidence of most people follow their moods. If their courage is up, if they feel well, their grip is firmer: but the moment they get a little discouraged, or have a fit of the "blues," they lose their grip, and are soon 'way down.

soon 'way down.

Now, the well-trained man pays very little attention to his moods, except to show them that he intends to be the master, that he does not propose to throw away a good day's work just because he does not happen to he in the intends to be in the does not happen to he in the intends to be in the does not happen to he in the intends to be in the does not happen to he in the intends to be the master. ot happen to be in the right ne does not happen to be in the right mood. When he goes to his office or store in the morning, he goes there determined to do a solid day's work, to give his best; and the result is that, after awhile moods have very little to do with him. After he has conquered them a few times, and shown himself master of his mental conditions, his master of his mental conditions, his mind falls into line with his resolution.

People who are victims of their moods People who are victims of their moods never amount to much, because they are never masters of themselves. They never know when they start out in the morning whether they are going to do a day's work or not. If they "feel like it," they will; if they do not, both the quantity and the quality of their work will be lowered. will be lowered.

People who are victims of their moods are weaklings. They simply go along the line of least resistance. I know a writer who says he never knows in the morning whether he is going to do any affective work that day or not, because he can do good work only when the Muse says the word, and he never knows when it will come to him. It may come in the dead of night, and then I gets up and rushes for dear life until

the spell is gone.

This is a confession of weakness, a confession that a man is not his own master, but that he is subject to some mysterious force or passion which comes and goes without any regularity, which is governed by no principle.

Moody people ought to be very care their living habits. ful about their living habits. The should be regular about everything-their meals, their sleep, their exercise their work. The condition of the health has everything to do with moods and there is no other thing that will contribute so much to robust health as absolute regularity.

The mental attitude has a great deal to do with the moods. If you approach your work with the spirit of a master, if you go to it as a conqueror with a de-termination to accomplish what you undertake at all hazards, and keep at your work no matter how you feel, you will be surprised to see how quickly you will master your mental condition.

What object is more pitiable than that of a healthy, strong, well-educated young man whining about the hard times, or the lack of opportunity in this land in which is so packed with chances? In what other country, or at what other time in the history of the world, were the times better or the opportunities greater?

Tens of thousands of young people in this country try to excuse themselves for their failure to do something worth while by saying it is the fault of society that it is due to economic conditions, to the fact that a few good-for-nothing idlers get all the money and all the good things, while the many do all the ork and bear all the burdens.

Young men idle away their lives, waiting for something to turn up, for somebody to boost them; while other boys with half their chance, educate and lift themselves out of poverty. The veriest nonsense that ever entered a youth's head is that the good chances are in the past, that somebody must help him or he can never start.

The mainspring of your watch is not outside of your case. No power or in-fluence outside of the watch can make it keep good time. Its mainspring is inside. The power which will carry you to your goal is not in somebody else. It is in yourself, or nowhere.

Sticking to the Disagreeable Job. It is the man who can stick to the disagreeable job, do it with energy and vim, the man who can force himself to do good work when he does not feel like doing it—in other words, the man who is master of himself, who has a great purpose, and who holds himself to his aim, whether it is agreeable or disagree-able, whether he feels like it or does not feel like it-that wins.

It is easy to do what is agreeable, to keep at the things we like and are en-thusiastic about; but it takes real grit to try to put our whole soul into that which is distasteful and against which our nature protests, but which we are compelled to do for the sake of others who would suffer if we did not do it who would suffer if we did not do it.

To go every morning with a stout heart and an elastic step, with courage and enthusiasm, to work which we are not fitted for and were not intended to do, work against which our very nature otest, just because it is our duty, and to keep this up, year in and year out, require heroic qualities.

qualities. How to Get Poorer Quicker.

We hear a great deal about get-richquick schemes, but if you want to get poor quick, go into Wall Street without a the races, take a flyer in the schemes you see advertised, in mines and oils and real estate, -not that they are all

bad, but most of them are not good.

Some time ago a New York man discharged a valuable employee because he played the races. When asked if he thought gambling wrong, he said:
"It isn't so much that, but I am cor

vinced that a man who would make the loose, one-sided contract required by a bookmaker is not competent to take care of his own interests or those of anybody else."

Intoxicated with his Work.

Not long ago I asked a young man how he was getting along, and he said, "I am just intoxicated with work. I cannot get enough of it. I just ache every morning to get to my task, and I leave it with the same regret at night that a born artist lays down his brush when the twilight cuts him off." when the twilight cuts him off."

There is no need of anxiety about the

future of a young man who fares his work in this spirit.—O. S. M. in Success.

OUR BOYS AND GIRLS. TOLD OUT OF COURT.

A certain number of bright boys will choose, or have chosen for them, the legal profession as their life-work. Every professional calling demands brains, but those who would follow the law successfully must have their wits about them "treather fire". bout them "twenty-five hours out of the twenty-four," as the Sligoman said. Many a case—perhaps it is not too much to say nearly every case—is won by the shrewdness or eloquence of the wer on the victorious side, rather

than by the comparison of actual facts.

While the man who is his own physician is said to have "a fool for a doctor," the one "who knows enough law to keep out of it" is ranked as "a pretty good lawyer." Now, if the client in the following anecdote had had the wit of his counsellor, he would have had no fees to pay. As the story goes, a gentleman once asked a lawyer what he would do provided he had lent a man \$500 and the

man left the country without sending any acknowledgments. "Why, that's simple. Just write him to send an acknowledgment for the \$5,000 you lent him, and he will doubtless reply stating it was only \$500. That will suffice for a receipt, and you can proceed against him if necessary."

Very simple! Yet who but a born lawyer would have had the wit to think

A bit of telling repartee in the court-room almost invariably sways the jury in favor of the witty lawyer's side. Dr. Johnson's famous saying, "Much may be done with a Scotchman if he be caught young," was first spoken in reference to Lord Mansfield, who, having received his education entirely in England, always considered himself an Englishman. The fact that he was born in Scotland was

once referred to with great effect.

General Sabine, Governor of Gibralar at the time, having failed in his attempts to extort money from a Jew, sent him back by force to Tetuan, in Morocco, from whence he had come to Gibraltar. The Jew afterward went to England and sued the Governor for

Lord Mansfield, who was then known as Mr. Murray, was counsel for the Governor. In the course of his defense before the jury he said: "True, the Jew was banished. But

where? Why, to the place of his nativity! Where is the cruelty, where the hardship, where the injustice of banishing a man to his own country?"

Mr. Nowell, counsel for the Jew, re-orted: "Since my learned friend thinks so lightly of the matter, I ask him to suppose the case his own. Would he like to be banished to his native land?" The court rang with peals of laughter, in which Murray himself joined with a

right good will. Thomas Logan, one of the pioneer numbers of the bar in Oregon, was an inveterate wag. One day he was arguing a case before Chief Justice Greene of the Supreme Court of what was then the Territory of Washington. Opposed to him was a back woods lawyer named Browne. Logan continually referred to the counsel on the other side as if his name were spelled "Browny," to the evident annoyance of that gentleman. At last the judge interfered, remarking:

pends entirely on how your Honor de cides this case."

Occasionally the laugh goes against the lawyer. In a New England court-room one afternoon in late spring there was a scene of great excitement. witness had testified that he saw the defendant "splitti' up rails" a few hours before the occurrence of the accident for which the defendant was supposed to

be responsible. "What did he say he was going to do with the rails?" asked the counsel, fixing the wandering eye of the witness

with his stern gaze.

Before the witness could answer, the able. A prolonged wrangle ensued. Various high authorities for and against the admission of the question were con-

sulted and quoted. Meanwhile the witness shifted from one leg to the other, and gave vent to several prodigious yawns. Once he was heard to mutter that "'twas fearful hot," but, aside from that, he made no remarks. As the controversy raged higher and higher, something resembling

a smile passed across his face once or twice, but quickly vanished. At last the court ruled that the question must be allowed, and while the de fendant's counsel, exhausted with rage, leaned back in his chair and mopped his forehead, the query was put once more. "What did the defendant say he was

going to do with those rails?"

Nawthin," drawled the witness. "I was drivin' my niece-in-law to ketch the train when I see him. An' naow, if it ain't onconstitootion'l, I'd like to set daoun, for my legs is abaout gin aout." Amid uproarious merriment, his re-

quest was granted.
"When Greek meets Greek then comes "When Greek meets Greek then comes the tug of war." I is not safe to try to "rattle" a witness who is himself a lawyer, a doctor or a journalist, with well-trained wits, ready for any emergency. A certain doctor had occasion, when only a beginner in the medical profession, to attend a trial as a witness. The opposing counsel, in cross-examining the young doctor, made several sarcastic remarks, doubting the ability of so young a man to understand his

business. The result proved the young physician to be as quick-witted as the learned counsel. "Do you know the symptoms of concussion of the brain?" "I do," replied the doctor. "Well,"

continued the attorney, "suppose my learned friend, Mr. Baging, and myself were to bang our heads together, should we get concussion of the brain?" "Your learned friend Mr. Baging might," said the doctor.

A judge is a graduated lawyer, of course. In certain communities his course. In certain communities his Honor has to try to be at once judge, counsel and jury. Some years ago there lived in Alabama a judge who was noted for the sarcasm which he dispensed lavishly during his administration of justice. On one occasion during a term of court at Montgomery a young man was tried for stealing a pocketbook. The next case was for murder. The evidence in the larceny case was slight, but in the other scemed to the judge conclusive. To his amazement and wrath, however, the jury convicted the young man and acquitted the murderer.

In passing sentence upon the convicted thief, after the discharge of the other prisoners, the judge said:
"Young man, you have not been in
this country long?"

"No, your Honor," replied the

"I thought not," said the judge. "You don't know these people; you may kill them, but don't touch their pocket-

books!" On another occasion when the evidence seemed to point conclusively to the prisoner's guilt, but when the judge, from long experience, distrusted the jurymen's wisdom, the counsel for the defendant said, "It is better that ninetynine guilty persons should escape than one innocent man should uffer."

In his charge to the jury the judge admitted the soundness of this proposi-tion, but he added impressively and severely

"Gentlemen, I want you to bear in mind that ninety-nine have already The di difficulty of impanelling a jury

in the early courts of Wisconsin may be seen from an incident related in "The Bench and Bar of Wisconsin." "The Bench and Bar of Wisconsin."
Judge Irvin was on the bench, and a
murder trial was pending. G. T. Long,
familiarly known as "Lucy" Long was
Under Sheriff. There was difficulty in
getting a jury which knew nothing
about the facts of the case. The regular panel had been exhausted and a
special venire had been issued, and was
finally returned.

finally returned. "Well, Mr. Long," asked the judge, have you at last secured a sufficient number of jurymen who know nothing

'Yes, sir," replied the polite officer "Six of them know nothing about this case, and the other six know nothing at all."

Humor is plentiful in the police courts, especially when the Magistrate happens to be an Irishman. The re-porters never had trouble about getting "a good story" in the days when Jus-tice Duffy kept all New York interested in his witty sayings and elever rulings. Another picturesque and storyesque Magistrate was Alderman Donohue, of Wilkes-Barre, best known to fame as "the beater of wife beaters." Donohue said of his office, "Justice reigns here if the law does not always." It was a violation of the law that first brough this energetic Justice Pat international

He had many wife-beaters before him and each got all that the law allowed. But this was not enough to quench the wife-beating propensity in some of them. One man in particular was brought before him several times, and at length the Alderman could bear it no longer.

"There is no use in sending you to jail," he roared. "Fining you does no good. Now, I am going to give what you really deserve, and when I am through with you, you'll have a different idea about the right of a husband to beat his wife."

stable was in the office, and he

"Put up your hands," shouted the Alderman. "I'll give you all the chance you are able to take."

The wife-beater was a husky fellow and not afraid of a fight. He put up his fists in a more or less workmanlike fashion. Then Donohue showed him what he considered the proper punishment for a wife-beater.

There was a lively fifteen minutes, and in that time the wife-beater had been pummeled, sat upon, banged against the wall and thrown to the floor till he was a thoroughly humbled and defendant's counsel was on his feet, in-sisting that the question was not allow marks himself to show for the fray,

clambered back to the bench.
"Now go home," he said, "and see if that does not effect a cure."

It did effect a cure, and the wife ha gone unbeaten since.
This established Donohue's fame. rench society sent him a ribbon and a long letter of commendation, women's societies and women personally all over



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ting various Italian provinces, was seized with a dangerous malady which threatened his life.

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najority.
Donohue once held a man in\$1,000,000 He was convinced that the man, who had a lot of money, had defrauded a number of people and would be will-ing to forfeit \$5.000 or \$10.000 bail in order to escape. It was Saturday night. Donohue was not long in making up his

"Ill hold you in \$1,000,000 bail," he declared.

declared. The man's lawyer protested. It was useless. The man went to jail and on Monday most of the money was returned.

On another occasion a poverty-strick en and aged widow who was turned out of her house for non-payment of rent applied to Donohue for aid. The Alderapplied to Donohue for aid. The Alderman hired a blacksmith, had the padlocks stricken from the house, reinstated the widow, arrested the landlord for him pay the blacksmith.

But not be a supplied to Donohue for aid. The Alderman hired a blacksmith, had the padlocks stricken from the house, reinstated holly vines in green, white, waxed gold or diamond dusted \$1.50 a dozen yards. trespass, made him pay the blacksmith and have new locks put on the door, and presented the keys to the widow.

A case that made his wisdom seem like Solomon's was that of an old Irish one and her neighbor who had a dispute over the ownership of a goose. The witnesses on each side gave conradictory testimony. Depolers the control of the co woman and her neighbor who had a disdoz. Electric light shades in any color at 15c. each. Express paid on all orders to the amount of \$2.50 tradictory testimony. Donohue was puzzled for a moment. Then he asked:

"Which of you women has a gander?"
"I have," both exclaimed.
"Then each of you must appear in or over. Any one ordering from us and are not satisfied with the goods they received we will refund the mone court to-morrow with your ganders. I'll ssue a subpoena for them and in the meantime I will keep the goose." and give them the goods free. We have in stock all kinds of goods for Bazaar purposes from 10cents a dozen and up

The next day, ganders, contestants, witnesses and friends were present. There was a large field behind Donohue's office. He sent two constables with the ganders to opposite ends of the field and told them to release the birds. At the same time at his end he released

For a little time the case was 'n Box 45. doubt. The birds paid no attention to each other. Finally, however, the goose spied one of the ganders, eyed him critically for a time and then ambled off down the field and joined h'm.

"Whose gander is that the goose went ?" demanded Donohue. "Mrs. McGroarty's," cried the

"Then it's Mrs. McGroarty's goose too. Mrs. Shelvin will pay the costs,' announced the Irish Solomon.— Phila delphia Catholic Standard and Times.

ADVENT.

The season of Advent is to prepare u to worthily celebrate Christmas or the anniversary of our Lord and Saviour's birth. It is penitential and should be kept in a prayerful, recollected and mortified manner. Formerly, much fast was exacted but now the Church asks only a little. John, as the Gospel tells us, was preaching penance as the fitting Though unable to carry out his defitting Though unable to carry out his de preparation for the coming of our Lord : preparation for the coming of our Lord; and Holy Church does the same year after year during the holy season of Advent. How important that we com-ply with the spirit of these days! It is It is built on the appointed site and further year, enriched the church with many precious the beginning of the ecclesiastical year. "Mr. Logan, this gentleman's name is spelled B-r-o-w-n-e, and is pronounced Brown, not Browny. Now, my name is spelled G-r-e-e-n-e, but you would not pronounce it Greeny, would you?"

"That," replied Logan gravely, but with a merry twinkle in his eye, "depends entirely on how your Honor, described by the office and he steed by the beginning of the ecclesiastical year," and the kind of year it will be for us will be the may be begin it. We prepare to receive our Lord anew, with this birth on Christmas day, to begin well with Him Who is our beginning, that He may be our end. "I am the seended from the bennet. Only the content of the college and he steed by the beginning of the ecclesiastical year," and the kind of year it will be for us will be the wall the only the prepare to receive our Lord anew, with this birth on Christmas day, to begin well with Him Who is our beginning, that He may be our end. "I am the Alpha and Omega," said our Lord—that it is not the beginning of the ecclesiastical year, and the kind of year it will be for us will." I am the beginning and the end. His penitential spirit, His voluntary mortifications and trials, His example, in a word, are to be the model for us. We can not have a joyful Christmastide inless we be pure, innocent, child- ike, loving and confiding in our Lord, and this can only follow after we have grieved for, repented, and made atonement for our sins, and thereby becom reconciled with God.

Let our Advent, therefore, be peni tential and our Christmas will be joy-ful beyond all earthly joy.—" Seedlings.

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At half price. We secured last week about \$500 worth of Bells and other decorations at our own price. In order to make a quick sale of them we are going to cut the prices in two: 1c. Bells 9c. a doz., 5c. Bells 3c.; 20c. Bells at 10c.; 10c. Bells at 5 cents. Denninson's Garlands, 1 doz. in a box, in red and green effect, that we have sold at \$2.00 a box, now 75c. a box. The dozen extends over 75 yards. Fancy rosette garlands. \$2.00 a doz. now \$1.00 a doz., Christmas green 40 cents a doz., Christmas fans in red and green 40c. a doz., Garlands extending

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The origin of both church and mon-astery can be traced with reasonable clearness almost directly to Pope Stephen III. for though actually built under Paul I., it was in accomplishment of a vow made by Stephen, who having repaired to France to get aid against the horde of Longbardi, then devasta-ting various Italian provinces was Keep it in force at any sacrifice. It may be some day, no one knows how soon, not only - - -

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relics of the martyrs, amongst others the body of Pope St. Sylvester, from which the church, in our day derives its name, and that of the youthful defender of the Holy Eucharist, St. Tarcisius.

aw winds and dry, dusty air. Twenty-five years re-The church and monastery were confided at successive epochs to Greek and Latin monks, and in later times the 25c at your druggist's. 35c by mail. Free sample on E. G. West & Co., 176, King Street E. Toronto. convent was occupied by a community of nuns, the poor Clares.



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MURDER.

Cleveland Leader

Calling divorce a crime, emphasizing the permanence of the wedded relation, Rev. H. P. Eckhardt, pastor of Grace Lutheran church, in the first of a series on marriage, called matrimony one of God's choicest blessings on earth. He

"Marriage is a divine institution, given by God to help fill out man's life and complete his happiness. A happy marriage is one of God's greatest and choicest blessings on the earth. A happy marriage brings out the best and moblest in man and woman, Marriage makes homes, and a happy home is the fairest spot on earth. "Marriage is undoubtedly the most

serious and important act of our lives, o men as well as to women. Why Because it is for life, and the consequences of a mistake made in choosing the partner to one's union must be borne to the end of life. For life? Yes. When this holy estate was instituted and Adam took the woman from the hands of God, he said: 'Therefore, shall a man leave his father and his mother and cling unto his wife and they shall be one flesh. The very expression, 'one flesh,' indicording to the intention and laws of God. As you cannot separate or divide one flesh 'without committing the murder, just so two per once united in marriage unto one flesh

Dr. Chase's Oint ment is a certain and guaranteed cure for each and every for moditching, bleeding

MINISTER LIKENS DIVORCE TO cannot be divorced without committing a crime before God. "Hence it is also written: 'What, therefore, God hath joined together let no man put asunder.'

> DIED. DIED.
>
> PHÂLEN—In Proton township, on 16th October, Mr. eremah Phalen, aged eighty-two years. May his oul rest in peace!
>
> Lehane—On Nov. 18, 1988, at his residence, 320 Wellington street west, Toronto, Dennis H. Lehane. his sixty-fourth year. May his oul rest in peace!

Agonahan.

Featherstone - McCaffrey. — At St. Patrick's hurch, Markham, by Rev. Father McCaffrey, brother f the bride, on Wednesday, Nov. 25th 1938. Mr. ames Featherstone, of Markham, to Miss Mary Mcaffrey, daughter of Mr. Peter McCaffrey, of Scar-over.

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No. 7, Glenelg, a teacher holding 2nd class certificate, to take charge January 4th, 1999. Applications stating salary and experience, with references,
up to December 1st, Address J. S. Black, Scc. Treas.,
Pomona, Ont. 1570-3.

Pomona, Ont,

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Jan. 4th, 1939. H. J. Friel, Sec. Treas. Apto, Ont,
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TEACHER WANTED FOR R. C. SEPARATE school, Whitby, Ont. Duties to begin Jan. 4th school, Whitby, Ont. Duties to begin Jan. 4th 1909. State salary, experience and certificate. Ap-plications received to Dec. 5, 1908. James Long, Sept. 1871.

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first or second class professional certificate. Duties
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experience, qualifications and salary expected. Address Peter Mangan or Edward Kenny, trustees, Wellington, P. O., Ont.

1572-3

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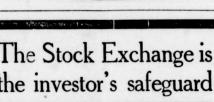
PEMALE TEACHER WANTED FOR R. C. (sprease), March, holding and class certificate, (professional) none except experienced need apply-State salary and experience. Duties to begin Januth, 1999. Address Thomas Scissons, Sec. Treas. Dunrobin, Ont.

WANTED TEACHER HOLDING FIRST OR

WANTED TEACHER FOR R. C. SEPARATE school No. I, Gloucester, and 3, Osgoode. Holding second class certificate. Duties to commence Jan. I. Apply stating salary and qualifications to Martin Cahill, or Thomas Meagher, (trustees) South Gloucester, Ont. 1573-3

PEACHER WANTED FOR THE R. C. S. S. No. 2 and 4 Woodslee. A teacher holding a 1st or 2nd class professional certificate. Duties to commence Jan. 4th. 1939. Salary \$400 per annum. State experience, send testimonials. Address all communications to F. B. Fuerth, Sec., Woodslee, Ont.

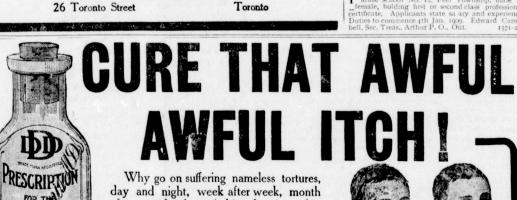
WANTED FOR PUBLIC SCHOOL, SECTION No. 4, Admaston township, Renfrew County, Ont., an experienced teacher holding a and class Normal certificate. Catholic preferred. Duties to commence after Christmas holidays. Apply stating salary and experience in Ontario to Mathew Kane, Sec.-Treas., Mt. St. Patrick, Ont. 11572-tf.

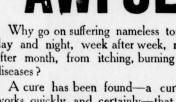


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"Your letter to hand of recent date. I must than, you for so kindly inquiring about my order and also the child. I am glad to say I received the three one dollar bottles of D. D. D. and two cakes of Soap safely and am delighted with the result of both prescription and Soap. The Soap is all that is required to complete the treatment. The little boy of 2 years and a half is to all appearances cured of the dreadful Eczema.

My baby girl at two months broke out with the same rash and I treated her with D. D. D. and am perfectly satisfied she is cured to our great joy. I feel sure it is a splendid remedy for all skin diseases and can highly recommend it. I will be glad to recommend it to any one suffering with skin trouble."

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