# The Catholic Record.

LONDON, SATURDAY, JAN. 6, 1906.

LONDON'S POOR.

Speaking at a public meeting in London a short time ago Sir Harry Johnston, the explorer, said he had travelled extensively in Africa for the purpose of putting down the slave trade, and he could say from experience that there was more destitution in London than in any one separate part of Africa.

And before him Ruskin wrote :

"Though we are deafened with the of spinning wheels and the rattle of the looms, our people have no clothes: though they are black with digging fuel, they die of cold: and though millions of acres are covered with ripe golden grain, our people die from want of bread."

These facts should exercise a disturbing influence on the elequence of the gentlemen who hymn the praises of battleships and gold and tell us that England's prosperity is due to the open Bible."

The spectacle of England's thousands clamoring for bread should remind the publicists that Russia is not the only country where misery is rampant. The knout is bad, but so is starvation; and we cannot see that the let of Englishmen who without hope and in degradation is preferable to that of the Siberian prisoners. And as to autoerats, what man has more power than the directors of trusts? The robber barons who replenished larder and treasure chest at the expense of their neighbors were as children compared to the barons of coal, etc. And the man who claims the swaying throne of the Romanoffs must marvel at freedom loving Englishmen cowering beneath the lash of their taskmasters and starvang in the midst of plenty. But England is civilized, and Russia is not, though information given from time to time anent the educational and social agencies instituted by the Muscovite government warrant us in believing that some publicists have a highly trained imagination. The facts, however, are that there are thousands houseless, breadless, friendless, without shelter, raiment or hope in the world.

ONE RESULT OF THE REFORMA-TION.

This is one of the results of the Reformation that was born of lust and wazed strong through robbery. When England was "Merrie England' men cherished the Christian idea of property in the sense of stewardship, and not as in the days of the Reformation in the sense of absciute ownership. We know how Henry VIII. and his minions pillaged the monasteries and stole the patrimony of the poor. We know also that wherever the Reformation made headway the poor suffered and the world heard the new doctrine, "Blessed are the rich." And this doctrine is preached by not only Protestants but by those Catholics whose ideals are of the earth, who would barter their pitiful souls for place and pelf, and who, when they achieve the success of a bank account, talk and act as if they were pagans.

A COMPARISON.

Compare, however, the England of o day with Catholic England described by her Thomas Rogers. Admitting that the rate of production was small and the duration of life short, he says : " But on the whole there were none of these extremes of poverty and wealth which have excited the astonishment and indignation of philanthropists and are now exciting the indignation of workmen. The age, it is true, had its discontents, and these discontents were expressed forcibly and in a startling manner. But of poverty which perishes unheeded, of a willingness to do honest work, and a lack of opportunity there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that everyese knew his neighbor and that everyone was his brother's keeper.

THE MONKS OF OLD.

Historians tell us of the role played by monks and nuns in the days when men saw Christ in the poor and brotherhood was not for verbiage but for helpful action.

Kemble in his Saxons in England,

vol. II., says :

"They were permanent mediators etween the rich and the poor, between the strong and the weak. . . . They lone had the right and the means of arresting the rough hand of power, of mitigating the just severity of the law of showing a gleam of hope to the eyes of the slave and of finding even in this world a place and means of existence

for all those forsaken ones whose exist-

Lecky and Maitland are not chary of praise to the monks. Mr. Thorold Rogers, quoted by Francis Aidan Gasquet, D. D., in his Henry VIII. and the English Monasteries, says:

"The monks were the men of letters in the middle ages, the historians, the jurists, the philosophers, the physic-ians, the students of nature, the founders of schools, authors of chronicles teachers of agriculture, fairly indulgine dealing towards the peasantry.

In the words of an cld writer, says

" The monks taught and preached the faith and good work: . They made provision daily for the people that stood in need thereof as sick, sore, lane or otherwise impotent. They made hospitals and loggings within their own houses, besides the great alms they gave daily at their gates to every one that came for it. . . And if the price of corn had began to start up in the markets, they made there-unto with leads of corn and sold it under the market price to poor people, to the end to bring dewn the price thereof. . All sorts of people were

thereof. . . All so succored by abbeys." The Reformation, which non Catholic historians of the Gairdner type trace to a very ignoble cause—the infatuation of married man for an adventuresschanged all this. A horde of despoilers was unleashed, and forthwith the patrimony of the poor-the foundation -funds of schools and colleges were swept into their capacious pockets. They did their work in true pirate style. And the poor, who had been befriended by generations of God fearing Englishmen and fed and housed and respected by the monks, got, in exchange for their property, workhousesand poor laws.

With England the "Dowery of Mary," there would not, we venture to say, be such poverty in that country.

THE LOUD LAUGH AND VACANT

MIND. Lack of space prevents us from quoting more non-Catkolic tributes to the monks. But they would be of little use, we fear, to those who measure ages past by a twentieth century ruler or who believe that money is the sign of progress and true success. We can bear, however, with some degree of equanimity the assections of those who still cling to nursery yarns. But what mystifies us is the apathy which allows the monks to be slandered by imbesile caricatures. We laugh at these manifestations of ignerance and support the dealers who have them for sale. While the non-Catholic records their services to civilization, we, who are supposed to knew our own, permit them to be targets for ribald jest and idiotic buffoonery. We are a peace loving people, but the peace that is bought by ignorance or cowardice may well be a badge of shame. We are told that some of these pictures are reproductions of famous paintings and are commended by competent critics. But drama that William Winter, a cultured gentleman and an authority on things dramatic, branded as a "dramatized stench. " But whatsoever critics may say, the fact remains that many of these " monkish " pictures are colored calumnies. And when we decide to boycott the shops wherein they are exhibited, we may expect them to dis-

appear. TRUE TO OUR COLORS.

As our societies cover the social and benevolent field very well, we may say that the Catholic who cannot find rest in any one of them must be of very fastidious taste. The announcement that So and So won a "magnificent pipe" at a "euchre party" may frustrate the hopes of one who is on the lookout for a literary club. These dancing parties may turn away the middle aged. But the Catholic can find in any organization some work to do either in giving it new ideas, or in keeping it faithful to its principles, or in persuading a few of the members that life is one "eternal

So far as we can learn, the Catholic who seeks solace in alien organizations does so because he believes that membership therein is a passport to a position of some kind. If true to his faith he will obtain no favors : if not, his recreancy may purchase him some thing. We say "may" because a sensible non-Catholic can have no confidence in a man who is false to his creed for mercenary reasons. He may use and exploit him, but when his purposes are served he will drop him as a thing vile and unclean. Such a

thing has happened ere this. We mind us, too, of the ignominious

exit of a Canadian Catholic from the CHICAGO PROTESTANT MINIS political stage. Equipped to play a leading part, he became as nothing. With every prospect of making history, he was lost in the army of fallures. And the reason was that the man was a "trimmer." His uncertain tone on questions affecting religious principles aroused suspicions of both Catholia and Protestant, with the result than ne was relegated to obscurity, The voters had no respect for an individual who was too afraid of man to confess his faith and too afraid of the devil to desert it. And so the ship that set out with favorable wind for the haven of Success is anchored now where rot the hulks that were manned by cowards.

A GOOD INVESTMENT.

As a business policy it pays to fly our colors. The Catholic snobs who send their children to the Y. M. C. A. gain nothing. They may talk, as they do betimes, about things Catholic; but Protestant colleges and organizations minimizes the effect of their eloquence. We pass over in silence that awful thing, the female snob that dotes on well-groomed gentlemen, though they may be the greatest "rounders" in town, and cackles over our bad man

The resolution for the New Year should be : Our societies first, last, and all the time.

## HER WEDDING GOWN TO THE CHURCH.

The Catholic Union and Times notes the fact that Mrs. Marshall Field, Jr., et Chicago, who has the sympathy of many in the recent death of her young

husband, gave her wedding gown to be made into Church vestments. After her return from the honey moon trip Mrs. Field sent the gewn, a magnificent white satin imported creation, exquisitely embroidered in silver, to a Kansas convent of the Sisters of the Precious Blood, who are renowned for their fine needle work.

The Sisters made the gown into set of church vestments, which were presented by Mrs. field to Dr. Butler, who was then rector of St. John's Church, Eighteenth and Clarke streets,

Chicago.

They were at the time the most beautiful and costly set of vestments possessed by any church in the city and so prized were they by the rector of John's that he never wore them. in 1897 Dr. Batler was elected to the episcopacy and created Bishop of the see of Concordi.

When leaving for Rome to be consewhen leaving for Rome to be conse-crated the bishop elect took the vest-ments made from Mrs. Field's wedding gown to wear them for the first time at his consecration, but his consecration never took place. He was taken suddenly ill on the eve of his consecration and died in Rome in June, 1897. As it is oustomary to bury priests in their church vestments, the set the bishop elect carried with him was used as his burial robes and

with him interred.

Mrs. Field did not become a Cathoic until shortly before her marriage. Her mother, Mrs. Louise C. Huck, there are critics and critics. Some of the making a European trip, was attacked by fatal illness, furing which the became a convert to the Catholic faith, at the same time imploring the two daughters who accompanied her to follow her example - which they did

## OLD ENGLISH TRADITIONS OF REVERENCE FOR THE PALLIUM.

Under Saxon rule every successor Augustine, despite distance and hardship of travel, either sent to Rome for the paliium, or went thither to receive it; among those going to Rome were the great saints of those centuries, Odo, Dunstan and Elphege. When the Norman seized the scepter of England there was no change in the Church of England. From the days of William to those of Mary seven and thirly arch bishops of Canterbury, successors of St. Augustine, received the pallium of Rome in token of their union with and of their submission to the Pontiff of Rome. The great Saint Anselm walked with bare feet to meet the le-gate Walter bringing to him the pallium— unshodden, too. Thomas a
Becket went forth to salute the bearer
of his pallium—so well did scholars and
saints understand the meaning of the
consecrated wool; so deeply did they
feel in their souls that Peter spoke through the pallium, and that Christ spoke through Peter. Craumer himself placed upon his shoulders in Westmin-ster the pallium received from Rome and swore "to be faithful and obedient to the Bishop of Rome"—a perjurer, it is true, in his heart, but unable to break away from the traditions of ages, and unwilling as yet to defy the olden faith of the people of England. Again Cardinal Pole wore the pallium-Again Cardinal Pole wore the pallium—
he the faithful servant of Rome; but
Pole dying, dark days came to England,
and the pallium no longer shed its effulgence over English speaking peoples
—the people of martyred Ireland excapted—until it lifted its symbolar
glory over Carroll in Baltimure and glory over Carroll in Baltimore and over Wiseman in Westminster.—Arch-bishop Ireland.

TER'S EULOGY OF JESUIT FATSER MARQUETTE.

From Rev E P Goodwin's address a Macinac, 1873, N. Y. Freeman's Journal's Rev. Dr. Goodwin's address, which was impromptn, is very highly spoken of. We have not room to reproduce 15 of. We have not room to reproduce it entire, but the following extract will give our readers as idea of the high regard in which a Protestant Minister holds the great Jesuit explorer and missions y. Dr. Goodwin says:

"I have no doubt that, as one of these gentlemen has said, be never thought of himself. He had no expectation of a monument. No man is

pectation of a monument. No man is great that thinks of himself. No man is great until he forgets himself. Pere Marquette always forgot himself. He lived a true, noble and divine life. If we had one Pere Marquette among the American Indians to day, with the American government as much behind him as the French government was behind Marquette, the Indian question would not trouble us many years. (Applause) If we had cae such man in every State at the hear of its affairs, trusted as such men would be trusted, for one such man is all the States that trouble the knowledge that their sons are in us, north or south, through the failure of self-politicians, with rebellion against honesty and a rebellion against rebellion the government, perhaps, we might sheath our bayonets and call home our police officers, and sleep nights without thoughts of mischief or marauders, and dreams of peace which in the daytime would come true. What our times need what all times need-are men who sink their interests in the interests their fellows, in the interests of truth, in the interests of humanity—men who are just as willing to die to-day or toare just as withing to die to-day or to-morrow as a hundred years hence if their work is done as God wished it. What matered it to Pere Marquette, floating home in his little canos after that long and wonderful voyage of discovery, if the mission he loved so well was not to be seen again? He had his reward in the fulfillment of his conception of duty that had been performed with an humble trust, and fearing God. We as American people ought to treasure such a memory, and ought to be guided by such ideas. Those old pil-grims who crossed the ocean on a journey of peril and hardship were not seeking greatness, were not seeking simply the privilege of worshipping with-

> " Pere Marquette joined hands with continent for civilization to take possession of with Caristianity in his hands; the other did a similar work two hun-dred years before. You do not measure men by the jewels that flash in their erowns, ... by the empires over which they may wield the scoptre. You measure them by their loyalty to the great thoughts which move the world. It does not matter whether it be a slave sold into an Egyptian dungeon, God has a kinship to him. Napoleon's history gathers rapidly a certain kind of infamy as the years go by. There is a greatness about it, but it is not a greatness that kindles men's hearts. There will be less home mage paid by humanity to the Casars, mage paid by humanity to the Cresars, Alexanders, and Napoleons, as the years go by, each time their names are repeated. There will be more and more homage paid to men whose brows are knit, thinking of problems that may cheapen goods for men and multiply manufacturers, or who visit hospitals, or seek to lift the prisoner out his dungeon, or to Christianize politic. his dungeon, or to Christianize politi-cal institutions, or to bring freedom and purity to the race. Pere Marquette was in the line of the true builders. It is well enough to plant a monument here, but the moon nents of such men are in the myriad hearts of those who spread the love of Christ; their real glory is in the flashing of the many starred crown that awaits them. May God give us many more such men! May God give us somewhat, each of us, according to our capacities, the power to follow the example of such lives ! The world needs not great poets: it needs simple men and women filled with the spirit of that true hearted missionary kero, content to be isolated from everything that is pleasing, and delighted, so that they may lay the kands of benediction on the souls of men, bind up their wounds, cheer their breasts and lift poor humanity out of its selfishness and sin into the brighter, happier world in that better time there shall be peace on earth and good will toward men, and if that time shall come, it will always come in just that way and by just such men. (Applause.)

# A SCENE IN THE DAWSON HOSPITAL

From the 'Klondikers' Friend, "in December Donahoe's. As Father Judge entered the room with a brisk step and serious mien, every patient that could raise himself up in bed, while all heads were lifted. Oddly enough there was smile on every sick face; only the priest looked dull and old. He passed at once to the centre bed, containing the man I had heard named as "Jack." Jack had a rather uncouth, stolid face. He tried to rise as the priest approached reached out and took one priest's hands tenderly in his own. H—— and everyone else had stopped all conversation. All looked on. H—

all conversation. All looked on. H—
—whispered softly to me:
"Jack's going to die. The scurvy's
got up into his spleen and he's all
swelled up. They all die when it gets
there. Two died last week that way."

I was sitting nearest Jack's bed. I
watched the priest's solemn for all all. watched the priest's solemn face slowly light up as from a glow within. The ago disappeared. Patient and priest

locked earnestly into each other's eyes

for a full half minute. Then in the softest tones ever heard from a man's lips, Father Judge said; "I've been praying for you, Jack.

If it is the good Lord's will, you're going to get well. The medicine is beginning to come down river. Nurse will be here in a minute with what you Reed. Your good old mother is going cine can avail. Say your prayers, my boy. I'm going down to the chapel again, and I'll leave your ease in good

The priest smoothed back the sick man's hair from his forehead, and then I saw the man was crying. As the Father turned away, Jack raised the hand he held to his lips, and kissed it fervently, then baried his face in his

## CATHOLICS AND CREMATION.

From the Glasgow Observer. The Manchester Guardian hits the

mark pretty closely in its comment on the funeral of Sir Henry Irving: "As the remains of Sir Henry Irving ashes to the abbey in a coffin instead of the customary urn suggests that the coffin represents the Anglican middle course between the 'pagan' urn and Rome's rigid prohibition of the practice of cremation. Under the rigid Roman rule the remains of Sir Henry Irviog would not be permitted to rest within the abbey, not because he was an actor, but because his body had been cremated. There are two decrees of the Holy Office bearing on this question. That of the 19th of May, 1886, forbids Catholics to belong to cremation societies or to cause their own bodies or the bodies of others to be cremated. That of the 15th of December, 1886, permits the services of the Church in cases where the body of the deceased has been cremated without his assent or direction, but orders that Caristian burial be refused to those who direct that their bodies be cremated and do not alter their decision before their death. Rome has two main ob jections to the practice of cremation. The first is that it is a departure from Catholic usage from primitive times and is pagan in character; the second is that the practice has been so largely associated, on the Continent at least, with attacks on the Christian religion

and the doctrine of a future life."

To which it might be added that the universal practice of cremation would hush up forever many a murder dis-covered through chemical examination exhumed remains. Such cases

## TOLD OF A NEGRO CONVERT.

A BISHOP'S TOUCHING NARRATIVE - MRS T --- AND THE BOYS WHO WERE

From the Ave Maria. It was at a dinner in the presbytery, and toward the end the conversation turned on Negroes. A Bishop among the guests, who once had charge of a colored congregation, in answer to the question, "Can converts among them month?" told a little story, "right fair and [sweet," as "The Goldmonth?' told a little story, "right fair and [sweet," as 'The Gold-en Legend' frequently describes such narratives. The Bishop is not one of those who imagine that the action of divine grace is restricted in the case of people whose skin is not white; and he prefaced his story with the remark that he would cheerfully, exchange his diocese for the little colored parish which he organized— "the soil was so good, the labor so consoling, the harvest promised to be so abundant." That little congregation, by the way, began with two persons and had increased to two hundred converts every one. Not all were so saintlike as Mrs. T.; but, as a whole they were faithful and ferrent, well instructed in their religion and eager that others should share in its blessings and consolations.

which at one of the Masses was occupied exclusively by the boys of the parish school. There was a scapegrace among them-perhaps more than one : how ever, no complaint of misconduct on their part reached the ears of the pastor until Mrs. T. came to sacristy one morning and expressed the fear that all the little boys in the gallery were not hearing Mass. "I thought you might want to say a word to them some time, Father, if you knew about it."

Remembering the situation of the old lady's pow, the pastor wondered how she could be cognizant of any disorder in the gallery, and pressed her for an

explanation. "Well, it's this way, Father. Where I kneel is just underneath, and all through Mass—that is most of the time —they keep spitting down on my head, Of course that ain't nothing. Our Blessed Lord was spit upon, and I'm only a poor old colored woman. But it was right in the church and the Holy Mass going on. I don't know who they are; and if I did, it wouldn't be right for me to tell the faults of my neighbor. You see, I was just afraid some of those little fellows might be missing Mass, along with misbehaving in the presence of the Blessed Sacra-

Much of the point as well as of the tender charm of this story is lost in the re telling; but, as related by the Bishop, it served, not only to remove prejudice against the black race, but to show the heights of holiness to which grace has sometimes elevated Negro converts. The incident was impressive enough to produce silence on all who heard it, and in the eyes of more than one listener there was a suspicion of tears. The spell was broken when the questioner was reminded of the cigars.

AN INQUIRY FROM A BISHOP.

A Bishop in the West was making some inquiries recently about the re-sult of the Mission work for non-Cathocs. He did not know whether it could be prudent to gurate it as a diocesan work. Doyl the Rector of Apostolic No. Bon Hous made this reply to him: "My experience now goes over a decade of years, and as the outcome of it all. I am convince 1 of one fact. It is this: If a non - Catholic Mission is properly conducted—strictly forbidding controversy and confining its work entirely to the explanations of Catholic doctrines, its net result is repressive of all religious bitterness. We admit that it is possiblefor a missionary to come into a town and by his quarrelsome manner or unwarranted statements, stir up trouble, but such a missionary has no business in a non-Catholic Mission field and the sooner his career is at an end the better for the work. The training at the Apostolic Mission House teaches one to eliminate the controversial temper and to substitute for it the explanatory have been cremated, the bearing of his attitude. We believe that if the Cath olic truth were but known in its beauty it would be readily embraced. It has been overlaid and distorted by so many misrepresentations that it appears any-

thing but lovely.

"The accounts of missions to non-Catholics prove that instead of stirring up the smoldering embers of religious hatreds the non-Catholic missions strengthens the bond of re-ligious friendship. We read every-where of Protestant churches sending their choirs to assist the missionary in his services. We often find ministers inviting the missionary to occupy their pulpit and explain the teachings of the Mother church to their people, and the invariable result of the mission clasp and a better understanding of each others motives. It brings the Catholic and the non-Catholic people more closely together while it strength ens the Catholic people in their faith. A man can be an enthusiastic Catholic and still at the same time he need not be condemning his non-Catholic neigh-bor, nor need he believe that he is onthe high read to perdition, and the better a Uatholic knows his religion the more enthusiastic he is about it and the more enturinated as its make converts.

It has been so frequently said and there
is a great psychological truth in it, is a great psychological truth in it, that it is only when one makes a few converts that he really begins to appreciate the blessings of his own re-

"It is rather an interesting fact that when a non-Catholic mission is given in town its best effects is gengiven in town to bost enects is generally amongst the Catholics themselves. Often the reason why Catholics do not live up to their church is because of their weak faith. They only half believe in the Church because they are poorly instructed in her teachings. A non Catholic Mission comes along, a great crowd of Catholies and non-Catholies listen with deepest attention to the answering of questions from the Question Box, and the Catholic people get clear and exact notions of practices and teach-ings of the Church, with the result they become staunch and true. I suppose the Question Box has done more to reclaim weak and half-hearted Catholics in the last few years than any other one thing.

### A THOUGHT FOR SOME ONTARIO PREACHERS.

Australian exchanges mention and instance of Christian tolerance and charity that makes very pleasant read-At a recent meeting of the Congregational Union in Adelaide, the Rev. A. D. Sykes, a Congregationalist minister, read a paper in which he frankly condemned "the Protestant propaganda against Rome, as sometimes manifested." Archbishop O'Reilly therespon sent the minister a courteous my thanks," wrote his Grace, "you have, I am safe in assuring you, the thanks of my co-religionists. For non-Catholics I may not speak with authority. But Australians are high minded and generous, and I can give no offence in stating my conviction. Many thou-sands of non Catholic Australians will approve of your honest outspokeness, and be glad of the spirit of kindliness that breathes in your words."
That the Archbishop estimated cor-

rectly the spirit of many, at least, of his non Catholic fellow citizens, is clear from this editorial comment of the (Protestant) Register

the Rev. A. Depledge Sykes, thanking him for his kind references to the Ronan Catholic Church, Archbishop O'Reilly manifests a spirit which ought to be emulated by members of all Christian communions. As he remarks, the interests of this generation lie with the present; and people should be allowed to live in peace and amity-to foster the friendship, to cultivate the good-will of those whom they daily see and meet and hear. The Archbishop has given such varied and ample proof of his unselfish devotion to South Australia's welfare and his generous sympathies toward all classes of citizens that his luminous exhortation wi assuredly produce an excellent effect. -Ave Maria.

Our doing little things that God sets undertaking of our own motion or conviction of great things that we have no call of God to do. Not the work performed or attempted, but the spirit of

## A DAUGHTER OF NEW FRANCE.

BY MARY CATHERINE CROWLEY.

CHAPTER V.

A MESSENGER TO COMTE FRONTENAC Pleasant it was to be at home again after our three year; of absence. Or the many friends and relatives who greeted our return none gave me a gayer welcome than little Barbe, grown tailer and still more winsome, and who now, forsooth, assumed toward me a balf-derverse, half-coaying burges. bail-perverse, halt-coaxing humor—a pretty coquerry whereat I laughed, it being acquing in the little maid.

Yet it tyled my patience, too, and caused me to I d more thought to the pranks of the saley minx than was mericed by so frivolous a subject. What vexed me the more was that Robert de Reaume gave averaging. Robert de Reaume gave over attention to her moods. I should have been better pleased to see him battering pretty speeches with a demoiselle suited to him in age, rather than threatening to snatch a kiss from little Barbe at every opportunity. To be sure, she was ever so swift that he ne'er won the was ever so swift that he ne'er won the chance, but there was over much parley about the matter, especially since, save for her greeting to me upon my home coming, the would never let me have a kiss either. This was truly absurd, for erstwhile, when I visited Beauport, she ever came with me to the house door, and insisted that I bend down and kiss

her rosy mouth ers I rode away.

Such airs do young maids put on when they turn from their merry games and romps to glance into a mirror and discover that they are sgreeable to the

eye. My faith, how they then do magnify their own importance!
Soon, however, I had scant leisure to remark upon the whims of a muchindulged child. The welcome to Therese and myself was scarce over, when the sensation created by our arrival was forgotten in the greater excitement of the news that I lamented it had not been our fortune to bring One drowsy afternoon there was, all at once, a stir in the town. I had taken at and was about to go out to see what it meant, when my father came

upstairs from his warehouse.
"Hein, Normand!" he said, "here is startling intelligence. It seems, while you were held by the corsair, an Indian has been making his way over land from Acadia. His story is that the Abenakai have learned, from a pale face wo nan captured near a village called Portsmouth, that a fleet has sailed from the south, under Sir Wil liam Phipps, to attack ourcity. Warn ing of the danger which threatens us has been cried in the Market Place, and messenger has been despatched in all the river to Montreal, where the Sieur Louis de Baude, Comte de Frontepac, but recently established himself at the head of his forces."

"This is weighty information, sure I cried, striding up and down o floor and rattling my sword in its eath. "Still, our Royal Governor is sheath. than a match for our white for and the five Nations combined. Keen is my impatience to see the great man again. During his former term of office I, as a boy, looked on him with erence as the representative of the King."

' Ay, ay, now above the murmurs of his opponents, you will hear the voices of the people hailing him as the man destined to restore to hope and courage the colony prostrated by the mistakes of his predecessors—mistakes that have brought about this war with the southerners and the Irequois," declared

Denys Guyon, sententiously.

"But think you he will get back in time?" I queried. "Will he not be intercepted?"

ever fear," answered my father Within the next few days the seigneurial families flocked from far and near to the town, seeking its greater security; and among them came the family of my uncle Guyon, to avail of the protection of my father's house dur-

their censitaires. Early and late the streets resounded to the tread of armed men, some but rudely equipped with farm implements, which nevertholess had ere now proved in their hands

formidable weapons.

The commissary was busy provision ing the place; tradespeople and house wives laid in supplies, and, notwithstand ing the auxiety dormant in every heart. the Market Place was a scene of gayet and thrift, of barter and gossip, meetings of old acquaintance, of flirta tions between the soldiers bright-eyed young maids of the humb er order-for where is the woman, gentle or simple, whose fancy is not caught by c olor of military coat or the cock

ade of a soldier's chapeau? One morning, soon after sunrise, I was aroused by a confusion outside my window, a cry that swept through the Town like the current of the river lashing against the Rock after a storm. Throwing open the casement, I saw that the thoroughfare was thronged storm. with eager townspeople, all hurrying to

the Esplanade.
"What is it—the enemy?" I shouted to a stout bourgeois who lagged be

hind his fellows.
"The enemy!" he echoed scornfully. "Do you think I would run myself into the risk of an apoplexy for an enemy, civilized or savage? No, it is Comte Frontenac coming home. His bateaux have been sighted on the

Forthwith I dressed, intending to fare forth also for the quay and with no thought of other comradeship than my trusty rapier; for what better society should be desired by a gallant who has seen both danger and adventure than the good sword that has served him well:

passed out, who should catch sight of me but saucy Barbe, who there upon cried to me in her most coaxing tones, and her voice was as sweet as bird's in spring-

little maids to be abroad, when high-ways and squares are filled with rough folk," I answered with sternness. "You would be treated with scant courtesy, meet with rude speech, and mayhap even lose yourself amid the uncouth populace."

How can I lose myself ?" returned the mischief, pertly. "But if your prowess, my chevalier of the raven locks, is not equal to the test of protecting me from the unmeaning gruffness of our humble good folk of the town, or your arm so weak you cannot keep me from being batted about like a shuttle cock among the crowd, how can I believe the stories Therese tells of your courage, or but laugh when I see you taking on the airs of a hero?

Now, this was audacious of the bag gage, for well she knew I am not one to boast, or take to myself credit for the intrepidity which others affirm I have ever displayed in time of sudden

As the prick of a sword will stir the blood of a man so th t he rushes madly into any enclunter vithout stopping to question whether it be rash or no, so the sharpness of her woman's wit, even though it were but like to the sting of a honey-bee—if the honey-bee stings—

pestered me out of my good judgment.
"Oh, welladay, Mam'selle Malapert
come if you will," I responded with come if you will," I responded to come if you will," I responded to come if you say aright, it some impatience. "You say aright, it were no very heroic position to con-stitute myself the squire of a giddy little lass into whose foolish brain has entered the wish to cast aside her ontered the wish to cast saids her puppets and follow the music of fit and dram. But if you persist, were the crowd a rabble of foreign scidiery or in sooth a band of Iroquois, 'twou'd pleasure me as well. I would fain pleasure me as well. I would fair show you that my claim to valor, poor as it may be, does not rest merely on the idle gossip of my good sister though perhance, if what she says b not true, she would not be here await ing the return of her husband. who thought well enough of my spirit to commit to my charge her protection and security during his enforced abence in France."

Of a surety, my mood was no encour ent to the child to burden me with her company. Yet, with a morry laugh, she gayly caught at my permis sion, bade me wait until she should get the pretty new bonnet that Aunt Guyon had bought for her on the arrival of the recent ship from France, and, returning a trice, flitted before

me into the street. Once out of doors, however, her mood changed, and she walked beside me with a maidenly sedateness that took me by surprise and yet pleased me well, for I saw how in annoying exigency a young maid's natural dignity and innocence might be to her an armor and defence against rude speech and usage. Thus the unwonted gravity of little Barbe interested me by its strangeness even more than her roguish prants had teased me-since all the

while, as we pursued our way, she chattered as blithely as a bird sings.

After all, I was glad I had humored the child; it was very pleasant to have been since the day of my home coming. her tripping beside me thus, and alto-gether I was more content than I had. With the throug, we made our way to

the promenade on the river bank planted with trees, where in those days the King's ships landed. The fleet cances bearing the vicercy and his company of soldiers had been sighted afar off upon the broad waters of the St. Lawrence, and now the troops from the fort, followed by the populace came down to welcome the on had the power and resource to render their defeat impossible

It was a fine sight indeed—the long row of glittering bayonets filing down sight indeed-the lore from the Upper Town; the brave Gascon soldiers in their blue and white brave uniforms, tail caps, and long queues; the gorgeous officers, the gleaming hal berds in the hands of the sergeant. The street rang with the notes of tam bour and flageolet, and as the marching men broke into a grand chorus, singing Ing the expected siege.

Francois Guyon himself remained at Beauport in command of a body of armed peasantry who were ordered to watch the river below the village.

The seigneurs brought with them their consitaires. Early and late the seigneurs are simply and late to be compared to be a faster, I venture to say, as she clapped her hands and her checks.

he color of a wild rose.

Now the chief cance reached the shore, and the Governor landed. We could not see him, because of the throng, but from the shouts and cheers. and the waving of caps, we knew he had stepped ashore, and presently discovered that he willed to go at once to inspect the fortifications, albeit great was his need of rest and refreshment

after his long voyage.

For, having been met by a canoe from Quebec bringing the message that the English had verily been seen above Tadoussae, he had sent back word to Callieres, Governor of Montreal, come down to our aid with all orces at command, and then urged his Indian boatmen onward through the pelting autumnal rain storm which had

continued for three days.

Now, however, it was a glorious morning. Forever in my memory is stored the picture of the fine old man as on foot he climbed the steep ascent of Mountain Street. If I but close my bodily eyes, I see again with the eyes of my spirit the brave and flery so dier whom the citizens greeted with joy as the deliverer who would help them in this hour of trial, and to whom they cried out, doffing their caps,-

The King can have all we pos and ourselves too, Monsieur de Fron tenae, if you will save us from the Bostonrais." (So the French termed all their English neighbors of the

southern provinces.)
To these acclamations Monsieur le Comte inclined his head with a gracious air that would have become royalty

Often afterwards, recalling that day, I have not wondered at the ardor which the usually stolid Indians themselves showed upon another occasion when, the Governor having gone to make them a visit of friendship, they lifted him in his canoe upon their shoulders and bore him in triumph, singing and crying out, "Normand, Normand, take me with a !"

Tee, Mignonne, it is no time for the imposing array of troops was no

The imposing array of broops was no

ATTACK TO THE

novel sight to Barbe. Many a time she had watched the morning drill in the Place c'Armes. With the appearance of His Excellency she was familiar too, having seen him, Sunday after Sunday, take his place with state in the elevated royal bane, or pew, in the chan-cel of the cathedral; or gazed after him as, escorted by his body guard, passed through the streets on his way from the Castle of St. Louis to the

meetings of the Council, at the Palace of the Intendant. Nevertheless, she now grasped my arm as he approached, and her bright glance fastened upon his face with arexpression of enthusiastic confidence not unmingled with awe, as though her child heart said that since he had come she would be no longer afraid, even were the Bostonnias in the very act of storming the cliff. So intent was her gaze that it drew to itself the glance of Frontenac, despite the many eyes fastened upon him; and doubtless the flushed face of the innocent little maid appealed to his native chivalry, for he ent upon her a kindly look passed, and for an instant a smile sing

passed, and for an instant a smile sing-ularly gentle and winning flitted across his stern, care-lined visage.

Barbe and I returned to the house in high feather, but after that for many days I took slight notice of her, being occupied, as was every man who could carry a musket or wield a sword, with

he grave matters of the hour. In the small hours of the sixteenth of October the alarm went through the city that the lights of strange ships had been descried on the river. When day dawned it showed the fleet of the English passing the Point of Orleans they came nearer, we wh watched them from the citadel saw that bey were well manned with troops.

As I contemplated these ships, I fell

to musing, my mind busy with recol-lections of Acadia.
"My faith, man," suddenly ex

claimed a voice at my elbow, "what are you standing here for, raging to yourself and fretting your sword in its scabbard as though you would fight the enemy single-handed?"

I turned and saw beside me my friend Robert de Reaume, who like myself had been stationed at one of the batteries during the night. Although the foreign fleet lay in the stream, her commander showed no immediate purpose to commence hostilities.

"By the St. Michael, the doughty Ship's Carpenter designs to overhaul his craft for repairs before action—a great folly, since they will be more in need of patching up after they will have drawn the fire of our guns," exclaimed De Reaume scornfully, in allusion to the humble origin of the Admiral. "Grace to you, good sir, since you would give dine once more on St. Lawrence cels, ere you steal our table service, our spoons and forks and cups, our vesture, and even our peruques. Can it be that we shall be left for another space 'twixt sunrise and sunset secure in the ssion of our nightcaps ?"

Thus did my companion, despite the gravity of the situation, make sport of Sir Phipps' confiscation of the domestic goods and chattels of poor Governor

But I was not in a jesting humor, and turned away my face toward the interior of the fort, while he remained scanning he river.

" he cried presently, what is Ab.

Wheeling about, I looked again toward the English vessels in time to see a small boat leaving the Admiral's ship. At its stern fluttered a white flag.
"A flag of truce," muttered Robert,

"What can be the meaning As we looked, four cances put out from the Lower Town and met the enemy's boat midway. Then we saw a man taken from the boat into one of

canoes, which was immediately

paddled back to the shore. Having been relieved at our posts, to were free to go where we would for a breathing space. Accordingly we burried from the ramparts as though shod with the shoes of St. Christopher. When, making our vay among the vociferating populace we reached the Esplanade, the cance was already come up to the landing. The Town Marshal had passed us, escorted by a squad of soldiers. Anon we beheld the same their number aug party returning. mented by the presence of a stranger.

Between two sergeants walked an English officer with firm step and haughty mien. His eyes were covered by a thick bandage which hung down over his face. It was impossible, there fore to distinguish his features, but I judged from his slight, well-knit figure that he was young. Also I knew from his confident bearing that he was brave, and a true man must needs pay the tribute of his admiration to bravery,

even in an enemy.

He was, obviously, the bearer of a message to the governor; and, in pursuance of a clever ruse, the troops began to lead him to the Castle by began to lead into the Castle by a circuitous route, that he might hear the sounds of warlike preparations, and note the number of obstructions and barriers of chevaux de frise to be passed in the ascent to the Upper Town.

As we followed on, Robert and I fell to laughing at the deceptions practised to induce the Southron to believe he was surrounded by a numerous garri-son. A half score of men met him now and again, crossing and recrossing his path, as though bands of troops were continually passing along the way. With secret delight his conductors made him clamber in the dark over the same barricade many times. He was jostled and hustled by the noisy mob; and finally, the marketwomen and the merry maids, ay, and more than one grande demoiselle and dame of Quebec who chanced to be caught in the rout, applauded these buffooneries and cried out in gay, though scornful badinage, "Colin Maillard," "Colin Maillard," as if it were a game of blindman's buff and the officer a poor fool to make

merry over. In the street, and borne onward by the crowd, I saw my sister Therese and little Barbe under the care of my father, Denys Guyon. Upon the countenance of Madame Cadillac was an

expression of cold disdain; she did not condescend to smile at the ludicrous position of the unfortunate officer, while, to my surprise, Babette, whose wont it was to be so easily moved by drollery, appeared now quite grave.

Did the English blood that gave to

her fair cheek the flush of the wild rose cause her to sympathize with the Bosonnais, or was it only that she pities

It must be the latter, I quickly concluded, for little Barbe was true as steel, and I could not believe that her heart, like a captive sea gull winging y at the first chance of returning to native element, had taken refuge

with the southern ships.

After this glimpse of Barbe's serious face and of Therese in her silent digity, I laughed no more at the stranger. however, but continued on with Reaume to see the end of the affair.

I think the officer perceived to some extent the trick played upon him, but the ruse succeeded in that it led him to

uppose the town well defended. bien! the was thus conducted ver the three barricades of Mountain Street and onward, to the Place d'Armes. The broad square was now d'Armes. The broad square was now occupied by troops whose flashing bayonets gave back the rays of the sun, and at the sally port of the Castle the

and at the sally port contries paced to and fro. St. Louis, founded by the great Cham plain, appeared so majestic as now with the morning light shining upon its gray valls and bastions.

As the soldiers led the messenge through the archway above which gleams the golden shield of the fleure lis, we pressed forward also, and by virtue of our commissions were per itted to pass the guard and gained admittance to the assembly hall.

In those days the spacious audience chamber was not so magnificently ap pointed as now, but presented a curious ontrast of splendor and rudeness, its adornment suggesting nearness to the orest as well as the refluements of

ivilized life.

Among the rich tapestries that ercened the oaken wainscoting of the brown buffalo skin, or the pelt of a fox or beaver; above the wide doorway over a rich painting here and there were disposed, like garlards, parti were disposed, like gerial to, particle colored strings of wampuw; while amid the swords, muskets and halberds that ornamented the walls, appeared an Iroquois tomahawk and flint-tipped

Indian arrows.

But on this occasion I gave not a second thought to the furnishings of the salon, for we found ourselves among a most distinguished company. Here gathered representatives of the wealthy and prominent citizens, the civic authorities; French and Canadian flicers, some of them of the famous regiment of Carignan-Sallieres, Mari court, Sainte Helene, Villebon, Val-renne, Iberville, made gorgeous pictures in their gold-laced uniforms peruques and powder, plumed chap

eaux and crimson sashes. Upon the elevated platform at one end of the chamber sat the most important personages of New France— Champigny, the Intendant; Monseig eur de Laval, who three years before ad resigned from the active labors of he bishop ie; and Monsieur de Fron enac, who occupied the throne like comptured chair of state in the centrand a step higher than the others.

In so illustrious a throng I was soo owded to the wall; but I was content since my obscure position was an excel lent coign of vantage, whence I could observe all that might take place.

The sergeants with their charge had already halted at the foot of the dais. Vith an imperious wave of the hand Comte Frontense now directed them to smove the bandage wherewith the envoy was blindfolded.

As the sunlight pour y obeyed. ing into the chamber struck the long darkened eyes of the Englishman, its beams, flashing from the burnished weapons on the wall, the brilliant uni forms and jewelled sword-hits of the

officers, seemed to blind him anew. Involuntarily he recoiled a pace or wo, drew his hand across his brow, and then stared in wonder around the august assembly, before which he was evidently greatly surprised to find him-

He was a handsome man, scarce more than a lad, straight and strong, and soldierly in his bearing; and thought passed through my mind that verily an antagonist such as he was orthy of my steel.

Quickly recovering his self-posses sion, the young Bostonnais bowed to Governor and said deferentially, yet with something of brusqueness-"Your Excellency, I would that the

duty assigned me were of a more agreeable nature. I am the bearer letter from Sir William Phipps, Knight General, and Commander in the New World by Land and Sea of the Forces of their Majesties, William and Mary of England, to Comte Frontenac, Re resentative of the King of France in Canada.

Thereupon he handed a document to Monsieur le Comte, who passed it over to an interpreter, and the latter read it aloud in French.

How my blood boiled as I listened The missive was nothing less than a demand from the freebooter Admira that we surrender to him our citadel with our fortifications and castle unde molished, and the King's and other stores unembezzled; also, that we give up all captives, and render over to him ourselves and our estates. Further, it set forth that upon our refusal thus to do, he would compel us to subjection by force of arms. "And to this summons," the arrogant communication continued, "an answer must be re turned by our own trumpet, with safe conduct to the messenger, upon the peril that would other wise ensue."

When the reading of this letter was finished, the officer coolly pulled out his watch and held it up for the gaze of the Governor.

the Governor.

"I care not to see the time," said omte Frontenac with his grand anner, before which there was but Comte manner. one in the Colony who had not on occa-sion quailed—the venerable Bishop,

in whom the unconquerable spirit of the ancient house of Laval-Montmorenei still lived.

Then I beg to inform your Excellency that it is 10 o'clock," replied the Englishman quietly, "and I must have the answer to this communication of my chief by 11."

When the import of his words was explained by the interpreter, a loud chorus of angry exclamations rang the dark rafters of the roof, while every

man present half drow his sword.
- "Pardien!" called out Valrenne,
when the hubbub grew fainter for the
moment. "Who is this Sir Phipps moment. "Who is this Sir Phis who makes so ludicrous a dem nd us? A lawless corsair. Out upon the knave who has had the hardihood to offer this astounding proposition to the Council of Quebec and to our illustrious Lord Governor! He who brought the insult, too, to pay for his audacity with his life."

For a moment grave was the danger of the envoy, but any emotion he ex-perienced at the jeopardy wherein he stood was imperceptible to the foss about him.

How the dark faces of the officer glowered upon the unfortunate man in The black eyes of the Intendant flashed vindictively, and as for the lion-bearted Frontenac, one could see by his lower ng visage that his rage was fierce in

Controlling himself to a remarkable degree, however, and ignoring the im petuous outbarst of Valrenne, the Gov rnor responded with imperious prompt ness, with which was yet mingled the fine courtesy that distinguished him as one accustomed to the usages of the most polite court of Europe. "Sir, you ask an answer in an hour.

I will not trouble you to wait so long Here is my reply: I have knowledg no such severeign as William ngland; but since my angust master Louis the Fourteenth, has accorded hospitality, aid, and protection to James Stewart, the legitimate soverelg of Sir William Phipps, your Admiral need not be surprised that I regard him but as a rebel against that prince.

and his letter as beneath my notice. "Moreover," continued Fronter with a smile, as heturned to the officers gathered about him, "even had your chief offered me more advantageous erms, and I were of a temper to con sider them, does he imagine that th gentlemen would agree to his con ditions ?'

During this straightforward speech of his Excellency the young officer lost scarce a whit of his air of nonchalance. Yet "it is better to be the hammer than the anvil," and, courageous as he was, no doubt he felt loth to face the fury of the choleric Sir Phipps by the delivery of so haughty a message.
"Will your Excellency have the

answer set down in writing, that I may carry it to my chief in due form?" he asked, as he saluted once more with cool formality.
"No," returned Frontenac, decisive

No," returned Frontenae, "I will answer your General only the mouth of my cannon, and thus will I teach him that a man such as I am is not to be summoned after this fashion. Let him do his best and I will do mine."

So saying, he rose abruptly-a signal for the dismissal of the assembly.

The Englishman was forthwith blindfolded again, led over the barricades once more, and sent back in his boat to

the ship.

After this there was an ominous quiet for some hours, during which, as we learned afterwards, Sir Phipps held a council of war and planned an attack upon Beauport, this intelligence being given to us by the Sieur de Granville thom they had as a prisoner upon the

flagship.
Our resourceful Governor, on his part, employed this time of calm that preceded the swiltly approaching storm, in completing all preparations and strengthening our defences. TO BE CONTINUED.

A NOTABLE SCOTTISH PRELATE.

SOME INCIDENTS IN THE LIFE OF

Speaking at Father Barry's bazaar i Liverpool, as related in the RECORD a few weeks ago, Rev. Dr. Watson, more widely known by the pen name Ian Maclaren, paid a high tribute to the Scottish priesthood, and in the course of his remarks said that he did not know that the eighteenth century in Scotland, rich although it was in scholars and ecclesiastics, produced any finer figure than Bishop Hay. In view of this introduction to an illustrious character in the history of the Catholic Church, of whon many Canadians may not have heard, the follow-ing sketch of the bishop's career, so full of incident, may be found of interest. The article is compiled from volumes belonging to the chapel hous Peter's in Aberdeen, Scotland in which the bishop passed several years of his eventful life, when living in seclusion, till the storm created by the attempted passing of the Bill for the repeal of the Penal Laws against

Catholics, in 1778, had disappeared.

George Hay was born at Edinburgh,
August 24th, 1729. He was the only
son of James Hay, a "writer in Dalrymple's office," Edinburgh, an Epis
copalian, who was put in irons and entenced to banishment, in 1715, for his Stuart principles. He was educated in the religious and political principles of his family, and was destined for the medical profession. Young Hay at-tended school in his native city, and bore upon his forehead till his dying day a reminiscence of his school-life, in dying the shape of a deep scar over his righ eye inflicted by a stone in one of the serious skirmishes, called "bickers," very common at that time among the boys of Edinburgh. In the sixteenth year of his age he began the study of medicine, and was bound apprentice to an Edinburgh surgeon named Lauder.

Meanwhile something more exciting than medical studies occupied the at tention of the whole country. The elder son of the Chevalier St. George had landed on the coast of Inverness shire, and was on his march to the capital. The news of his landing landing reached Edinburgh early in August,

1745. Much bustling preparations succeeded with a view to oppose his entrance to the city. The castle was 1745. reinforced with troops and provisions.
The City Guard was increased, and the
dilapidated city walls were again repaired and fortified. It was shrewdly
suspected, however, that under all this seeming activity, much secret satis faction existed among a large body of the citizens, at the near prospect of the Prince's approach. On 15th Septem-ber the Prince's troops were reported ber the Prince's troops were reported to have reached Linlithgow. The City Gnards forthwith marched out to assist Colonel Gardiner's dragoons to arrest their further progress; but fear of the Highlanders, or, more probably, sympathy with their cause, proved too much for the con-stancy of these gallant defenders of the capital. The first appearance of the enemy was the signal for their precipit-ate flight, in which they were joined by the whole body of Gardiner's dragoons In two more days the Highlan masters of the city, while Charles took possession of Holyrood Palace. A pro-clamation, dated Rome, December 23rd, 1743, was read at the City Cross, in the name of his father, and another, in his own, as regent of the kingdom, dated Paris, May 16th, 1745, in both of which ample provision was made to secure all His Majesty's Protestant subjects in the free exercise of their religion, and in the full enjoyment of all their political rights and privileges. After a few days repose the Prince's army moved eastwards to meet King George's troops, under Sir John Cope. Next day was fought the battle of Prestonpans, in which Cope was ingloriously routed, and Col. Gardiner was killed. Cope never drew bridle till be reached Berwick, with the first news of his own dis

As soon as victory had declared for Charles, the Prince mounted his horse, and rode over the field to put a stop to the carnage. Finding no surgeous among the English prisoners, he despatched an officer to Edinburgh to procure all the surgical assistance he co and for the relief of the wounded. Lauder, among the rest, was speedily on the field, with his medicine chest and his pupils, and George Hay among them. The wounded hid been carried into Col. Gardiner's house, not far distant, and there our young student was roughly initiated into the duties of a military surgeon. For the next four months young Hay followed the fortunes of the Prince's army. After the dis-astrous battle of Culloden he was detained a prisoner in London for a whole year. While there he and his fellowprisoners were allowed to receive the visits of their frierds. Among these was Meighan, a Catholic publisher of some note in his day. In a conversa-tion which passed in Hay's presence, between this publisher and one of his friends in confinement, the young stu-dent heard for the first time, and with much surprise, the voice of an advocate for the Catholic faith. The impression left on his mind by this incident was a vivid one.
In the month of June 1741, an Act of

Indemnity was extended to all con-cerned in the unfortunate enterprise of

Prince Charles, with the exception of some of the ring leaders. The future Bishop then withdrew for a time to Kirktown House, near Kilbride, in the est country, the seat of Sir Montgomery, a relation of his own. While there it happened that he found the library a copy of Gother's "Papist Misrepresented and Repre-sented." He read it with avidity, and a new world was opened to his view. The casual discovery of this little book revived the impression made upon his mind by what he had heard from Meighan. Soon after his return to Edinburgh he was introduced to a priest of the Society of Jesus, Father John Seton of Garleton, who admitted young Hay to a regular course of instruction, and finally received him into the Catholic Church. The young convert, now nineteen years of age, had not yet thought of relinquishing his original profession of medicine, and he accordingly resumed his studies. In the year 1749 George Hay was elected an ordinary member of the Royal Medi-cal Society, and on the 2nd of December following, an honorary member by succession. Mr. Hay's prospects of success in life were, however, much affected, and speaking in a worldly sense, much damaged by his recent change of religion. He was debarred by the Penal Laws from graduating at the University, and from obtaining his diploma at the Royal College of Surgeons. Nothing was therefore left to him, when his studies rere finished, but to open a chemists' shop in Edinburgh, where he sold medicines for a year. The restrictions placed by the laws on the free practice of his religion weighed so heavily on his mind that he began seriously to think of retiring from his native country, and an opportunity presenting itself, Mr. Hay entered into an engagement to act as surgeon on board a Leith ship fitted out for the Mediterranean trade While he was in London making the necessary arrangements for his departure he was introduced to illustrious Dr. Challoner, then at the height of his reputation as a prelate and a Catholic apologist, who persuaded him to entrance the ecclesiastical state, and secured for him a place in the Scots College at Rome. Before entering, however, upon the new course of life proposed to him by Dr. Challoner, Mr. Hay fulfilled his engagement with the Leith ship. This engagement terminating on the arrival of the vessel at Marselles, young Hay immediately turned his face towards Rome, and en-tered the Scobs College there on Sept.

10th, 1751. The city of Rome never enjoyed greater prosperity than about the time that Mr. Hay entered it as a stident, under Benedict XIV. as Pontiff, justly regarded as one of the wisest and most learned among the Popes. The state and circumstances which distinguished the manners of the old European courts before the first revolution of France, had not passed away. Rome was at that time, as it had often been before, the asylum of the unfortunate and of the exile. The Prince, who, in other

circumstances might have sat on the

throne of Britain, was living in the Palazzo Savorelli, with his picus wife, Maria Clementina, daughter of Prince Sobieski of Poland. Their younger son Henry had been lately (1747) created a Cardinal. The visitor from a distant Cardinal. The visitor from a distant country, as he walked in the streets of Rome, might have met Alphonaus Lignori, then a priest, come up from the Kingdom of Naples on the business of his new congregation of the Holy Redeemer, on the subject of his great work on Moral Theology, then in pro gress. Assemani might have been found at the Vatican Library, and Paul of the Cross was erecting monasteries for the first Passionists in the Pontifical States. In the Roman schools Lag-omarsini filled the chair of Greek, the illustrious Boscovich was anticipating the discoveries of modern science, and building up his ingenious theory of the Constitution of Matter, in the chair of Philosophy. The Scott College was at that time in a state of nore than usual efficiency. The office of rector was filled by Father Lorenzo Alticozzi filled by Father Lorenzo Alicozzi, S. J., one of the best superiors the college ever had. On April 2nd, 1758, Mr. Hay received the order of priest-hood from Cardinal Spinelli, in his domestic chapel. In the near prospect of his return to his native country, Father Hay dedicated his former acquirements, as a medical practitioner, to the service of religion, by a vow which he took, March 27th, 1759, never to accept of any remuneration for medical assistance rendered to any one is his future labors at home.

On Friday, April 27th, 1759, Father Hav, accompanied by two college com panions, bade adieu to Rome and star ed homewards. Their voyage was some what adventurous, and among other in cidents the Geneese barque in which they were bound for Nice, was taken by an English privateer, near the island of Albegna, on suspicion of hav-ing French goods on board; but after a detention of three or four days, it was found impossible to prove the goods to be French property, so the barque was permitted to enter the Bay of Villa Franca, and the travelers sustained no loss. As they approached their own country their difficulties much in-creased. Besides the imminent risk they incurred of being taken by the British Government, and punished as Catholic ecclesiastics, they had, as British subjects, to face the additional danger of being taken prisoners by the French. After visiting Paris and proceeding thence by way of Douay, Lille, Ghent, and Antwerp, partly on foot and partly by coach, they set sail from Rot-terdom on Aug. 9th, in a Dutch vessel bound for Leith. After a voyage of six days they entered the Firth of Forth late at night; and next morning the wind being contrary, they anchored at Buckhaven, a small fishing village on the coast of Fife. An excellent opportunity was then afforded Father Hay and his companions of landing was then afforded Father without being subjected to the vigor ous examination which awaited them at The inhabitants of Buckhaven took them for merchants who had they met was civil to them in the hopes of getting a good bargain. They walked along the shore to Wemyss where they engaged horses to Kinghorn, and reached Edinburg by the ferry the same night, nearly four months after

is arrival Father Hay was ap

pointed to the charge of the parish of Rathven, in Banfishire, and took up his residence at the village of Preshome. Father Hay restored the old chapel which had been abandoned since its pillage by the English soldiers in 1746, and after it was reopened for standing at the altar, vested and ready to begin Mass, when news was brought to him by some one who, as usual, had been set to keep watch outside, that a soldier was seen approaching. Father Hay immediately withdrew into the wood adjoining, till he was in formed that the alarm was a false one; the bright scarlet waistcoat of a worthy citizen had been mistaken for the military uniform. Father Hay's whole time was systematically divided among his various avocations, and as long as his health permitted he performed with his own hands the menial offices about his room, such as dusting it, making his bed (which consisted of a mattress and two blankets, without sheets) and kindling his fire. He never wore linen nor any garment with the slightest pretensions to fashion, though he was always scrupulously neat and clean. His food was of the most frugal kind, yet those who knew him best affirm that his manners were cheerful and engaging; in lively conversation and humor no one excelled him; in the art of telling an amusing story he had few rivals. The appear ance of his countenance indeed was at first sight somewhat austere; but the severity of its lines was soon forgotten when its varying expression began to give effect to what he was narrating, accompanied by appropriate gestures. Children were iscinated by his stories : and the boys of the seminary, of which he was for years the rector, used to contrive to meet him in his walks, and draw some amusing arecdote from him In the play room of an evening games were thrown aside when the old man came among them and began one of his charming tales. He excelled in music, both vocally and on the violin. O one occasion at a social party at Edinburgh Father Hay was invited to sing. He gave the company a song from his own "Collection," entitled, "O the Years the Many, Many Years, that I Have Lived in Vain," arranged to an excel lent Scottish melody. Mr. Alexander Wood, an old medical friend, who was present, was affected to tears, and at the conclusion of the song remarked, while wiping his eyes, "O Geordie while wipirg his eyes, "O Geordio man, I didna thick ye had sae muckle po'er ower me." Father Hay played on the violin chiefly for his own recreation, with great truth and feeling. His playing of Scotish airs was especially beautiful.

Scotland. In 1778 Lord Government thought that the time had come for doing something to soften the rigors of the Penal Laws against Catholics, and thought it more prudent to begin their negotiations in Scotland. The confidential agent of the Govern ment was Sir John Dalrymple, one o Scottish Barons of Exchequer. John was aquainted with Lord Linton, eldest son of the Earl of Traquair, a Scottish Catholic peer, and in order to procure an introduction to B shop Hay, employed the good services of Rev. the principal of the Alexander Gordon Scots College in Paris, whom Sir John had formerly known intimately in the French capital. Negotiations were thus commenced. Sir John waited on the Bishop and expressed his wish to the Bishop and expressed his wish to know the sentiments of the Catholics on three points: (1) How were they generally disposed to regard the war with America? (2) What grounds were there to expect that they would ente freely into His Majesty's service if invited? and (3) What ameliorations in their social condition would they look for as an equivalent for their services? In the course of an answer to thes queries, the Bishop assured the government agent of the loyal sentiments of the Catholics, and that, although they were incapacitated by law of serv their country, either as military men or as civilians, their honest en-deavors were directed to the discharge of their private duties to their country as good citizens. "As to the condi-tions which might be requisite to en gage the Scottish Catholics to enter in a body into His Majesty's service,"
Bishop Hay continued, "it is not easy
to determine. Were the whole of the
Penal Laws against them to be re
pealed, and they restored to all the rights and privileges of their fellow-subjects, this would doubtless attach them wholly to His Majesty's person and Government forever. But as a total repeal is not to be thought of in sent situation of affairs, the removal of three impediments would sufice to effectuate what you propose, and would be necessary for that purpose First, a repeal of the old sanguinary laws against all hearers and sayers of Mass. While these laws are in force, which make it death or banishment to ssist at the Catholic worship, it is not assist at the Catholic worship, it is not be supposed that they would enter cordially into the affairs of the nation, or that they would consider themselves as looked upon in a friendly light by the Government. Secondly, a repeal of those statutes which enable the Protestant seller of an estate to take i back from the Catholic purchaser Thirdly, that that part of the Attesta tion Oath which regards religion, be taken away, and those who enter mil-itary service be required only to swear fidelity to the king, and obedience to the laws of war."

Lord Liaton's opinion, which Sir John had obtained independently, agreed with Bishop Hay's in every particular: and it was decided to make their opinion the basis of further negotiations with Lord North's ministry. in April we find Bishop Hay in London with Lord Linton, deeply engaged in those important negotiations. By the death of Bishop Grant, on December 3rd, 1778, Bishop Hay became Vicar Apostolic in the Lowland District of Scotland. The knowledge that meas ures were seriously in progress for passing the Relief Bill added fuel to the same of agitation that raged against

the Catholics in Scotland. The 'Friends of Protestantism' put themselves in communication with Lord George Gordon, who was at the head of a similar fanatical party in England. Counsel were engaged to oppose the passing of the Bill at the Bar of both Houses of Parliament, and handbills of the most inflammatory character were circulated among the people. When a Catholic was recognized on the street it was the signal for outrageous cries: "There's a Papist; knock him down; shoot him."

Bishop Hay's house in Chalmers Close, was, on Saturday, January 30th, surrcunded by a mob of idle persons who broke the windows and insulted the Bishop's servants, and anyone who went in or out. Next day an alarming report spread through the city that the report spread through the city that the mob had arranged for the burning of the new church which the Bishop had built, and for the destruction of the church and priests' house in Blacktriar's Wynd, together with the shops and dwelling houses of the principal Catholies in the town. At this time Bishop Hay was absent in London on the business already mentioned. The provost and magistrates were applied to by the threatened victims of popular fury, who besought them to adopt vigorthe provost and magistrates of Eiinburgh, during the burning of the church and the piliage of the Bishop's residence there, was the prompt measures which the provost and magistrate fury, who besought them to adopt vigorous measures for their protection. The provest and magistrates in general, it they were not actually in collusion with the mob, manifested the greatest apathy and indifference. About noon, on Tuesday, February 2nd, the mob again assembled around the Bishep's house in Chalmer's Close and began to pelt the inmates with stones, the priest and servants escaping with difficulty. servants escaping with difficulty. The mob then forced the doors of the house, and it was immediately filled with wild men armed with hatchets and stones, under the vigorous strokes of which the interior of the house soon became a total wreck.
The open ground around the house and all the avenues leading to it, were now filled with a dense mass of the rabble, and a general row: "Set fire to it immediately" soon decided the fate of the building. Straw and barrels of tar were distributed over its several floors, and the whole mass was speedily in a flame, which did not exhaust it self until 10 o'clock that night. On the first appearance of the mob around the house the clergy gave notice to the magistrates personally of the threatened danger, and were told that a body of the tewn gnard would be sent down as soon as the conduct of the rabble seemed to justify the use of force. At last the provest went down with a few of the magistrates, and his

rest of the outrage the magistrates and military were spectators of the scene and nothing more. The Riot Act was and nothing more. It as that was read, but no entreasy used by the officers commanding the troops could prevail on the magistrates to use the military force placed at their disposal. Simultaneous attacks were also made on the shops and dwellings of various Catholic tradesmen in the city, and the

wife of one of them was violently assaulted by the rabble as she fied to the Castle with her infant in her arms. Intelligence of these doings consider ably diminished the zeal of the Govern ent in behalf of repeal of the Penal Laws. The Scottish members were paralyzed by the popular clamcur, and paraiyzed by the popular clamcar, and withdraw their support from the Bill altogether. Bishop Hay hastened to Scotland to give his poor flock all the encouragement and support in his power, and oddly enough arrived in Edinburgh at the time the flames were decounted by respectively. He walked levouring his new church. He walked his saddle bags on his arm, com the inn at which he had stopped, wards his own house, utterly clous of the catastrophe which had be fallen it. He observed, however, an anusual crowd in the streets, which excited his surprise, and it seemed to increase as he went on. At last he therease as he went on. At last the stopped an old woman near the foot of Blackfriars Wynd, and asked her what it all meant. "Osir," she replied, "we are burning the Popish chapel: and we only wish we had the bishop to throw into the fire." Bishop Hay's papers had by good fortune been saved from the fire, but his furniture and a valuable library, the accumulation of three of his predecessors, had partly fallen a prey to the flames, and had been partly distributed by public been partly distributed by public auction among the riotous populace. In the course of a debate in the

House of Commons on the Relief Bill, Mr. Burke, the famous Irish member, read extracts from a scurrilous pamph et, then circulating in Scotland, and denounced with burning indignation the project seriously discussed in this pamphlet, of compelling magistrates to put in force the severest penal laws against Catholics—a project which he justly described as a disgrace to every numan feeling of the heart, an insult offered to charity, a proposal nearer akin to the malignity of demons than the acts of some of the most savage races of mankind. Bishop Hay was in the lobby of the House of Commons during the whole of this debate. His efforts to secure the object in view were indefatigable. We find him on one occasion meeting the Attornay-General and the Lord Advocate in a coffee room at a consultation; at another time he had an interview with Lord North in the Speaker's room. After the good Bishop's harrassing and anxious duties in London, it was not surprising that after his return home he suffered from failing health. It was, therefore, arranged that he should re side for the winter at Aberdeen—an arrangement which was further recommended by its withdrawing him from Edinburgh, where popular feeling hard-ly yet permitted him, with perfect im punity, to appear in public. To this period of Bishop Hay's busy life must be referred the preparation of a work on Christian doctrine, by which he is probably more widely known than by any other of his writings. structed in the Faith of Carist from the Written Word." In the antumn of 1781 Bishop Hay journeyed to Rome on important business. This second visit nidway in his ecclesiastical course.
On September 10th, 1751, he entered Rome for the first time, a youth, to begin his studies for the Church; he now entered it again, after an interval of thirty years, a grey haired man, full of labors and of honors. After his return to Aberdeen Bishop Hay left on a walking tour through the northern part of his district. At this time Rev. Alex ander Duguid, a Jesuit priest who had served the mission in the Buchan district of Aberdeenshire, became paralytic and the charge of the vacant mission was added to the Bishop's other pastoral duties. On one occasion he had a call to baptize a child, which imposed upon him a long and fatiguing journey, twenty one miles of which he had to travel on foot, where a horse could not carry him on account of the deep snow.

In striking contrast to the conduct of

which occurred there on Christmas eve, 1784. The following letter written by Bishop Hay gives an account of the "Dear Sir," says the Bishop, writing to a brother prelate, "lest any account of what follows should come to you through any other channel, I thought it proper to write you the real state of the matter myself. On Christmas eve a great number of people assembled in the close in front of the church, before the doors were opened (for midnight Mass) and were very noisy to get in; and when the doors were opened great numbers rushed in with our people We behoved to give way, and when all were in, the outer gate was shut, and everything went on to the end with great quiet and tranquillity within doors. But without in the streets numbers gathered and increased, which looking suspicious, some of ours that were there in waiting informed the officer on guard; but he, not daring to act without the civil magistrate, went act without the civil magistrate, went to the provost and told him the suspected danger, expressing a desire that some peace officer might be sent along with him. But the provost, who was then in company of about twelve gentlemen upon business, said he would go himself and all his company went with him. When they came, and a party of the military with them, the mob was become very numerous—so me said about two or three thousand — and appeared very obstinate to get in, refusing to let very obstinate to get in, refusing to let

of Aberdeen took to suppress a rio

sixteen were taken into custody, and be seen looking on at a well-playe the rest, seeing things turn into earn game of hand-ball, with all the interest est, retired and dispersed. The provost, however, ordered some soldiers to remain at the gate till all was over with us and the gate should be shut While all this was going on without doors, we were perfectly quiet within, and I knew nothing of the matter till next morning, when our door keeper, who had been called upon by the pro vost, cane and told me the whole, and that His Lordship hoped I was not disturbed, and that he was to call upon me himself by and by. Hearing this I thought it proper to write His Lordship a letter, expressing my concern for his trouble, with thanks, etc., and my wishes that nothing might be done to the prisoners. This letter was to the prisoners. This letter was given him when he was in council, and several of the prisoners before him To gave them a severe reprimand, and old them that he would have given them fifteen days' confinement and a good fine, but that I, whom they wanted to injure, had interceded for them by letter, and on that account he would they ought to go and thank me. ended in peace this threatening storn but I fear that we shall be obliged to give up our midnight prayers on future

ceasions, not to give a handle to such At the head of the smiling and well cultivate valley through the small river Livet finds its way to its confluence with the Spey the traveller, passing the base of a hill named the B chel enters a vast amphitheatre, surrounded by hills covered with heather. This mphitheatre is the Braes of Chenlivet. In its south eastern quarter, about a mile from the foot of the range of hills which separate Bauffshire from Aber-deenshire, is the site of the little the site of the little seminary of Scalan, the percusor of the t magnificent college of Blairs, berdeen, at which candidates the Scottish priesthood receive first training. In the month wing the deleat of Prince Charles at Culloden, in 1746, a troop of soldiers laid the buildings at Scalan in ashes, giving the students and their superiors barely time to escape to the hills with their books and their altar furniture. Bishop Geddes re-stored the buildings, and further inprovements were afterwards made by Bishop Hay. The life at Scalan was not one of indulgence. The bell rang at six in the morning; and the boys, who wore the Highland dress of black who were the Highland dress of black and blue tartan, with homemade shoes (brogues) performed their morning ablutions in the Crombie burn. They had meat for dinner only twice or thrice in the week, vegetables, oakcake, and "sowens" supplying its place on other days. Their breakfast and their supper consisted of oatmeat porridge. Bishop Hay invariably dined with the boys. In the house he generally wore a long coat, or reading gown, of blue and red tartan, spun by the thrifty housekeeper. Whether the bishop was at home or on a journey, however early in the morning he was called, he was always found at he was cartee, he was always found as his prayers, either in his own room or in the chapel. His reputation as a physician was widely spread in that district of the country, and, indeed wherever he went, and the memory of his skill survives to this hour. The bishop often made his visits to the remote parts of his diocese on horse back, attended by his servant mounted on another horse, and having behind him on the saddle a large leather value filled with necessaries for the journey, often so full as to hang down as far as the rider's feet on either side, and to require a very wide stable door, indeed to admit both horse and valise at the same time. The bishop's visits were often arranged for Saturday evening, or the day before a holiday. Notice was then given to the Catholics in the vicinity, that Mass would be said next morning. The corn kiln (every farm-house had two barns;

used to tell him that they believed some of his patients invented ailments in order to appeal to his charity.

An amusing anecdote will illustrate the inclinations of Bishop Hay: he was fond of purple colored clothes, though their material was usually of the their material was usually of the coarsest. Once, however, instead of purple, he ordered by mistake a suit of like, utterly unconscious that this color was a very fashionable one for gentlemen's coats. A clever old lady took occasion one day when she met the bishop, in his new suit, to remonstrate with him on his frequent denunciation of fashionable attire in others, especially in ladies. "What the worse are you yourself, my lord, for instance, though you are dressed to day in the height of you are dressed to day in the height of fashion "? He aske i her what she meant and then discovered, for the first time. the secret of his mistake. Coat never again saw the light. The lilac

one larger and rather cleaner, called

for threshing corn) was usually fitted up on these occasions as a temporary chapel; an altar hastily arranged, was erected at one end, a blanket serving the purpose of a reredos, and another as a canppy over the altar. Sometimes the highest propored his stay for serving the purpose of a serving the purpose of a reredos, and another as a canppy over the altar. Sometimes

the bishop prolonged his stay for several days, hearing confessions and giving advice to numbers of people, both

Protestants and Catholics, who had locked to consult him on matters of

nealth. His valise on these occasions was f und to be well supplied with medicines—a boon of no ordinary value

in a district where a chemists shop was unknown. The very poorest received alms in addition and the bishop's friends

the kiln, and the other a com

coat never again saw the light.

In the year 1797 Bishop Hay leased the farm of Aquhorties, in Donside, Aberdeenshire, for a new seminary. The house alone without offices cost one thousand pounds sterling, a large sum in those days. It was calculated for the accommodation of thirty studen's, besides teachers and servants. With the usual infelicity of house-builders, the bishop found that the actual cost far exceeded the estimate, In the month of August, 1767, Father Hay was transferred to Edinburgh, and a few months later was consecrated Bishop of Daulis, in partibus, and coadiutor to Bishop Grant, who was in charge of the north-eastern district of

riotous, the provost ordered the soldiers to seize whom they could and put them in prison. This they did, and some of the gentlemen who were with the provost did the same, so that about the daily work as long as he was able. In the time of recreating the bishop would frequently mix with the students in the playroom or in the grounds. and vivacity of one of the boys. Throughout the winter season the b stop usually joined the boys after supper in the playroom, where often made a semi circle with benches in front of the stove. dahop would then take his seat in middle, that everyone might see him and the fascication of his stories began no told them so graphically and to the life. The hour for evening prayers often seemed to come too soon, to interrupt the flow of anecdote. On one of these evenings spant round the are, the bishop gave the boys a narrative of his father's pprehension, in 1715, for his attachment to the Squarts 1715, for his attachment to the Stuarts and of his escape. The tears were running down the bishop's face as he related the story. When the boys were sisk, the bishop not only rescribed for them, but administered his medicines with his own hands. If they were confined to bed he would often remain in the room with them, saying his prayers and helping them by turns, with the tenderness of a nurse fill he saw they were better. The canidren

saw they were better. The children in the neighborhood found the old man e qually charming. He was very fond of telling of the Jacobite times and used to amuse the family circle with ories of his own adventures in the Prince's army.

Prince's army.
In the annual letter to Propaganda (1803) Cardinal Borgia, the Prefect, was informed that Bishop Hay's memory was so much failed that he could no longer venture to preach or say Mass in public: but while his mental powers decayed his physical strength rather improved. One day, in October, 1805, walked several miles to see a work man who had been run over by a cart and severely bruised, and returned to the seminary in less than two hours. While one of the Scottish Bishops was vited, as usual, to accompany Bishop Hay to dine at his residence. Bishop Hay rode on a little pony and, happen ng to wave his hat to his compa lively, took fright, and threw the Bishop. The accident, though not serious, renewed a good deal of the pain occasioned by a fall some years before, by which several of his ribs had been dislocated. His health failed been dislocated. His health failed rapidly after this incident. When the little timepiece over the fireplace in ais room struck the hour of 12 and of 6 in the evening, the old man, with the instinct of half a century's habit, would kneel down as if to repeat the Angelus. and sometimes would remain kneeling for a quarter of an hour, fingering the buttons of his cassock as though he were saying his beais. His whole de meanor, when in repose, was pure and simple as a child's. At last the end arrived on one of his favorite anniversaries, St. Teresa's day, 1811.

In the pleasure grounds of Fetternear House, near which the Bishop's semin ary stood, a picturesque little burying place of ancient date, overhangs a steep bank round which the river Don sweeps; the murmur of its waters filling, without disturbing, the quietness of the sequestered spot. It was here that they laid the remains of our that they laid the remains of our Bishop. Since that time a new chapel has been erected there, and the Bishop's grave is now enclosed in the Bishop's grave is now south transept of the building.
V. M.

The fountain opened in the heavenly The fountain opened in the heavenly Jerusalem for the sin of man is open day and night, always full of power and grace. Jesus Himself is there, the Lord of all power. It is not the first, or one alone, that is healed; but all comers, and all sufferers from all lands, and at all hours. And no gan takes away another's absolution, nor does any one need another's hand to help any one need another's hand to help him to go down into the pool of the Most Precious Blood,-Cardinal Man

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LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa. June 13th, 1905.

To the Editor of the CATHOLIC RECORD, London Ont. London Ont.

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

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

nes therefore, earnestly recommend it to Cath

With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ.

Yours very sincerely in Christ.

DONATUS, Archbishop of Ephesus,

Apostolic Delegate.

UNIVERSITY OF OTTAWA: wa, Canada, March 7th, 1900. Ottawa To the Editor of THE CATHOLIC RECORD.

London, Ont:

London, Ont:

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

Its matter and form are both good; and a serit Catholic soilt pervadestike whole. ruly Catholic spirit pervadesithe whole.
Therefore, with pleasure, I can recomments to the faithful.
Blessing you and wishing you success,

tithful.

sing you and wishing you success,
Believe me to remain.
Yours faithfully in Jesus Christ
† D FALCONIO. Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, JAN. 6, 1906.

## RELIGIOUS VAGARIES AND STATISTICS.

The impression is widespread that in Germany there are very few dissenters from the Established church, which is now generally called "Lutheran, though it has been formed by a compromise between Lutheranism and Calvinism, and is really " Luthero-Calvinistic." This church exists in most of the States of Germany as independent organizations under the regime of the local ruler, and not of the Emperor, except in Prussia, which

is his special kingdom. Throughout the Empire there are at least twenty-three sects named in the census outside of the Established church, the names of some of them being, United Evangelical, Evangelical Lutheran, Old Lutheran, Immanuel Synod of Old, Lutherans, Huguenots, Hessian Covenanters, Free Lutherans, Calvinists, Zwinglians, Waldenses, etc. These have all some pet doctrine on which they differ from the others, but like Herod and Pilate forming a friendship through their common hatred Christ, all agree in hatred of the Catholic church. The Church will still exist, however, when these sects shall have disappeared entirely.

It is somewhat strange that in country like Canada, with comparatively a small population, the number of sects should be much greater than in Germany. The census of 1901, which was the last taken in the Dominion, shows 142 distinct denominations. There are even 30 more than this range from 1 to 8, making a total of 149 individuals, but these are so insignificant that it was not deemed necessary to take account of them in giving the total number of religious bodies or or ganizations. There are probably a few instances where a sect is mentioned under two different names, but such instances are certainly rars, as every denomination has generally its distinctive title by which its adherents know it and speak o' it.

Our readers are all familiar with the the Esph.
What names of the larger bodies which exist to a stout in all parts of the country.

hind his fo these the Catholics stand first, with 2,228,997. The Methodists number self into the 916,862; Presbyterians, 842,301; Anglienemy, civi cans 680,346; Baptists and Free-Will Baptists together number 316,724. The other sects do not come at all near these numbers, there being 92,394 Lutherans, and 28,283 Congregationglists, who may in the future join into one church with the Presbyterians and Methodists.

Some of the names are of heathen sects such as Brahmanists, Baddhists, etc.; but nearly all are of Protestant denominations. Some of the most remarkable of these are Christadelphians, the Church of the Age to come, Church of the Firstborn, Daniel's Band, Doukhobors (Spirit Wrestlers,) Far-Hornerites, Memicme, High church people during the last

Millenial Dawnites, New Lights, Restitutionists, Reincarnationists, Premillenials, River Brethren, Salutists, Silents, Star Church, Staven Church, Syenicals, Titans, Tunkers, Transmig rationists, Watch Towerists, Zionists e Dowieites.

In all Canada there are 1,579 acknowledging themselves as Agnostics and 211 as Atheists. Of these 634 are in Ontario, 542 in British Columbia, 85 in Quecec, 336 in the Maritime Provinces.

The remaining 203 are in the territories, including the two new provinces.

## A TEMPERANCE PASTORAL.

The pastoral letter and mandemant ecently issued by His Grace the Archbishop of Montreal on the emperance question will be read and admired in every section of the Dominion. It is a powerful presentation of the case of temperance reform. In it the Arshbishop advises that temperance leagues be established in every parish and in all the colleges and that St. John the Bapt'st be taken as the patron of such leagues. The Canadian people as a whele should take to heart the dire consequences of intemperance. Temporal as well as spiritual decay follows in its wake. We since rely trust a determined stand will be taken to arrest its ravages.

## IS BRITAIN DECADENT?

The Count K. Hirowasa, of Japan, who eleven years ago finished his education in England and returned home to assist in the work of introducing modern ideas into his own country, has come back to England to make observa tions on the progress made during the last eleven years. The Count is not optimistic in his remarks, for he asserts that the English people have distinctly deteriorated in character, habits and religion; and in fact he declares that it is owing to the decay of religion, and the entire devotion of the upper class to unlawful pleasures, that the evil example has permeated the masses of the people and caused a most notable decline of patriotism in the nation, which must relegate her to a lower position among the nations of the world than she has occupied for many centur-

The Rev. Herbert Handley, an Anglican clergyman, has also enunciated very similar views, and, strange to say, he is in unison with the Japanese Count in regard to the cause of England's supposed decadence.

There are always prophets of ill who are ready to take a pessimistic view even of the real progress of a country, and we ought not to accept criticism of this character blindly. In England, too, as well as out of it, there have been other critics before the two gentleman named who have similarly declared that the English people are fast deteriorating, yet it is very doubtful if these forebodings were correct.

Nevertheless, we ought not to be so self-conceited as to despise altogether friendly warnings such as both these gentlemen have given, for both have spoken from a friendly point of view, and regretfully, of the deplorable fact

they profess to have discovered. Japan has been recently engaged one of the greatest of wars which have probably ever occurred in the world's history, and her people have developed an amount of patriotic feeling which has surprised the civilized world. It was never dreamed that the Japanese could possess such thorough patriotism till it was called forth by circumstances which made its manifestation necessary, and we believe this fact has made Count Hirosawa a sharper critic than he would otherwise be. But we believe that if number the number of whose adherents | the circumstances were to arise which would call forth the latent patriotism of the English people, that lofty sentiment would still be found not to be

lacking. Yet it may be, and we are inclined to believe, that the religious feeling of the people of England has really de clined. There has been so much irreverent criticism of all which has been held sacred in the past that, with a large portion of the people, religious feeling must have been rudely shaken, and as patriotism must have its basis in religion, it is quite within the possibilities that real patriotic sentiment

has diminished. And what is the remedy? Evidently the only remedy which is available is that on the part of the public there should be more attention paid to the knowledge of religious truth, and on the part of the clergy more zeal to make the truths of religion known to

the people, and put it into practice. The Catholic church has progressed wonderfully in England during the last century, and especially during the last half century. Even Protestantism itself has testified to the innate power of Catholic faith to elevate the noblest sentiments which arise in the human soul. We cannot interpret otherwise the return to Catholic doctrine and practices which has occurred among

half century, and to some extent even mong those who have styled themelves " Evangelicals," or adherents of Low church principles.

If the decline of religious feeling has been the cause of a decline in patriotic spirit, the restoration of its proper influence to religion and faith will be the only means to correct the evil. We cannot expect any immediate return of the people of England to the Catholic faith; but we may reasonably hope that, through the zeal and devotedness of the Catholic hierarchy and priesthood, this return may be effected in time; and, if this be the case, patriotism and every other virtue which is necessary for the progress of the country will attain new vigor under the regeneratng influence of the true religion.

No other power can bring upper and lower classes back again to virtue, when they have wallowed in materialism and unlawful pleasures.

### MORE LIGHT ON THE GALICIAN MARRIAGES.

The statement of Mrs. Chisholm, of Winnipeg, made at the recent convention of the W. C. T. U., and virtually approved by that body, inasmuch as it appointed a special committee to look into the moral conduct of the Galicians, Germans, and Poles of the North-west, and to convert them from the errors of their ways, has brought upon that lady a cyclone of indignant contradications,

We have already given in our colamns a complete refutation of Mrs. Chisholm's state nent to the effect that the settlers of the North West of the nationalities above named are habitually "sold into matrimony by their parents at the ages of 13 or 14, for a consideration of from \$25 to \$30: and that "the Protestant ministers refuse to officiate at such marriages. but Roman Catholic priests do so. "

We proved, 1st, by the customary procedure of Catholic priests, that the whole story is utterly untrue: 2ndly, we received from a prominent priest in Edmonton, in the district of the largest settlement of the Galicians a letter to the same effect : 3dly, we gave statement which was made by Mr. Philip Harvey, of the Dominion Immigration Department, to a representative of the Winnipeg Free Press, that such a statement is foundationless.

Mr. Harvey is thoroughly acquainted with all the settlements of the North-West where the three nationalities named are found, but he never heard of such a thing as the pretended fact stated by Mrs. Chisholm: 4thly, the Commissioner of Immigration said of the despatch which made a statement similar to that of Mrs. Chisholm, but referring only to the Galicians :

"I regard the despatch as entirely intrue and misleading.

5thly. The Rev. Father Kulaway, who has had for years pastoral charge of the Galician and Polish settlers, also totally denies the truth of these

But since our article appeared in the CATHOLIC RECORD there have been certain communications published in the Winnipeg Free Press which throw a new light on the subject. One of these is from Mr. Theo. Kochan, who lives and teaches a school in the large Ruth enien (Galician and Slavic) colony of Stuartburn. This gentleman declares from his personal knowledge "the Ruthenian girls are more particular about marrying strangers than are girls of any other nationality, and it is generally impossible for a stranger to take a Ru henian girl from her parents, however poor they may be, or how much money might be offered." He adds that " it would be interesting to know where Mrs. Chisholm got her information." It is clear, therefore, that the W. C. T. U. committee of Ruthen ian evangelization and civilization will have a sinecure, unless they find some other work to do beyond that for which

they received a commission from the W. C. T. U. But the Germans as well as the Galicians were misrepresented by Mrs. Chisholm, and a German girl from Hun's Valley, Man., is among the correspondents of the Free Press. She says that the W. C. T. U. " Committee on resolutions and plan work." before attempting to remedy the supposed evil of forced child marriages " should enquire into the reliability of the information supplied by Mrs. Chisholm. If they will investigate they will discover that their German, Polish and Galician sisters are not led to the marriage altar as cattle to the slaughter house, but in fact they have the same neasure of freedom accorded them as is accorded their Anglo Saxon sister on the selection of husbands, and in marriage they as a rule are true wives and resigned to the cares and duties of wifehood and motherhood. If all women of would not have been necessary for President Roosevelt to turn moralist and teacher the other day and lecture the women of the United States on the sin and crime of race suicide." Here,

women of that ilk, who are continually pestering the poor foreigner with their uncalled for ministrations, may find use for the exercise of their talents. 'Cast first the beam etc.," but why quote scripture to ladies who are supposed to have an overstock of it?

But there is an amusing side to Mrs Chisholm's statement, which has not been hitherto brought out.

This lady intended only to s'rike at the Catholics of the North-West, but she mentioned the Germans in the same category along with the Galicians and Poles, and this is why a German girl from Hun's Valley answers her so sharply. But it appears from the statement of the Commissioner of Immigration that most of the Germans, at least of those who have settled in colonies, are Protestants, viz , Mennonites. and so little did Mrs. Chisholm know about what she was talking of that she actually represents the Mennonite girls along with the rest as being married by the Catholic priests, because the Protestant ministers would no marry them! And who ever heard o a Catholic priest marrying Mennonites or other Protestants, except in cases when one of the parties was a Catholic, which is not the case in point, as it occors very seldom, whereas Mrs. Chis. holm speaks f a usual occurrence?

Further, according to the commissioner's report given in our issue of 9th Dec., there are more German Mennonites in the North-West than Galicians, the numbers being respectively 54,000 and 40,000. Hence there yould naturally be more Protestant than Catholic girl marriages under the conditions mentioned by Mrs. Chisholm, if her story were true.

There is still another feature in the ease worth noticing, Mrs. Chisholm's story has excited to a great degree the ire of a Mennonite preacher, the Rev. Heinrich Doerksen of Chartiz, who takes up the cudgels in behalf of his Mennonite flock and the Mennonites in general, declaring Mrs. Chisholm's aspersions on them to be entirely without foundation; so that there is new evidence from quite an unexpected quarter controverting Mrs. Chisholm's assertion.

The Rev. Mr. Doerksen takes advan tage of the opportunity afforded him to appear in print, to make a public declaration of the tenets of the Mennon ites, but as this has nothing to do with the subject under consideration, we shall only say here that they resemble very much the teachings of other Baptist sects.

In fine, it is proper to say here that full account of his refutation of the slander, as it was published in the Winnipeg Free Press, says:

"I venture to say there was never ne single case such as that referred to. The Galician people are known as a most domestic race. They are sincere ly and deeply attached to their chil ren. During my residence among them I saw the daily proof of the devotion of the people to their children, and I never on any occasion heard of any-thing of this character."

In conclusion, may we ask has not Mrs. Chrisholm and the W. C. T. U. been victimized by a bogus ex-priest or a priest who for very good reasons was excommunicated? Pity 'tis that some of our Protestant fellow citizens are so easily duped as a consequence of their taking information about the Catholic church from its enemies.

# IT IS COMING.

The latest advices from England lead us to the conclusion that, since the time of Parnell, the prospects of gaining Home Rule for Ireland has never been as bright. The Irish party presents an unbroken front, and, with eighty four members in the House, it will be in a position to make a demand for the redress of Ireland's wrongs which cannot be refused or ignored. Never in the history of English politics has there been such an exhibition of arrant hypocrisy as the "Disruption of the Empire" cry raised by the Liberal Unionists. It is a case of flaunting a patriotic banner to solace a bad conscience. It is a case where the classes are making a desperate struggle to retain their grip on the control of the masses. It is a case where the landlords, who have for cen turies been playing the Rockefeller game, are making one last desperate struggle to retain their ill gotten privi leges and perquisities. We will be much mistaken if the people of England do not, in the coning elections, take a just and broad-minded view of the situation and relegate to obscurity once for all those politicians who have kent alive the anti-Irish crusade for the purpose of covering up deeds which will not bear the light of day. In the opposition to Home Rule we Anglo Saxon origin could say as much, it | must also recognize the fact that, not only the politicians, but likewise a certain clique of manufacturers, imbued with the American combine fury, will work might and main with the object of keeping Ireland just where it is at helps. Talk about the picture, and then, is a field—a large and profitable present. A local parliament in Col then let a child explain it to the class ton Pilot.

one-in which Mrs. Chisholm, and lege Green will undoubtedly give an impetus to Irish manufacturing industries. And this just what many of the Birmingham and Manchester manufacturers do not desire.

To all versons having at heart the welfare of the British Empire, the pronouncement of Sir Henry Bannerman will be received with much satisfaction. Sir Henry declared, in Albert Hall, London, a few days ago, before an inmense audience, that self government for Ireland was a cardinal feature of the Liberal policy. And this announcement, we are told, was received with immense enthusiasm. The election contests in the old country will be watched with intense interest on this side of the water. The granting of Home Rule to Ireland will not only mean much for the Irish people at home, but the splendid results flowing therefrom will be felt in every part of the British Empire. A few years more and we trust College Green will again rejoice in the possession of an Irish Pariiament.

PARENTAL DUTY AND DIGNITY. In a Lenten Pastoral by the late Cardinal Vaughan, fathers and mothers are reminded that they are honored and venerable in the office given them by God. They are doubly bound by the law of nature and the law of grace to teach their children to fear the Lord and to walk in His ways. In the early centuries of the Church the work of training and catechising children devolved entirely upon the parents, who carefully explained to them what they had heard in the church from the lips

this way : "Ye are all of you apostles (cried St. John Chrysostom addressing himself to parents.) Your home is a church, the children your followers in the Gospel." Your home is a church, the

of the priest. And many of the great-

est Fathers speak with enthusiasm of

the instruction they had received in

### WHAT THE CHURCH THINKS OF CATECHISM.

The Cardinal goes on to note that the church after the Middle Ages found herself in the presence of new conditions, created partly by the carelessness of the clergy, partly by the discovery of the art of printing and the growth of population. He shows how the church set about convoking a General Council which, among other decrees, ordained that the clergy should teach Holy Scripture and Christian Doctrire not only on Sandays and Holydays, but during Advent and at least three times a week. the Rev. Father Kulaway, in the more He points out that St. Charles Borromeo associated the laity with the clergy in the instruction and formation of the young: and that in 1571 St. Pius V. ordered Confraternities of Christian Doctrine to be establiseed in every diocese throughout Christendom.

LAITY AND CLERGY TOGETHER.

Commenting on the dangers of secuar education, of the press, on the influ ences of the world, the Cardinal says that we must follow the lead of the Church, and strengthen our moral hold on the young by closely associating the laity with the clergy in their religious

### THE MOST VALUABLE BOOK AND HOW TO TEACH IT.

The Cardinal goes on to say that the catechism is for its bulk the most com prehensive, the most profound, the most logical book in the English lan guage. It is a complete summary of all Caristian neel know. The work of the catechist is to develop its life and full meaning. And what is that life? None other than the Life of the Man-God, our Lord and Saviour Jesus Christe How did our Lord teach? By reveal ing Himself and by examples. How does a mother teach her child to know and love her? By personal contact and the constant manifestation of her wishes. It has been intended that we should all learn, children especially, through the senses with which God has enriched

## HOW TO MAKE RELIGIOUS TRAINING AGREEABLE.

The Cardinal outlines ways and means to make the catechism interesting. For this he bids us get hold not only of their reason but of their imagination. of their affections and their will, of their innocent inclinations and tastes. Simply to learn the catechism by heart will never mould their character.

# SOME PRACTICAL DETAILS.

The Cardinal gives a few practical details useful to parents and catechists. 1. Illustrate well all your catechism. Stories from the Scriptures and from Church history and Saints' lives will rivet their attention.

II. Good colored prints and pictures that tell parts of a story are wonderful

The magic lantern may be used with proft .

III. Children should have their own religious functions, and as many as possible should be given part in them.

IV. Especially m ke them sing. The Cardinal refers on this point to the importance attached to singing by the Fathers and missionaries. He tells us that Father Furniss, the most faccinating catechist they ever had in England, depended almost entirely on singing the catechism in verse and an propriate hymns, in addition to stories and anecdotes and appeals to the imagination. One great advantage of singing is that it gives more time to think of the words.

Among other details he mentions the bestowal of tokens of approval. He exhorts his readers to put away as a fatal delusion the idea that religious training is mere memory and head work.

We have summarized the Pastoral for the benefit of those who are emulating the Holy Father's love for the catechism.

THE Irish people at home and abroad will be delighted to know that Lord Aberdeen has once again become Lord Lieutenant of Ireland. During his former tenure of that office he and Lady Aberdeen make themselves so agreeable, so courteous, so just towards the entire population that his resignation was considered a great misfortune. When we say that Lord and Lady Aberdeen found their way into the hearts of the people of the Emerald Isle we might also add that they were equally disliked by the anti Irish attaches of the Castle We have read and heard of many charming pictures of life in Dublin during that period. Without doubt the same pleasant conditions will now be restored. Indeed, it is but simple truth to save that Lord and Lady Aberdeen find their way into the hearts of the people wherever they go. As they were in Ireland so were they in Canada.

THE Christmas number of the New World, of Chicago, is very creditable indeed. Many improvements have been made in the paper since Father Judge became its editor; and it now ranks amongst the very best Catholic publications of the United States Such papers are a credit to the Church and do a world of good in spreading the Faith.

# THANKFULNESS TO ALMIGHTY

There is a cause for thanksgiving which may not always occur to the mind at first sight. We may, and we should, thank God for our crosses, pains and trials. Often these appear to us to be very hard to bear ; seems very far away from us ; the joys of life are dim. But oh! let us look beneath the shadows; oh! let us penetrates to the hidden joy and grace of every cross. How and grace of every cross. How often the Cross reveals to us the goodness of our friends, their patience their fidelity, their lovalty, their un selfish generosity, their readiness and gladness to act as the almoners of God in our regard! What delicate atten tions come to us, in our sorrows, from others who have their own trials to endure, and yet chivalrously make haste to lighten ours! often lifts for us the torturing anxiety for the future ! What gentleness and courtesy dictate the encouraging and loving, uplifting word of sympathy counsel, and an even more than sisterly or brotherly affection! Behind all our sorrows, our dark days, our heavy clouds the sun is shining. No matter how hard our cross, God surely care for us. Let us thank Him for every thing He sees fit to send us. Every things sent by Him is sent for some Let us thank Him for every wise purpose and especially to fit and prepare our souls for heaven's endless happiness and its unending and ecstatic songs of grateful praise. Let us prac-tise thanksgiving here on earth so as to be more ready to continue its joyous exercise in the courts of heaven's high King; and while we praise Him with all our hearts each day of our lives on earth, let us be ever mindful to thank those also who have been His choses and ready instruments in doing us good and let us beg Him to fill them with

"With peculiar appropriateness to the season," says Dominicana, " the Church ushers in the new year by consecrating its first month to the Holy Name of Jesus — 'that Name which is above all names. That in the Name of Jesus every knee should bow, of those that are in Heaven or carried and the same of the same of the same in Heaven or carried and the same of the sam that are in Heaven, on earth and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.' Myriads of celestial spirits ceaselessly praise this Sacred Name in strains of exquisite music — the echo of whos heavenly harmony awakens hope and love in those who still await their summons to the company of the Blessed."

rich treasures of His love and mercy now and forevermore. — Sacred Hear

Review.

Mrs. C. M. Schwab, who is a Catholic (a convert, we believe), said to W. Ellis Corey, the president of the United States Steel Corporation: "If you divorce Mrs. Corey and marry that actress, my doors will be closed to you forever.'

Mrs. Schwab so spoke while facing Mr. Corey at the reception tendered to her at the home of Mrs. Dinkey, the wife of the president of the Carnegie

Steel Company.

We congratulate Mrs. Schwab as a true "Daughter of the Faith."—Bos-

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## GEORGE IV.'S WIFE

AN UNCROWNED CATHOLIC QUEEN.

Messrs. Longmans and Co., London, have just published a work entitled "Mrs. Fitzh erbert and George IV.," by Mr. W. H. Wilkins, in which, by special permission of the King, is now made public the actual facts connected with the marriage of His Majesty's royal grand uncle to the good Catholic woman whose name forms part of the woman whose name forms part of the title of the work. The story told by Mr. Wilkins is highly interesting, casting as it does much light on the com-plex characteristics of the riotous monarch, who, having first sworn with profound blasphemy that he never would consent to Catholicem meipation would consent to Catalogue in passage yielded to the banded might of the people of Ireland, guided by the genius of O'Connell, and reinforced by the soldierly determination of the Duke of Wellington. It appears that, entrusted by members of Mrs. Fitzberbert's family with the task of preparing her definite biography, Mr. Wilkins applied for permission to break open the famous packet in which she enclosed the documents that she deemed essential to her ultimate justification, and which was deposited at Coutt's Bank, in 1833, under the seals of Lord Albein 1833, under the seals of Lord Albe-marle and Lord Stourton, as her trus tees, and of the Duke of Wellington, who acted as the executor of George IV. His request appears to have led to the removal of the papers to the private archives at Windsr early in the present year, but King Edward allowed him to inspect them, and to copy so much of their contents as was essential to his purpose. Too much essential to his purpose. Too much praise can scarcely be accorded King Edward for his action. When Mrs. Fitzherbert first attracted the attention of George Prince of Wales, she had already been twice married. Mary Ann Smythe had been her maider name, and both her parents came of old North of England Catholic families. He father, a younger son of a baronet, excluded by his faith from any honorable public employment in his native land, had for some time half. some time held a commission in the Austrian army. She herself was born Austrian army. She herselt was both in 1756 in Shropshire. Like most girls of her religion and station, she was educated at an English convent at Paris. Through all viciesitudes of

The Prince of Wales fell mady if love with the beautiful widow, but she rejected all his overtures until he actually attempted suicide in consequence of her refusal to accept his addresses. On the 15th of December, 1785, she was secretly wedded to the Prince at her home in Park street by a Pertextent minister. The decrees of Protestant minister. The decrees the Council of Trent bearing on the subject not having been promulgated in England, the union, though irregular, was not invalid. It is not surprising that something more than rumors he ceremony being in contemplation of the ceremony being in concempation had become current, for reticence was as little an abiding element of the bridegroom's character as veracity. Five days before the event Fox wrote the Prince a long letter, in which he pointed out clearly the dangers of such a step, though, indeed, they were sufficiently obvious. Under the terms of the Act of Sattlement anyone who married a Roman Catholic was barred from the Theorem and Mrs. Fitzbarkers. from the Throne—and Mrs. Fitzherbert was Roman Catholic. By the Royal Mar riage Act of 1872 any matrimonial con tract entered into without the King's consent by a member of the Royal family who had not yet reached the age of twenty-five was declared null — and the Prince was only twenty-three, and certainly had not the King's consent. The witnesses at the marriage ceremony were the bride's Catholic uncle and brother, while the certificate of its having taken place was written by the Prince of Wales and signed by him, his wife, and the others present. This certificate, thanks to the King, is now published for the first time. There is no good reason why we should recount in these columns the story of the dissi pations and general misconduct of the Prince until at last, harrassed by duns and the importunities of his father, George III., he decided to forsake his and marry the unfortunate Caro line of Brunswick, from whom he separated shortly after the birth of their only child, the poor Princess Charlotte of Wales. About this time his Royal Highness, worn out by all kinds of excesses, deeming himself at the point of death, wrote a will, from which the

fortune she steadfastly adhered to her

hereditary creed.

The Prince of Wales fell madly in

following passage may be quoted:
By this, my last Will and Testament,
I now bequeath, give, and settle at my
death all my worldly property of every
description. death all my worldly property of every description, denomination, and sort, personal and other, to my Maria Fitzherbert, my wife, the wife of my heart and soul. Although by the laws of this country she could not avail herself publicly of that name, still such she is in the eyes of Heaven, was, is, and ever will be such in mine.

In 1800 the Prince returned to Mrs. Fitzherbert, the validity of whose marriage is said to have been recognized by the Pope, although it is admitted that documentary evidence to this of

fect is not forthcoming.

After his accession to the throne George IV, bestowed little if any at tention on his real wife. For years previously he had practically deserted her for the several favorities who suc-cessively cajoled him by flattering his inordinate and insane vanity. That, despite his follies, he still cherished some sentiment of affection for her is certain. On June 25, 1830, he died. A short while before the end he reseived a letter from Mrs. Fitzherbert couched ases of sincere regard. He seized it with eagerness, read with emotion, and placed it under his pillow, and then apparently forgot all about it." But it was noticed when the body was prepared for burial that round the neck still hung the miniature

unalterable friendship and dearest Mrs. believe me ever to be, my dearest Mrs. Fitzherbert, mort faithfully and devot-

edly yours. EDWARD.
We learn also that the Dukes of Clarence and of Sussex were on the friendliest terms with her. Indeed, when the Duke of Clarence became King, as William the IV., it was only the representations of Wellington that prevented him from acknowledging her prevented him from acknowledging her as his brother's wife, but not his Queen, and Wellington had reason enough to dread a "No Popery" cry. But Mrs. Flizherbert was frequently a guest at the Royal table, and corresponded with Queen Adelaide and the Princess Augusta in letters in which the intracey which ters in which the intimacy which existed is made quite apparent. In 1837 Mrs. Fitzherbert died at Brighton at Mrs. Fitzherbert dead at Brighton at the age of eighty-one; but it is only now after the lapse of sixty-eight years, that full justice has been rendered to her honor by the publication of formal proof that she was an uncrowned Catholic Queen of Great Britis Leaf the total for the formal proof that were credit. is due to King Edward VII.

## DAUGHTERS OF THE FAITH

THE WORK OF CATHOLIC WOMEN AGAINST

DIVORCE APPROVED. The formal recognition of the Daugh ters of the Faith by the authorities of the Church was celebrated in St. Patrick's Cathedral, New York, Sunday afternoon. The society was organized largely to make divorce unpopular. Miss Eliza O Brien Lummis, its founder, obtained for it the sanction of the

Pope.
The celebration was in the form of Solemn Pontifical Vesper, and the church was crowded with wonen, many of whom are well known socially. many of whom are well known socially. Archbishop Farley, who has also endorsed the organization, pontificated. Among the other dignitaries in the sanctuary were Mgr. Lavelle, the pastor of the Cathedral, and Mgr. Mooney, Vicar General of the archdiocese. The sermon was preached by Father O'Rourke of the Jesuits.

O'Rourke of the Jesuits.

He said that when Pope Leo died his present successor took for his motto "Restore all things to Christ." That, he said, was the object of the Daughters of the Faith, and he asked what more noble end could they have selected in these days of materialism when the marriage tie is held so lightly and secular education is sweeping the and secular education is sweeping the land? The object of thes; wo nen was to strive to be in the world, but not of

to strive to be in the world, but hot of the world; to partake of its joys, but not to forget the grief of Calvary. The speaker went on to tell what true greatness was, asserting that it did not come from wealth or power or mental attainments; but from the soul itself. He criticised severely the standard of character set up by Society, and asserted that a person's morals or past life had nothing to do with the popularity that he or she might attain. He declared that men and women did not look carefully into the antecedents of their hosters upon social occasions and failed to study carefully her character.

"Isn't it," he asked, "the woman whose hand guides the swift automowhose hand guides the swift antomo-bile down the avenue or holds the reins at horse shows who is sought in society rather than the woman whose hand rocks the cradle? And yet the hand that rocks the cradle sways the world."

# HENRY III. AND THE CHURCH.

PREJUDICE ON THE WANE.

Sacred Heart Review. The story of the Reformation in England, as told by the non Catholic historian, has of late years undergone a remarkable change. Party-pleading and prejudice have given away before the spirit of criticism; and Church history has come to deal rather with statements of fact than with perpetuation of those fictions which, for generations, have served as the source of many an honest soul's pride in the reputed origin of England's reformed churches, and as the nourishment of hatred and misunderstanding of Rome.

Historians are now in accord as to the University of the clergy, or the episcopacy even, was more defiant than that of the laity. The saintly Bishop Grosseteste of Lincoln qualified the exactions made in his diocese as "university of the clergy, or the episcopacy even, was more defiant than that of the laity. The saintly Bishop Hatronians are now in accord as to the Historians are now in accord as to the manner in which the great religious upheaval of the sixteenth century was brought about. Its instigators, poli-tical and ecclesiastical, find to day few apologists. As a consequence there has been thrown into relief the question as to the nature of the change made by the Reformers. It is continued that the Acts of Supremacy of Henry VIII. and Elizabeth were merely the formal assertions of a long effective principle; assertions of a long enecutive putters that these sovereigns proclaimed, in a definite way, an independence of the Roman Church which many of their redecessors had asserted. To subpredecessors had asserted. To sub-stantiate these claims there is pointed out the proud list of English monarchs who had refused to Rome the tribute it exacted, refused to recognize its Legates, disdained to listen to its counsel, and spurned its very commands. Nor are the instances of such a spirit of in dependence at all rare. Their very frequency has proven a pitfall to par-tisan history-writers, Catholic as well as

Protestant.

FAILING TO DISTINGUISH between "Rome," as symbolizing a system of authoritative religious teach ing, and "Rome" standing for the dominant political power of the Middle Ages, the Catholic has been tempted to minimize the defiant spirit of English kings and clergy with regard to Papal interference in the political and eccles-iastical affairs of England; while the Anglican has read, in the accumulation of such instances, the pre-reformation repudiation by English Crown and Crozier of all that the word Rome

stands for. AN IMPORTANT DISTINCTION.

The difficulty is not a trivial one, nor is the confusion of the two "Romes" round the neck still hung the miniature of Mrs. Fitzherbert which she had given him in the days of their young love. Both before and after the death of George IV., all the members of the Royal family treated Mrs. Fitzherbert with full respect. Mr. Wilkins quotes a letter from the Duke of Kent, tather of Queen Victoria, which concludes as follows: Pray accept the assurance of my greater part may live. Anything that would aid one to the realization of such

AN ADMIRABLE WORK.

AN ADMIRABLE WORK.

There has been published recently a book which, better than anything yet written in English tells the story of how England was faithful in her loyalty to the Popes, her spiritual rulers, at a time when these same Popes, as feudal masters, made her feel the heavy bur dens of vassalage. It is entitled "Henry the Third and the Church," from the pen of A bhot Gasquet O. S. B., a his pen of Abbot Gasquet, O. S. B., a his torian already well known through his works on the Reformation in England. His latest volume is marked by those qualities which have won for the author recognition as a historian of high rank; and constitutes a further claim to his recognition by Catholics as one of the foremost defenders of their Church which has so long suffered from the misrepresentations of so called history. Abbot Gasquet deals with the long reign of Henry III., king o! England during fifty six years of the fateful thirteenth century (1216 1272), and, as his sub title suggests, h's work is a study of the ecclesias ical policy of that conarch and of the relations between England and Rome during his much d'sturbed reign. ENGLAND AND IRELAND FIEFS OF THE

Henry III. came to the throne of England in 1216, succeeding John Lackland who, three years before, had made surrender of self and kingdom to Innocent III., the mightiest of medieval Popes. England and Ireland had therebeen made flefs of the Holy See and subject t) tribute of a thousand marks a year. It was to this burden that Henry succeeded; and the story of his reign is the story of a half century of effort on his part and on the part of his over-lords, Popes Honorius III., Gregory IX., shrewd Innocent IV., and Alexander IV. to make the best of the bargain entered into by their predecessors. The feeble and vacillating Henry, a mere boy at his accession and, for the greater part of his reign, a selfseeker rather than a promoter of the good of his people, and at odds with his clergy and barons, was no match

HOLY SEE

the Popes and the Papal Legates. England became the
FINANCIAL MAINSTAY OF THE PAPACY in its crusading expeditions and quar-rels with the Empire. To the monies thus taken from English coffers there was added the burden of supporting the Italians who were intruded into nearly every profitable benefice, not already plundered by the king, until on the eve of the Council of Lyons (1245) it was the plaint of the English nobles that the toreigners, who neither knew their sheep nor were known by them, were receiving annually a revenue greater than the sum their king had to spend on the government of his realm. Intol-erable as were these exactions to the people of England, there were yet to be borne the most exasperating methods of levying the odious tribute, particularly

HENRY HAD VIRTUALLY PAWNED his kingdom to the Pope, and impose upon his subjects the urjust burden of paying the pledge money. There flocked into England in the train of the Papal officials, and in some cases with their encouragement, a number of foreign money lenders who turned to their personal profit the inability of the unfortunate English to pay the Papal taxes. So exorbitant were the nands of these unscrupulous usurers, the "merchants of the lord pope" as an accient chronicler calls them, both Henry III. and Innocent IV., neither be it said responsible for the evil. had to take severe measures to r strain their rapacity.

THE BURDENS OF VASSALAGE.

Many were the appeals which were directed to the Popes by the clergy and people of England for relief from their burdens of vassalage. Appeals unheeded provoked protest, and protest often took the form of absolute refusal to pay the taxes. In this regard the attitude of the clergy, of the of the common people, directed rather against their king than against their Pope, found echo in the war-cry of Simon of Montfort, son of the likenamed crusader, and by many considered as saintly. Civil war added share to the burden of the times. added its not unpopular rebellion failed of its immediate purpose, though it prepared for the day when England would have its free Parliament. HOW THE POPES ACTED.

This persistent appeal and protest was not unavailing. The Popes dealt most paternally with their overburdened vassals, and, sensitive to the stigma of avarice which their exactions proof avarice which their exactions provoked, endeavored to make clear to them, what tc-day is so evident, that the money they demanded was not for personal or local needs, but for use in fighting battles in the common cause of Europe at a time when the only bond of unity between Western nations was their common support of the Papacy, the bulwark of defense against foes who bulwark of defense against foes either threatened invasion from without or labored for internal disruption. But England could not understand then that her own interests were bound up in the interests of European unity for which the Popes were striving; that her future place and power among the nations was to be, in no small measure, the reward of her ill borne sacrifices for the Papacy. Her voice of protest was not to be silenced. In such conditions as these it is small

yonder that hard words were spoken of wonder that hard words were spoken of the Popes, and to them: words of in-dependence, nufflial, and in cases dis-respectful. Small wonder, too, that petty historians, who would subserve rather the cause of

SECT THAN THAT OF TRUTH, have vaunted these words as proofs of England's independence of Rome three centuries before the days of Henry VIII. Independence indeed there was, but it was a discriminating independ ence. For, while England denounced

the undeniable provocation to confuse the two "Romes," the English of the hirteenth century knew how to dis tinguish; and in their most violent denunciations of the papal feudal

policy they NEVER LOST SIGHT OF THE SPIRITUAL

FATHERHOOD of those whom in temporals they felt t be their oppressors. It remained for the historiographers of the new church of the sixteenth century to introduce the confusion which would give color their claim to previous ecclesiasti-

il independence. Abbot Gasquet's book, besides offering a most interesting picture of England of the thirteenth century, viewed from the standpoint of the relations of Church and State, serves effectually to slience these who would read into the coclesiastical policy of Henry III. and his kingdom the prelude to the policy to which a later Henry committed his unwilling people. Yet the book is neither controversial nor a work of neither controversial nor a work of apologetics. The author, in every page, seems to be mindful of the promise he made in his masterly "Introduction," that he would set forth the facts pertaining to the ecclesiastical policy of Henry "as far as possible in the language of the old chroniclers, and of the latters and other documents of the reign," and offer these to the of the reign," and offer these to the reader as the materials for forming a judgment as to their significance. persual of the well documented volume REVEALS THE FIDELITY AND THOROUGH-

NESS with which Abbot Gasquet set about keeping his promise. The most criti-cal reader will find it difficult to disgree with what the author, in his attroduction, offers as the verdict which he considers most consistent with the fact; which he calmly presents the succeeding chapters. Abbot quet's appreciation is worth quot-

in its entirety:

(I.) The Pope, by the act of King m, had obtained a position of paramet importance in this country. hat a suzerain was to a feudatory tate, that the Pope of Rome was to land. The country was the fief of ignate. The country was the left of the local of Holy See; and the name of fendal reriord, possessed by the Pope, was no ere empty title, but represented a wer which was acted upon and insted upon again and again in spite of pposition. (2.) This opposition was ally as strong, if not indeed stronger, in the part of the Bishops and clergy it was on the side of the laity. That there was grave discontent

inst the Roman officials can not be oubted for one moment. In fact, it ould hardly have been deeper, and s manifested by ecclesiastics, if possiut it was a discerning discontent, and was absolutely confined to opposition the pecuniary policy of the papal ficials in their constant demands made upon the revenues of the English churches and to the appointment of foreigners to English benefices. (5.) Throughout the agitation—and it was considerable and extending over a long period of time—not cnly was there no attack made upon the

SPIRITUAL SUPREMACY OF THE POPE out that supremacy over the Church Universal was assumed in document emanating from England, and this spiritual supremacy was con-

and this spiritual supremacy was constantly asserted to have been established by Christ Himself."

About Gasquet's book, of interest to readers in general, will be particularly helpful to the lover of English history, and to the student of pre-Reformation times it will be indispensable. Numerous references to ancient chronicles and documents, together with a complete index, make of it an ideal student's book; while its material make up is a source of pleasure to those who have so often to deplore the flimsy form in which Catholic writings are fated to appear, Pablishers, MacMillan & Co., New York.

# RELIGIOUS UNITY.

The desire for Church unity displayed by the various Protestant sects is nat-ural. It was what brought about the recent inter Church Conference of the Federation of Churches the membership of which was composed of the represen-tatives of thirty beliefs. The comments of well known Protestant ministers indicate that great things are expected of this attempt at unifying the various sects. The Rev. Dr. Greer, Episcopal Coadjutor Bishop of New York, in speak ing of these hopes, takes a very rosy view of the future. We quote from an interview with him which appears in the New York Herald:

"While, as I have said, it is not Church unity, but still very far from it, it may have the effect of putting such a new spirit into all Christian bodies as to create in them a stronger desire for unity and so in time bring about that end "I believe in the solidarity of the human race. All men are growing nearer together and in the course of

centuries it may be that there will be a union of religions. "Whether or not there will be a union of the Roman Catholic and Protestant faiths depends largely upon the develop-ments of the future. There certainly will be no union as long as the two

Churches are constituted as they are at present." Bishop Greer in stating that there will be no union between the Catholic Church and the various Protestant Churches so long as "the two churches are contituted as they are" would seem to imply the possibility of the Catholic Church modifying her teachings with a view of restoring the unity that existed throughout Christendon before Protestantism made its appearance. If the Church were a merely human institution such a compromise would be pos-sible. But as she has not been summoned into existence by man she cannot prove false to the commission her Divine Founder intrusted to her. Consequent-

y there cannot be a reunited Christendom on the terms Bishop Greer hints at. In the meantime the attempt the Proence. For, while England denounced in no uncertain terms the exactions of their Roman overlords, England never questioned the spiritual authority of the spiritual spiritual

unalterable friendship and esteem and an important distinction is certainly those same Roman pontiffs. Despite EVILS IN FORTUNE TELLING THOROUGHLY EXPOUNDED

> IOLY SCRIPTURE CONDEMNS THE HEATH EN PRA TICE IN THE STRONGE T

5 ERMS. Can we lawfully presume to foretell vents that will depend upon the free tions of our fellow men ?

Even that can be done to some ex-ent by thoughtful and observant minds, not indeed with absolute cer ainty, but with such ordinary iner minds, not make the provided in the provided i victim of his passions, and that the constant reading of Ingersell and other infidels will obscure the light of faith, almost as surely as he who touches p'tch shall be defiled.

In all such forecasts there is dis-cerned by the human mind the con nection between causes and their tural effects. It is an exertion of our reasoning powers, both honorable and often very useful for the prudent direction of future conduct.

Who can know future events independently of their sonnection with past

or present causes ? God alone can do so. We may guess at such matters, but to know them is impossible to us. For to know is to grasp the truth presented to our faculties. But that which does not exist. and has no necessary connection with anything known to us, is in no way pre-sented to our faculties. God could put it into our mind, if He chose to do so; and He has done so in very special occasions, in the case of His Prophets. For prophecy consists in foretelling with certainty events which cannot be known at the time by any one but God; as when Jacob on his death bed fore-told the time of Christ's temporal birth, saying: "The scepter shall

told the time of Christ's temporar birth, saying: "The scepter shall not be taken from Judah, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations."

How does God know the future?

He knows, of course, all He has determined to do. As He is all perfect He does not change His mind, like fickle man. He has determined like fickle man. He has determined from eternity all that He will accomplish in time. And He knows what all His creatures do, or have done, or will ever do. He knows even what every one of them would do in given cases which may never come to pass. Why does He know all this? Because an infinite intellect must know all truth, else it would not be infinite; but God is in every way infinitely perfect. A finite intellect cannot know for certain any future event, except by calculation from known causes which must neces sarily produce that event in the course But free acts are not produced of tim necessarily, therefore no finite mind can know for certain the free acts that will happen in future. After all these considerations we are prepared to take up the matter of fortune telling, put at

the head of this paper.

Can any creature foretell the fortune

of any man?
The word "fortune" comes from the which is not learned by calculation from known causes but happens unore een; we also call it "accident," luck," bap." Of course, nothing happens without a cause, and this cause is known by the omniscient God. When we are asked why it happened, we say, "God only knows." Just so common sense makes all sensible men, in all countries and in allages, under stand that God knows all things, that omniscience is a Divine attribute. God, therefore, could foretell the fortune of any being. Now He alone for the fortune of the fortune for the fortune fortune, foretell that which cannot be fore seen by calculation from present causes. This requires an intellect independent of time; but God's intellect alone is independent of

ARROGATING DIVINE POWER What is the evil done by the fortune

teller? He pretends to do what God alone can do; he arrogates to himself a Divine power; he usurps a prerogative of God. Those who consult a fortune teller give to a wretched mertal an honor that belongs to God alone. Therefore Holy Scripture condemns this heathen practice in the strongest terms ever employed. It goes farther, and it shows us that this manner of insulting God has drawn on the wretches guilty of it the severest temporal chastisement ecorded in the sacred pages.

This chastisement was the extermin

ation of the various nations that

action of the various nations that occupied the promised land before the chosed people of Israel came into its possession. No man, nor woman, nor child, was to be spared; the Jewish people was to be the minister of God's punishment upon those guilty races that it might thus be better under stood, from the bloody task on which it was employed, how much the Lord detested the abominations they were avenging. Here is the passage from Deuteronomy which teaches the ter-rible lesson: God spoke thus to His people: "When the u art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to initiate the abominations of these nations. Neither let there be found among you anyone \* \* \* that consulteth soothsayers or observe dreams and omens : neither let their be any wizard, nor charmer, nor any one abhorreth all these things, and for these abominations He will destroy them at thy coming." (Deut. xviii.; them at thy coming." (Deut. xviii.; 911.) When King Saul consulted the witch of Endor to have his fortune told, he was punished by the defeat of his army on the following day, where he perished, together with his son Jonathan. (I. Kings xxvi., 4.)

Is not fortune telling mere imposture ?

It is, often is, and thus the person con-It is, often is, and thus the person consulting the fortune teller is guilty both of folly and sin—folly because he allows himself to be duped, and pays money for being duped; of sin for giving to a fellow man or woman the honor that belongs to God alone. Those guilty of this gross sin of supersition cannot reasonably plead that Those guilty of this gross sin of super-stition cannot reasonably plead that they do not believe what is told them. Why do they consult if this were the case? True, they do not generally a tach full cre'ence to the answers re-ceived, but they believe them in part,

but that, as far as they hope to be helped at all, they ask for his assistance from the evil spirit? And it is indeed the devil or one of his imps that is the oracle consulted.

What forms does fortune telling

In pagan times the devils spoke as oracles of the false gods; they caused themselves to be adored as gods, for David tells us: "All the gods of the Gentiles are deville." (Ps. 95); and their oracles were their most efficient means to secure votaries. For though the demons do not really know the con-tingent future they can make a very shrewd guess at it, and thus they in-spired great confidence. There were renewned cracles at Delphi and Dodona; there were the oracles of Jupiter Ammon, of Hercules and Mars, and countless other idols. As Christianity spread, the oracle became dumb, because the devils were exercised by the followers of Him Who has conquered the

Among our pagan Indians the medi-cine men and soothsayers are the ministers of satan. In China and other heathen lands fortune telling has other heathen lands fortune telling has for ages taken in part the shape of spirit rapping. In this form it has reappeared in civilized lands. It is now the fashionable form of deviltry here and in England, as well as in some countries on the European continent. To explain the proofs of this statement would require a separate paper. In all would require a separate paper. In all would require a separate paper. In all ages fortune telling has been done by private persons, many of whom make their living by it. Such was the girl whom Sts. Paul and S las met at Phillipi, of whom the Acts parrate, "A certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining.\* \* But Paul being grived, turned and said to the spirit: 'I command thee, in the name of Jesus Christ, to go out from her, and he went out the same hour. (xvi., 16-18.) Such soothsayers in our cities to day would post on their doors signs of "second-sight reader," "medium," "clairvoyant," "chiromancer," "palmist," "mesmerist," etc., or the familiar, plain "fortune teller." Names matter little, the nature and grossness of the sin have been sufficiently explained; fortune telling is rank superstition.— Rev. Charles Coppens, S. J., in the True Voice, Omaha, Nebraska.

# A MISSIONARY INCIDENT.

In an interesting sketch contributed to Les Missions Catholiques by Arch-bishop Langevin, of St. Boulface, we

bishop Langevin, of St. Boulface, we find the following graphic account of an edifying death among the Indians of the Canadian Farthest North:

"A good old convert, seventy-six years of age fell seriously ill, and received the Last Sacraments with the most admirable dispositions. His whole the serious account his county is the serious account of the serious account of the serious county is serious account the serious account in the serious account of the serious account is serious account in the seri family were assembled around his couch.
It is now, 'he said to them when the Viaticum had been administered 'it is now that I understand all that the priests have explained to me about religion. You know that I once adored evil spirits and was a medicine man; I danced the sun dance; I sacrificed victims, and invoked the thunde; and and the great Bear against the missionand the great Bear against the mission-aries: I spoke evil. But I didn't un-derstand. To-day I do understand, and I tell you I did wrong. The Great Spirit is good; He has pardoned me. I am happy; I am going to see Him in His grand Paradise. I don't fear to die, and am glad to suffer for Our Lord, Who suffered so much for me."

Who suffered so much for me."

After stating that the old man died a few hours later, in the most edifying dispositions of faith, hope, and love, Mgr. Langevin adds a sentence that throws some light on the hardships of the missionary career: "Such consolations make one forget that one is lost in the bleak and savage Farthers." in the bleak and savage Farthest North, and that one's daily bread is not always forth coming."—Ave Maria

# LESSONS OF A DRUG STORE.

"I read any book I lay my hands on," said a young drug clerk to a customer, who had found a copy of an atheist's book on the counter, and who had warned him of the character of the volume. "But are you not afraid of poisoning your mind?" inquired the customer.

your mind?" inquired the customer.

"Not a bit of it," was the reply.

"Then, no doubt, you are not afraid of poisoning your body," continued the customer, "and you taste every drug you lay your hands on?"

"I do not," exclaimed the clerk.

"What!" cried the customer, "you are willing to risk poisoning your mind by destroying its faith in God, but you was

by destroying its faith in God, but you are careful not to poison your body. But exalic acid would probably cause less injury than the reading of that book. The acid would kill the life of that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations He will destroy Some of them are sure death to what is best in man, worse than the sting of a rattlesnake or dose of strychnine. Read good books or none. And be sure that it would be as sensible to go along those shelves and take a glassful of every drug you have in the stope as it is to read every book. in the store, as it is to read every book that you lay your hands on."—Sta Xavier Calendar, Cin.

### Stored Heart Review THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXXXV.

We have seen that the Republican correspondent has undoubtedly a right to say that in the Middle Ages the Popes from time to time used their authority "to promote war." and tha no one needs say that all the wars which they promoted were wise or right, since the Pope, in administration, is confessedly a fallible man, and since the policy of one Pope may be more, of another less, complicated with secular interests.

We have seen, however, that this We have seen, however, that this writer in no one case makes mention of the medieval wars promoted by the Popes in the interest of legitimate self - defense, the self - defense of Rome, of Italy, or of Europe, and that he makes no mention of their habitual influence in encouraging peace by arbitrations, which the great Protestant Bishop of Durham regards as very nearly miraculous in their wisdom and justice.

As Froude has said, or is said to have said, this writer might truly declare "I have no concern with anything that raises the reputation of the Papists.

My one business is to defame them."

Oming down to the sixteenth century, we have seen that the Popes did undoubtedly encourage the Catholic princes and peoples to attack the Protestants, or rather to repel their previous attacks, and that in this they did no more than their duty, since original Protestantism was a violent and revolutio ary explosion, acrimoniously and scornfully, and, in large measure, ferociously, addressed to breaking down the continuity of Christian history and belief, and to disintegrating the com-mon foundation on which European society had rested for ages.
Yet we must not imagine Catholic

Christendom at the time of the Reforma tion as gathering itself into a serried military phalanx, of which the Pope was commander-in-chief. Great historical revolutions, as we look back upon them, are sometimes foreshortened into suddenness and a compactness of which the actors in them have not always

We must remember that after the tremendous shock (both for good and evil) given to all Europe by Luther's Theses—he said afterwards: "I wrote about indulgences without really knowing what an indulgence was"—yet three years passed before there was a final reach between him and the Holy See. Nay, even later, Adrian VI. offered to re open the whole case, and was willing to assume it as possible that Leo X. had been precipitate or even invalid in his proceedings against the Friar. Luther, however, insisted on remaining excommunicate. He sometimes wavered a little, but in general he remained steadily hostile to any projects of

We must remember also that Luther anism was not definitely pronounced by the Church heretical for forty six years after its first appearance, cover-ing the space from 1517 to 1563, when canons of Trent were completed and papally published. During this long interval explanations of Lutheran from undoubted and even extreme heresy back to the brink and even within the brink of Catholicity. Indeed, a Catholic author says that the Augsburg Confession is nesrer Catholic doctrine than some Catholic schools. And although, as our Puritan friend, Professor Frank H. Foster, declares the Catholics were nearer the truth than Protestants concerning the crucial doctrine of Justification, yet Cardinal Contarini and other great Catholics declared that there were elements Lutheranism well worthy of being ab sorbed into Catholic theology, some-thing which has more or less come to pass in Germany, where the sermons of the priests concerning the terms of ac ceptance with God are often more acceptable to English and American Pro-testants than those of the Lutheran pastors, something which Mr. Moody seems to have found true of this country also. Indeed, at one time it seemed as if an accommodation was about to be reached, but it was broken off by the stiffness of the Spaniards on

he hard and of Luther on the other. During most of this time the Luther an worship, in large regions, had made so little noticeable innovation on the elder ritual that Luther boasted that if a foreign Catholic, who could not understand would easily suppose that he was in a Catholic congregation enjoying some privileges of ritual variation.

Meanwhile there was constant uncertilaty and wavering in the public mind. One day the great quarrel seemed almost on the point of closing. The next it seemed to have re opened more widely than ever. The Spanlards seemed heresy in the merest trills. The milder the Popes did not care so much for uniformity if the substance was sound The language of the Lutherans toward the approaching Council was sometimes deferential, sometimes contemptuous. The Emperer, wavering between ortho doxy and ambition, seemed sometimes ready, politically, to support the Holy See, and sometimes the Smalealdic League. The Pupe himself was some might gain a temporary advantage, and so frighten Charles into a better re membrance of his religious duty. Me n while all were in suspense to see or which side England would finally throw

in her great weight. Moreover German princes of more than doubt'ul opinions were continually soliciting episcopal institution from Rome, under the implied treat, if reected, of carrying off their sees bodily into the opposing camp, so nething which came near happening with the great Electoral Archbishepric of Cologne, and which would have issued

in a line of Protestant Emperors. It was not until the final rejection of the Council of Trent by the Protestants of both wings, Evangelical and Re-formed, and until the great Catholic Reformation had set in with its full Heart Review.

strength, that the complete irreconcilability of the two religions became evident on both sides, and the inevit able struggle began in all its energy.

Even then it was twenty-five years before the sluggish Philip could be persuaded out of his hope of maintain ing peace with Elizabeth. He kept looking for her conversion, or assassination, or dethronement in favor of her

looking for her conversion, or assassina-tion, or dethronement in favor of her ecthodox consin, or compulsion by her was subjects into better ways. Not until the outrages of the English buccaueers had become simply intoler-able—see the vivid picture of them by Quiller Couch — and until Mary's murder had left him the next Catholic murder had left him the next Catholic heir, did he finally make up his mind to attempt the conquest of the heretical island. Sixtus V. gave him his blessing, but astutely withheld his money until he should see that it was not to be wasted—a condition of which the unlucky King failed ignominiously. In fact the Armada and its calamitous issue for the Spaniards would have come to pass had the Pope sail nev r a me to pass had the Pope said never a

So also Rome had a very remote con cern with the eighty years struggle be-tween Spain and the Dutch. The Cal vinists had an amiable habit of shooting into Catholic congregations, an amenity which it is to be presumed that the Catholics sometimes returned. The In-quisition, established in the Nether-lands not by Rome but by Spain, of course esteemed it its duty to burn heretics, and was encouraged in this opinion by the Protestants, although there was certainly a very serious difference of opinion over the question who were the heretics to be burnt. Naturally the Holy Office was not ren dered more remiss in its functions by the news of Catholics shot down by the Calvinists in the midst of the Mass or by intelligence that at Brill two hundred monks and priests had been slowly tortured to death by the Re-

formed In all these matters Rome had a very remote concern, or no concern at all Of Alva's terrible severities it was not she that was the instigatrix, but Madrid. Had Rome endeavored to interfere, her intervention would have been met, as it was met by the Holy Office in Spain, with occasional forced compliance with hypocritical evasive-ness, or with bold recalcitrancy. There is no reas in to suppose that she had any thought of protesting. I can not remember any instance of that age in which Catholics intervened in behalf of persecuted Protestants, as, a century later, Innocent XI. intervened in behalf of the Hugnenots. Nor do I God. remember a single instance in which Protestants interfered in behalf of persecuted Catholics. Elizabeth, says Lecky, equalled Alva in her atrocities, yet neither Wittenberg nor Geneva found fault. How could they, when own divines taught them that every Papist living ought to be massacred? Yet had Rome tried to move the iron Spanish vice oy she would have had her labor for her pains.

Yet Mr. Froude declares that the Duke of Alva only lacked one thing of being an eminently virtuous man, name ly, success. Had he accomplished his end, says Froude, his policy would have been exemplarily commendable. As he failed, his bloodshed is justly abhorred. Elizabeth in Munster, accomplished fruits, if not of conversion, at least of subjugation, and thereabhorred. CHARLES C. STARBUCK.

### MISTAKES ABOUT THE WOMEN OF MEXICO.

We regret to find a writer in the Delineator for December misconceiving and misunderstanding the life of Mexican women, and the part which religion plays therein. Describing the devotedness of Mexican maidens and knows the good and the bad, the rich matrons he says of them that "they are restricted to the Church and the home." for each. He is the best adviser as to Mr. Brandenburg seems to think this what ought to be done, and as to the restriction a severe hardship. He ought to read what Mr. Guernsey, special correspondent of the Boston works and charities are good, it is true; Herald in Mexico, has had to say so often concerning the happy life of the Mexican woman — a life filled to overflowing with many duties relating to their homes and assistants. We may safely say that one inmilies, and yet never too busy for the gracious demands of that ceremonies and lavish hospitality for which Spanish Americans are famous. Those who are accustomed to certain social circles in th's country where duty to God is may find the devotion of Mexican men to their Church rather strange. and perhaps something to be pitied; but Mr. Guernsey who has lived in into the matter than the average traveler from the United States, and he gives unstinted praise to the nobility of the life of the average Mexican which she diffases throughout her

In snother part of his article, howver, we find Mr. Brandenbury speak ng as follows of the great work which Church has accomplished and is doing among the heterogeneous ibes of Mexico There are sever undred known dialects eighty distinct methods of tribal dress, and an endless variety of local customs. In every peopled valley one can hear at daw and dusk the clanger of the small cracked bell of the little church established in other centuries by the Spanish missionaries. How thorough must have been the method that not only wrongh the conversion of so heterogeneous and scattered of people, but has perpetuated it even though they have not changed from their primitive state! There are churches and Indian priests where there are no roads but mule paths, and no law but fear of the jefe politico, and where the news of the sudden submer-sion of Great Britain and all its inhabitants below the level of the sea to orrow would be heard by some possible chance two or three years hence. of the assaults of the civilization of the white man have left little trace except in the matter of religion.'

## FIVE MINUTES SERMON

The Epiphany. FOLLOWING GOD'S GUIDANCE. Be ye, therefore, followers of God, as most ear children. (Eph v. 1)

dear brethren, these are not words of counsel or good advice; they are words of command, written by St. Paul. This command is to follow God, and to follow Him as most dear children. obediently as the Magi did of old. What is it to follow God? It is to do at least as much as we do when we fol low any one great man. How do we act then? We seek to be with him a great deal. We listen to his every word. We do as he does. We adopt his views of things. We repeat what

he teaches. Neither do we dare to differ from him, for fear that pe ple will Neither do we dare to say that we have no sense; nor do we venture to act in any manner opposed to his ways of doing. In a few words, a man who is followed is the leader in fashion, in taste and style. Everybody approves his ways, and imitates them. His friends have also the friendship of the world, simply because they are his friends. Any one whom he approves and recommends is listened to and fol-lowed because he has recommended him. If we want to follow God, He does not really require outwardly, any more than men require of us to follow them.

But how can we do this? First: Seek to be with God a great eal. Where is He, that we may find deal. Him? God is everywhere, and is always found by looking for Him and seeking for Him diligently in prayer; for prayer keeps us near to God and God near to us. And He is al ways on the altar; hear Mass not only on Sun days but now and then on week days;

visit the Blessed Sacrament. Secondly: Listen to His every word. God speaks to our souls in prayer, not with a voice like the voice of a man. but in His own sweet and quiet way. We must listen attentively to hear the gentle words of God, not with our outward ears of the body, but with the ability to hear that is within our soulsthe ability of the soul to hear the voice of a spirit speaking to our spirit also speaks to us through His Holy Word in the Sacred Scriptures, in the Epistle and Gospel set apart for each Sunday of the year, in the writings of holy men and women, in the teachings of Christian parents and friends. Bu the most important way in which God has taught, and continues to teach us all, is by means of His Church. When we listen to her words, in sermons and other instructions, we hear the Word of

be like Him, and Him alone. Take care to do always the thing that is right. Try hard to be loving, merciful, forgiving and gentle to all, even your enemies. When we have anything to do, we must say, Would God do this way or that way? When we meet with cruel treatment from others, with ingratitude and base injustice from those we love, we must say at once, how does God treat those who do these things? How does He treat me, notwithstanding my many, rany sins? I shall go and do to these bad people as He has done to me I shall even bless them, as He has blessed me.

Lastly: If we want to follow God, at least as well as we follow a great man whom we have made a leader among us, we are sure to honor his friends, and obey those he sends to us in his name. Who are these? Not only all good people, but especially our pastors and spiritual directors. The pastor or parish priest is a man sent by God to make sure of the success of God's work in his parish. Any one who follows God in that parish unites heart and soul with his priest to help him carry out his plans. If any one wants to get the greatest amount of merit for his good deeds, he is sure to get it by following first these plans. For the priest stands act done for God, in union with those put over us by Him, is worth in heaven, and here also, many good works done simply because we like to do them our

own way. To follow God, then, is to follow as dear children. We must consent to be duty, just as little children are led by their fathers and mothers. We must take care, at least, that we follow His lead, and not show more honor to others than we do to Him.

Every mature man or woman knows instances in which what ap seared to be a misfortune has turned out to be the beginning of a prosperity and yet scores of men and women con inue to cry aloud instead of bracing heir wills, bearing their burdens in ilence, and giving the world what it so sorely needs—the stimulus of brave example and the sunshine of good cheer. -the stimulus of brave -The Outlook.

Are we mindful enough concerning the care we should have for the yourg generation? When the end comes, and the Lord asks us: "Where is thy younger brother?" let us hope we will not have to reply: "I know not, Lord. Am I my brother's keeper?" It was Cain who first gave that excuse, and he should not be a model for us in our

# Tobacco and Liquor Habits

## THE OUGHT TO BE'S.

[Written for The Catholic S'andard and Times by R-v. J. T. Roche, author of "The Obligation of Hearing Mass," 'Our Lady of Guadalupe." 'Month of St. Joseph," "Belief and unbelief" etc. 1

THE AMERICAN GIRL. Daring have been dezens of editorials in West ern dailies lauding the pluck and independence of an Omaha "American girl" who defied the commands of her Bishor and attended the wedding of a friend t a divorced man, although such attend-ance involved excommunication from these editorials is that the "American girl" has outlived all that attempts to restrain her liberty, and that the prelates of the Church are standing on slippery ground when they undertake to dictate her personal movements.

Of course, it was cruelly unkind on the part of the aforesaid Bishop to in-terfere with what was destined to be a leading society event. He should have realized the magnitude of a temptation involving laces and gowns, and all the mysterious fascination of a bridesmaid's position. Have not hundreds of Catho lic girls before this given up their religion in order to become brides? Why should not one occasionally cut herself off from the Church in order to be a bride's attendant, even though the wedding be opposed to the good taste of a Christian community? And ther, again, how foolhardy on his part to lay down laws for so exalted a creature Could be not have foreseen all this edit-orial disapproval — the severe censure of those moulders of public sentiment who long ago accorded to the American girl the first place in the country's af fection? He was surely treading on dangerous ground, and all because he chose to remember at this inopportune moment those 265,000 American girls who, in the past ten years, have figured in the divorce courts of the country; and that other army, more numerous still, of unfortunate maidens whose sense of independence has driven them down to the brothels and dives of our metropolitan cities. It was very wrong him to remember all this at such time; to remember, too, as need she must that every American community has its quota of wilful maidens, whose disregard of parental and moral restraints has made their bossted independence only another term for easy virtue and a tarnished reputation. Yes, it is a serious indisc etion in a Bishop to impose restrictions upon the actions of this wondrous creature, even though her disregard of God and Nature's laws in all that pertains to the marriage tie have become the nation's greatest menace. The real cause of sorrow is that such indiscretions have been so few and far between. WORTHY OF IMITATION.

A good many journalists have taken advantage of the Omaha incident to dwell upon the futility of excommunica dwell upon the futility of excommunica-tion as a preventive of evil or a punish ment for the same. Rome, they assert, excommunicated Luther, but the "Re-formation" grew apace. It excommuni-cated Henry VIII., and Catholicity was driven out of England. Yes, it did; and time has vindicated the wisdom of Rome's exting. Luther, and Henry Rome's action. Luther and Henry VIII. and their kind drew away from the Church a multitude of moribund Cathoics, whose loss in the long run has been the Church's gais. Thanks be God! Rome has never hesitated to point out the path of duty to the rich and powerful as well as to the poor and the lowly. If American Protestantism had the courage of its convictions, divorce would not be the menace to the nation's well being which it is to day. Excommunication might be employed to some advantage amongst the horde of marital free traders who have brought evangeli al Christianity into national disrepute. When it is employed by the Church it is either as a preventive or a punishment. In either case it is a terror to evil doers, and to them alone.

A WOMAN'S PROBLEM.

It is not our wild, free and easy, harum-scarum Catho ic young men who give us the most trouble in matters pertaining to marriage. maidens whose virtues have been lauded in song and story, and who are con monly supposed to possess a monopoly of the family piety. In nine cases or of the lamily piety. In fine cases out of ten, when there is question of a mixed marriage, it is a Catholic girl whose affections are involved. And when they fall in love nowadays they will brook no interference from any source. Parents are expected to source. Parents are expected to acquiesce as a matter of course, and the priest may as well throw up his bands and prepare to perform the cere mony. the average American girl of to

To the average American girl of to-day there is no fate so appalling as that of becoming an "old maid." They cannot well help it. Mothers have talked marriage to them ever since they were babes in arms. It has been held out as the great end and aim of their existence. They begin keeping company whilst still in short dresses, and are prepared to assume the responand are prepared to assume the respon ibilities of married life before they ar to for anything else. It frequently happens that parents are consulted only when all the arrangements for the marriage have been completed by the coung people themselves. The consent of the old people is a mere formality, and their opposition avails but littl therefore, that the divorce courts ar constantly occupied, and that the teriformestic felicity" has become cause for unseasonable mirth. Our marriage customs sorely need reform ing. The Church's legislation is in ing. The Church's legislation is in tended to prevent love sick young peop e from entering into a life contract without mature deliberation. It frequently permits what it cannot well prevent, but it does it with bad grace and with many fears for the future weifare of the parties concerned. It tolerates mixed marriages under cer-Dr. McTaggari's tobaccoremedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2 Truly marvelous are the results from taking histenessy for the liquor habit. It as afe and in-xpressive home treatment; no hypodermic higherions, no publicity, no loss of time from business, and a certainty of cure.

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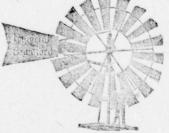
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## CHATS WITH YOUNG MEN

The sconer that a young man learns that merely letting bad things alone will not make a man of him, the better. He must not only avoid the bad, but he must also choose to do the good. If he would become strong, he must do noble things, not merely avoid doing ignoble things. The best way to let bad things alone is to be so busy and preoccupied doing the good things that we have no desire to do the others. There is a tremendous expulsive power in the ambition that dominates at the time. The greater affection drives out the lesser. Success.

A Good Resolution.

A good resolution-and an easy one to keep—a very appropriate one to make at the outset of the new year, is

See that no good influence, which has been with you during the past year, is absent from you during the ecming year.

Or, if you can, add to your surroundors, in you can, and to your terrors.
ings and set at work in your home
additional good influence. Do so and
be blessed by it. The practical lesson

The way to heaven is simply a deter mination to cut off, year by year, evil influences, and to add one good influence after another.

Of special value is an influence which permeates the entire household, ban-ishes bad and frivolous reading and cultivates a taste for good reading.-Catholic Citizen.

## The Right Outlook.

It is impossible to estimate the value of the quality of our everyday habits of It makes all the difference in thought. world whether these habits healthful or morbid, and whether they lead to soundness or to rottenness quality of the thought fixes the quality of the ideal. The ideal cannot be high if the thought is low. It is worth everything to face tife with the right outlook,—a healthful, cheerful, optimistic outlook,—with hope that has sunshine in it.—Success.

Making the Most of Oneself. One of the noblest sights this world offers is a young man bent upon making the most of himself. Alas! that so many seem not to care what they becomemen in stature, but not yet born into the world of purpose and attainment, the world of purpose and attainment, babes in their comprehension of life! A cigar, a horse, a firitation, a suit of clothes, a carouse, a low play or dance, and just enough work to attain such things, or got without work, how the spirits of the wise, sitting in the clouds, laugh at them! What an introduction to manhood and manly the contract thus start in life. duties! One cannot thus start in life, duties! One cannot thus start in life, and make himself master of it, or get any real good out of it. A part of his folly may ooze out as the burdens of life press on him. And necessity may drive him to sober labor, but he will halt and stumble to the end. It is a sad thing to begin life with low conceptions of it. There is no misfortune comparable to a youth without a sense of nobility. Better be out a sense of nobility. Better be born blind than not see the glory of life. It is not, indeed, possible for a young man to measure life, but it is possible to cherish that lefty and sacred enthusiasm which the dawn of sacred enthusiasm which the dawn of sacred enthusiasm. It is possible to say: I life awakens. It is possible to say: I am resolved to put life to its noblest

and best use.

If I could get the car of every young man for but one word, it would be this:

Make the most and the best of your There is no tragedy like wasted life-life failing of its ends, life turned

to a false end. The true way to begin life is not to look out upon it to see what it offers, but to take a good look at self. Find out what you are, how you are made up-your capacities and lacks-and then determine to get the most out of your self possible. Your faculties are avenues between the end of the world and yourself: the larger and more open they are, the more of it you will get. Your object should be to get all the riches and sweetness of life into your-self: the method is through trained faculties. You find yourself a mind; teach it to think, to work broadly and steadily, to serve your needs pliantly and faithfully. You find in yourself social capacities; make yourself the best citizen, the best friend and neighbor, the kindest son and brother, the truest husband and father. Whatever you are capable of in these directions that be and do. Let nothing within you go to waste. You also find in yourself moral and religious faculties. Beware lest you suffer them to lie dormant, or but summon them to a brief periodic activity. No man can make the most of himself who fails to train his side of his nature. Deepen and clarify your sense of God. Gratify by perpetual use the inborn desire for communion with Him. Listen ever-more to conscience. Keep the heart soft and responsive to all sorrow. Love with all loves divine capacity and quality. And above all let your nastretch itself towards that sense of infinity that comes with the thought of God. There is nothing that deepens and amplifies the nature as the use of it in moral and spiritual ways. cannot make the most of oneself who leaves it out.

If these general purposes are resolute ly followed, they are sure to yield as much of success as is possible in each given case.

The Defeat of Success,

The man who has nothing which he holds dearer than money or some ma-terial advantage is not a man. The brute has not been educated out of The abler a man and the more money he has, the more we des pise him if money he has, the more we despise and the has gotten that money dishonestly, lambs."

"Then," said the angel, "there is "Then," said the angel, "the "Then," said the "Then," said the

what he has done and what he might have done.

What the world demands of you, whatever your career, whether you are rich or poor, is that you be a man. It is the man that gives value to achievement. You cannot afford success with a flaw in it. You cannot afford to have people say of you, "Mr. Blank has made money, but there is a stain on it. It is smirched. It has cost him has made money, but there is a stain on it. It is smirched. It has cost him into a schoolboy. The angel visited

Every human being bas it within his power to keep the foundation under him-his manhood,—absolutely secure him—his manhood,—absolutely secure under all circumstances. Nothing can shake that but himself. The citadel can never be taken until he himself surrenders the keys. Calumny, detraction, slander, or monetary failure can not touch this sacred thing.

Every man, whether in private or public life, should so carry himself be fore the world that he will shew in his very face and manner that there is

very face and manner that there is something within him not for sale,something so sacred that he would re gard the slightest attempt to debauch it as an unpardonable insult. He should so carry himself that no one would even dare to suggest that he could be bought or bribed.—Saccess.

## OUR BOYS AND GIRLS.

A Gold Medal.

I shall never forget a lesson I received when at school at A--. We saw a boy named Watson driving a cow to pasture. In the evening he drove her back again, and we did not know where, and this was continued several

weeks. The boys attending the school were nearly all sons of wealthy parents, and ome of then were dunces enough to ook with distain on a scholar who had

to drive a cow.

With admirable good nature Watson with admirable good nature Watson bore all their attempts to annoy him, "I suppose, Watson," said Jackson, another boy, one day, "I suppose your father intends to make a milkman of

"Why not ?" "Oh, nothing. Only don't leave much water in the cans after you rinso them-that's all."

them—that's all."
The boys laughed, and Watson, not in the least morified, replied: 'Never fear. If ever I am a milkman, I'll

give good measure and good milk. give good measure and good milk."

The day after this conversation there was a public examination, at which ladies and gentlemen from the neighboring towns were present, and prizes were a warded by the principal of our school, and both Watson and Jackson received a creditable number for, in respect to scholarship, they were about equal. After the ceremony of distribution, the principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years

ago to a boy in the first class who rescued a poor girl from drewning.

The principal then said that, with the permission of the company, he would relate a short anecdote. "Not long since, some boys were fly-ing a kite in the street just as a poor

lad on horseback rode up on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined

render service.
"This boy soon learned that the wounded boy was a grandson of a poor widow whose whole support consisted in selling the milk of a cow of which she was the owner. She was old and lame, and her grandson, on whom she depended to drive her cow to the pasture, was now helpless with his bruises.
'Never mind, good woman,' said the
boy; 'I will drive the cow.'
'But his kindness did not stop there.

Money was wanted to get articles from the apotheoary. 'I have money that my mother seni me to buy a pair of boots with,' said he, 'but I can do without them for awhile. ' 'Oh, no, 'said the old woman, 'I can't consent to that I bought for Thomas, who can't wear them. If you would only buy these we should get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this

"Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day after pay, never shunning observation, driving the widow's cow and wearing his thick boots. He never explained why he draye the cow for he was not inclined drove the cow, for he was not inclined to make a boast of his charitable mo-

tives. It was by mere accident that his kindness and self-denial was discovered by his teacher.

"And now, ladies and gentlemen, I ask you — was there not true here is not the here is a conduct." Nor. Market in this boy's conduct? Nay, Master Watson, do not get out of sight behind the blackboard. You were not afraid of ridicule; you must not be afraid of praise."

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience.—The Children's Own.

"Too Late"

There is a good moral in the following little story: An angel passed over the earth one morning, and met a little child in a sunny field. "Little one," said he "do you love the Master?"

The child looked up with bright eyes and said: "Yes, I am one of His little

too much. He exchanged his manhood the earth again one morning, and passing near the school, found the boys locked out, too late for school.

"My boy," said he, "the day is passing, night will come, and your work

bassing, night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun was shining se brightly I could not stay shut up in a schoolroom."

In a few more years the angel visited the earth the last time. He was pass it as days a kill so exercise when the property of the earth the last time. He was pass in the stay of the earth the last time. He was pass were both baptized, and after due prepared to the care that the last time. He was pass are staying the earth the last time. He was pass were both baptized, and after due prepared to the care that the last time. He was pass are staying the earth the last time. He was pass are staying the earth the last time.

the earth the last time. He was passing down a hill one evening when he overtook an old man leaning on a staff. Slowly he plodded down the hill toward

man, "and my work is not yet begun; the day seemed so long, but now it is too late."

# TRUTH STRANGER THAN FICTION.

THE AUTHENTIC STORY OF A WONDERFUL TRAIN OF CONVERSIONS.

Philadephia Catholic Standard and Times. The recent death of one of the first "Children of Mary" to be received into the sodality inaugurated of the Sacred Heart Convent, Eden Hall, recalls to mind an account she gave a short prior to her decease, of the wonderful

ago. To quote her recital:

The crowning blessing of the close of the first year of my lather's married life was the birth of a little daughter, the same who is now entertaining you with the account of God's special good ness to her and to all she held most dear. Naturally upright and honest, on my father's otherwise faultless char on my lather somerwise faultiess character was the absence of religious belief of any kind. Overflowing with gratitude for the advent of the little sunbeam that filled their house with joy, my parer ts sought some means of giving expression to their feelings. My father suggested as a suitable acknowl edgment of the gift sent by God that he and my mother should join some re ligious sect, to which she readily as sonted, leaving the choice to him, as they were totally ignorant of the teach ings of all. In this dilemma it was deeided that my father should consult so-laborer in the factory, a thoroughly conscientious, God-fearing man. The latter's reply was that there was but one true religion, which was the Roman Catholic. He offered to introduce father to one of the missionary priests at St. Augustine's Church.

consulting my mother it has decided that my parents should accompany this friend to St. Augustine's and as it happened a mission was in progress which gave them the oppor-tunity of listening to an explanation of some of the eternal truths, which impressed them deeply though for several days each kept silent on a subject so dear to their hearts. Finally grace triumpted, and my father announce his intention one evening of embracing the Catholic faith, come what would,

Now, there was a rich old uncle, who had always intimated his intention of making my father his heir, and my father thought it would not be honorable to take such an important step in life without his knowledge. Consequently he announced his intention t his aged relative, entering into a full explanation of his feelings.

The old man flew into a rage, and assured him that if he dared to become a Papist he should never touch a cent of mey. The infuriated uncle ended by ordering his nephew out of his presce. That night a crestiallen pair sat solemn silence, reflecting upon the dire consequences of their newly fledged resolution. It was no light sacrifice to forego the money always counted upon hitherto for future increasing responsibilities, their means being very limited. For a week's duration my father came and went in moody silence, the battle

tetween grac e andnature waging hotly in his heart. Finally he conquered nature and thus addressed his wife:
"Mary, God must be first. Let the old man keep his money ; I am going to

paration received the other sacraments.

an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The product gown the fill toward his little family, but he found comfort and support in his religion. Five years later he was hurriedly summoned to his uncle's deathbed. During the interval irs to 307" The night is come," said the old they had been as strangers, so he was a "and my work is not yet begun; rather surprised at the affectionate

welcome extended to him.

"Qaick, my boy," said the weak old man; "get mea Catholic priest. I want to die in the religion that gave you the courage to sacrifice everything for your convictions.

When the priest arrived and attempt ed to instruct the old sinner before baptizing him, the latter demurred, saying "It is not necessary, for I be-I am truly sorry for my bad life," he added. lieve all that my nephew believes.

He was baptized and died before the priest had left the room. His wife, an old bed-ridden lady, begged to speak with the priest. She was an easy con-quest, and she, too, died very soon after her baptism. When the will was opened it was found that the uncle had left every cent of his substantial fortune to my father, whose courage he

tune to my father, whose courage he greatly admired.

When I was old enough I was placed at Eden Hall, Torresdale, in which convent four of the happiest years of my life were spent. The good nuns were real mothers to me, ever full of kind attentions, for I was a sickly girl. My one ambition was to become a Sacred Religious, but Mother Hardey decided that my poor health was an obstacle. My father devoted much of his fortune to the decoration of our parish church and to works of charity. He died the death of a saint at the ag He died the death of a saint at the age of eighty-five. At least twenty of our relatives entered the Church at differ ent times—all the fruit of my father's fidelity to that first grace.

It needs courage often heroic courage—to push oneself into the path of duty and then walk in it and climb and struggle in it, and suffer and die in it. But it is the only courage worth any thing, even in the estimation of those who do not follow it.

tho do not follow it.

Is it not strange that some men wh cannot recall their sins of a month pre cannot recall their sine of a month provious can recount every financial loss of a penny for a period of haif a year? Proper appreciation of the enormity of sin would reverse these conditions.— Church Progress.

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### THE FEAR OF RIDICULE.

Who are they who ridicule the faith ful children of God? They are morta: who, when they appear before the great tribunal of God, on the last day will ery out: "Wee to us fools wh bed and derided them, and now are among the chiliren of light: the way of truth was not with us." bat to lay up everlasting riches tappy eternity — when a few brief of self denial will put them into

years of self denial will put them into possession of eternal joys, who care not to seek the short lived honors and empty lavors of this world.

They despise you because you believe. Is there not every reason to be proud of being children of God, and obadient to that glorious voice which resounds throughout the Church? They ridicule the practice of prayer, knowing nothing of the sweetness contained in that union of the soul with its that union of the soul with its

They laugh at you because you assist t divine service, in their ignorance of he sublimity of that sacrifice which he Church offers up, and the graces

the Church offers up, and the graces contained in the reception of the most adorable Sacrament of the altar. Let not the revilings of men prevent you from rendering to God the homage that is due to Him.

As Christ was treated, my brethren, so will be treated all those who follow His divine example by walking in the sorrowful way of the cross. As He was persecuted, so will His devoted children be persecuted; as He was revited, so will they be covered with viled, so will they be covered with scorn; as He was nailed to the cross soom; as he was nailed to the cross, so must they expect to be nailed to the cross of mortification and ignominy. The disciple is not greater than his Master.—Rev. O. N. Jackson.

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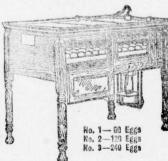
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DIAMOND JUBILEE OF NEWMAN'S the one True Church which caims to be "Mother of us all." CONVERSION.

OCTOBER 9, 1815, A DAY MEMORABLE IN THE RELIGIOUS ANNAIS OF ENGLAND. Writing in the London Catholic Times, F. J. T. Headon, says:

Times, F. J. T. Headon, says:

Monday, October 9, was a greatanniversary for us converts, a day of gratitude and of thanksgiving, for this year is the diamond jubilee of the reception of the greatest of converts since the "Reformation." Sixty years have passed now since that October day in 1845, and the years that have gone have only added to its importance and made it a day od to its importance and made it a day long memorable in the religious annals of England, when Newman, the greatest of England, when Newman, the greatest of Oxford men then, kneit as a little child before Father Dominic and whispered the profession of faith with which all England was to be ringing eremany days were over. Till the very day of John Henry Newman's reception in the Church have were entertained by his Church hapes were entertained by his Anglican friends that he might still repent of his intention; nor was the fact of his conversion believed even after it had occurred. Sreaking of this same year. Dean Church says: "It was not till the summer that the first drops of the storm began to fall. Then through the autumn and the next year friends whose names and forms were familiar in Oxford one by one disappeared and were lost to it. Fellowships, livings, curacies, intended careers were given up." It was a great shock to the Church of England—a shock from which she can

never recover. The heart of the nation was moved. Lord John Rassell mourned over that secession: Lord Beaconfield said the Anglican Church reeled under the shock; Mr. Gladstone went on rethe shock; Mr. Gladstone went on regretting it even to his last days; Dr. Pusey has told us the tale of his grief, and so also has John Keble, and men will go on to tell it, that remarkable svent of October 9.1845. And now that Newman had led the way, "the Kindly Light, from amid the encircling gloom," with what pleasure do we read of the with what pleasure do we read of the others who followed. Among the many we may mention Ambrose St. John, Frederick W. Faber, Hope Scott, Ward, frederick W. Faber, Hope Scott, Ward, the two Wilberforces, Frederick Oakley, Edward Caswall, William Palmer, Thomas W. Allies, Stanton and Bowles, of the London Oratory. Converts came it crowds, too thick and fast almost to allow of recognition, until six years afterwards, in 1851, high above his felrose the memorable figure of Henry Edward Manning; even for him Newman may be said to have cleared the path. The number who followed the great Tractarian was sufficiently large to produce a profound sensation. Never before had so large a body of the English clergy seconded since the "Reformation." No wonder, then, that the 9th of October is a great day for us: our thoughts naturally turn with love and veneration towards him who, like our selves, has gone out "from among his people." along the narrow pathway people." along the narrow pathway which led him, as it has led us, through "pastures green." by "the waters of comfort," from the "City of Conusion's to the "City of God." But of converte,

whether of Tractarian or of latter days' none so noble, none so great as John Henry Newman. He had been the pio

neer of the great army which, leaving behind them friends, homes and human ambitions, had resolutely shut their

the wise and tender counsels of their true Mother, which led to the rest, and

peace, and safety of the one true fold,
the Pillar and Ground of Truth,

And with the morn those angels faces smile Which I have loved long since and lost awhile."

## CATHOLIC NOTES.

At the recent meeting of the Arch bishops of the United States held at Washington it was decided to put up a building at the national capital for the residence and executive quarters of the Papal legation to that country. Archbishop Farley, Cardinal Gibbons, and Archbis top Ryan of Philadelphia have accepted the plans of a Wash-ington architect, and work on the new egation will be begun immediately.

Bishop Cloutier of Three Rivers, Canada, has two brothers who are priests, and seven sisters who are nuns. Ten members of one family in religious life is certainly a remarkable record.

Petitions continue to reach the Vatican asking for the canonization of Pius IX. The Rome correspondent of the Freeman's Journal says that the initial process will, very likely, soon be in-

### THE WORKS OF THE CHURCH.

If she (the Catholic Church) is asked for proof of her power to reform society she can point with confidence to her works during nineteen centuries. She has found the nations of the earth groaning under a universal slavery, oppressed by the nightmare of superstition, festering in moral corruption, sitting in darkness and in the shadow of death.

She has changed the face of the earth. She has knocked the fetters off the hands of the slave; she has broken the idols of Polytheism; she has civil ized the Barbarian; she has saved Europe from the Turk; she has pre-served the Ancient Classics; she has opened up new literature; she has four ded the universities; she has created a new calendar of time. She has ennobled woman; she has festered the spirit of chivalry; she has sanctified marriage. She has been the salt of the earth; she has been the light of the world. She has been the chief cause and fashioner of the civilization of

which the modern world is so proud.

Take the Catholic Church and her works and her influence from the world. and what would be left but deso lation and chaos! — The Very Rev. J. Ryan, S. J., Superior of the Society of Jesus in Australia.

A Little Humorist's Short Sermon. moridge (Mass) Sacred Heart Messenger.

"Angle Catholicesm," to listen suly to the west, and the cloth of the rate and teacher courses of their manufactors at various training and the control of tracty, "the Pillar and Ground of Tetch," which can neither decoive nor be occured, because God is her infellible Guide. He, the great lender, was well about it is read," and he has himself to the control of the

NEW BJOKS.

'The Writings of St Francis of Assisi,' newly translated into English, with an introduction and notes; by Father Paschal Robinson, O.F.M., published by the Dalphin Press, Phil adelphia, is a work which will commend itself to all lovers of the scraphic saint. In the general introduction are treated various questions bearing on the writings of Saint Francis many interesting points being raised as to that suthenicity, date of composition and stile. Nex follows a detail of description of the ancient MSS, collections in which these writings may be found, and of the printed editions issued by Wadding and others. After this come the Writings of Saint Francis proper, which are divided into three sections according to the subject matter. Price, §125.

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pain over my kidneys while

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stomach also was in bad shape, my directions and belching wind and "Fruitatives" curred my stomach for now I have no trouble in that way. I cannot say too much in favor of "Fruita-tives" cannot say too much in favor of "Fruita-tives" and I wish to recommend them to any one suffering with constipation and stomach trouble, and also to any one with constant pains over the back or kidneys."

(Sgd) A. McBain.

(Sgd) A. McBain,

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A laborer lately told his wife on awakening, a carious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats de hotes coming calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is tho man who keeps the saloon, that you go to so often. The two lean rats are my mother and me; the blind rat, father, is yourself."

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