Catholic Record.

"Christianus mihi nomes est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century

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history, testimonies so many as

almost beyond the possibility of mar-

"From all the pages of history, I

say, proofs come to us of the immortality of the soul. Long before the days

of popular education, back even beyond

peoples, all the races, all the tribes.

ly not, because there is no materialis tic evolution that could create such a

hope or place before humanity such a fate. But one solution can be given to

the universality of this belief, and that

is that from some source as high as the trend of the belief itself came that im-

print on the heart of humanity, as a

first principle of feeling and hope ; and

to that same source must we credit the

continuance of that same feeling

throughout all the ages.

If this be the Creator (and this is

the only logical expression of that first

source) then the Creator has implanted

this belief for a purpose; at least he

could not have given such a hope to humanity without a possibility of its being realized. For the Creator must be honest—and it would not be honest

to have created such an aspiration un

witnesses in those whose writings re-

present the spirit of their races and the

hopes of their peoples. Hence all through the years when their prophets

the Hesperides or dim homes where the sunlight played on the mountain

summit, or the New Jerusalem, or the Land of the Shades; whatever form their dreams might outline, whatever

flight their fancy might take, they always expressed the certainty of a

"For us, however, there comes a

future awaiting their people.

witness

death forever.

Christendom with all

are

poison of his principles in the rhetoric

"He preached suicide, death and ob-

that he had done, he turned to ask the

question, 'What of the future?' Then and there he paused, hoping that there might be some basis for the other life

and the other land, which showed that

though he might spurn all theology, might blaspheme the Lord and Master,

yet he could scarcely in his own heart

crush the yearning hope that those whom

he loved he might somehow or some-where meet again. And I cite him be-

cause he is an exception, belonging to a school that is now without scholars,

without even the form of a propaganda.

whereas the strong testimony and vig-

stronger by the quiet but steady achievements of the later and more

reverend scientists. These men recognize the limitation of their own sphere

of studies, and know well that all truth

is not contained in their conclusions.

orous faith of Christendom becomes y

Only once did he halt, and that livion. Only once did he hait, and was at the open grave of his dead brother, when, after proclaiming the virtues of the deceased, and the good

of which he was master.

some materialistic evolution?

The Catholic Record.

LONDON, SATURDAY, DEC. 3, 1904.

RECORDS OF HEROISM. In the Catholic World for November the Countess of Courson has an instruct.

ive article on the Society of Foreign Missions. Such articles are always timely, for they tend to uplift us into an atmosphere of love and self sacrifice. But to many of us the history of our

missionary heroes is unknown. Records telling of those who first planted the standard of the Cross in subscribe to these sentiments. our own land have been used by writers as source and inspiration for many a glowing page of history, but they still wait to grow under some skilful and reverential hand into a grand, historical picture. We are too busy keeping up with the wild rush to devote time to the study of the careers of those who builded better than they knew. To all, however, who love the history of Canada we recommend the perusal of on behalf of the heathen by Father the lives of the early Jesuits of Canada Alexander de Rhodes, S. J., a missionwho hore across the ocean the blessings ary of repute. He was anxious to of Christian civilization, " leaving behind them," as Bishop Spalding says, "the narrowness and hatred, the political and social wrongs with which it had become associated," and who, derided by the unthinking, will ever be reverenced by all who can be thrilled by unselfish thought and deed. They were sons of the Catholic Church who bent themselves to the upbuilding of the civilization which we enjoy to-day. The Franciscans came first; and then the sons of the soldierly Ignatius, who were actuated here, as in every other country of the world, by the motive of the "greater glory of God." The Jesuit is associated with plots and Mgr. Colotendi to serve the Church in various other things that exist only in the luxuriant imagination of the sensational novelist. But we know him as the one who, as Spalding says, was the first to push the forest brambles aside, the first to cross the threshold of the wigwam of every native tribe, the first to plant the cross of Christ in the wilderness, and to shed his blood cheerfully at its base. Not a cape was turned, records Bancroft, nor a river entered, but a Jesuit led the way. We can look back and see them accompanying the savages in their wanderings, now narrating to them the story of the

exposed to brutual rage and torture, but possessing ever their souls in unalterable peace and indomitable courage. Heroes there are, but none worthier of a place on the roll of fame than the Jesuits of Canada. To plant the flag on the parapet of a blazing battery; to lay the hand of charity upon those stricken with loathsome disease is heroic, but to live and toil away from the amenities of life and to die as becometh a priest and a manas a priest with a blessing for his torturers, and as a man unwavering and on a higher plane of unflinching-18 heroism. Good reading this-the history of faith and courage whose memory

great Manitou beyond the stars, again

will go on through the cycles of time. We make no apology for adverting again to the utility of knowing our own. In public addresses which come under our notice, we see but rarely any reference to our early missionaries. We are invited to laud the loyalist and the pioneer who fought the wilderness. But let us, without however withholding due tribute from anyone who has contributed to the upbuilding of Canada, not forget those who were the first to lay the foundations of our civilization. To know them is to love them. And loving them we breathe in an air that invigorates and make us secure against the self-indulgence which is so prevalent. The young can be interested in them and the grown ups also. Instead, then, of frittering away our time on chatter, on the prints which chronicle the things that pass, why not give a part to becoming acquainted with these gallant soldiers of Christ who went to death as men go to a marriage feast. But to return to the Society of Foreign Missions.

UNHAPPY FRANCE.

The society has an enviable record in the field of missionary sport, and, glancing over it, we find it hard to believe that the France to which it has given unfaltering allegiance is in such sore straits. But so it is. The France of Clovis and Charlemagne, of the Crusades and Bossuet, of Lamoriciere and Charette, is in the hands of men who are striving to make it recreant to what Lacordaire called the " religious vocation of the French nation." The bitter minded man who walks backwards ought to remember that the first Napoleon declared that

the Church alone brings true happiness to any well organized society, and consolidates the foundations of every good government; that the Catholic religion is that which, above any other, is adapted to any kind of government, and which in a special manner develops the principles and upholds the rights of a democratic-republican government. After signing the Concordat he said : "The history of sixteen centuries has convinced me that the Catholic religion is the one which best suits France, and that it alone can make the French people happy." Combes may live to

A NOBLE FOUNDATION.

The founders of the Society of Foreign Missions were animated by the spirit of the school that claimed men such as St. Vincent de Paul, Bossuet, Bourdaloue, M. Olter and others. Earnest and enthusiastic, they responded readily to an appeal made to them organize in the missions a regular ecclesiastical hierarchy consisting of Bishops and priests. He had been commissioned by the Holy See to select European priests who were willing and capable of ruling an ecclesiastical community and whose hearts would have to be of gold though their croziers might be of wood. Poverty and suffering, perchance death in cruel form, would be their portion. But the students who listened to him saw nought but the souls to be saved. After much delay Rome sent three of them to the East in 1658-viz., Mgr. Pallu to Tonking, Mgr. de Lamothetendi to Cochen-China and Northern China, Tartary and Korea.

STILL FLOURISHING.

Before leaving Paris Mgr. Palla exhorted his friends to found a seminary for the training of future missionaries. Generous souls supplied the means for this, and in 1663 Bossuet formally introduced the Society to the world, in a sermon at the opening of its seminary. Want of space prevents us from following its varying fortunes. Suffice it to say that the men who bore its banner were ever worthy of its founders. The statistics for 1902, says the writer, inform us that the society now serves 30 missions: it is represented by 35 Bishops and 1,236 priests; all these are French, the Society being an essentially French institution. To all these missions are attached schools, hospitals, orphanages, churches and chapels. In the course of the year 1902 over 34,000 adults and 130,000 infants were baptized either by the missionaries or by their catechists.

THE TROPHIES OF VICTORY.

Needless to say that the Society has received its bapti home in Paris are preserved the trophies of the victories of its sons. Just as the battle-scarred banner quickens the enthusiasm and loyalty of the soldier so also the memorials of the martyred missionaries keep their memory precious in the hearts of those who aspire to emulate their example.

They who sit in easy chairs and indulge in the inexpensive occupation of doing heroic things in imagination strive to understand the phenomenon of men spending themselves for the cause of Christ and dying for it. But no wonder that, trying to account for it by human standards, they are at a loss for any adequate explanation. What bewilders them is that there seems to be nothing in it for the missionary. If he could make a " grand stand play "once in a while, and have it chronicled, they might ascrible his devotion to a love of notoriety. But when it comes to men forsaking home and friends for far-away lards, and courting toil and poverty, and weighing all things human as nothing against the salvation of a soul-well they put it down to fanaticism. They could learn, however, the real reason from the clerics who set out from Paris with their faces eastwards.

THE MOTHER OF MARTYRS.

"If," says the Countess of Courson, 'the French Catholics, taken as a body, have allowed political differences to hamper their activity individually, they continue to present noble examples of devotedness and enlightened zeal." We remember, too-and this is a power ful incentive to hope for better thingsthat the eldest daughter of the Church, whatever may be her errors, is still the mother of missionaries and martyrs, and that as such she has a special claim

upon the mercy of Him Who is mindful proof from the character of the soul itself, but we have witnesses that some from every field of thought, from every sphere of life, and from all the pages of even of a cup of cold water bestowed in His name and for His sake.

ARCHBISHOP GLENNON'S ANSWER TO A SOCIALIST,

Church Progress. St. Louis. His Grace Archbishop Glennon, in his regular monthly sermon at the New Cathedral chapel, on Sanday, on San-, answered the attack made on him the Socialists at their Music Hall eeting for his stand against Free Text

The Archbishop said: The Archbishop said:

"It is pleasing to note the general interest elicited by certain strictures of mine on the free text book amendment, to be voted on Tuesday.

"I said it was a step toward Socialism, and I notice that the Socialists badd as was a macting for the purpose.

sm, and I noted that the purpose, among other things, oi denouncing me. Strange to say, their indignation took the form of agreeing with me. They admitted it was a Socialistic measure, and they propose not only to have free books, but free clothes and free food as

"Now, I rest the case there. It only remains to be seen whether the voters Tuesday next propose, by voting for the amendment, to inaugurate the socialistic era."

Continuing his sermon on "Life After Death," he said, in part:
"That dread question before which humanity halts, and which perhaps of all others requires and expects as answer, is whether death ends all; whether with the end of these fastvanishing years the end comes to each of us; whether the 'hic jacet' written of old on the tombstones are the last words spoken, and the only evidence

of the one who rests there?

"This dread question has caused more heartburns, has created according as it is solved, more hope or despair, than any other that comes in the strange composition of life. To that question various answers have been given; in its solution the deepest thoughts have been expended; at its shrine have been laid the offerings of poets and sages, and yet it remains for us the crucial question, lying in the background of all our religious and moral endeavor. Especially must this question come to us at this time of the year, when we watch the falling leaf and see in earth and air and sky the evidences of dis-solution and decay. The thought comes to us, Must we go down into

oblivion as the withered leaf? 'Now, following the season's course and arguing from the side of the mater ial universe, the student of physical science rises to remark that as it is with blighted tree, as it is with the withered grass, so shall we, one by one, go down to oblivion and the grave, and that Mother Nature in taking care of our asies shall obliterate that personality that we had vainly hoped would endure. And as the reign of physical science increases, so also does it become more and more a plausible theory in the world of thought, that all our dreaming, all our aspirations in this regard, are but vain and foolish, and that under the pitiless logic of science we must admit the inevitable and bow to laws which we cannot undo-laws which must endure even

to our own undoing. LIFE BEYOND THE GRAVE.

"In the face of this so-called progressive physical science, it may be asked what witnesses we have to bring before the bar of human reason, testimony will be worth reckoning, which will be able to uphold us hope that there is life beyond the grave. To summon some of these witnesses, my dear friends, is my task to-day-and a pleasing task it is, be-I am not only convinced of the sincerity of their testimony, but in a higher and truer sense I am convinced of the conclusiveness of that testim and its expert character concerning the subject treated.

lect treated.
If physical science tells you that it evidence of immortality, if it says that the heart that once beat ceases to beat forever, and that the body that crumbles to dust most certainly loses all continuous entity then physical science only tells you half the truth. For, when we consider that this personality of ours is not only the material body, but also the thinking mind, the spiritual soul, we at once see that there are premises to at once see that there are premises to argue from that physical science must

necessarily ignore.
"So plain is this that the mere definition of terms explains it. Of the mind, phpical science knows nothing, yet the mind exists, and it can be just as clearly and as logically demonstrated as the existence of the body. Now that as the existence of the body. Now that mind, not governed by physical laws, certainly should not be governed in its life by physical results, and therefore its life and the life of the soul may not be judged by physical results in re gard to the character or permanence of

" Death is the expression only of the disintegration of these material things that physical science has to deal with, when we come to the the soul life, we know that it is not material, that it is not composed of parts, but is and must be simply a spiritual substance and consequently not admitting of disintegration; it is equally immune from that other word which is synonymous with disintegration, namely, Death.

SOULS DO NOT DIE. "This truth, namely, that our souls do not die, is thus plainly a truth, not proven, it is true, by physical science, but nevertheless true, beyond the power of physical science either to griticise or predicate. ower of physical science either to riticise or predicate.
"Furthermore, we have not only the own limited studies a complement and a setting."

criticise or predicate.

LESSONS FROM ADVERSITY

In a virile sketch of the career of Louis Veuillot, the great French Cath-olic journalist, now appearing in the Irish Ecclesiastical Record, the writer, Rev. James McCaffrey, of May-nooth College, recalls some develop-ments of the educational problem in France, half a century ago, which have an intimate bearing on the troubles of the Church in that country at the pres of popular education, back even beyond the days of civilization, at the very dawn of history, the first plainly de-veloped belief of all these rude peoples was that there was some refuge, some hope, some home beyond the grave. Neither education, nor priest rait, nor consultation, nor priest rait, nor Two very striking facts ent time. Two very striking facts are in particular brought once more into prominence as illustrative of the subtle onnection that exists between theories of despotic power, as in an Empire, and the theories of socialistic conspiracy, nor collusion could possibly affect this world-wide testimony which democracy. That democracy claims, in france, to-day, the child as the prop-erty of the State. Fifty years ago it was the Emperor, Louis Napoleon, who comes to us from the history of all the "Whence originated this belief? By formulated the theory and endeavored

formulated the theory and endeavored to put it into working shape:

To understand the work that was before L'Univers and the Catholic party we must briefly indicate the grievances of which they complained. When Napoleon seized the power in France, one of his first and most constant cares was the education of the young. It is in the school, he argued, that lasting impressions are made, and if we are ever to have a united, happy, loyal people, we must secure that eduloyal people, we must secure that edu cation be everywhere of the same kind and the same standard. The training of the young belongs entirely to the State, and private enterprise must be State, and private enterprise must be jealously excluded. The university is to be the centre from which the springs of education must flow, so that to it be longs the educational monopoly. It is to fix the conditions and great the longs the educational monopoly. It is to fix the conditions and grant the licenses for the opening of secondary and even primary schools, but it may refuse such licenses, or when given withdraw them, without being respons-ible to any court of appeal. The uniless there were also the possibility given of its fulfillment.
"The belief in immortality has its ible to any court of appeal. versity was to have the field, and no rivals were allowed. With the university thus controlling absolutely the secondary schools, and almost absol-utely the primary schools also—a unirose to tell a nation's history or point out its future, borne on the wings of inspiration they sought to express great truths, we find invariably they versity deeply imbued with the worst and the most violent rationalistic views voiced hopes by telling of far-off lands which were by them believed to be their peoples' goal, and whether it was

—we can understand the grievances, under which zealous Catholics labored. The stranger of the two facts to which we refer was that the claims of the Catholic Church, in antagonism to that of the State in regard to human souls which God creates should find among Protestants their strongest deamong Protestants their strongest defenders. The distinguished historian, Guizot, was one of the most ardent and eloquent upholders of the Church and the Papacy; the still more distinguished M. Thiers was no less insistent on the absolute necessity of the authority of the Church. Eather, McCaffeet that transcends all others, ity of the Church. Father McCaffrey

whose single word is stronger proof than even the united testimony of quotes him with effect:
"The Revolution of '48 had opened men's minds to the dangers of universthan even the united testimony of humanity, whose teachings contain more truth than all the thoughts of poets or philosophers; who lived with us to teach us how to live, who died in ity teaching, and to the direction in which it tended. M. Thiers denounced sacrifice for our sins; and then, conquering death, leads all of us forward the schoolmasters as an army of communists and anti-clericals. The university," he wrote, "has fallen into the hands of phalanterians. To in similar conquest; so that all the aspirations and hopes of humanity are in him centralized and by him strengthday my opposition is directed against ened. It is he who says: 'I am the resurrection and the life; he that be-'I am the the real enemy, and the real enemy is the democracy, into whose hands I will lieveth in me, though he be dead, yet not deliver the last rampart of order, the Catholic Church." I social shall have life, and everyone that liveth order, the Catholic Church." It was in religion and religious training alone that he could see any hope for the future. Many of his colleagues were of a similar conviction, and as a result M. Falloux was appointed Minister of Public Instruction, on the express proand believeth in Me shall not taste "This, my dear friends, is the coronation and consummation of our hopes. "From him, my dear friends, comes faith; in Him are centered our hopes, Public Instruction, on the express un-derstanding that the education diffi-oulty was to be settled immediately. and Faith and Hope and Love form henceforth this triple law of Human ity's struggle and its progress. Hence An extra Parliamentary Commission was selected to prepare a bill for the our civilization is lighted all over with was selected to prepare a bill for the Chamber, the majority of whose members the gloomiest days.

"In the illumination of the claims. Montalember and the claims." the glow of the resurrection morning.
That light reaches the darkest spots,

the illumination of the resurrepresentatives of their party, but wisely or unwisely instead of standing rection Humanity henceforth walks, and demands for complete educa its sages, poets and philosophers, of its men, women and children, rises up to bless the One who has made our tional liberty, which their friends had up till then put forward, they were willing to make a bargain and to sacrihopes reasonable and our faith divine. fice some of their claims. Such a line of conduct divided the Catholic forces." "These later witnesses under Chris tian inspiration need not be called It will thus be seen that the trouble they are everywhere with us with which the Church is now wrestling France had its origin in the conflicts shelves of our ibraries; they are in the centers of

of a chaotic time, and primarily in the common design of both despot and communard to get the National Church industry: they walk with us in the streets; they bear joyous testimony all through our life's journey. under the thumb of the State. The les Some years ago there was in our on to be derived from these saddening records is the necessity of midst a well-known, popular orator who not only spurned the immortality uni ing on a theory and a platform and ceasing to fight in independent fashion of the soul, but even the possibility conceiving it. His eloquence pleased the multitude, for he concealed the or groups the enemies of religion and true educational liberty.

After the Example of the Divine

A press cablegram from Rome under ate of November 13, said : date of November 13, said:
"As Cardinal Oreglia, dean of the Sacred College, was returning home to-day from the Vatican, and while his from the carriage slowed up because of a congestion of traffic, a man named Marabini, aged 20, spat in the Cardinal's face. The youth was arrested. At the police outh was arrested. At the police Marabini explained that he had no personal rancor against Cardinal Oreglia. He was about to be locked up then a note came from the Cardinal begging his release and saying he for-gave him freely."

A Quaint Old Custom.

In the village of Minori, Italy, a quaint and touching custom has existed from time immemorial. On Thursday evening every one places a light in his few minutes in honor o the Blessed Sacrament. says: "It was pretty to see the little tremulous sparks approaching one after another in the windows of the humble Hence they welcome gladly the larger dwelling, resting there for a short time and then disappearing again."

CATHOLIC NOTES.

The Rosary is recited in the Irish language every Sanday evening at the regular devotions at St. Vincent Fer-rer's Church, New York City.

A recent Catholic Bazaar held in Dundee, Scotland, for the benefit of St. Andrew's pro Cathedral, netted the handsome sum of \$11,266.24.

In the course of his few days temperance crusade in Scotland which he eladed last week, the Rev. Father Hays administered the total abstinence pledge to close on three thousand per-

Father Sheeban, who is henceforth to be known as Canon Sheehan, is about to publish a new volume entitled "The Spoiled Priest," a name given in Ire-land to ecclesiastical students who do not persevere in their ecclesiastical vocation. Maynooth College is the scene of the story, and Father Sheehan in his description of the college life no doubt draws on the experience of his own student days. This story is closed akin to the same author's new Curate," and many readers will welcome Canon Sheehan's return to the role of a story-teller racy of the soil.

The golden Jubilee of St. Mary's Church, Dunkirk, diocese of Buffalo was commemorated on Sunday, Nov. 13. Bishop Colton, after the Pontifical Mass, addressed the congregation, ex tending his personal congratulations to the priests and people on the marvelthe priests and people on the marvel-ous advancement made during the half century just passed. The Jubilee ser-mon was delivered by Rev. N. H. Baker, V. G., of West Seneca, N. Y.

The Red or Votive Mass of the Holy Ghost, which for centuries had been offered annually on the opening of the English Law Courts for the Michaelmas term to ask for the Divine blessing on those engaged in the administration of the law, was celebrated, for the first time since the Reformation, in Westminister Cathedral, London, on Monday, October 24.

Advices received in New York from Rome say that Miss Eliza Lummis has received from the Pope full approval of the constitution which she drafted for the organization of Catholic women the organization of Catholic women known as Filiæ Fidel, or Daughters of Faith. This society, it will be remembered, was started by Miss Lummis and several other Catholic women a years ago for the purpose of correcting by their example some of the bad habits of "society."

Very Rev. James J. Dougherty, D. D., Ll. D., for the past sixteen years superintendent of the Mission of the Immaculate Conception, New York City, and editor of The Homeless Child, died on Nov. 19, aged fifty-years. R. I. D.

By her will, filed for probate in New York on November 18th, Miss Sarah C. Tracey, who died on November 6th, left the bulk of her estate, estimated at left the bulk of her estate, estimated at well over \$500,000, to Bishop P. J. Donahue of Wheeling, W. Va., to be used in founding Catholic educational and religious institutions in his dio-

Joseph Ramee, for a score of years treasurer of the Episcopal Church of the Holy Communion in South Orange, N. J., has renounced that faith and become a Catholie. A few weeks ago he called on the Rev. Janes J. Hall, who is rector of the Church of Our Lady of Sorrows, and announced his intention of becoming a Catholic. Father Hall instructed him and he was received into the Church. The announcement has created surprise among the Episco palians of the Oranges, as Mr. Ramee was an active church worker.

Catholicity at Kirkcaldy, is making marked and steady headway under the vigorous pastorate of the the Rev. Father Foley. To the intellectual and recreative, as well as to tenectual and recreative, as well as to the religious and social welfare of his people, Father Foley is giving much time and attention. Last week the Catholic club of the district held its first meeting for the winter session.

There was a crowded attendance. There was a crowded attended.

Father Foley presided. An able and interesting lettere, as the inaugural address was delivered by Mr. John addr

Barry, J. P., on, "Russia and Japan." To put Saturday night and Sunday dance under the ban, to forbid Sunday funerals and to declare saloonkeepers ineligible for church offices -these are expected to be three imporant rules which will be promulgated at th proaching diocesan synodato be held in the Milwaukee diocese.

A monument has been erected in Kansas to Padre Padilla, "the first martyred priest of the American conwho was killed near the site of the memorial pile at Herington.

The cultured Catholic world has been The cultured Cannot work of surprised by a philosophico-religious essay composed by a Protestant professor, Dr. Ferdinand Joseph Schmitz. and published in the annual report the Dorotheinaschule of Berlin. speaks with regret that after the days of classic German literature and philosophy, Catholicism has become again-the most important factor in public and spiritual life.

Professor Windle, who has been selected to succeed Sir Rowland Blennerhasset as president of Queen's Col-lege, Cork, Ireland, is not only an Irishman but a Catholic—a grandson of Lord Chief Justic Bushe.

The Best Preparation.

No preparation for death can be better than to offer and resign ourselves anew to the Divine Will, hum bly, lovingly, with unbounded confi-dence in the infinite mercy and good-

1363

THE BLAKES AND FLANAGANS.

BY MRS JAS. A. SADLIER. CHAPTER XVII.

ZACHARY THOMSON GAINS HIS POINT-REVELATIONS OF A DELICATE NATURE -ELIZA LITTLE TRIALS, AND HOW

SHE SURMOUNTED THEM. Miles Blake and his wife were still smarting with the keen self-reproach following on the death of Henry's firstborn, without baptism, when, as if to make the wound still deeper, came Zachary Thomson to propose for Eliza. Now, Miles Blake saw the day, and that not many years before, when he would have received the proposal with something more than satisfaction; but, the events of the last few months had somewhat opened his eyes as to the effects of mixed marriages, and the con-sequence was that though he still felt honored and flattered by Zachary's offer, yet he shrank from giving his consent. His wife was still more opposed to the match—not that she had any objection to the young man himor to his family-far from it, indeed! but, to tell the real truth, she had got such a fright by the death of Henry's child, and was so vexed at the goings on she saw at the time, that she would sooner see Eliza laid in her grave have her marry a Protestant. This did not all come out at once, but, Zachary questioned and cross-questioned both husband and wife until he had elicited the whole truth.

Well now !" said Zachary, laughing, "we've got to the bottom of your refusal at last; why did you not frankly give me your reasons at once! You had me in a terrible fright, I give you

How is that ?" said Miles. "Why, my dear sir, I was startled by your refusal, for I began to fear that you had, after all, some serious objec-tion, either to myself, my prospects, or

my family; but when it is only on a point of religion that you hesitate, there is no trouble in getting over that. I hope you know me well enough to believe me incapable of interfering with Eliza's religion. Pshaw! it is absurd to mention such a thing. Come! my dear father and mother-in-law that my dear father and mother-in-law that are to be, dismiss all these idle, child-ish fears, from your mind, and give your consent cordially and cheerfully. You know I love Eliza as well, aye, better than I do myself—you knew it years ago. And I have Eliza's assurance that if you consent she has no objection, indeed, she was good enough jection-indeed, she was good enough to say that she could never love any one else as she loves me. So you see there's no use setting your face against

Jane Pearson was as sweet as sugar till she got married," observed Miles, and, indeed, for a few months after: show, you know yourself, Zachary, that she's as bitter against our religion as e'er one in New York city. How do we know but you'd just turn out the

Why, really," said Zachary with the same merry laugh, "one would suppose, to hear you talk, that the risk was all one side. Don't you think my religion will be in danger as well as Eliza's? See how my father don't object to my marrying a Catholic. But I know you're not in carnest. I see the smile on your faces though you would fain conceal it, if you could. I'll take at for granted that it's all settled—so good morning. Not a word now; I see you're going to apologize. But never mind. I forgive you, especially as your opposition was entered (as we say at the one from being baptized; eh. my own name is scriptural enough, and

against her own religious convictions, and allowing her daughter to walk de were honored with an invitation to the "Say no

In this memorable interview as his go, and yet they all wished to keep

credulous hearers supposed. Eliza had told him in plain terms that she could not put up with the whims of her pa and ma any longer. When anything went wrong with Henry or Jane, she said, they were sure to revenge it on her. They actually seemed to think that they might treat her just as they "had a mind to" and she was determined to put an end to it one way or the other. In short, she made out such a case in her own favor, and against her parents, that Zachary, who really loved her, felt a chivalrous desire to set her free from the bondage in which she was held by her naughty pa and ma. He had not intended to put the question so soon, but since dear Eliza was so unpleasantly situated, he had no alternative but come and carry her off, and make her mistress of herself and an elegant establishment. But, of course, it would never do to tell the old people that. So Zachary kept his own secret, and found it to his advantage. Eliza's filial disposition were not called in question, and Zachary went on his way rejoicing. To do him justice, he had a sort of liking for the old couple, and was desirous to spare them the pain knowing what their daughter had said

Mrs. Blake went, according to mise, to ask Dr. Power to give Eliza some advice suitable to the approach-ing change in her condition. Dr. Power heard all she had to say, then smiled and shook his head.

"If I thought my admonitions would have any good effect," said he, "I should be very willing to do what you ask, but I cannot hope for any such result. It is very strange-pardon me, my good lady — it is very strange, in-deed, that both of your children should marry Protestants. Have you found your son's marriage turning out so well that you are contracting a similar alli-ance for your daughter?"

Mrs. Blake quailed beneath the

searching eye that was fixed upon her, and a deep blush crimsoned her face : Well, no, your reverence, it wasn't that, but somehow we couldn't get over Zachary when he came to ask us. He makes very fair promises, sir-

"So did the devil, my dear madam,

when he tempted Eve."

Mrs. Blake knew not what to say, and Dr. Power thought the best thing he could do for her was to put an end to the interview. "The fact is, Mrs. Blake," said he, standing up, "the fact is that I can do nothing for you in this matter. If you permit your daughter to marry this Mr. Thompson, whom you describe as so captivating," he added, with a smile, "my previous intentions would not be long remember. junctions would not be long remem bered in the contingencies of married life. You must all take the consequences of your own rashness — shall I say presumption? These are harsh words, Mrs. Blake, but they are just what conscience and duty both dictate — Good morning!—I find there is a person waiting to see me in

Mrs. Blake could hardly restrain her tears, but she managed to keep up a show of composure, and walked ont with an air of offended dignity. "It will be long before I trouble him again, said she to herself, as the servant closed the door behind him. "I'm sure it isn't my fault, and yet he talks as if the whole blame were on Miles and me; that's not fair of Father Power, and I ll not forget it to him in a

Matters were thus made worse and half persuaded and threatened into eatworse. Miles was quite indignant when he heard what had passed, and swore a good round oath that Eliza should marry Zachary Thompson, and

of opposition to the match. They, on their parties, the old leaven breaking out their parts, twaited in vain for such an opportunity, and at last they cally forgot that they had intended 20 oppose it, so overpowering was a Zachary's confidence, and so as well as the stations. By the time he stood up to go, he had talked the worthy outple into a dreamy state of half consciousness, a messurer simpler, as it were, wherein they amy state of half consciousness, a messurer simpler, as it were, wherein they amy state of half consciousness, a messurer simpler, as it were, wherein they amy the form of the talked the worthy outple into a dreamy the faces relaxed, and they stately laughed out at the remembrance of the second for the continues and they are always the same of John Wesley, and they stately laughed out at the remembrance of the second for the faces relaxed, and they actually laughed out at the remembrance of the second for the faces relaxed, and they actually laughed out at the remembrance of the second for the faces relaxed, and they statelly laughed out at the remembrance of the second for the faces relaxed, and they both laughed again.

"Well I Miles," on the obter, and a subject that the circle of his intended out at the remembrance of the second for the faces relaxed, and they both laughed again.

"So we have given our consent whether we would on only," said Mills, was the face of the face of

when the double ceremony was performed next day and Mr. and Mrs. Zachary's a real good-hearted, off-handed fellow, and I'm sure be'll make a good husband. As for religion, we must only try and get Father Power to put Eliza on her guard. The Thomsons are not near so black as the Pearsons."

"Still there's something telling me that we shouldn't let Eliza marry a Protestant," said Mrs. Blake with a thoughtful air; "we've had warning semough to make us wise; but, then, there was no such thing as refusing Zachary. And besides, I know very well Eliza likes him better than any one else. So I suppose we must only leave the matter in the hands of Godwhat will be, will be, will be !" Took Mrs. Blake talked of leaving the result to God, when she was acting against her own religious convictions, against and my provided the success of their friends, they were accompanied of the When the door of the Wesleyan the door of the Wesleyan the door of the Wesleyan the convictions of their friends, they were accompanied only by Arabella Thomson, her sister having given her band and for tune some months before to a wine-merchant in Pine street. The Reverend Hooker Tomkins wished them from the street having given her band and for tune some months before to a wine-merchant in Pine street. The Reverend Hooker Tomkins wished them from the street having given her band and for tune some months before to a wine-merchant in Pine street. The Reverend Hooker Tomkins wished them from the Sachary saw he had gone a little too a wine-merchant in Pine street. The Reverend with a hearty country of the result to fine the leave the condition. The Reverend Hooker Tomkin

Milerately into the gulf. God has little to do with marriages like that. They are contracted in direct opposition to the teaching of His Church, and how can they be blessed in their fruits?

Were nonrea with an invitation to the word in the return of the happy pair, but none of them went would give Eliza pain. Cheer up, Eliza, my dear! there's no use in letting your can they be blessed in their fruits? Now Zachary was not quite so candid None of the elders of the family would truth, I didn't expect you'd have luck

matters as smooth as possible, so it was decided that Edward and Margaret should go to represent the whole. Ellie and Susan would willingly have gone, but their father and mother wise-ly thought that it would be anything but safe to expose two young girls just approaching womanhood, to the chance making acquaintances which they

of making acquaintances which they could not sanction.

"Never miad, girls," said their father gaily; "you'll have opportunities enough of showing off without venturing into dangerous company. I don't want my little Ellie or Susie to be getting acquainted with personsthat we don't know. Eh, Mr. O'Callaghan, what do you say?"

laghan, what do you say?"
"Upon my honor, I think you're
quite in the right. Still, it's rather hard to have the girls miss a wedding. Isn't it, girls?"

"Well, it's true we would like to go," said Ellie, cheerfully, "but when father and mother are opposed to it, of course there is nothing more to be said. We can spend our day as happily, and more happily at home. Can't

we, Susie dear?"

"Sour grapes, my dear sisters!"

said Edward, laughing; "tell the
truth, now, do you not envy Margaret
and me?"

Edward?" interposed his " Fie. gentle wife, "why will you tease the girls? No, indeed, I am quite sure they have not the slightest wish to go after what their father said. Am I not right, girls ?"

Quite right, indeed, Margaret." said both together; "and we thank you very much," added Susie, "for defending our reputation as dutiful daughters. What a pretty fellow Edward is, to raise a doubt on the subject. But we shall find an opportunity to pay him back. So look sharp, Master Edward!"

"Do your best, my saucy little sister!" said Edward, tapping her playfully on the cheek; "when I fall, be sure you run to take me up!"

A few weeks after, when Zachary and Eliza returned, uncle Tim and his wife went to pay them a visit at their hand-some dwelling in Fourth street. In the course of conversation, Mrs. Flanagan asked Eliza how she had enjoyed her trip, whereupon Zachary laughed and

Pretty well, on the whole, though Eliza hid her trials for the first few days. You Catholics can't get through ne world so smoothly as other folks."
"Why, what had religion to do with Eliza's trials ?" demanded Tim, with a

Eliza's trials?" demanded Tim, with a look of surprise, though he partly guessed what was coming.

"For merey's sake, Zachary," interposed Eliza, "don't go on with such childish folly; undle Tim is so fond of cracking jokes that if you tell him I shall never hear the end of it."

Tim saw plainly, by the deep crims of her cheek, that there was something more than a joke in question. But he he had his own reasons for wishing to know what it was.

the first place it so happened that for the first two or three Fridays the hotel people, as we went along, were so forgetful of poor Eliza, or any one else, that they hadn't a bit of fish on the table. This put dear Eliza quite out of patience, and I assure you she would have punished herself for the unintentional neglect of others, by going with-eut either fish or flesh, until I got her

Indeed! and how did you manage to persuade her?"
"Why, I told her that if the Pope

"Say no more," said Tim, briskly " we don't want to hear anything that

Tomkins's blessing on your back."

"Why don't you think, Uncle Tim,"
said Zachary, with a smile, "that our
Mr. Tomkin's blessing is just as good
as your Father Power's?"

"May God forgive you for making
such a comparison!" said Tim. "I
wouldn't mention the two men in one
breath. There's just as much difference

breath. There's just as much difference between themselves as there is between the religious they profess, and that is— you may guess what!" and so saying, Tim took up his hat and stick. "Good bye, Eliza! good bye, Mr. Thompson!
I'm glad to see you both looking so well
after your unlucky journey. Next time
you go travelling, Eliza, I'd advise you you go travelling, Eliza, I'd advise you to hang conscience up in the wardrobe before you start, then you can act like a good obedient wife and a nice little Protestant lady. Come along, Nelly! you know we have to call at O'Callaghan's on our way home."

When they were gone, Zachary laughed heartily, and ridiculed what he called Eliza's over-sensitiveness. "There's Eliza's over-sensitiveness. something about your Uncle Tim," said he, "that makes one like him, even when he says what one does not care to hear. Now, coming from any one else, I would have certainly resented that last observation of his; but, for my life, I can't be angry with him. There's something so frank and good natured about him, and he seems so carnest and sincere in his Catholicity—I was just going to say Romanism, till I thought of your recent vexation—that one cannot take ill what he says. Every one ees that he never means to give

"Well, I don't care," said Eliza, well, I don't care, said Ellia, pouting, "he had no business to speak so. I declare I shall begin to be ashamed of my religion, if I hear people make such a fuss about it. He had better take care how he talks to me about the commandments of the

Church.

"Well done, Eliza!" said her hus-"Well done, Eliza!" said her hus-band, still more gaily than before; "I begin to have good hopes of you, my darling girl. I was afraid you had not quite spirit enough for the wife of a free American; but I see you have more than I gave you credit for! Are we going to spend the evening at my father's?" Eliza answered in the affirmative, and then Zachary hurried away to his office, telling his wife to be sure and cultivate the lofty spirit of independence that had just so agreeably when Tim and Nelly called at Mr.
O'Callaghan's they found only Margaret. Edward, she said, was at the store.

"So much the better, Maggie," observed Tim. "I am glad to find that marriage has not lessened his attention

to business."
"It would be too bad if it did, sir,"

replied Margaret, as she placed two chairs near the fire. "May I ask where you have been, that you are here so early in the afternoon, for I am sure you did not come out on purpose to see me at this hour of the day ! "You're right enough, Maggie, my

we were up paying a visit to Mr. and Mrs. Zachary Thomson."
"Well! and how did you find

"Oh! pretty well—in body, at least," added Tim, with emphasis; she's not over-burdened with religion,

I'm afraid, any more than Zachary They're well met in that respect." Why, what makes you think so

sir? I hope you're mistaken!" said Margaret earnestly, and she fixed her eyes on his face, as if in search of the true answer which his words might

Tim looked at his wife, as much as to that before a week went round, if it were only to spite Father Power. They would just let him see that they could do without him, and that he might not think to make cats' paws of them. He didn't care the snap of his finger for Father Power or any one else.

"Why, I told her that it the Pope say, my own name is scriptural enough, and Protestant enough, too; but it is not quite so bad as Ebenezer. Even my father's name is only Samuel."

This was all very satisfactory to the young folk. The Thomsons and the Pearsons applauded Miles's independing to the property of the spirit, (the old leaven breaking out leavity, but in reality to prevent Mr. again) and Mrs. Henry was so pleased the stap of his inger for any such reason, so long as I could eat bread and butter and spirit as I could eat bread and butter and table that a Catholic can make a meal of one property of the commandments of the Church."

Eliza cast a reproachful glance at the sing of his inger for any such reason, so long as I could eat bread and butter and table that a Catholic can make a meal of or one day, without breaking the commandments of the Church."

Eliza cast a reproachful glance at the sing of his inger for any such reason, so long as I could eat bread and butter and the control of the Church."

Eliza cast a reproachful glance at the sing of his inger for any such reason, so long as I could eat bread and butter and the control of the Church."

Eliza cast a reproachful glance at the sing of his inger for any such reason, so long as I could eat bread and butter and the care the sand of his inger for any such reason, so long as I could eat bread and butter and the care the sand of his inger for any such reason, so long as I could eat bread and butter and sail could eat bread and butter and the care the sand of his could eat bread and butter and sail could eat bread and butter and sail could eat bread and butter and the specific as I could eat bread and butter and sail could eat bread a

"Oh! of course; he couldn't ask the Thomsons without asking their right hand—I wean their left-hand angel. Tomkins can evjoy a good dinner,

fresh, and the picture of contentment.
"See there, now, Margaret, I just his two aunts Jimmy's bubbling good leave it to you if Tim hasn't a fine red humor was a source of unending delight;

an admirer of our Ellie ?"

you got back safe at all, for to tell the truth, I didn't expect you'd have luck on your journey with the weight of the control of the contro

testant husbands for my daughters. Arthur Brown is a very good young testant husbands for my daugaters.
Arthur Brown is a very good young man, and getting on very well in business; but let him go to his own sort for a wife, when he wants one."
"But how do you know that Ellie will be of the same opinion as you are?" persisted Margaret, with the

same arch smile.
"How do I know, Maggie? why, because our children have all been brought up in the firm conviction that he who loves the danger will perish

in it. I have no great fears that any of them will ever marry a Protestant."

"Nor I either," added Mrs. Flanagan quietly. "But we're forgetting ourselves altogether, Tim, dear, as we always do when we come here. Be sure you come down this evening, Margaret, you and Edward, for you know poor Susie is not well these times, and it will cheer her up some to see you all around her." Margaret promised, and the worthy couple hurried away arm in

TO BE CONTINUED.

HIS MATERNAL GRANDFATHER.

HOW JIMMY LAID THE GHOST OF A TROUBLESOME RELATIVE,

By John D. Harvey.

Jimmy Manning, his big frame stretched comfortably in an easy chair, had been waiting expectantly for the last two hours for the remark he knew was as inevitable as the tea and thin slices of bread which Mary would bring in precisely at 5. Meanwhile, he chatted away easily with his Aunt Marchatted away easily with his Aunt Mariagret and his Aunt Agatha, turning first to one, then to the other, to answer cheerfully their prim questions concerning his health, his trip and the people he had met, or smiling blandly on them both, when they assured him that a confest it was to have him home what a comfort it was to have him home once more. And, as they talked. Jimmy was wondering just where the inevitable remark would come in, and offering a silent prayer that he might have control of his facial muscles sufficient at that critical moment to conceal the grin he knew the remark would be sure

"Your certainly seem greatly bene-

"Your certainty seem greatly bene-fited, physically, by your trip, James," remarked Aunt Margaret.

"Have you noticed, Margaret," in-quired Aunt Agatha, "how much he grows to look like his grandfather?"

Jimmy straightened himself in his chair and by a powerful effort, clothchair, and, by a powerful effort, clothing himself with the gravity of a judge.

"His maternal grandfather, yes," corrected Aunt Margaret.

This was too much. Jimmy rose and strode over to the window. Had any one been passing the house at that moment he would have seen a young man standing by the window fiercel biting his under lip. When Jimmy composure was somewhat restored, he turned again to his aunts.

"I suppose," Aunt Margaret was saying, "that you will start seriously

on your career now?" It is my intention to start a law

practice as soon as innocent and un sophisticated clients can be unearthed,' immy answered lightly.

The two smiled indulgently at this bit

of levity.
"It might be well," Aunt Margaret continued, "to bear in mind your ma-ternal grandfather's career. He was one of the most celebrated jurist in this

part of the country."
"I am sure," said Aunt Agatha part of the country.

"I am sure," said Aunt Agatha
"your dear mother, our sister, whom
you probably cannot remember, would
desire us to hold your grandiather's

He was a man o example before you. ct and courage of a rare order. So I remember you have always said Jimmy by way of a gentl

to his niche in the family history.
"Rare courage, indeed," said Aunt
Margaret, ignoring the hint. "Did I ever tell you. James, of his encounter

Jimmy could not resist the tempta-tion. "I think it must be the one anecdote you have overlooked," said

Aunt Margaret stiffened perceptibly at proceeded: "Well, one night but proceeded: when we lived in this very house-we but a babe in arms-your grandfather through the parlor window. It aroused us all, and when we got down stairs, trembling like leaves, we found your grandfather terribly bruised and

how tended carrying away."
what "And the burglar?" said Jimmy.
"Got away," Aunt Margaret re-

could they be anything else but what they are, as regards religion?"

"Oh! I had almost forgotten to ask," said Margaret, "are you invited to dine at Henry Blake's to-morrow? Edward and I are asked, but I don't think I shall go."

"Got away," Aunt Margaret to plied.
"Got away?" said Jimmy incredulously. He wanted to add "from my maternal grandfather?" but he recognized the wisdom of onitting that part of the query.

man." Aunt Agatha explained frigid and, with the cups elattering on the tray, Mary brought in the tea.

Jimmy opened an office downtown and angel. Tomkins can enjoy a good dinner, in made his home with his two aunts, as he presume, as well as most men, and, had done before college and a trip abroad his panuch says as much. He prim old ladies, and, except for the best of living I'

Mrs. Flanagan laughed as she fact that his grandfather's spectre was pointed to Tim's own face, round, and paraded before him on all conceivable leave it to you if Tim hasn't a fine red face of his own; don't you know the old saying, Tim dear, about people that live in glass houses throwing stones? eh, Tim?"

"You have me there, Nelly, I declare you have!" cried Tim, with perfect good humor.

"But what about Arthur Brown?"

inquired Margaret, with a sly glance a rather dry essay he had been trying at Mrs. Flanagan. "I hear he is quite to read. Suddenly he found himself very much awake, sitting bolt upright an admirer of our Ellie?"

"He must admire her at a safe distance, then," responded Tim, quickly.

The book was beside him on the floor,

shoes, and tiptoed cautiously down stairs. He gained the dining room, door, and entering noiselessly, saw a faint light by the sideboard. As his came accustomed to the dim light eyes became accustomed to the dim light he could make out the outlines of a man bending over an open drawer. Jimmy advanced a few noiseless steps, measured the distance carefully with his eye and sprang. In an instant the two were struggling madly. Jimmy's eye caught the gleam of metal and the next instant he seized the other's wrist in a grip of iron, gave it a sudden twist and the revolver went clattering across the floor. Back and forth they swayed, upsetting chairs, banging into the table and making a hideous din. Then there was a heavy fall. Jimmy landed the man on his back, crawled astride his chest, pinioning both the man's hands in his own, and sat there panting. Frightened voices came from the tor

of the stairs.
"Oh, it's all right," called Jimmy "Just a caller—an uninvited guest, as it were. I'm entertaining him. Come down, if you will, please. Don't be alarmed. Switch on the light in the prin

true

som sial

dining room. Ah, thank you."

Aunt Margaret and Aunt Agatha on tered, somewhat frightened, but rather majestically, after all, Jimmy thought, considering their bath robes.

"James!" gasped Aunt Margaret, as she caught sight of his flushed face

and torn collar.
"Only a trifle," he explained.
"We'll label the evidence. This "We'll label the evidence. This gentleman on whom I have the honor to gentleman on whom I have the honor to be seated, we'll call Exhibit A; the open drawer there, Exhibit B, and the bag on the floor Exhibit C. When I came in a few moments ago, Exhibit A—lie still, you cad!—was extracting the spoons from Exhibit B and transferring them to Exhibit C. Exhibit A and I had an argument. You see how it came out.

came out. leys, Aunt Agatha, and get them to telephone for the police. Pardon me, if in the flush of success I sav. that in the apprehending line I think I've gone my maternal grandfather one better."

LEAD KINDLY LIGHT.

The contributions of Professor Goodwin Smith to the New York Sun are highly interesting in more than one way. The professor presents the example of a well-meaning man who is at sea because he has never had the oppor tunity of reading books that would help him in his doubts. Mr. Smith is, indeed, an eminent man; he was only thirty when he held an important secretaryship to the Royal Commission appointed to inquire into the condition the University of Oxford. that, for many years he was Regius professor of modern history at Oxford, and was regarded by many leading men of England, Matthew Arnold for example, as gifted with the highest literary and governmental attainments During late years Mr. Smith has lived at Toronto, giving himself up to his predilection for literature and the fine Arts.
Mr. Smith is, perhaps, even more

interested in religion than he is in literature. As a result of his long study of morals he stands pretty much as the ordinary voter does in regard to politics; that is, he sees no reason for accepting a belief in the moral government of the universe and the immortality of the soul; nor, on the other hand, does he see any reason for rejecting

these truths.

From the following argument Mr. Smith declares that he is inclined to believe in a spirit of faith.

well or ill for us hereafter. It is the evidence of conscience less trustworthy than that of our bodily senses? If the evidence of our bodily senses and the science built upon them alone is trustworthy, on what does their prerogative

Herein Mr. Smith has really a solid argument against the materialists. For those men who will believe only or what they hear with their bodily ears, or touch with their bodily hands it is imperative that they shoul answer why it is that they put so muc trust in their material organs and refuse to credit the testimony of their spiritual faculties; there is no more reason for being sure when we see with our eyes that we really do see than there is for believing that we with our intellect when we perceive the evidence of some well-known truth. The only difference is that by the testimony of our material faculties we are not brought face to face with anything like morality esponsibility is eliminated from the cope of science and men are privileged to give birth to their own ideas upon eligious matters.
On the other hand it would appear

that Mr. Smith had never considered the scientific press of the immortality of the soul. The spiritual nature of thought, and consequently of the soul, the absolute independence of the will At that moment the clock struck 5 as far as matter is concerned, are never touched upon in the learned dis-cussions which Mr. Smith writes for the Sun. And yet it is precisely by such arguments, perhaps even more than by those drawn from the question of mortality, that the immortality of the

soul is demonstrated.

With all his doubts, however, Mr. Smith frankly admits that he is more inclined to a belief in the immortality of the soul. In this respect he is like most other great agnostics who have lived of recent years. Even Herbert Spencer, who boasted in his youth that he had cleared away all the mysteries of the universe, was compelled to admit in his dying breath that these same mysteries were inexplicable. Mr. Smith's studies will lead him is difficult to say; let us hope, at all events, that the truth will appear in all its light to this venerable old man who, while capable of writing volumes on science, is, withal, grouping about in the dark in search of that which most essential.—Providence Visitor.

this world, except that which a man

VERSIONS OF THE BIBLE.

(Continued.) N. Y. Freeman's Journal.

these spurious books on a level with the Word of God, to be believed in by members of the Church sub poena anathe. Mr. Jones-The Council of Trent put

By this you mean that the Council of Trent added to the Canon of Scriptures certain books which were not recognized the early Church as inspired. the obligations imposed on us by the the obligations imposed on as by the principles of veracity require us to inform you that your statement is not true. One of the most onerous and irksome duties of the Catholic controversialist is to impart this kind of unwelling intermation when discussing theocome information when discussing theo-logical questions with modern heretics: the same duty was imposed on the early orthodox Christians by the early here-

Now the Council of Trent added no book to the Bible, put no book "on a level with the Word of God" that was not declared by the Church twelve hundred years before to be a component part of the Bible; that is to be in the list or canon of inspired books, and that was not recognized as such by the Church during the intervening centur-ies. This, we hope, is sufficiently clear and explicit to contradict your ground-less statement. Let us then verify it.

1. The Council of Hippo, held in 393, and the Councils of Carthage, held in 397 and 419, declared to be canonical the same books given by the Council of Trent. The Council of Carthage of 397, that is, twelve hundred years before the Council of Trent, gave as the reason of its decision that "It is from our fathers that we hold that these books are those which should be read in the Church."

Pope Innocent I., in a letter to Exuperus, Bishop of Toulouse in the year 405, gave the same list of books given by the Council of Trent.

3. Pope Gelasius in the council held in Rome in the year 679 declared canonical the same books given by the Coun-

cil of Trent.
4. The books recognized by the Council of Trent were found in the most ancient Latin version—that known as the Vetus Itala, which was so highly esteemed by St. Augustine, and which is attributed by Biblical scholars to the latter half of the second century. The Old Testament of the Vetus Itala was translated from the Septuagint, a Greek version made by Hellenist Jews in the second century before the Christian era. The great authority and use of the Septuagint is shown from the frequent quoting of it by Our Lord Himself, by the writers of the New Testament and by the early Christian Fathers of the first four centuries. Out of about three hundred and fifty quotations from the Old Testament in the New, about three hundred are from the Septuagint. St. Augustine speaks of the Septuagint as "approved by the

Now the Septuagint version of the Old Testament, from which the Vetus Itala was made, has the same books of the Old Testament which the Council of Trent has given. It follows from this that the books which you call "spurious" and say were "put on a level with the Word of God" were recognized by the Hellenist Jews as on a level with other books of the Old Testament. that is, as equally inspired. This recognition of your "spurious" books recognition of your took place nearly eighteen hundred years before the Council of Trent and one hundred and thirty years before he Council of Trent and one handred and a wine shop. This is the spot of all the wide, welcoming earth he prethe Council of Trent and one hundred

5. Some Protestants in the seventeenth century started a movement to induce the Greek Church to unite with them. The Greeks held a council at Jerusalem under the Patriarch Dositheus, and in their reply to the proposal of a union they said concerning the books in the canon of the Council We regard all these books as canonical; we recognize them as Holy Scripture, because they have been transmitted to us by ancient custom, or, rather by the Catholic Church. These words attest the tradition of the ancient Greek Church relative to the canonical books.

Thus the Greek Church would not accept the defective Protestant canon and hence, as you doubtless know, the proposal of union with Protestantism

was rejected.

Now in view of all these facts it seems to us that you should begin to suspect, or awake to the conviction that some in a spurious book possibly, has fcoled you into making an egregious blunder when you said the Council added those books to the canon of Scripture. It seems that the books you have been reading have added to your stere of knowledge a vast amount of misinfor-

Mr. Jones.—" Five and forty years after said Council (of Trent), the Bishop of Rome, Sixtus V., complained of errors in the same Vulgate that was accepted

by Trent.' The Council after approving of the Vulgate in preference to all other Latin versions, decreed that an edition be printed "in the most correct manner possible." This shows that the Coun cil did not consider any of the several editions of the Vulgate then in print satisfactory. While it approved of the The complaint of Sixtus V. she up to his time no satisfactory edition of the Vulgate had been produced. He the Vulgate had been produced. He ordered an edition to be prepared, but on its completion he was not satisfied with it, and ordered the work to be again submitted to correction, but he died before another edition was prepared. Clement VIII. took up the pared. Clement VIII. took up the work, and in 1593 issued the edition which is the model of our present Bibles, from which no publisher is permitted to

Jones -" How am I to know that of visitors, sank back into slumber. this Clementine edition is more in acturn and the birthplace was lost to cord with the autographs than that of Sixtus V., or that of Jerome in the

fourth century ?"

How are you to know that the Amer-ican Revised version is more in accord with the autographs than any other version of the Bible?

As the Church does not claim infallibility in the art of book making it is not impossible that some difference may be discovered between the Vulgate and the Clementine edition of it; when discovered, if there be any, they will be covered, if there be any, they will be known. Had she even seen his sisters? Indeed, yes, a thousand times. They makes the Vulgate the standard verused to sit on the step of the

POPE AND PEASANT.

AN OLD PUPIL OF PIUS X, APTLY INTER DEMOCRACY .- A NEW AND INTEREST ING GLIMPSE OF THE BIRTHPLACE AND BOYHOOD OF THE GREATEST SON OF RIESE.

There have been written and printed since the accession of Pius X to the Papal throne any number of descrip-tions of his former life, of his peasant boyhood at Riese, of his simple priest-hood at Mantua, of his democratic patriarchate at Venice. Riese especially has been described so often that it seems impossible to furnish any fresh glimpses of what is, at best, a quiet glimpses of what is, at best, a quiet little village like hundreds of others in the quiet provinces of Italy. The following sketch of a visit to Riese is so charmingly written and so unhack-neyed, however, that it is worthy of reproduction and will be read with pleasure. The writer is "Carisabel," reproduction and will who furnishes a delightful weekly column, often very Catholic in tone, to the Baltimore Sun:

We left the Giorgione hanging in

splendid isolation on the walls of the village church of Castelfranco one burning afternoon. The diligence which cuts across the country and connects Northern Italy with Austria over a highway as smooth as marble as gradual as the flight of years, was waiting for us in the chief ornaments of the shops were pictures of the present Pope, photographs taken when he was a sturdy peasant student in his first soutane, when he was a young rustic priest, when he was professor in the seminary at Tre viso, when patriarch of Venice, and finally in the white garments of the Papal chair. We found it not uninteresting to trace the change, mental rather than physical, for the boy's rather than physical, for the boy's sturdy, straightforward look remains in the old man's strong, heavy features. And by the Pope's photographs were his mother, his father, his sisters, his nephews—serious, working peasants in their peasant dress and keeping the same fearless self-respect and simple openness. Until we get into the diligence we did not know that in going to Asolo for Browning's sake we were to make another pilgrimage. In the next village but one Pius X. was born and bred. The house, the driver told us, was open to visitors. And then a young Monsignor in his red stockings and shovel hat, informed us that he, too, was going our way for besides being cannon at Castelfranco he was pastor at Asolo, and we would have his agreeable society to our journey's end.

How little discretion people show in being born! A little forethought and he who came into the world in the duil village of Riese might have opened his eyes on the fair and noble height of Asolo. Instead, he selected a little white village in the midst of some green white village in the must of some given cornfields and hedged by rows of mul-berry trees—a few redtiled houses, half a dozen thatched cottages, a church and a wine shop. This is the spot of

ferred.

The driver stopped before a small white cottage, built close up to the village street where some decent looking peasant women, in black gowns and yellow handkerchiefs folded on and yellow nandsercates lotted on their heads, were knitting and sew-ing. "The Pope's nieces," he said with a wave of his hand. We got down and went into the small, whitewashed room, spotlessly clean, and bare as peasant's houses are apt to be, except for the good oak dresser and the carved chairs. Photographs of the Pope and a sacred picture or two by some crude native painter were the only ornaments. The kitchen the only ornaments. The kitcher barely held, I thought, the usual com plement of bright brass and copper vessels, though they were enough to cook simple meals. The room where the Pope was born had a certain dignity, a large carved bed, carved chairs, a bureau of excellent make. The furniture was his mother's marriage portion; and the little window looked out on a small garden, a tangle of homely flowers, and from this there was a glimpse of the fair blue hills and the immense violet colored valley that

the immense violet colored valley that lies between. Mothers give their minds to their sons, but I found nothing to support this dictum in the sharp, rather delicate features of the Pope's mother, a pervous looking, slightly built woman with a thin, constitution of the population of the property of the population of caustic mouth. A peasant type certainly, but not the sturdy peasant who looks down from the Apostolic chair. I looks down from the Apostolic chair. I could fancy her running up and down the steps with light, impatient feet, pushing her big men folk abous, while she swept and dusted, mended and spun, scolded and petted. I can fancy her looking with mazzled eves at the her looking with puzzled eyes at the creature she had brought into the world, that she had held in her arms, approve of any of the different and differing editions gotten out by private enterprise as authentic. The Council, therefore, ordered that as correct an edition as possible should be produced. ows that of maternity, she knew how it dition of would be with her grave young son? Vulgate had been produced. He An old gentleman in a rusty, dignified coat, showed us about. We could lay an offering for the village poor in a vase, where such offer ings were deposited. We, there-fore spoke our thanks in carefully and got back into our seats. The little town, stirred out of its after-noon siesta by the infrequent advent

> view. When we were in Venice last week

I happened to ask a peasant woman who sold in summer the laces she made in winter, whether she had often seen the Pope when he was Patriarch of Venice. Oh, yes, every week, perhaps, at the Duomo (as they called St. Mark's); he was very faithful and we had only to go within and he was apt to be there. But she would have looked harder if she had used to sit on the step of the used to sit on the step of the Daome with their knitting among the other plus people and watch for him other plus people and watch for him Besides, while they to come out. Besides, while they were no longer obliged to work to eat, after he was Patriarch they were eat, after he was Patriaren tuey were poor, and she went to their house constantly to get the lace they made, and she sold it for them privately. They had gone to Rome now; they could not live without seeing their brother nor he be happy without sometimes seeing them, but she did not think his state had changed them. They had written back that some of the grandest milliners and dress-makers of Paris had sent them presents of splendid hats and gowns and cloaks and begged them to accept them only asking in return to be permitted to sign asking in return to be permitted to sight themselves "Dress-makers to the sisters of His Holiness." But His Holi-ness had gotten word about it and sent the things packing home. Or, yes, his nephew still lived in Venice, a poor man, though decent and hard working. She herself did not believe it, but here in Venice they said the Pope would surely come back. She knew quite wise people who were expecting him any

While we wound along the mountain road, the leather curtains of the diligence drawn to keep out the afternoon sun, your correspondent repeated this conversation to the Monsignor and ventured to ask whether he did not think it incumbent upon the sovereign of so wide a kingdom as that of Pius X. to lift his family from their humble station and place them in positions

in a grave voice with authority.
"Madame," he said, "a moment ago
I told you that I was a Monsignor." looked about him at the houses by the wayside set down in their houses by the wayside set down in their patches of Indian corn, at the figures of the peasant woman, bare-armed, bare headed, raking hay on the steep hill-side. "In such a place as this, I was about to say, my mother lives; but these houses are too good. She is poorer than that. As soon as I earned enough to give her food and clothes it was my duty as a man and a son to provide her with what was necessary for her existence. But as a priest I owe her no more than I do the humblest of my parishioners, because what I gain as a priest is not what I gain as a man. It is not I, but the office, to which my benefits belong. The Pope himself was my instructor in all these thin, s when I was a student at Treviso and he professor there. It would be contrary to the teaching of his whole life if he mistook the honors paid to his office for the honors paid to the man. It is his glory and paid to the man. It is nis giory and his pride to separate them. He the Pope, I a Monsignor are both poor and humble peasants beneath the robe. We are of the people. We cannot make our flesh and blood other

than they are and than we are." I quote his words because they seemed to me important. Here was a mind and heart molded by the Pontiff who seems to have brought with him an apostolic simplicity of life and con-duct. Pius X., moreover, as the Mon-signor further told us, had been his confessor from his boyhood. From him he has learned that passionate him he has learned that passionate pride of race, the peasant's pride of race, which is as steadfast and as deep rooted a pride as pride in rank and riches, and he had learned that

every part of Europe our wandering feet might stray. Last summer at feet might stray. Last summer at Tours we had admitted it, worn out with futile efforts to deny it. Should we admit it again and be done with the subject? No, not in sight of those clear believing eyes. We told the truth, told it in Italian, and if you have any idea how hard it is to tell the truth in Italian you will count it for righteousness, "Ecco," he cried when we named our modest state and city, "ecco, it is here." He whipped a map published in 1500 and showed us of course Chile.

It was growing cooler, we pushed aside the curtain. The world lay at our feet above a saw like line of mounstrous pinnacles cut the sky. Lo! the

NON-CATHOLIC LAWYER ON CATHOLIC PATRIOTISM.

REMARKS BY AN HONEST PROTESTANT THAT ARE WORTH PRESERVING.

Here is a rather stirring tribute to Catholic patriotism by a non-Catholic lawyer of Omaha, Eastbrook by name,

which is worthy of preservation:

Do you believe that Catholics would destroy or suffer others to de stroy this American Republic, which, except for them, would never have existed? Why, America was discovered by a Catholic—Christopher Columbus. If you say that Columbus was not its discovered. its discoverer, then what was the late Columbian Exposition intended to cel-Did Ericson discover Amer Page 15 Be it so. Ericson was a Catho-But Columbus and Ericson only touched upon our borders. It was for other Catholics, missionaries and explorers, to press onward to the interior. The northern lakes were discovered and made known by Champlain, a Catholic. Mississippi Valley and all this fertile Western country might not even yet, have been opened to you and me and our children after us were it not for the intrepidity of self-sacrifice of such men as Hennepin, Daluth, Joliet, Marquette, La Salle—Catholics every One of the greatest Republican clubs in this country the

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Millions of people, of nine different nations, are constant users of Liquo-zone. Some are using it to get well: some to keep well. Some to care germ diseases; some as a tonic. No medi-cine was ever so widely employed. These users are everywhere; your neighbors and friends are among them. And half the people you meet some one whom ever you are Elquozone has cured.

It you need help, please ask some of these users what Liquozone does. Don't blindly take medicine for what medicine cannot do. Drugs never kill germs. For your own sake, ask about Liquozone; then let us buy you a fullsize bottle to try.

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For the American rights to Liquo-We did this after testing product for two years, through physicians and hospitals, after proving, in thousands of difficult cases, that Liquozone destroys the cause of any germ

disease.

Liquozone has, for more than twenty

constant subject of been the constant subject years, been the constant subject of scientific and chemical research. It is not made by compounding drugs, nor with alcohol. Its virtues are derived with alcohol. Its virtues are derived solely from gas — largely oxygen gas—by a process requiring immense apparatus and 14 days' time. The result is a liquid that does what oxygen does. It is a nerve food and blood food — the

Marquette Club, of Chicago, was named after Marquette, the Catholic missionary and explorer. Catholic missionaries were preaching to the American Indians as early as 1526, long before a Protesta little corresponding to his own.

He straightened himself up, he spoke

It was full one hundred years later that our Pilgr'm Fatherslanded in the May-flower, honest, hard headed, obstinate, opinionated, uncomfortable old duffers, from whose loins I have the honor to be descended. They were constitutionally opposed to being happy themselves permitting anybody else to be

or permitting happy, happy, 'At the battle of Bunker Hill, that 'At the battle of heroic patriotism, there were engaged on the American side fifteen hundred troops, and of these 20 per cent. at least were Irish Catholics. Why. America's first commodore was a Catholic, was, to the demand of a British man-of-war as to who or what he was, sang out: 'I'm Jack Barry, half Irish and half Yankee. Who are you?' But American patriotism, Amer-ican valor, American prowess, enlisted as they were in righteous cause, could not of themselves have brought our Republic into being. Those were times to try men's souls. Freedom staggered and groped wildly in the dark. Her naked feet left their bloody imprint in the snows of Valley Forge. Patrick Henry, with the trumet voice of a prophet, had declared as they were in righteous cause, could trumpet voice of a prophet, had declared to the Virginia delegates, 'We shall not fight our battles alone. There is a ust God Who presides over the des tinies of nations, and will raise up friends to fight our battles for us.'
What is a friend, my countrymen?
Some one has said that a friend is the first one who comes in when all the That friend of Amerworld goes out. That friend of America, of liberty, of God—write it on your hearts, my countrymen—that friend was France, Catholic France."

MEXICO'S CATHOLIC WOMEN.

Occasionally one hears a strongninded female, who has made a brief visit to Mexico, and whose information and riches, and he had learned that noble pride which exalts the office and humbles the individual.

"We are from the South? Oh, South Americans—Chileans, perhaps? The old, old question. We had been asked it a hundred thousand times in asked it a hundred thousand times in asked it a hundred thousand times in a second of the second of th dom of speech and action which obtains among women in the United States.

Mr. Guernsey, the special correspondent in Mexico of the Boston Herald. who has lived in our neighboring repub lie for years, declares that the women of Mexico have no desire for things which the club haunting, platform-seeking American woman looks on as necessities of life and progress. Mr. Guernsev says :

"The hope of Mexico lies in her women; they are untainted by vice, their hearts are pure, and they reign as queens of home, and when circum-stances force them into the new modern business life of the country they command respect, and it is shown them. The Mexican woman is not literary, club woman, a debater and all that but the women here make themselves felt, as they are doing to day, in high politics, in large affairs.

"To the Mexican woman her Charel is very dear. She it is who has kept it alive in times of fierce assault; she it is who to-day is unswervingly loyal to the ancient faith. Statesmen of the past thought to demolish the Church, to change the nation's religion- They reckond not with the women of the land. To-day they are as they land. To-day they are as they were fifty years ago, a century ago. Their Church is the home of their heart; they go into its ever open doors to pray for aid in all the crises of their lives; they mind not the heat or the rain in seeking the temple, and they sustain in-numerable charities organized by the clergy, or by themselves. living leader in Mexico was educated by a pious and devoted mother. Her work was done first and can not be obliterated."

"After the Holy Scriptures," says a zealous prelate, "there is nothing so attractive to me as the Lives of the Saints. I know of nothing more used to souls. In my opinion nothing better calculated, not only to animate better calculated, but only the soul and strengthen the faint-hearted, but yet more to lead back to God and religion those whom the tempthe tations of the world have led astray.

most helpful thing in the world to you. Its effects are exhibitating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Liquozone—like excess of oxygen—is deadly to vegetal matter.

vegetal matter.
There lies the great value of Lique-There lies the great value of Liquo-zone. It is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs tissues, too. Any drug that kills germs is a poison, and it cannot be taken intercally. Every physician knows that medicine is almost helpless in any germ disease.

Germ Diseases.

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attack the germs wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

Asthma Abscess—Aræmia Bronchitis

Hay Fever-Influenza Kidney Diseases Abacess—Ar æ mia
Bronchitis
Blood Poison
Bright's Disease
Bowel Troubles
Coughs—Colds
Consumption
Colic—Croup
Constipation
Catarrh—Cancer
Dysenuery—Diarrhes

Kidney Diseases
La Gripps
Lever Troubles
Malaria—Neuralgia
Many Heart Troubles
Piles—Pacumonia
Pileurisy—Quinsy
Rheumatism
Scrotula—Syphilis
Skin Diseases

Tenderness and Love. The symbols assigned to God the Holy Ghost and the works appropri-ated to Him, seem to throw about Him the kindly light of tenderness and love.

The gentle air, the brooding dove, the soit, clinging cloud shadow, the dawning light, the parted tongues of fire— these symbols intimate to us how sweetly lovable must be this best gift of the Father and the Son.

BABY'S WELFARE.

Every mother is naturally anxious that her little ones shall be bright, good natured and healthy. Every mother can keep her children in this condition if she will give them an occasional dose of Baby's Own Tablets. These Tablets cure indigestion and These Tablets cure indigestion and stomach troubles, prevent diarrhea, cure constipation, allay simple fevers, break up colds, destroy worms and make teething easy. And the Tablets are guaranteed to contain no opiate or harmful drug. Mrs. R. E. Long, Peachland, B. C., says: "I have found Baby's Own Tablets unsurpassed for teething troubles. breaking up colds teething troubles, breaking up colds and reducing fever, and they make a child sleep naturally. They have done my little one so much good I would not like to be without them.' Drugg everywhere sell these Tablets, or Druggists everywhere sell these Tablets, or you can get them by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Very many persons disannually from cholera and kindred summer complaints, who might alve been saved if proper remedies had been used. If stacked do not delay in getting a bottle of Dr J. D. Kellogg e Dysentey Qualitation medicine that never fails to effect a cure. Those who have used it to say it acts promptly and thoroughly subdues the pain and disease. Much distress and sickness in children caused by worms. Mether Graves Wor Exterminator gives relief by removing the cause. Give it a trial and be convinced.

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Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry Obituary and marriage notices set by subscribers must be in a condensed form, to incure insertion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1970.
ditor of The Catholic Record

the Editor of The London, Ont: Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC REC'RD. our estimable paper, THE CATHOLIC REC'RD. and congratulate you upon the manner. which it is published.

Its matter and form are both good; and a traly Catholic spirit pervades the whole.

Therefore with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success, Believe me to remain.

seing you and Relieve me to remain.

Hours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ.

Apost. Deleg.

LONDON, SATURDAY, DEC. 3, 1904.

HIS EXCELLENCY THE APOS-TOLIC DELEGATE TO VISIT LONDON.

It was announced in St. Peter's Cathedral and St. Mary's Church of this city, that His Excellency, the Most Rev. Donatus Sbaretti, D. D., Archbishop of Ephesus and Apostolic Delegate to Canada, will visit London in time to take part in the Jubilee celebration on the Feast of the Immaculate Conception, on Dec. 8th.

As the Bishop and Priests are always anxious for the spiritual welfare of the people, the Jesuit Fathers O'Bryan and Devlin-well known here for their zeal and eloquence in conducting missions-are invited to give special services in both churches preparatory to the Jubilee Feast; and every opportunity will be given the faithful to receive the sacraments of Penance and Holy Communion.

It is expected His Excellency will sing the Pontifical Mass on the morning of the 8th in the Cathedral and officiate in the evening in St. Mary's church, and on Sunday, Dec. 11th, will be present at the ceremony of blessing the magnificent new church of the Immaculate Conception in Windsor.

While a visit of so illustrous a Prelate of the Church would give great pleas. ure at any time, this is true in a special manner on the occasion of the Jubilee celebration which we are keep-

ing this year. Thousands of Catholics from different parts of the world are flocking to Rome to pay in person their respects to the Holy Father, Pius X., now nd to be present for the grand ceremonies that will take place there on Dec. 8th commemorating the definition of the dogma of the Immaculate Conception of the Blessed Virgin

Now, since many of us cannot enjoy the pleasure of visiting the Eternal City, and of seeing the Holy Father, the next best privilege is to have the Sovereign Pontiff's representative in our midst, and to pay our respects to him and to receive from his hands the Papal blessing. His Excellency is a Prelate, of great learning and wide experience, and has filled many important positions in different countries, and has great tact and courtesv in dealing with the delicate and difficult questions that are brought before him : and we have every reason to believe that not only Catholics, but all Canadians, are ever ready to show honor where honor is due, and that Mgr. Sbaretti will be welcomed wherever he goes in this broad and free Dominion with that respect that should always be given to a person in so exalted a position as that held by His Excellency the Apostolic Delegate to Canada.

TO MEET THE CRISIS.

From advices received from France we are assured that full arrangements have been made in Paris for the Catholic education of the youth of the city. The teachers will be laymen and laywomen inasmuch as the Combes tyranny has prevented such instruction from being given by members of religious orders. Many of these teachers will be secularized religious, who have been deprived of their homes under the Law of Associations. If the information received be accurate, it shows a deter-

people to meet boldly the crisis has arisen. From other parts of France the news comes that similar efforts are being made to meet the need of giving religious education to the children, but we have not at hand statistics to show how general will be this much-needed movement. We hope, however, that the French people will prove themselves equal to the gravity of the occasion.

WHAT TO READ.

The question as to what to read is of a most important and practical nature. Daily the press wields an important influence in condemning injustice, in upholding the principles of morality and in bringing within our reach the trophies of civilization: daily, in catering to vile instincts, in appeals to passion and prejudice, it works untold evil. It teaches false ideas of life and contributes to the moulding of a shallow and thoughtless generation. Men of discernment warn us against the menace of a press un'aithful to its obligations to truth But the majority heed them not and batten on the printed stuff that enfeebles the mind, and not only robs it of the ability to appreciate the noble and enduring in literature, but fashions an antipathy to reading of an instructive and serious character. This is at once a difficulty which confronts us and a hindrance to our progress. For the young, who are suffered to read anything from the low class illustrated periodical to the problem novel, are bereft of the humility and the love and the fear which characterize the true Christian. So far as religion is concerned, they are in the kindergarten stage. Instruction in the Reading Circle may do something for them, but it takes a long time to get them accustomed to anything that does not smack of the theatre, or the street or the field of sports, and the majority of them know little of the Reading Circle. Unconsciously, we presume, they re-echo the watchwords of the world, are preyed upon by writers of every hue, and fascinated by exhibitions of ignorance, tricked out in verbal millinery. And they are not ashamed of it. Flippancy they christen knowledge. Surface learning of many things is up to dateness. They believe, indeed, in the other world, but early in life they are led to heed it but little. Negligent parents teach this by example, and by allowing the newspaper and magazine and novel to have undue prominence or the reading table. Thus worldliness blinds us. Its noise and the struggling and the success, its enmities and friendships, its show and ostentation engross us, while the other world, illumined by the light of Catholic doctrine and pictured in the lives of the saints, is seen but dimly. We allow the children to feed on what is weakening and expect them to be strong. But we are not so foolish as to adopt a similar policy so far as training for this world is concerned. We insist upon having good schools: we never let them forget that fortune and position are the recompense of hard work, and so launch them into a sea of striving and strife with little of the oil of religious principle to calm gloriously ruling the Church of God, the waves of disillusion and disappointthe life that does not pass. Man is in-

deed "somewhat of an owl." THE CHURCH THE FRIEND OF

LEARNING. The enemies of the Church know the value of the press. They use it assiduously to further their own views and to spread groundless charges against us. 'The Church is out of date," and with an air of impartiality endeavor to show how she essays to block the progress of science. The accusation has been oft refuted. Facts show her to have been the truest friend of all that could en lighten and ennoble the human mind. or, as we learn from the Vatican Council. the Church assists and encourages the human' arts and sciences in many ways, and, while not ignoring the advantages which accrue from them to the life of mankind, recognizes that, coming from God, the Author of science, they should, with the assistance of His grace, lead to God. We should know these facts which can be read in a hundred books easy of access, so as not to miss an opportunity to say a good word for our cause, and to avoid the dishenor of ignoble ignorance.

SCIENCE AND RELIGION.

Then again science cannot be antagonistic to religion, for both teach truth. The Church sets her face against science so-called that does not recognize God and tends to sap the foundations of morality. She is unwearied in her teaching that all truth comes from God. Concerning this Car dinal Newman in a rarely beautiful passage in his lectures on the Idea of a University-a passage which can be read and re-read to the strengthening of our intellectual sight-says : To mination on the part of priests and Him must be ascribed the rich endow.

ments of the intellect. . . . The old kind being taken, as France has been laws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditionary rules of truth, justice and religion, even though embedded in corruption or alloyed with the pride of the world, betoken His original agency and His long suffering presence. Even where there is habitual rebellion against Him of profound, far spreading social depravity. still the undercurrent in the heroic outburst of natural virtue, as well as the yearnings of the heart after that which it has not, and its presentment of its true remedies, are to be ascribed to the Author of all good. He is with the heathen dramatist in his denunciations of injustice and tyranny, and his auguries of divine vengeance upon crime. . . All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from him.

THE SEAT OF AUTHORITY.

Submission to the Church is dubbed enslavement. But is obedience to Christ a hall mark of ignominy? Which is better, to bear the yoke of Christ or to bear that manufactured by some selfconstituted teacher, to be led captive by our lower nature, or to be guided by that principle by which a man is a man? Is it not preferable to trust ourselves to the Church which can pilot us by morass and pitfall than to stumble on, at the mercy of every fantastic fad and fancy? If the social order which aims at temporal prosperity could not exist without authority, how much more necessary is authority for Religion, whose mission is to lead us to eternal prosperity. To the questions which vex men's minds there must be an authoritative solution. And that authority resides in the Church established by Christ made impregnable against the assaults of hell, and empowered to say in formulating her dogmas "It hath seemed good to us and the Holy Ghost."

A SOURCE OF DANGER.

Books there are packed full of argument against the Church. And when we remember that pride and wilfulness of the reader augment the influence of the writer over him, it is easy to see that such books are a source of danger. Faith, we must remember, is a gift of God : we have to guard and to protect it. To risk losing it is to sin against religion and the first commandment.

OUR GUIDE - ETERNITY'S

STANDARD. As to the reading of novels we be lieve that many of us do not err on the side of discrimination. The custodians of these buildings called libraries, which are supported by the hard-working taxpayer for the benefit of the unemployed and literary female and the non-literary and idle male who frequents them for want of something easier to do, tell us that the most of the books called for come under the head of fiction. Any kind of emasculated stuff is devoured greedily. The writer, who believes that the ment. Any sort of a training does for public can be entertained only by a recital of sin, perfumed, of course, and silk-attired, or by sentimental and weakening trash, receives a welcome. The innocents who attend school or who have been graduated from it with "full literary honours" feed on fiction which is oftimes of a prurient and debasing nature. Anent such and such a novel we receive queries that are hair-raising. These querists who seemingly, pay little attention to dressing their souls, would be curious, we suppose, about taking carbolic acid as a "steady diet." Why should any sane-minded individual wish to read anything that may stand in the way of his salvation? The critic may smile at this, and possibly the reader who preens himself on being cynical may join him, but the use of books must be regulated by the standard of eternity. But of this more anon. Our Reading Circles would do well to have nothing to do with current novels.

A PROPOSED TURKISH ENVOY.

Germany and Italy are not alone in desiring to take advantage of the present unfriendliness between France and the Holy See, but even Turkey expects to get rid of one at least of the sources of interference by a foreign power in its internal affairs, owing to the same cause.

The Turkish Government has had recent communications with the Holy Father in regard to the possibility and desirability of establishing an Ottoman legation at Rome accredited to the

When Cardinal Rampolla was Papal Secretary of State negotiations were actually begun with this purpose in view, but the French Government strenuously objected to any step of this to religion. What the ultimate

the recognized protector of Christians in the East for many centuries. In consequence of this objection, the proposition fell through; but now that through M. Combes' withdrawal of a French envoy to the Vatican, there is no formal intercourse between the Holy See and France, the moment is deemed by the Porte to be favorable for the establishment of an envoy, and probably of a Papal nunciature at Constantinople. The Sultan would much prefer to deal directly with the Holy Father in regard to matters affecting the Catholic Church, rather than to have to submit to the interference of the French ambassadors, and it is not at all improbable that some arrangement of this kind will be entered upon should the present attitude of hostility on the part of France against the Holy See be kept up much longer. Should the existing protectorate be brought to an end, it may be long before the opportunity will be again afforded to France to regain the prestige which the protectorate of Christians in the East gave her in the past-an office which she valued highly, and not without good

THE ITALIAN ELECTIONS.

The recent elections in Italy were regarded by the whole nation with special interest owing to the fact that it was known that the rule would be relaxed, though not entirely repealed, under which Catholics were forbidden to take part in the general elections for the Chamber of Deputies.

It was pointed out by several Bishops of the North of Italy, among whom was the Cardinal Archbishop of Milan, that the general abstention of Catholics from voting had not been productive of any advantage to Catho lics, or to the claims of the Vatican, whereas the interests of religion had been greatly endangered by the entrusting of power to the pronounced enemies of the Church, and the petitioners pointed out that by voting for conservatively inclined candidates, at least, if not for active friends of the Church, there would be in the Chamber of Deputies a strong party which would be able to prevent the enactment of laws injurious to religion.

The Pope did not consent to the abolition of the rule which had been laid down by Pope Pius IX., prohibiting participation in the elections, but he did consent to allow Catholic candidates to run under certain conditions, and Catholics generally to take part in the voting, so that the make-up of the Chamber might be modified in the results achieved.

The Catholic party in Rome, at a meeting held on Oct. 31st, decided to observe the rule of Pius IX., which is known as the "non-expedit rule," and accordingly took no part in the elections; but this was not the policy followed in Lombardy and other parts of Northern Italy, as at a meeting held at Milan on Oct. 30 it was decided to support a number of Catholic candidates, among whom, for the city, were four journalists, who are, however, novices in politics, and an active campaign was determined upon in their

The Liberal-Monarchists were comoletely non-plussed by this decision and as a consequence abandoned their intention of bringing forward in the city candidates of their party. The Anarchists and Socialists, however, did not relax their activity owing to this new movement.

In other localities of the North a similar policy was followed, not with the intention of weakening the government to any considerable extent, but rather as an experiment to ascertain what would be the probable result if Catholics generally should again interest themselves in the election. In the majority of instances the Cath-

olic candidates have been elected by large majorities against all comers, and it is thus made evident that if the policy thus inaugurated be continued there will be a decisive change in the future constitution of the Chamber. This is the first occasion since the occupation of Rome by the Italian Government that Catholics have been

allowed by the Vatican to take part in the general elections, the reason for this course being understood to be that there is no hope that they would be able to secure a majority in the Chamber, even if they made a determined effort toward this end. The re cent elections have shown that this is almost certainly not the case, as even the partial efforts which have been made have been successful beyond expectation.

The results achieved, even by this partial and very limited action, have made it highly probable that the nonexpedit rule will be entirely abolished before another election takes place, and that Catholics will organize in anticipation thereof, in order to send to Parliament, from all parts of the country, men who will be favorable

outcome will be, it is impossible at the present moment to foresee, but we believe that the result of the new policy will be far more beneficial, after a peaceable and constitutional manner, than the people of Italy have hitherto supposed to be within the range of possibility.

THE NEW ONTARIO CABINET.

A considerable change has been made in the personnel of the Cabinet of the Province of Ontario. The Hon. Mr. Latchford becomes Attorney General Mr. W. A. Charlton takes Mr. Latch ford's place as Commissioner of Public Works; Mr. A. G. McKay becomes Commissioner of Crown Lands, and Mr. G. P. Graham, Provincial Secretary. In addition to this a new portfolio has been instituted to be known as the Department of Colonization and Labor. The Hon. E. A. Evanturel becomes the new Minister. It will be remembered that he had formerly been Speaker of the Ontario house. This last appoint ment gives Catholics a representation of two Ministers in the Government of the Province. The Hon. Mr. Latchford's manage

ment of the Public Works Department

has been most admirable. During the many years he has had charge of this most important branch of the service, bringing with it as it does, the expenditure of vast sums of money, not a breath of suspicion of wrong-doing has been charged against the department. In his new sphere of action we have no doubt he will, if it were possible, be still more useful, As Attorney General he will have an opportunity o bringing into play his splendid legal acquirements. Standing, as he does, in the front rank amongst the legal profession, there will be unbounded confidence that his administration of the Attorney - General's office will be in every regard most satisfactory. As Catholic representative in the Government of the Hon. Mr. Ross, the career of the Hon. F. R. Latchford has been in every regard most creditable. He is the type of man we desire to see in public life, enjoying the confidence and esteem of all classes of the people of the country.

While Speaker of the House the new Minister, Hon. Mr. Evanturel, gave evidence of a splendid capacity for business, and we have no manner of doubt that the new department will, under his management, be most success fully conducted.

THE STRUGGLE IN FRANCE.

It cannot be denied that M. Delcasse, the Foreign Minister of France, has done a wise thing in agreeing with Great Britain that one source of danger should be removed, which will greatly lessen the fear of future embroilments between the two countries. The Anglo-French colonial treaty whereby the claims of France to important fishing rights in Newfoundland have been surrendered in return for concessions elsewhere by Great Britain, will remove a serious cause for friction, and for this there is reason for congratulation to both France and Britain, for it will undoubtedly strengthen between the two countries the bonds of amity which have been rudely strained several times during the past generation. There is a provision in the treaty whereby French fishermen will still be allowed to purchase bait in Newfoundland on the same conditions as British fishermen, and his Majesty's Government expresses the hope that the Newfoundland Government will loyally respect this arrangement. If, however, anything in the local regulations which may be enacted in future by the Newfoundland Government shall be deemed by the French Government injurious to the rights of French fishermen granted under the Convention, the French Government will only have to call the attention of the British Government to the fact to ensure the fulfilment of the treaty.

A treaty defining the rights of the two nations in Siam has also been arrived at; but beyond this agreement with Great Britain, it does not appear that Combes' Government has had any great success in improving the relations of the Republic with foreign countries or bettering the condition of the French people. On the contrary, the closing of the schools taught by the religious communities has been an evil, which, if not absolutely irreparable, cannot be remedied for many years; and, in addi tion. France has already lost prestige in the East by the withdrawal of the pro tectorate of Italian and German religious communities from her control which is one of the consequences of the quarrel which has been picked with the Pope by Premier Combes. The Italian and German Governments are now both insisting upon protecting their own subjects from the tyranny of Eastern potentates and communities, and to this same extent France has lost ground.

It is to be remembered, in this connection, that not long ago M. Pelletan and General Andre both brought upon themselves public indignation by pub-

lic indiscreet utterances which they made, attacking several foreign countries, including Great Britain and Germany, so that Premier Combes was obliged to apologize by announcing publicly that these utterances were merely the remarks of individual ministers delivered in the fervor of extempore after-dinner oratory."

The ministers who had to be thus rebuked certainly did not show an excess of good sense when they made the remarks which required to be thus rebuked. Their departure from the Goyernment might perhaps under other circumstances strengthen the Government; but this it does not seem to have done in the case of the Minister of War at least, and it is very doubtful whether it will do so in M. Pelletan's case should it be true that he is one of the doomed ones. The truth of the matter seems to be that the Government of Premier Combes is falling to pieces through sheer incompetency of the party now in power.

The Pope, in the meantime, has firmly adhered to his policy of governing the Church without adopting M. Combes notions as to how it should be ruled. There are many vacant sees in France which it will be impossible to fill while the present misunderstanding between the French Government and the Vatican lasts; but such misunderstandings have occurred before, and will undoubtedly frequently occur again in the course of history; but the Pope can afford to let time work in bringing about a better state of things; and already the time seems to be near at hand when the desired change will come about.

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The Pope is doing nothing to increase the tension between the ecclesiastical and civil authorities, but the tension will be relaxed before long in the natural course of events. The aggressiveness has all been on the part of the Government, under the impression, apparently, that it has an indefinite period of rule before it; but in the natural course of events, the Government will be obliged to make terms with the Holy Father which will give religion its full freedom once more. France has already suffered through the war carried on against religion, and it will suffer still more unless that war be soon brought to an end. In our belief the time is near at hand when this will be the case.

IF TRUE, A PITY.

Much rejoicing among the enemies of the Catholic faith has been caused by a report concerning the Marquise des Monstiers-Merinville, formerly Miss Mary Gwendoline Caldwell, who has been so munificent a patroness of the Catholic University. The report is to the effect that the lady has rend the Catholic Church. This rejoicing may be premature. No confirmation of the report had been received at Wash ingtown down to Thursday morning last. There is, in the language of the report itself, strong reason to doubt its gen-uineness. For instance, the words put into the mouth of the lady by an anony mous interviewer, wherein she is represented as declaring that since she has been living in Europe her eyes have been opened to what the Catholic Church really is, "and to its anything but sanctity." The lady from her birth and training, ought certainly, especially since she has been "living in Europe," to know the proper forms of the English speech. The words we have quoted do agree with such forms.

It is well to suspend indoment on this unfortunate report until we hear further. The Catholic University has enemies in several quarters, and it is hard to follow the course of subterranean streams. This report may have its origin in their malevolence. There are hidden agencies in Rome whose incessant endeavor seem to be to distort what is going on all over the world, as well as what happens in Rome, for the purpose of inflicting some temporary injury on the Catholic cause. This nothing new in the experience of the She is quite inured to the wiles of the eternal enemy of man's salvation.

Meanwhile in the absence of such evidence as may decide the question of the authenticity or apocryphal character of this particular report, it is permissible to note what is being published relative to it by creditable news-papers. The Sun (New York) for instance, in commenting on the of opinion on the subject in official

quarters, remarked: "Before her marriage Miss Caldwell's name was a household word in the Cath olic homes of America. When she came into the fortune which her father had left her she gave \$300,000 with which to found the University. For this the late Pope Leo XIII. conferred upon her the order of the Rose—a distinction never before attained by any woman He also bestowed upon her a diamond studded medal, which he struck especially for her. Miss Caldwell gave to the University, eighty-eight acres of land on the edge of the Capital city, erected three of the largest buildings, including Caldwell Hall, and provided for the maintenance of the institution for three years. Her sister, the Baroness Von Zedwitz, gave Caldwell Chapel to the University.

"The Marquise returned to this country in January last without her husband and put up at the Buckingham Hotel. She was said to be suffering from a complication of diseases, and her life was despaired of. Her illness was brought on by nervous derangement. As a result, she lost her hearing for the time and was almost totally blind. When she had recovered sufficiently to When she had recovered suffic travel she was taken abroad again.

Since then she has been reported to be

more or less of an invalid."
Should the unpleasant report be confirmed, and should these statements of The Sun be accepted as the truth, then there is justification for an infer-ence that ought to modify the delight of the enemies of the Church.—Phila-delphia Catholic Standard and Times.

"I HOPE TO DIE IN THE FAITH OF THE HOLY CATHOLIC CHURCH."

These words open the last will and testament of Most Rev. Archbishop Elder. The venerable prelate had ever led an exemplary Christian life; he had devoted four score years to zealous-ly serving God and had given over half century of pious service to the altar and had spent himself for the good of his neighbor. His life was full of humility, and sanctity was its crowning characteristic.

The spent himself for the good of his neighbor. His life was full of his glory and majesty.

"We may then confidently say that any real or genuine fortune telling is

It seems strange then that there should have been any intimation or the shadow of fear on the part of the saintly old man that he might possibly not die in the faith of the Holy Catholle Church. That clause of the will strikes as as a petition to Divine Mercy, but a petition of confidence. The venerable Archbishop in his humility must have remembered the Scriptural injunction: "Let those who stand take heed lest they fall." us as a petition to Divine Mercy, but a

they fall."

If the saintly prelate after a long life of self-sacrifice in the service of his God and his neighbor had such con-cern that he might not die in the Catholic faith, what should be the concern and even the well - grounded fear of very many who are careless and indifferent members of the Church of which Archbishop Elder was ever such a

shining light?
Faith is our greatest treasure—it is a gilt most precious bestowed upon us by Almighty God. Were some jewel given to us by an earthly king, we would never tire of exhibiting it to our friends and acquaintances, and would guard it most seriously that it might not be lost or stolen.

There are many in the Church who cation by the careless way in which they expose their faith to loss. This is evident from the books and newspapers they peruse, from the character of their associations, from their neglect of duties iations, from their neglect of duties and from their too long absence from

the Sacraments.

There are many who fall by the wayside, many with whom God is not well
pleased. Persisting, in an evil bent,
God permits them to follow a perverse ree-will to the precipice of apostacy. Like the stubborn people of Jerusalem they do not recognize the day of their visitation until the enemy casts a trench round about them.

Only these who persevere to the end shall be saved, and the words of the venerable Archbishop were a recognition of this truth. He prayed for that

crowning grace of a Christian life.

The atheistic spirit is abroad and it is active. It uses all kinds of means to undermine faith. It takes God from education by making education dumb concerning even His existence. Some parents quite willingly expose their children to imbibe such a spirit and form of education, and appear to forget that the act tends to weaken the faith footh themselves and their children.

that the act tends to weaken to the hoth themselves and their children. The Archbishop by a stern decree forbade his flock last July to expose the little ones of Christ to such dangers of faith. Some appear disposed to sell their birthright for a mess of pottage.

The Christian home should be safe-

The Christian home should be safe-guarded by good example, by exem plary associations and by good Catholic family newspapers and other Catholic periodicals. There are many Catholic homes which claim to be "above" these essentials and really show that the tide of Catholic faith is as so law the tide of Catholic faith is as so low an ebb that they need to pray, "Save us, Lord, or we perish."

Faith is the cornerstone and foundation of salvation and the

tion of salvation and the root of all justification. Faith is the full assent to all that God has revealed and to all that the Catholic Church, as His ambassador, proposes to our belief. Faith is not knowledge. Yet the truths which faith teaches are no less certain than those which reason demonstrates, because the authority of God is the best source of The perfection of the income: "For we know in tellect is to come : part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away: face to face. Now I know in part, but then I shall know even as I m known." (1 Cor. xiii.)—Catholic

INVOKING THE DEVIL.

THE SIN OF THOSE WHO TRY SERIOUSLY TO ASCERTAIN THE FUTURE THROUGH

Very Rev. George M. Searle, Super Very Rev. George M. Searle, Super-ior General of the Paulists, writes in the November Catholic World, under the heading "The Devil and His Crew," on the evil of superstition and fortune telling :

"It is important for Catholics to un-derstand this matter and to realize the danger involved in it. Many of us are inclined to disregard it, to think and to say that these manifestations and scances are all humbug and nonsense. But they are not; not all of them; and on can never know when you will m the real thing. You will say that even if we do, we are on our guard against it; it is not going to shake our Perhaps not: still one should not play with fire. And even if it were absolutely certain, not only that our faith would not be weakened, but that would even be strengthened by so doing, still the sin of mixing ourselves up with work of this kind would remain The real sin consists in having dealings wantonly and needlessly with the devil; and in these affairs there is always grave danger of this; and it is not lawful, even though good may come of it; we must not do evil

The same may be said about another matter-and it is one to which Catholics are more inclined than they are to spiritual seances, or table tipping.

The matter to which I refer is what is known as fortune telling. This seems to have an overpowering fascination for great numbers of Catholics, as well as for those outside the Church.

"Certainly it is possible for Almighty God to tell our fortunes; He knows them; it is a necessary part of His omniscience. But can we seriously believe, even for a moment, that the Lord is going to do this by means of tea leaves or a pack of cards, or any other part of the fortune teller's outfit? No one surely does or can imagine such a thing. Nor can we imagine that the holy angels or the saints in heaven, who share to some extent in the knowledge of God, are going tent in the knowledge of God, are going to use such means. No; a thousand times no! If God wills to reveal anything to us, He will do it by means of prophets evidently inspired by Him,

any real or genuine fortune telling is the work of the devil. By fortune tell-ing I mean all forecasting of the future. which does not come from any real scientific or expert knowledge of the subject in general—such knowledge as astronomer, the weather man or the Wall street man obviously has. To try, then, seriously, to ascertain the future by fortune telling is implicitly to invoke the devil."

POPE PIUS X'S SEVERE REBUKE TO SNOBBISHNESS.

HIS ANSWER TO ARISTOCRATS WHO PETI-TIONED THAT THEIR NEW BISHOP BI CHOSEN FROM THE NOBILITY.

Vox Urbis in Freeman's Journal One of the most remarkable acts of the reign of Pius X. was the appoint ment a couple of weeks ago of a com-paratively unknown priest, as Arch bishop of the great Archdiocese of Palermo. Hitherto the priests and people of Palermo have been invariably governed spiritually by a prelate be-longing to the ranks of the aristocracy -for both priests and people have always considered this a perfectly naalways considered this a perfectly na-tural disposition of things. But they were not only pleased but delighted when the Holy Father chose for their new pastor, Mgr. Lualdi, who was only on so far for his humility of birth

and character.
The people of Lucca, however, have a different way of looking at things.
Their archdiocese has recently become vacant. Like Palermo, it has generally been ruled by the noble ecclesiastic, an I the "upper ten" of the district, after putting their heads together, came to the conclusion that they would send a deputation to Rome to ask the Holy Father to continue the good old custom. So they came along to Rome the other day, applied for an audience, were received by His Holiness and proceeded to state their business. Pius X. listened very quietly, but when the spokesman had finished speaking, he made a few observations which the deputation is not likely to forget. "You have come here," His Holiness

rou have come nere, his formers said, "to tell me that a Bishop born from the ranks of the people is not fitted for you. Have you considered that your petition is a mark of insult and contumely toward me? Do you mean that if I were sent as Archbishop of Lucea, that you would not accept of Lucca, that you would not accep of Lucca, that you would not accept me because I am sprung from the people? And do you consider that the See of Lucca can demand to have an aristocrat for a pastor, when the Universal Church is content to have the son of a peasant? Your mission here is a misguided one: return home and accept obediently the Bishop whom the Vicar of Christ will select for you."

for you."
Unlike so many of the anecdote related about the Pope, this one is perfectly authentic, and it is especially interesting as showing that the Holy Father, though gentleness and humility itself, can on occasion administer severe rebuke to snobbishness.

AN ARCHBISHOP TO CATHOLIC MOTHERS

BEAUTIFUL ADDRESS BY THE HEAD OF THE ARCHDIOCESE OF WESTMINSTER.

Nearly one thousand mothers, rich and poor, from nearly every district in London, were in the magnificent new London, were in the magnificent new Westminister Cathedral the other day Westminister Cathedral the other day and listened to a beautiful address by Archbishop Bourne. This was the second annual meeting of the Catholic mothers of London. The idea of the meetings originated with Lady Encombe and Lady Edmund Talbot, and they are of both a religious and a social nature.

In the course of his address Archbishop Bourne said :

My dear children in Jesus Christ, I told that there are some nine hundred mothers assembled in the Cathedral this afternoon. In other words, that there are here assembled nine hundred souls to whom God has given a special grace, to whom He has confiden a special mission, from whom He expects a special mission, from whom He expects a special service on this earth. To you, my dear children in Jesus Christ, God has committed the interest, not only of your own souls, but of other souls as well. On you, oh your earnestness, on your self-devotion, on your self-sacrifice, will depend not only the salvation of your own souls, but to some extent at least, and, in many cases, to

a very great extent, the salvation of your partners in life, and, still more the children whom God has committed

to your care. You are Catholic mothers, and, there fore, I do not suggest for a moment that any one of you would forget for a moment the sacred duties which God has given into your charge. I do not speak to you as to those who forget what God requires of them; I do not speak to you as to those who would wilfully do harm, or wilfully give bad ex ample, either to your husbands or to your children. But, while I do not think you would wish to be the source of any evil to them, I think it very likely indeed that you may forget some extent the enormous power for good which God has put into your

MOST PENETRATING INFLUENCE THAT

EXISTS UPON THE EARTH. There is no power on this earth so

penetrating, no power so lasting as the power which God, in His great love, has committed to the love of a mother's heart. It is the most penetrating influence, my dear children, that exists upon this earth. You know your little ones from the first moment of their existence; from the first moment they look to you. It is your face upon which they gaze as soon as they recognize anything round about them. It is to wards you that their hands are stretched out. They understand your voice before they can understand any other; and the words that you say to them go down into their hearts in a way that no other words can penetrate. And, my dear children, that influence, which penetrates so far, is an influence which will last when perhaps almost everything else, is forgotten. No matter how careless, how callous, how deprayed a man may become, it is very seldom indeed that he forgets altogether the influence of his mother, it that mother has been, in any sense, what she ought to be. He may grow old, and that mother's care may have been taken away from him long, long ago; but yet the accent of his mother's voice still sound in his ears, and he can bring up before his vision and before his thoughts, whenever he likes, that image which was so dear to him in the past. And so, my dear children, I want you to under stand that you have an influence for good which is beyond every other influence while your children are under your eare. R member that you are not like so many others. God has given you souls, and for those souls you will have to give an account to Him one day. So has every man and every women to day on this earth. But He women to day on the satur. But has given to you other souls as well. The little children before they become yours are His creatures, because He made them; and when, in obedience to His command, you have carried them to receive the Sacramont of Baptism, in addition to being His creatures tism, in addition to being His creatures, they are His children as well. He has committed to you your own souls, and you have to save them. He has committed to you also the souls of your children and you will be responsible, to a large extent, for the saving of their souls as well as of your own.

souls as well as of your own. THEIR DUTY OF PRAYER. What, then, are you to do? I will sum up, in three words, the duties that Almighty God expects at your hands. First of all, and above all, and before all, you must pray. Pray for your children over and over again. Pray for them because our work for their salvation is a spiritual work, and only in the help and grace of Almighty God can we bring grace of Almiguey over the agood issue.

Pray for your children. Pray for them especially when you do not understand them, because even a mother's heart cannot understand everything that is. happening in the soul of her child. The handling of ony soul is a delicate matter indeed; and we want the grace and the help of Almighty God, Who made those souls, to teach us our duty to them. Pray for your children morning and night, and many times a day, when you night, and many times a day, when you hear Holy Mass and when you receive the Holy Communion, beg of Almighty God to bless your children and to show you how to do your duty towards them. And then teach your children to love

and serve Almighty God. I know, of course, that your lives are very busy, that you have little time and that you have many, many cares, and that there have many, many cares, and that there must be many among you who have had little opportunity for self-instruction, and so you may say to me, "I have no time to teach my children. I know enough about my religion, I hope, for my own soul, but I cannot teach another." Put such excuses a way from you. You, as no one else, can teach your children to love and to serve Almighty God: and. though you may mighty God; and, though you may know only a little, though you may have little time and many cares, still if you speak from time to time to your children about the good God who loves them, and about how they ought to love God in return; if you warn them against the dangers, and difficulties, and temptations to your words may be very simple, they

words may be very few, but they will certainly train up your children to live as they ought to live.

We have schools at the present day in so many places that I am afraid, indeed, parents forget sometimes that no schools, no teaching by the clergy, can ever dispense them altogether from that sacred duty that belongs to them, because they are parents, of teaching their children how to love and to serve Almighty God. Do not think you do your duty if you never speak to your oildren about what they or ght to do in the service of God, if you never see that they know and say their prayers, if you never, by your words, try to en-courage them in doing all that they ought to do to be good members of God's Holy Catholic Church. So try to teach them, try to show an interes in what they learn at school, try to draw from them what they know of right and truth, and try, out of the love of your own hearts, to put into them a sense of what they have learned which will cling to them when, perhaps the words have passed out of your

And then, lastly, good example. said at the beginning that I did not speak to you as to those who will will-fully give bad example to your chil-dren. But it is very easy to scandalize the little ones by words of anger spoken in their presence, by want of charity in speaking of your neighbors, by criticism and finding fault sometimes with other people, even as we hear parents sometimes speaking in criticism of the clergy in the presence of their children, who are shocked at what they say — speaking of things that have annoyed them in such a way that the sense of charity and the sense of obedience and the sense of respect are less-ence in their children's hearts. Be careful of giving scandal to them, of giving bad example, even in the little things, because bad example given by you may affect them far more than bad

example given by any one else.
And so, my dear children, take part
in the work, in the good work, that
God has given to you; and, when you find the stress and the burden of life

very great indeed, when you are almost weighed down by the cares of daily life, try to lift up your hearts to God on high, and remember that you have a worth. you have a worthy vocation, a real call from Almighty God Who sanctified yourselves first of all and then sanctified those with whom your life is cast

ANOTHER TERRIBLE LESSON.

Detroit had another ghastly horror added to its long list of tragedies Sunday, when a drunken father, while in the act of beating the frail mother, was shot dead by the son, a mere youth. The boy is in jail suffering untold misery on account of the death of his

misery on account of the death of his parent, whom, he cries, again and again, "he loved and did not mean to kill." The father spent his weekly earnings in the "thirst" parlors, and the poor wife, who devoted her time to her husband and children, upbraided him for it He became enraged, threatened to turn her out, and when she started to leave home beat her. The boy, afraid of the father's anger, ran for a gun with which to frighten the drunken and enraged man, and in a scuille the weapon was discharged, and the one who should have been the bread-winner, and a Chris tian example to his wife and family, lost

his life. What a sad fate for the father, and how bitterly sad for those he leaves behind, and how terrible the fruits of excessive drink! The saloons which do a thriving business all the week are a curse to the working man and family a curse to the working man and tamily on Saturday and Sunday. After draw-ing his weekly wage, earned with the sweat of his brow, the toiler drops into the gilded saloon and hands his earn-ings over the bar, that the whisky-purveyor may clothe himself and family in silks, while the drunkard's dependent ones wait at home in fear and trembling for the unsteady step and empty pocket-book. God help the drunkard, and God help his wife and children! The dramshop is accountable for many tragedies and starvation, which seem never end-Temperance workers are needed more than ever, and Detroit is a ing. good field for them to labor in as well as in other parts of this State. - Michigan Catholic.

REMEMBERED THEIR DEAD.

Canton, Ohio, November 14-The re-Canton, Ohio, November 14—The revival of an old custom, that of a general pilgrimage to the last resting place of the dead, brought out thousands of Canton Catholics Sunday afternoon, when the congregations of the four churches—St. Peter's, St. John's, St. Mary's and St. Joseph's —united for the celebration. The members of each parish met at their respective churches with the children belonging to the respective schools and marched to a given point where the parties joined for the march to St. John's cemetery.

The Knights of St. John directed the parade, detachments taking charge of each section. The procession was in four sections, each headed by an American flag. It is estimated were at least 6,000 people in the line, while fully 1,000 others were at the burial place when the procession

When the cemetery was entered each participant, rosary in hand, offered prayers for the dead. The march was continued around through the walks of the cemetery until the mound and cross were reached. The united church choirs rendered appropriate music, and a short address was delivered by Rev. Father George C. Schoeneman, Rev. Father P. J. McGuire accompanying him to the top of the mound. The services were solemn and impressive and the programme was carried out without attempt at display.

MARY'S BLESSING ON OUR SCHOOLS.

Cardinal Moran, of Sydney, Australia, in an admirable pastoral letter on the jubilee of the Immaculate Conception (quite the best we have ye seen) says:

"Let us seek Mary's blessing upon

our Catholic schools, that they may be perfected and multiplied. They are the fruit of our loyality to the faith of the Gospel. By them we raise up children to God and good citizens to society. In their defence we are by the power of divine grace prepared to withstand to the end unjust, and therefore unwise, hostility, secular or sec-tarian, but without the bitterness of self-interest. God's own is this work, God's own by excellence. He will provide for us in all necessities. The Royal Psalmist's words may be applied to enemies of Catholic education and of our children: 'Thou hast hated them that regard vanities to no purpose. I will be glad and rejoice in Thy for thou hast regarded my humility; Thou hast saved my soul out of dis-tresses, and Thou hast not shut me up in the hands of the enemy.' (Psal. xxx, 8, 9.)" (Quoted from the text of the pastoral in the Sydney Catholic Press, No. 455.)

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and happy with the greatest entertainer in the World at just about hair what it would not you any other time.

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performers themselves. The very best entertain songs and music from the latest popular comic operas, tacred music, band and orchestra selections, brass quarter es, solos on all the different wind and string instruments drum and fife selections, comic, sentimental and coon songs, whistling duets, male quartettes, chimes, bells, imperial ministrels, recitations, stories for little folks funny stories, etc. Just tell us what you would like and we will make a good selection for you.

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NEAREST EXPRESS OFFICE:

BY A PROTESTANT THEOLOGIAN. CCCXXIX.

CCCXXIX.

We have seen that the specific faith, and the specific morality of Christianity, as established at Nicaea, were carefully guarded and energetically promoted by Pope Damasus I., and that, according to witnesses as far hand, according to witnesses as far hand.

correspondent's angry designation—
apparently made much at a venture
among the papal names—of the thirteen Popes called Innocent as "the
teen Popes called Innocent as "the
teen Popes called Innocent as "the
teen Popes called Innocent as "the or Spanish, or German, or Swedish, and culpable Innocents " turns out whim-sically at variance with history, even as represented by the active and enercyclopedia. This surrenders to him Innocent IV. and Innocent VIII., and does not make a very hard fight over the too yielding Innocent X; but can not possibly be interpreted as viewing any one of the remedicine any one of the remaining ten Innocents as liable to the dishonorable title of

culpable. We have seen that Innocent the Third, who to all appearance is in this writer's mind the head and front of Innocentian "culpability." is presented by Herzog Plitt as scarcely in-ferior in personal excellence to Inno-cent XI., himself, while over the grandeur and scope of his Christian aims Lutheran writer waxes en-iastic. Which shall we heed, this thusiastic. Which shall we heed, this thorough German, Lutheran scholar (if Calvinistic, the case is made only the stronger,) constrained, in writing for such a publication, to measure every word, or this heedless and not overscrupulous correspondent, who seems to have no deeper knowledge of Church history than is afforded by the current manuals of prejudiced Protestantism, and who seems restrained from down-right virulence, not by knowledge, or a judicial temper, but by the instincts of a gentleman, which of course do not allow him to write like a Lansing or a

John Christian ? He does not seem to know even what Catholics mean when they say that the faith and morals of the Church have, by Divine Providence, been kept intact under the guardianship of Damasus and the Gregories, of the Clements and the Benedicts, and even under that least estimable of the Innocents, Innocent VIII. He seems to imagine that they believe Christian faith and morals to have been kept from failing by a con-tinuous blaze of transcendent soliness

in the papal chair.

Now Catholics believe and affirm no such thing. True, the chair has been filled by a large number of eminently In our examination of the Innocents alone, under the sharp light of Protestant investigation, have seen that Innocent the I., II., III. V., VI., VII., IX., XI., XII., XIII., were all men who could be trusted to see to it that the Christian doctrines of faith and morals should suffer no mutilation or corruption under them, and no discredit from their example. I know no reason to doubt that very much the same result would appear if we examined any other papal name (unless it were the Johns), if we reviewed the regories, the Clements, the Benedicts, er the Urbans. As to Pius, Pius III., (who reigned but a month) was a good man; Pius V., that intense hater of Protestantism, is described by Ranke as a man of singular devoutness and benevolence, whose very aspect is said to have brought Pootestants over, and whom I see, Mr. Lilly has finally acquitted of complicity in the plots against the life of Elizabeth. It is to Pius V., then only Cardinal and inquisitor, that we chiefly owe the re-establishment of Sivonarola's good name. Pius VI., not to speak of his cordial

approbation of the democratic doctrine of government, was of a character the simple impression of which, on his visit Vienna, says the Edinburgh Review chiefly brought about, in the end, the surrender of Joseph the Second's antiecclesiastical schemes, while, dying a last in a French Jacobinical prison, he nay fairly be called a martyr.

Of Plus VII. Herzog-Plitt says in

substance (I have not the volume now before me), that if piety, purity, dis interestedness, benevolence, make good Pope, conjointed with patient and resignation under outrage and in sult, and with a thoroughly forgiving mper towards his oppressors, then us VII. is one of the best of all the

Pepes.
Pius VIII. is described by Herzog Plitt as a good man, whose over-anxious conscientiousness brought about the too speedy collapse of his already broken

Of Pius IX. the eminent French Protestant, Edmond de Pressense, plaint ively remarks, that his deep piety, and the absolute unworldliness of his aims, together with the extraordinary length of his pontificate, were what chiefly as-sured the victory of Infallibilism. Nipold very wrathfully declares the same pold very wrathfully declared in I half believe that if Nippold could have his way, he would have hanged Pope on the charge of " pernicious piety and detrimental disinterestedto the great disadvantage of the not think that Pius IX, would have retorted in kind. So far as I have been

Catholic. The Unitarian Dorothea Dix declared that at Rome she found her benevolent aims chiefly promoted by Plus IX., and next after (tell it not to Gath the Cardinal Arterelli

in Gath!) by Cardinal Antonelli.
Plus X, we have before us, and I need
not ask whether Catholics are ashamed
of him. i see that Mr. Booth Tarking. ton insists that, however it may be with infallibility in general, Pope Sarto promoted by Pope Damans I., and that, according to witnesses as far above suspicion as Baur, Bancroft, and Martineau, if Christianity was not, by the triumph of Arianism, converted into a modified Paganism, Damasus has a fair share of the praise. a fair share of the praise.

We have seen, according to the we have been surprised in reviewing a fair share of the praise.

We have seen, according to the judgment of non-Catholics as pronounced as Fiske, Godkin (or some contributor invited by him.) David Muller, and a good many Protestant historians besides, that the Church, under those influences of which Gregery the Seventh was the chief exponent, experienced a profound and long enduring moral and spiritual revival, and seems to have been saved by Hillebrand from sinking into a gulf of hereditary stagnation, like that which is commonly supposed to have long prevailed in Russia.

We have seen that the Republican We have seen that the Republican excellence implied in the name of inno-

do we come out from our explorations with a sense of pleased surprise at find-ing the general level of Christian worth getic Protestantism of Herzog-Plitt's higher than we had expected? The very suggestion would make us smile.

On the other hand, an unworthy incumbent of the Papacy stands out from the background of expected holiness with a blackness of aspect compared with which an evil king only appears Roderick Borgia himself was neither better nor worse than any other Italian sovereign of that dreadful time, but in the chair of Peter he causes us to shiver with horror. There have been evil men besides Judas in the world, but they were not Apostles, and they did not betray the Redeemer.

Yet even Alexander VI. never laid hands on a Christian doctrine, of faith or morals. Evil as his own example was, he set forth in his teachings precisely the same standard tian holiness as any Pope of the martyrages. He extolled Savonarola's piety and sound doctrine, and, says Bishop Creighton, found no fault with the Frate's severest attacks upon himself,

until Jerome proposed his deposition. Next week we will examine more at length this writer's detailed descrip-tion of Alexander VI., much of which, it is true, is merely historical.

CHARLES C. STARBUCK.
Andover, Mass.

THE IMMACULATE CONCEPTION.

On Thursday next occurs one of the greatest feasts celebrated by the Church, that of the Immaculate Con-ception. It is one of the six holy days on which there is a strict obligation to on which there is a strict obligation to hear Mass. And all Catholics who fail to do so without valid reasons are guilty of a mortal sin. Whether these reasons are sufficient to excase them is

not a question for their decision, but that of their confessor. The feast is one whose meaning seems not always to be well fixed in the mind of some Catholics. We have heard Catholics, sluggish in the knowledge of their religion, contend that it referred to the birth of Our Lord. Whence came their perverted notion could be set down in a few words, though a volume might be written on the lessons

it contains.

In view of the coming feast, a few words on the same may find proper place at this time. By the Immaculate Conception, is meant that Blessed Virgin, through a special divine privilege bestowed on her by God in view of the future merits of Jesus Christ, was preserved from the stain of original sin from the moment that her soul was united to her body. Since the fall of our first parents every human being is born with the stain of sin The Blessed Virgin is the one exception. And as we know from the angeli salutation, she was "full of grace." As she was to become the Mother of God, it was quite fitting that God should extend her this divine privilege.

Fifty years ago, or on Dec. 8, 1854, the Immaculate Conception of the Blossed Virgin as thus defined became an article of faith. On that day the Supreme Pontiff, Pius IX., in the presence of fifty-four Cardinals, forty-two Archbishops, ninety-two Bishops and congregation that crowded St. Peter's in Rome, so declared it with his infal-lible authority a dogma of faith. Such it has since been lovingly cherished by the children of the Church, and such shall remain forever. - Church Pro-

THE POPE AND THE BABES.

The Rome correspondent of the Pall Mall Gazette is responsible for the

following story:
"Some Laurentane Nuns were seived by the Pope and took with then

two children about four and five years of They dutifully knelt and kissed his hand and answered shyly the ques-tions put by him. But this done, con-versation became rather difficult, the Holy Father finding himself actually embarrassed before their timid reticence. Finally the nuns had the happy inspiration to make the little ones repeat the prayer for the Pope which has a superior to the prayer for the properties. which they say every evening, and which touched the Pontiff very much. 'Good children,' he said, 'come here; I have something for you,' and when the highly expectant youngsters came to his knee he presented each with a e charge of "pernicious atrimental disinterested silver medal, and was much astonished great disadvantage of the n religion." I really do Pius IX. would have related to the properties of the auticipated. 'Is there anything the matter?' he asked helplessly of the auxious nuns. 'Don't they like them? able to spell out his character (all of whose aspects I do not pretend to admire) he had a cordial love of goodness, wherever he found it in Catholic or Caiv nist, Jew, Moslem, Buddhist or Brahmin; I will not say in Liberal

FIVE-MINUTES SERMON

Second Sunday of Advent. FAIR WEATHER CHRISTIANS.

What wentyou out into the desert to see?
A reed shaken with the wind? (Gospel of the Day.)

Our Lord asked this question of His disciples, my brethren, regarding His precursor, St. John the Baptist, whom also they had followed in his time. "Why," said He, "did you take such trouble to see him? Why did you think so much of him? Was it because he was like a reed shaken by the wind? he was like a reed shaken by the wind No, but because he was just the opposite of that. You thought highly of him, you benered him as I Myselt honor him, because he did not shake and tremble at the breath of popular opinion; because he was not afraid of the rld, or of all the powers that are in it; because he only thought of God, and of his duty; of the work that he had been sent to do."

But would our Saviour be able to praise us so highly, my brethren, if H should come down now in our midst? Would He not say rather that we were indeed like reeds, turning to one side or another, according to the wind that happens to be blowing? I am afraid that He would have too good reason to find fault with the words and actions of many who call themselves Christians, and who even pass for pretty good

Who are these people whom He would find fault with? There are plenty of them. They are what I should call fair - weather Christians. They go to church regularly, perhaps, and to the sacraments, it may be, quite often; when they are with pious people they can be just as pious as anybody else. They say their prayers not only in church, but at home, too; they cerin church, but at home, too; they cer-tainly try in a way to be good; some-times at least they would not say or do anything wrong of their own accord. And when they are alone they do very well, too; they resist many tempta-tions, and avoid a great deal of sin. They are not what one would call hypocrites, far from it; they have a good many virtues, within as well as on the outside.

But the trouble with them is that But the trouble with them is that they have little or none of what is com-monly called "backbone." Alone or in good company they are all right; but take a look at them on the street, in the shop or factory, at their work or their amusements with their associates and they do not stand the test so well They laugh at every vulgar, filthy, and impure word that any one else pretends to think is funny and wants them to laugh at, or if they do not laugh outright they give a miserable, cowardly smile. They hear something said about the faith which they know is a vile falsehood, but they say nothing in reply; perhaps they even allow that there is some truth in it. It takes a

long while for any one to find out that they are Catholics who does not guess it by their names or know where they go to church; it takes a great deal longer to find out that they are supposed to be good ones. Now, what is the reason of this con-

temptible sneaking and meanness in those who ought to be brave and generous soldiers of Christ? It is just one thing. These people do not love God enough to dare to displease any one else for His sake. Most of them have got pluck enough when something else is concerned. They would resent an insult to themselves; perhaps for years they have not been on speaking terms with many people on account of some trifling slight or injury. But when God's honor and love are concerned, the first breath of disapproval keeps them from standing up for Him, as the reed bends with the gentlest breeze which strikes it.

Yes, that is the difficulty; these good people do not love God enough to stand up for Him as all Christians worthy of the name should do. Let them think of this seriously. For if one does not love God enough to offend bad men for His sake, how can he love Him above all things? And if one does not love God above all things, how can he be saved?

THE "CHRISTIAN REVELATION."

Revelation is the manifestation of a supernatural truth or mystery. We take it for granted that the infinite mind knows more than the finite. Moreover, as those who know can tell those who do not know, we hold that God can tell men some of the things He alone knows. Now communication of knowledge is communication of ideas, or in scholastic terminology, communication of species. The discoverer of a new plant can convey information to those who have not seen it by showing a photograph of or by drawing a sketch by describing it clearly and fully. It will be seen at once that as men cannot communicate with one another except through such sensible signs as gestures, spoken or written words, so no human mind can transfer its ideas ready thought to the mind of another. But what finite minds can-not do, the Infinite mind can. Revelation is but the impression of a divine idea on a finite mind. Nevertheless when we speak of the "Christian Revelation" or the Body of Faith, or the Deposit of Faith, we men that series of truths first impressed on the human mind of God made man, and afterwards made known to the Church. -Very Rev. Vincent McNabb, O. P.

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THE HOLY EUCHARIST.

answers conveniently in our memory.

In this connection it is well to re-member that the use of Latin dates back to the days of St. Peter. Three principal reasons are assigned for re-taining the language in the Mass. Among these is, first, the universality of the Church. That is, the Church being one, is the same all over the world. Therefore, its language should be one to be universal and in keeping with the Church.

A second reason is, because the Latin language is not subject te change In a word, then, we may say that it

A HEROIC CATHOLIC MISSIONARY

Lord Mountmorres, an English titled journalist, sent to Central Africa by a London newspaper to report on the administration of the Congo Free State fell in, on the steamer from England, with Monsignor Derikx, Prefect Apostolic of the Upper Congo with whom he held many conversations. It was not from the Bishop himself, however, but from others that he learned of the heroic doeds which he

sincerity no one who has watched the fire of his grey eyes and the animation which light up his sunburnt face as he speaks, can possibly doubt. He has been five years on the Upper Congo, slaving with absolutely devoted selfsacrifice among the lowest types of humanity known on earth. Of his humanity no better proof could be adducted than to recall the well-known story of his conduct when smallpox was ravaging the district round his missionlouse in the wilds at Imbembo. day after day, he brought in on his own back the sick and suffering natives until finally he dropped from exhaustion and awoke to find himself pitted with the dread marks of the disease. was in the early days of the mission. A short time ago smallpox was again prevalent in the neighborhood, and again undeterred by his previous exnot be accused of lack of humanity towards the blacks, for whom ready cheerfully to lay down his life."
"The advance that has been made already in ten years," says Monsignor Derikx.

Honor a Priest's Memory. A magnificent meeting in the interest of the memorial to the late Father Thomas Scully, of Cambridge, Mass. was held in Malta Hall, that city, on the evening of October 20, Protestants as well as Catholics attending in great numbers. It is two years, says the Pilot of Boston, since that valiant soldier of Christ entered into his wellearned rest, but his memory and example are still vital forces, and the people will not rest till their beloved champion of education, temperance and charity is adequately honored among them.

Mayor Daly presided, and besides the Catholic priests on the platform were ministers from all the Protestant churches of the city. Letters were read from Archbishop Williams, of Boston; the Right Rev. William Lawrence, Protestant Episcopal Bishop, of Massachusetts, and many others.

A Sensible Justice of the Peace. "They have a very sensible justice of the peace up in Des Moines," says the Western Watchman. "After sentencing drunkards who, under the State law, must serve a jail sentence, he sends them to Father Nugent to take the pledge, and suspends sentence while they keep it. The judge is not a Catholic, nor are the majority of drunks brought before his court Catholics; but the priest is, by common consent, the only man living competent to give a pledge, and the pledge he gives is the only one a drunk has any respect for.

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To close our consideration of the Holy Eucharist as a sacrifice without a word explaining why the Mass is said in Latin would be a serious omission. It is a question which may be asked any time by some non-Catholic acquaintance. Hence we should have the

as are those languages which are called living. Thus we are enabled to wor-ship God uniformly, no matter into which corner of the world we may go. Thus it is that Catholics of all nations are perfectly at home in their worship of God, though they may not under-stand a single word of the people around

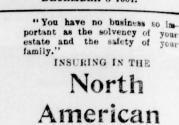
has been chosen by the Church because of its universality, its uniformity and its unchangeable character. It might be further added that it is a language of dignity and beauty, and is therefore becoming an unchangeable form of worship .- Church Progress.

"He is a man of great ability," writes Lord Mountmorres, "bubbling over with genial goodnature and kindliness, and inspired with a zeal whose scholars of the College of St. Michael, and the Chiefter Batcher. perience, he set to work to carry in mony to the date of its casting, August, the stricken to the shelter and comfort 1356. By the altar hang two oil paintof the little mission hospital, and again himself fell a victim to the disease. Surely the capable of such heroism will These pictures, which are both of "The

" is greater than that which the slow progress of evolution could have accomplished in many centuries.

costs you only 25 cents to join the ra he many who have been benefitted by i





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The Church of San Miguel in Sante Fe, New Mexico, is probably the oldest church on the American continent. It is an unpretentious building of sundried mud adobe, on a little hill overconducted by the Christian Brothers, to whom it serves as a chapel. The exact date of the building of San Miguel is not definitely established. It is known to have been standing in 1582 and it may have come into existence a generation earlier. The date of the establishment of San Fe is 1541. The old edifice has suffered many vicissitudes, the most serious its partial de-struction by fire in 1680, during an Indian uprising. The walls, which are from three to five feet thick, have been kent intact, so that now in spite of

their three and a quarter centuries or more they are still sound. The old church holds some relics that would grace a cathedral. On the floor by the door, in St. Joseph's bell, so called because of the prayer of that saint which is inscribed upon its rim, while another inscription bears testimony to the date of its casting, August, Annunciation," have an antiquarian interest also in that they were used by the Spanish conquerors of the south-

A TONIC FOR THE DEBILITATED.—Parmelee's Vegotable Pills by acting milely but therough ly on the secretions of the body are a valuable tonic, stimulating the lagging organs to healthful action and restoring them to full vicor. They can be taken in graduated doses and so used that they can be discontinued at any time without return of the ailments which they were used to aliay.

A bottle of Bickle's Anti Consumptive Syrup taken according to directions, will subdue a cough in a short time. Phis assertion can be verified by hundreds who have tried it and are pleased to bear testimony to its merits, so that all may know what, a splendid medicine it is Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who, then, would endure them with such a cheap and effectual remedy within reach.



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DECEMBE

CHATS WITH

Begin each day resolving that you that nothing that of the day shall set to any work y the sifted and pu ambition shall not of gain, nor desthan is appointed anxiety shall tou nor any impatien—John Ruskin.

Alway Sp It may be true hold the truth in ceed for a while, will become know ity, and no longe —M. M. Miller

The Uses Many and pre salutary lessons properly taken t ever, of its co-lost upon thos the wise purpo dence sends us When Job was greater than as man he did not n but rather the and it is in this tion to the Divi world must acc are intended to Reason What is the u

the world? Wh blue and despo the best of us f there would h were no great mo burdens to h down. These a life. They are face in order broaden us to th real happiness mand nor pover Put your hea friend, freely o

its likeness. in a citadel, by, yet send fo heaven the n are no friends for those de search and for content to spir corner like to catch happi Great Character nations from perpetuates, e

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humanity, wh those who we great accumu heir colossal It is a good tion, or to go done, or to ge triumph of r which inhere are greater th The Test have lived nd have kno ation tha try and the

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Ohe Force you ablt of see less of t is good tate it, a f you ma will nev

nothing erence i will respond beace, If sunny side find that t trouble in that little

Your vinege remarks w

Alway Speak the Truth. may be true that some men who hold the truth in light esteem may succeed for a while, but after a time they ne known for their unreliabil ity, and no longer will they be trusted.

M. Miller in The Pilgrim.

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Nervous da sample v addre-ls medic

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YY.

The Uses of Adversity. Many and precious are the benefits to be derived from adversity if the salutary lessons it teaches be only properly taken to heart. Much, how-ever, of its corrective usefulness is upon those who fail to discern the wise purposes for which Provi-dence sends us crosses and affictions. When Job was smitten with sufferings greater than any before allotted to man he did not regard the smiting rod, but rather the hand that guided it, and it is in this same spirit of resignation to the Divine will that men of the world must accept reverses and trials would reap the benefits they are intended to produce.

Reason to be Happy What is the use of being at odds with the world? What is the use of being blue and despondent? The world is full of trials for us all—has plenty of trouble and worry to hand out even to the best of us from time to time. But there would be no need for men
—we could all be babes—if there were no great life problems to solve, no burdens to bear, no sorrows to live down. These are the balance wheels of life. They are the trials we have to face in order to strengthen us and broaden us to the opportunities and the real happiness that riches do not command nor poverty bar.

Put your heart into the search for a friend, freely offer assistance to any of the crowd who needs it, and, sooner or later, you will find a hand outstretched toward yours, and your soul will meet Do not imitate those who, shut up in their individuality as in a citadel, indifferent to all passersby, yet send forth on the four winds of heaven the melancholy cry, "There are no friends!" They do exist, be sure of it, but only for those who seek, for those deeply interested in the search and for those who do not remain content to spin out the thread of life in orner like a spider's web; intended catch happiness.

Greater than all Else. Character is the greatest fact in history. A few great names have ever been the salt which has preserved the mations from decay. Every country perpetuates, embalmed in the love and admiration of its people, the fames of those of its sons who have rendered the greatest service to the state or to humanity, while it buries in oblivion there were needed any for their these who were noted only for their great accumulations of wealth, and their colossal greed and selfishness.

It is a good thing to get an educa-ion, or to gain a fortune, if honestly lone, or to get honorable fame; but the riumph of nobility and the victory which inheres in a spotless character are greater than all else.—Success.

The Test of Strong-Mindedness. have lived many years in the world ligious views that I hold, but they be oright as I believe mine. They beved that they were right. My added to you as you go out into the uggle of real life is that you make your mind that some way is right then follow that way unflinchingly. then follow that way unflinchingly.

Take Time.

Take time to breathe a morning ayer, asking God to keep you from all and use you for His glory during e day. Take time to be pleasant; bright smile or a pleasant word falls. right smile or a pleasant word falls a sunbeam upon the hearts of those und us. Take time to be polite; gentle "Thank you," "If you ase," "Excuse me," etc., even to inferior, is no compromise of dignity, i you know "True politeness is to the kindest things in the kindest y." Take time to be patient with lidren. Take time to be thoughtfal out the aged. Respect gray hairs, en if they grown the head of a ggar.

understand why we falled we will not only take courage, learn success from failure, but have clinaity for all who the need for mortification, the subject humility being of chiefs, faults. In every person who comes near you, lock for what is good and strong. Honor that is constituted in the soul over the fiesh—cart is to say, over fear—tear of poverty, of suffering of calumny, of sickness, of isolation and as who can be the subject than the subject that the things of the subject than the subject

wholesome, happy self, and all the blessings of human experience will be

Catch the sunshice! Den't be grieving
O'er that darksome billow there!
Life's a sen of stormy billows.
We must meet them everywhere.
Pass right through them! De not tarry.
Overcome the heaving tide.
There's a sparkling gleam of sunshine
Waiting on the other side.

—Success.

A Cheerful Temper.

Montaigne has said: "The most manifest sign of wisdom is contented cheerfulness, and it is undoubtedly true that a cheerful man has a creative power which a pessimist never pos-sesses."

The great business world of to day is too serious—too dead-in-earnest. Life to-day is the most strenuous ever ex-perienced in the history of the world. There is a perpetual need of relief from this great tension, and a sunny, cheerful, gracious soul is like an ocean breeze in sultry August, or the coming of a vacation. We welcome it because it gives us at least temporary relief from the strenuous strain. Country storekeepers look forward for months to the visits of jolly, breezy, traveling men and their wholesale house profit by their good nature. Cheerful faced and pleasant voiced clerks can sell more goods and attract more customers than saucy, snappy, disagreeable ones. Promoters or organizers of great enter-prises, must make a business of being agreeable, or organizers of great enter prises, must make a business of being agreeable, of harmonizing hostile interests, and of winning mea's good opinions. All doors fly open to a sunny man, and he is invited to enter, when a disagreeable, sarcastic, gloomy man has to break open the door to force his way in. Many a business is founded on courtesy, cheerfulness and good humor.

When is a Man Poor? To be engulfed in one's occupation, swallowed up in a complicated life, harassed by the striving and straining, the worry and anxiety which accompany a vast fortune, is not to be rich. Time and opportunity and inclination to help others are the most valuable things in the world, and if you can not seize these, if you can not utilize them to your own enlargement, your own better-ment, you are poor indeed, although you have millions in the bank.

A man is rich when he has put him-self in touch with all that is good and great, when he has put himself into a position where he can grow to the largest maturity, when he has time and opportunity for cultivating friendships, for helping others. He is not rich; on the contrary, he is very poor indeed, when he is so pre-occupied with selfish interests that he has no time to sympathize with the unfortunate, no time o help those who are suffering and in need, no time to do anything but make money. He is poor when he has no time to improve his mind, to elevate

his ideals, or to cultivate his tastes. Soul expansion is the only thing which measures real wealth. The greatest aim of life should be to absorb into one's being the largest amount of sweetness and beauty it is capable of absorbing. The highest riches are beyond the reach of money, and are independent of fortune. They can not be burned up, or lost in the ocean, or destroyed in a ailroad wreck.

Much of what is called success is but the most vulgar kind of prosperity, it is the success of the brue faculties, at the expense of the divine. To develop a few of one's brain cells, and these the lowest, by everlasting digging and grinding for money, to cultivate one huge gland which secretes nothing but dollars, and the exclusive cultivation of which crushes out of life all the finer and have known many great and strong men, says Dr. Mahaffy, of the University of Dublin; and it has been my observation that all strong men—the men who have done the most for their country and the world—are men of strong and the world—are men of strong victions on religious subjects.

see men have not all held the same developed to the utmost along normal lines when the followed his bishes.

> combed by deceit, punctured by dis-honesty. He is poor when he makes money at the expense of his character, when principle does not stand clear out, supreme in his idea. When this is clouded, he is in danger of the worst kind of poverty. To be in the poor house is not necessarily to be poor. If you have maintained your integrity, if your character stands four quare to the world, if you have never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.—Success.

regard God in all our actions; so shall we find interior rest in the most agit ated life. - St. Francis of Sales.

That Indestructible Principle. In a great public meeting, after the audience has been held spellbound by the eloquence of brilliant crators, we have seen a plain, blunt man step to the platform and with a few brief, pointed sentences, carry more weight than all the eloquence, that preceded him. Every-body knew that the man had no gift of eloquence, but they knew also that what he said represented force and power, and that there was a man back of the words.

There ought to be something in man greater than any book he ever writes, than any sermon he ever preaches, than any plea he ever makes at the bar,—greater than any invention he ever devises, and greater than his most famous discovery—something which will live after every material evidence of his existence has been an-nihilated—something which will persist while time lasts—and that is his character, that indestructible principle of his manhood.—Success.

A New Art that is the Secret of Success. With all our memory training we hould also learn the art of forgetting. Perhaps more of us need to learn how o forget than to learn how to remem-er. Forgetting can be learned just as easi y as remembering, but it requires exactly the opposite kind of training. Even learning how to forget the things we should forget will help us to remember the things we should remember The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget, the things we should discard and banish to

treated you contemptuously or discourteously, forget it. Remembering it will not undo it, but will only mak you irritable, bitter and angry—will react upon you harmfully, both physically and mentally. Cast it out of your memory and let it return to the one who sent it. It is sure to do so without any effort on your part, for it is a law that that which is sent out will return again unto the sender. will return again unto the sender.

If your friends prove false and cast you off, do not hold it in anger against them, but rather pity them. Keep a clear conscience and forget the little jealousies, the petty meannesses, that ay be bestowed upon you. By casting it out of your mind, you can go on serenely and happily, while the ones who have done the mean things will be he only ones to suffer.

Forget the peculiarities of your

friends, forget their faults. Remember only their good qualities. Forget your only their good quanties. Forget your annoy-ances, forget all the disagreeable things. By forgetting you will develop for your-self a sunny disposition, a good-natured temper, a cheerful manner, a healthful temper, a cheerful manner, a healthful body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own -peace, contentment, health. It strengthens the memory, keeps young and virile the faculties of the mind, elastic and agile the muscles of the

How shall you forget. By turning your mind to happier things. When the remembrance of unpleasant things crowd into your mind, use your will power and deny them a foothold there. Turn your thoughts immediately to the nappy moments that have been yours. in your thoughts. Pick up a book and read, or go some place. Get out in the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable

Every night as the sun goes down let all the disagreeable happenings of the day slip out of your mind and sink into oblivion. Blot them out, annihilate them, and permit no resurrection. Go to sleep with the thought of pleasant the contraction of the same than the contraction of the contraction things in your mind, and begin the next day as though it was the first day of all your life, the last day, the only of all your life, the last day, the only day. And make this day a record of sweet memories. If anything disagreeable intrudes, at nightfall blot it out-Then if another day is given you, make it better than the one before, remem bering only the things that are lovely and lovable.—E. P. in Medical Talk.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

The Scourging at the Pillar. BY LOUISA EMILY DOBRER.

A FAILURE.

However, that evening his address rather upset peer Mrs. Jervis, for it was about mortification, and she felt extremely uncomfortable as he went on. Cheerfolness in Work.

Force yourself if necessary, to form a labit of seeing the best in people, of inding out their good qualities, and dwelling upon them and enlarging lem. Do not see the distorted, poked, cramped and burlesque man, the man that God made. Ruskin s: "Do not think of your faults; less of others' faults. In every son who comes near you, look for its good and strong. Honor that; ce in it; and as you can, try to idead leaves when their time ou make up your mina."

Iness. Thus kind words, by their power. He drew a simple yet graphic picture of the scourging at the power of producing halpiness, and so winning men to God.

There is nothing noble in being superior to your previous self.

It is a great help to admit failure, to confess a fault. For, when we really undensted the sole of the foot to the erown of the head to heal the wounds of His mystical body." It was in explain of the sins caused by self-indulgence, in treating too well that which St. Francis of Assist used to call only take courage, learn success from failure, but have charity for all who, its good and strong. Honor that; the soul over the fiesh—that is to sav of dead leaves when their time of deal leaves when their time of ealments of ealments.

merits of the Passion might be

applied to them.
As she left the church and made her way towards her little room her foot way towards her little room her loot slipped a little on a piece of orange-peel, and in trying to save herself from a fall she pushed against a girl who was standing close under a lamp post. "I was nearly down. I am afraid I pushed you," said Mrs. Jervis, who felt shaken at the very idea of her nearness to a tumble. to a tumble.

"I sye, could you give me summat to get a bit o' supper with?" inquired the girl. "I've been many hours starvint."

me," said Mrs. Jervis. "Are you really very hungry?" The girl nodded. "I am afraid I haven't anything with

" Ah, well, praps I was a fool to arsk you. I says to meself, I've begged and got nothing all this ere day, I'll just

have one try more and then—"
"Then what?" inquired Mrs.
Jervis, who, usually so timid, felt impelled, she did not know why, to stop pelled, she did not know why, to stop and speak to this stranger. "Well," said the girl, "as you seem curious, I'll tell ye. I ain't no good to any one, and I thought I'd just make

end of myself-walk into the river perhaps."
Mrs. Jervis trembled with horror,

and the girl could see the terrified look in the old eyes now fixed on her face.
"I've been given the sack at my place, and I ain't got a roof over my head this blessed night. It's no wonder I just feels like ending it all. But they sye ye don't feel much," said the girl

Mrs. Jervis laid a hand on the girl's

coat sleeve.
"Come back with me; at least I can give you a little food, and perhaps if we talk over matters—" said Mrs. Jervis in a trembling, hesitating voice, and feeling an overwhelming desire to do something for the girl. In those brief moments Mrs. Jervis passed through an agony of fear and hope, which asserted themselves through a bewildered sensation that something very wonderful had happened. Here indeed was a sinner and no mistake! It seemed almost miraculous that she should be thrown in her way, for although she could not do much for her temporal needs who knows but that she might lead her to better things-away, at all events, from the idea of committing the awful sin the the idea of committing the awnit sin the girl mentioned. "Poor girl!" thought Mrs. Jervis, "how miserable she must be to think of it!" As the girl assented and turned to walk on with her, Mrs. Jervis could not help thinking of

all the cases she had ever read of in the papers, of people who through trouble had been tempted to—but she dared not So the strangely contrasted pair walked on, and in a very short time the lamp was lighted, the girl ensconced in Mrs. Jervis's own chair, and out of the cupbcard was brought the remains of a loaf and an infinitesimal piece of

"That's all I have," said Mrs. Jervis, "but I can kindle up the fire and make you a cup of tea, the water in the kettle's lukewarm."

There was a nervous quaver in the

old lady's voice as she spoke, and as she busied herself making up the fire, she gave anxious glances at the girl afraid lest the latter should change her mind and run off before she had time to talk to her. However, the girl seemed to have no

cided improvement in my condition, and I continued using the pills until I had taken a dozen boxes when I was a cured man and the sufferings I had formerly endured were but a disagreeable memory. I admit being an entitusiastic admirer of Dr. Williams' Pink Pills, but I think I have just cause for my enthusiam and will always recommend them to my ailing friends."

Just as surely as Dr. Williams' Pink Pills cured Mr. McKinnon they can cure anaemia, indigestion, headaches, However, the girl seemed to have no intention of moving. She ate slowly and silently, making a face of disgust when she had finished the butter and had to eat the rest of the bread dry, and she looked about at the room and her hostess as she ate. Untidy brown hair hung round her face, her hathad a limp feather and dirty bow on it, and she was pale, with rather impudent dark yes and thin lips. Her attire was a erge dress and jacket of some nondescript color torn in many places.

"Have you no friends, my poor girl, no one to whom you can go?" asked "Have you no friends, my poor girl, no one to whom you can go?" asked Mrs. Jervis as her efforts with the fire and kettle were rewarded, and she was able to pour out a smoking cup of tea for her visitor, who drew it towards her and put in the remains of the brown sugar from the little basin at her elbow.

"My name's the street of the property of th

mains of the brown sugar from the little basin at her elbow.

"Ain't got no one here. My name's Etheldreda Smith—Dreda for shortmy parents is dead and they give methe sack at the place where I worked 'cause I broke a jug."

"How very unjust," said Mrs. Jervis indignantly; "why accidents will happen even to the most careful people—and didn't they pay your wages?"

TO BE CONTINUED.

To PREVENT IS BETTER THAN TO REPENT.—A little medicine in the stape of the wonder ful pailets which are known as Parmitted Yeyership Pills, administered at the steeps.

IMITATION OF CHRIST.

THE DESIRE OF ETERNAL LIFE: AND

TO THEM THAT FIGHT.
But consider, my son, the fruit of labours, how quickly they will and their exceedingly great reand thou will not be troubled at

in regard to that little of thy which thou now willingly forsakest, shalt for ever have thy will in

fear of ever losing it.
ere thy will, being always one
mine, will desire nothing foreign
ivate.



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No. 9 Market Lane,

stomach loses its power to digest food,

the lungs are unable to throw off the the lungs are unable to throw off the lingering colds, in fact the whole body gets out of order. Then you have headaches and backaches, can't sleep and can't eat and feel utterly miser-

able. And it all comes from bad blood and can be cured by the rich, red blood Dr. Williams' Pink Pills sends

blood Dr. Williams' Pink Pink sends coursing to every part of the body. Mr. Daniel McKinnon, of North Pelham, Ont., suffered from bad blood, but has been made well and strong by Dr. Williams' Pink Pilis after all other treatment had failed. Mr. McKinnon says: "Until last Spring I had been collected with a week stomach, head-

afflicted with a weak stomach, head-aches and kidney troubles. At times I was completely prostrated and my suf

was completely prostated that any series ferings were of a most severe nature. At different times I was treated by no less than seven doctors, but from none of them did I get more than temporary

relief. As time went on I becau

hopeless of ever being well again. Last spring a friend drew my attention to Dr. Williams' Pink Pills and I de-

cided to try this medicine. I had only taken four boxes when I found a de-

cure anaemia, indigestion, headaches, backaches, kidney trouble, rheumatism,

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TESTIMONIAL BANQUET TO FATHER FALLON.

BUFFALO COUNCIL K OF C. HONORS ITS BELOVED CHAPLAIN

BUFFALO COUNTIL K OF C. HONORS IN BELOVED CHAPLAIN

If the Very Rev. M. F. Fallon, O. M. I., D. D. Provincial, were a vain man his usual hat would not level it purpose this morning for surely no Buffalo priess was ever accorded greater honor than was last twaning shown the esterned pastor of Holy Angels Church.

The occasion was a banquet tendered its chaplain by Buffalo Council Knights of Columbus to signalize its appreciation of the honor recently accorded him by appointment as Provincial of the Oblates of Mary I momentate for the First Province of the United States.

Father Fallon has endeared himself to his fellow knights on many occasions and in diverse ways. He has been a champion of the order in season and out of season; therefore was in fitting that B file Council should in a Buscial manner seek to honor the man and

special manner seck to honor the min and priest who has never lost opportunity for honoring them.

Fally three hundred, including several prominent members from outside the city, sat down to the elaborate menu set before them in the main banquet hall of Ellicott Club. The Bishop of the diocese, a good friend of Buffald Council, who is now nearly at the end of his journey to the Holy City was represented by his Vicar-General. Very Rev. Nelson Haker. Rev Jae. F. McGloin, rector of the Bishop's church, was present, as were most of Father Fallon's piestly collaborers at Holy Argels. Church and College. O hers from Arrad were Hon. Frank R. Latchford Attrog General of the Province of Ontario, a memoer of Ottawa Council, and an old-time friend of Father Fallon's Pallon, Kingston, Oat; Joseth J. Fallon, Cornwall Ost., Thos. Fallon, Kingston, Oat; Joseth J. Fallon, Cornwall Ost., Thos. Fallon, Kingston, Oat; and H. M. McDonald, Toronto, Ont; former State Deputy John W. Hogan, Syracuse; Grand Doputie, E. T. Dolan, Ningara Falle; M. S. Fitzpatrick, Ulean; C. M. Harrison, Jamestown.

A string orchestra, embowered in mammoth palms, discoursed sweet music throughout the evening. The members were placed at round tables, the table for guests and speakers run ning across the entire north end of the spacious hall, and being decorated in white and yellow cbrysanthemums (colors of the order), and ferns and candelabra.

We regret that the necessity of putting this issue of the Union and Fimee to press at a very

Knight,
Toastmaster-William H. Love.
The Diocese of Buffalo-Very Rev. Nelson
II. Baker, V. G.
The Catholic Laity-Henry W. Killeen.
The Knights of Columbus-Godfrey M.

Frohe.

The Press—William A. King.
The Dominion of Canada—Hon. Frank R.

The Press—William A. K.Ing.
The Dominion of Canada—Hon. Frank R.
Latchford.
The United States—Hon. J. W. Hogan.
Very Rev. M. F. Fallon, O. M. 1, D. D.
Mr. Love is an ideal toastmaster; he had an
especially appropriate word for each speaker
and was redolent of wit and elequence.
Father Baker expressed the pleasure it gave
him to join Buffalo Council in honoring the
guest of the evening; he paid a tribute to
Bishop Colton which evoked loud applause,
and complimented the K. of C. in a graceful
and friendly manner.
Mr. Kileen and Mr. Frohe are accomplished
speakers and added to their envisible reputa
tion on this occasion.
Mr. Latchford's address was especially pleasing. He is one of the foremost citizens of
Canadian who attains to great distinction
against an immense adverse majority by virtue
of his personal force and worth. Mr. Latch
ford was a schoolmate of Fa her Fallon and
the two have always been close personal
friends.

This great gathering te night demonstrate
the high esteem in which Father Fallon is held

upon me by allowing me to be present at a bandout given in honor of a splendid man and a great priest.

"I is because I wish to acknowledge my regard for Dr. Fallon and not so much to answer for Canada that I am here to neight. I come here to bear witness of the regard and esterm in which the people of Canada hold the worthy guest of the evening. Canada parted with no man with greater log: I saw him as a young man go on and not only attain a high place in the Church and in the world of letters, but I recall with Jy how he astounded Canada as its great at forball olayer on the best football team Canada ever had.

In the course of him address, Attorney-General Latchford said that Canada was shocked with the prevalence of divorce in the United States whereas in the history of all Canada, he said, but sixty nine divorces have been grarted and these for scriptural reasons by the Parliament of Canada, that country having no divorce laws such as are common in this contry. This fact, was due, he said, to the mighty voice raised by the clerky and laity of that country who rose up almost as one man when there was talk of establishing divorce laws in Canada, and protested with such vehemence that no such laws were ever enacted.

That the divorce evil is one detested by the Carlolic clergy and laity of this country when evening closed with such vehemence that no such laws were ever enacted.

That the divorce fave in this regard, and Canada's stand against the divorce evil in the regard.

The evening closed with some remarks by Father Fallon which fairly took his audience off their feet. He was elequent, fervent.

cism of the laxity of our laws in the stream, and Canada's stand against the divorce evil. The evening closed with some remarks by Father Fallon which fairly took his sudience off their feet. He was elequent, fervent, magnetic; he disclaimed for himself the extraordinary honors and eulogies showered upon him He laid them first at the feet of his divine Master and then to the aged father and mother who watch his destiny with tears for his responsibilities and prayers that he will, ever have divine guidance in meeting them. To the K of C, and in especial manner to his brothers of Burfalo Council, the speaker paid a tribute which, if such were possible welded still closer the bonds of mutual love and respect.

Taken all in all the occasion was probably unique in the history of Burfalo. It was an exhibition of respect and friendship between priest and people that will have a lasting and beneficial effect on each one whose privilege it was to be present.—Burfalo Union and Times.

DIOCESE OF SAULT STE. MARIE.

November 16, 1904, the feast day of the beloved pastor of Rai. Portage, the Rev. Father Gendreau, O. M. I. was a day of general rejoicing for his little flock. On that day the Catholics of Rat Portage proved the esteem and affection they felt for their venerated pastor, who, for many years, has labored zestively and unitingly in their midst.

On the morning of that Joyful day a Children's Mass was celebrated at 90 clock by Rev. Father Gendreau, many people and children How touching were the words:

O God he sever with Thy Oburch,

O God, be ever with Thy Church, The Pope and all her pastors bless Bless every day our parents dear Give them eternal happiness.

Bless every day our parents dear Give them eternal happiness.

Song by the pure, sweet voices of the children.

Inus began this festival day, the close of which brought a glad surprise to their dearly beloved pastor.

A's octock, pm, when, accompanied by the Rev. Fathers Emard, Croisier, Kalmes, Rev. Fathers Emard, Croisier, Kalmes, Rev. Father found assemb ed the members of his fick, who, as a proof of their esteem and grantede, presented him with a purse accompanied by two addresses, Eoglish and Freach.

In these addresses the many zealous labors of Rev. Father found assemb ed the members of nis fick, who, as a proof of their esteem and grantede, presented him with a purse accompanied by two addresses, the many zealous labors of Rev. Father Gendreau were gratefully acknowledged, especially the vast improvements he has made in the church, cemetery and school. He has had the Church freed from debt. then beautifed and made fit for the abods of God, and finally consecrated. The competery the resting place of their beloved death he labored arduously to make a fitting resting place for those bodies, one the temples of God—and now that cemetery so neglected room here to the Pacific coast—to ealm, so verly, bat death is stripped, one might say, its hideousness at the thoughts of resting in so very, bat death is stripped, one might say, the hideousness at the thoughts of resting in the school but also its educational principles.

The children, the best and deares, or jects of the school but also its educational principles.

The children, the best and deares, or jects of the Rev. Father Gendreau as assistant Rev. Father Croister, O.M. I., ably assisted by the Principal of the school, Mr. Jos. Mt. Lannan, who is also our organist. This report twee concluded by an address from the general made the school decay and resteem the particles and resteement the school decay to be a size of children.

finck in English and French, thanking them for their grateful appreciation of his affection and labors for them. He stated that he, too, he da glad surprise for them, that the object he had at heart for so many years—he, at length succeeded in obtaining, namely, the Sisters to open a boarding school in R of Portage, in which the dear endiren—the orject of his warmest affections and fatherly solutions—would receive a thorough and religious education.

The appliance that followed this statement.

cation.

The appliance that followed this statement, showed how grateful and rejoired the Catholics of Rat Portage were to their belowed pastor for this signal favor won by its untiring zeal and perseverance.

May Our Gracious Lud spare, in our midst our belowed Passor, who by his charity, forbearance and zeal has brought back many an erring and strayed sheep into that fold in which alone there is true peace and happiness.

DIOCESE OF LONDON.

Next Sunday, Dec i h, the tright Rev. Bishop McEvay will officiate at Parkhill, and dedicate the church which has been brought to completion by the energet c pastor, Rev. Father Dunn and will confirm a crass of candidates for confirmation.

Several priests of the Diocese will be present, and there will be a sermon by the Bishop in the morning and by one of the priests in the evening, at Vespers.

The occasion will be a notable one for the Catholics of that district.

DIOCESE OF PETERBOROUGH.

Port Arthur, Nov. 29, 1904.

To day His Lordship Right Rey. Dr. O'Comor, Bishop of Peterborough Darfo, med the Intresting ceremony of biessing the newly removelled and enlarged church of S., Patrick in the flourishing town of Fort William. The original building creeced some years ago, was a frame structure, but prepared for a vener of brick. For want of more the William. The original building creeced some years ago, was a frame structure, but prepared for a vener of brick. For want of more interior was also left in an unfusined state ooly rough benches being used as subsidiant for possible benches being used as subsidiant for possible the old fill ling was found to daily spring, the energetic postor. In the congregation, Father Appir, S. J., took the matter made and engaged Mr. Thomas Helleville, to prepare drawings and specifications for the r. modeling and nlarging of the building. Mr. Hanley's places were approved by His Lordship Bishop O Comor, and a contract was immediately left, involving extensive additions to the church and a new sacristy—30x32 feet—the entire remodeling of the odd portion of the building and the veneering of the whole extensive additions to the church and a new sacristy—30x32 feet—the entire remodeling of the old portion of the building and the veneering of the whole extensive additions to the church and a new sacristy—30x32 feet—the entire remodeling of the old portion of the building and the veneering of the whole extensive additions to the church and the whole later for beautifully decorated by an artist from Montreal, S. V. rais stained glass windows are being donated by members of the congregation, and the building through out is beautifully glated by electricity. To Father Arpin's undiring energy, the congregation to day my satiribute the fact that they have a church, which for interior beauty a. d x x s lence has no superior any where in the country, and His Lordship in his elequent and really grand discourse gave the venerally paster, and alt concerned, unstituted praise fo. th

FATHER TWOHEY DEAD.

Trenton Advocate, Oct. 27.

Twohey—At Mc Clemens, Mich., Tuesday October 25th, 1904 Rev. P. A. Twohey P. P., st. Peter-in-Chairs, Trenton, aged fifty five years, five months and twenty-one days.

The tolling of the bell on Tuesday morning last conveyed the sad news of the death of their beloved pastor other grief stricken congregation of St. Peter-in-Chains. From the moment the wire flashed staining, Father Twohey's condition critical, crisis reached and failing "the greatest sorrow pervaded the town and the members of the congregation and critical greatest sorrow pervaded the town and the members of the congregation and critical greatest sorrow pervaded the town and the members of the congregation and critical greatest for the beloved paster would win the battle waged between if and death. Father Twohey was in the hearts of all classes in Trenton. a position carned by the life of a true Christian—full of kindness, charity and good will for all. The rev. geniemen went to St. Joseph's Sanitarium, Mount Clemens, to be treated for rheumatism, but unfortunately when that trouble was coecked typnoid fever set in with fatair seutis. Everythicg that medical skill and careful nursing could do for the sufferer was done. During the trying days his bedeide was surrounded by his brothers and sisters and he was encourage a by the presence of his beloved Archbishop, who only left him when he was boid that cather Twohey's recovery was assured. His Lindship Bishop McEvay of London also visited him during his last illness.

The deceased pastor was born in the Township of Ops, near Lindsay, May 4th, 1849. His early education was received in the home schools and his Classical Course was made at Regiopolis College, Kingston, and at St. Michael's College, Toronto. He made a brillian theological course at St. Annes College, Quebec, and was odained the 30th of May. 1874, by the late Bishop Fabre, of Montreal. After ordination he was twelveyears in kingston Pententiary, and to this day is related the great services performed by him in raising up fallen men. For

MARRIED

LAHEY KHALEN-At St. Patrick's Church, Raicigh, Mr. John P Lahey to Miss Minnie Khalsu of Fletcher.

NEW BOOKS.

The Middle Ages. Sketches and Fragments, by Toos. Shahan, S. T. D., J. U. L. Price \$2.50 Benziger Bros.

The Ruler of the Kingdom and Other Phases of Life and Character by Grace Keon. Price \$1.25 Benziger Bros. New York City.

MARKET REPORTS.

London, Dec. 1. Grain, per cental—Wheaper cental, \$1.65 to \$1.66; corn. 95c to \$1.10; barley, 90 to 92; uats 95 to \$1; rye, 90 to \$1.10; barley, 90 to 92; uats 95 to \$1; rye, 90 to \$1; peas, 90 to \$3: onokwheat, \$1.

Poultry—Spring chickens, per nair, 60 to 90c; live do., per pair, 45c, to 75; turkeys, dressed per bill to 16c, ducks, dressed 75 to 90c; ducks, live85 to 80; goese, each \$1 to \$1.25

Farm Produce—Hsy, per ton \$8 to \$8.25

Straw, per ton, \$5 50 to \$6; do., per load, \$3.50

Vegetables—Potatoes, per bag 65 to 75c; contons per bug \$1.00 to \$1.50.

Meat—Dressed Hogs \$6.00 to \$7.50 rark, by 1b.

8 to 9: necf, by the quarter \$1.50 to \$6.00; veal \$6.50 to \$7.50; mutton, \$5: lamb per pound, \$1.01 to \$1.50.

Live stocks—Live hogs \$1.60; plgs per pair, \$3.00 to \$3.25; export cattle, per 100 1bs, \$4.

TORONTO GRAIN.

Toronto Dec. 1.—Wheat—The market has a

Father Gendreau addressed his Toronto Dec. 1.—Wheat—The market has a

-and it's just as good for pastry!"

Royal Household

THE BEST FLOUR FOR EVERY PURPOSE

steadier tone; prices are nuchanged; Ontario red and white steady, at \$1.12 to \$1.13; spring. \$50; grose, \$90; Manitobs, No.1 northern, \$1.02 No. 2 970; No. 3 920; Georgien Bay ports; 50 more grinding in transit. Flour continues more grinding in transit. Flour continues quiet; 3) per cent latents, \$42 to \$45 to buyeres sacks, can and west; 15c to 20c higher for choice; \$200 for first patents, \$5.20 to \$55 to \$65.35 to \$70 for first patents, \$5.20 to \$55 to \$65.35 to \$70 for first patents, \$5.20 to \$55 to \$65.35 to \$70 for first patents, \$5.20 to \$55 to \$70 for \$70 fo

Corn, new Canadian offers on the curb at 47c.

Montreal. Dec. 1.— Grain—Oats, 393 to 40c for No. 2, in store here; No. 3, 383 to 393; American yellow corn, No. 2, 61c; No. 3, 60c; No. 2 white, 60 to 61c; buckwheat, 57c. No. 2 white, 60 to 60c; buckwheat, 57c. No. 2 white, 60 to 60c; buckwheat, 57c. No. 2 white, 60 to 60c; buckwheat, 57c. No. 2 white, 575 to 85 bi mood, and 25c per bbl. less in shittpers' new bags; straight rollers \$2.5 to \$2.55 and 25 to 390 extra in wood. Rolled oats—\$12.0 per bag, 3nd \$4.65 to \$1.85 in bbls. Feed—Oatario bran, in bulk, \$17 to \$18; shorts, \$19 to \$20; Manitoba bran in buga, \$18; shorts, \$21. Beans—Choice prime, \$14 to \$1.50 per busi; \$1.35 to \$1.37 in car lots. Provisions—Heavy Canadian short cut pork, \$16.50 to \$17.50; light short cut, \$16.50 to \$17.50. Hight short cut, \$16.50 to \$17.50. H

EAST BUFFALO

Rast Buffalo, Dec. 1.—Cattle—Recelpta, 200 head; prime steers, \$5.35 to \$5.76; shipping \$4.50 to \$5.76; shipping \$4.50 to \$5.76; shipping \$5.50 to \$5.76; bulls, \$2.25 to \$3.86; stockers, and feeders, \$2.25, to \$3.65. Vesla—Recelpta, 150 head; steady; \$4.50 to \$5.0. Hogs Accelpta, 150 head; steady; \$4.50 to \$5.0. Hogs Accelpta, 150 head; steady; \$4.50 to \$4.00; and \$4.75; nigs, \$4.50 to \$4.89; Yorkers, \$4.50 to \$4.75; nigs, \$4.30 to \$4.35; roughs, \$4.10 \$4.00; atags, \$3.10, \$4.50; head; sheep active; lambs, \$1.00; atags, \$3.10, head; sheep active; lambs, \$1.00; to \$6.00; yearlings \$5 to \$5.25; wethers \$4.75 to \$5.50; wes, \$4.25 to \$4.50; sheep, steady, \$2.25 to \$4.50.

CATHOLIC HOME ANNUAL.

"The Catholic Home Annual for 1905" (New York: Benziger Bros.) has just reached us, and we have nothing but words of praise for the manner in which it is turned out. This publication has now reached its twenty-second issue, and in addition to the usual features, it contains an interesting and timely article on "Catholic Japan," by Father P. J. Campbell S. J., and an Irish article entitled "The Little I-land Over the Sea," There is a record of the principal Catholic events of the pear now drawing to a close, and a number of short stories. The book is copiously illustrated from photos and drawings, all of which are excellently reproduced.—London, Eng., Catholic News. at the Catholic Record Office, London, Oat. Price 25 cents.

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London, Ont. Price 25 cents.

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Magian Gifts, poetry.
Catholic Japan, by Rev. Thos. J. Campbell, S.
J. tillustrated.

J. (illustrated).

For Mademoistle, by Mary T. Waggaman.

The Little Island over the Sea, with illustration of Glendalough of the Saven Churches the Hill locked Ratrest of St. Kavin; Round Tower and North Transept Cathedral Kildare; A Cattle Market in Ireland; St. Kavin's Kitchen; Pilgrims with Bared Head and Feet at Lough Derg.

St. Martin's Summer, by Marian Ames Tagmans.

gart.
Telling a Sacret.
Merely Frosen.
Early Missions of California (Illustration)
Early Missions of California (Illustrated)
E. Anthony's Promise
Christ Preaching to the Multitudes (Illustrated).
The Apostle of the Sacred Heart (Illustrated).
Rollins, the Reprobate, by Grace Keon.

Marle (Illustration).

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The Year's Changes in our Hierarchy-The New Bishops.
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TEACHER WANTED HOLDING A SEC Tond class certificate for Union S. S. No. 1 Broughsm Co. of Renfrew. Daties to com-mence Jan. 2cd. 1995. Apply, stating salary, to John J. Carter, Sec. Treas., Mt. St. Patrick P. O., Co. Renfrew. TEACHER WANTED FOR R C. SEPAR

1 arte School Section No. 5 Sembra, second class professional certificate required. Dutie to commence on Jan 3, 1995. Enclose test

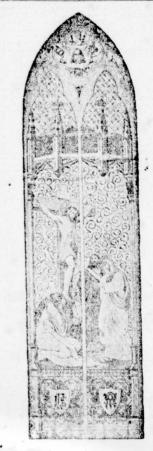
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I boro, :Separate schools (Boys' Section) a female assistant, holding second class profes-ional certificate. Applications will be re-seived up to the 7th December, staring salary expected and giving testimonals etc. Duties expected and giving testimonials etc. to begin after the Christmas holidays. Corkery, Sec. Separate School Bd. borough Nov. 25, 1994.

FOR R C. SEPARATE SCHOOL AT 8

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