



THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLER.  
CHAPTER XVII.

ZACHARY THOMPSON 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 first-born, 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 consequence 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 himself, or 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 than 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 soul at last; why did you not frankly give me your reasons at once! I gave you a terrible fright, I give you my honor."

"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 objection, 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 things. Come! my dear father and mother-in-law that are to be, dismiss all these idle, childish fears, from your mind, and give your consent cordially and cheerfully. You know I love Eliza as well, you know you know yourself, Zachary, that she is as bitter against our religion as you are in New York city. How do we know but you'd just turn out the same?"

"Why, really," said Zachary with the same merry laugh, "one would suppose, to hear you talk, that the risk was all on 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 earnest. I see the smile on your face though you would fain conceal it, if you could. I'll take it 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 bar) on the score of religion. Ha! ha! religion, indeed! I just as if I'd ever give myself or others any trouble about religion. No fear of me preventing a young one from being baptized; eh, Mr. Blake! no, nor calling it Ebenezzer; my own name is scriptural enough, and Protestant enough, too; but it is not quite so bad as Ebenezzer. Even my father's name is only Samuel."

In this way he rattled on, apparently from his constitutional and habitual levity, but in reality to prevent Mr. Miles from edging in a word of opposition to the match. They, on their part, waited in vain for such an opportunity, and at last they really forgot that they had intended to oppose it, so overpowering was Zachary's confidence, and so successful were his tactics. By the time he stood up to go, he had talked the worthy couple into a dreamy state of half-consciousness, a monotonous drone as it were, wherein they answered on his dictation rather than their own previous convictions. When he was gone, they sat for some minutes looking at each other in silence, at first rather gloomily, but gradually their faces relaxed, and they actually laughed out at the remembrance of the scene just gone through.

"Well! Miles," on one side, was answered by "well! Mary," on the other, and they both laughed again.  
"So we could give our consent whether we would or not," said Miles; "nobody could get over Zachary—he has such a way with him. After all, maybe things may turn out better than we expect. Zachary's a real good-hearted, old-fashioned fellow, and I'm sure he'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 Peasons."

"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 enough 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 God—what will he, will he?"

Poor Mrs. Blake talked of leaving the result to God, when she was acting against her own religious convictions, and allowing her daughter to walk deliberately 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?

Now Zachary was not quite so candid in this memorable interview as his

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 of knowing what their daughter had said of them.

Mrs. Blake went, according to promise, to ask Dr. Power to give Eliza some advice suitable to the approaching 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, indeed, that the lot of your children should be so different. Have you found your son's marriage turning out so well that you are contracting a similar alliance 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 injunctions would not be long remembered 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 the next room."

Mrs. Blake could hardly restrain her tears, but she managed to keep up a show of composure, and walked out 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 hurry."

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

This was all very satisfactory to the young folk. The Thomsons and the Peasons applauded Miles's independent spirit, (the old heaven breaking out again) and Mrs. Henry was so pleased that she came to assist her mother-in-law in preparing for the wedding. Miles, thus encouraged in his contumacy, kept his word to the very letter. Just four days after Mrs. Blake's unlucky visit to Dr. Power, Eliza Blake and Zachary Thomson were united in marriage. The ceremony was performed first (in compliance to the wish of the assistant pastor of St. Peter's—Dr. Power being, of course, out of the question—and afterwards by the Reverend Hooker Tomkins, the favorite preacher of the Thomson family. "A burning and a shining light" was Tomkins in the conventicle known by the name of John Wesley, and him did the Thomsons honor with an exceeding great honor. In his hands were vested the spiritual dominion of the family, and it sladdened his inner man to get within the circle of his influence—a professed follower of the Romish superstition. Pervert, indeed, was the blessing wherewith Hooker Tomkins blessed the union of Zachary and Eliza.

When the double ceremony was performed next day and Mr. and Mrs. Zachary Thomson had received the congratulations of their friends, they started from the door of the Wesleyan meeting-house on a tour through the Midland States. They were accompanied only by Arabella Thomson, her sister having given her hand and for some months before to a wine-merchant in Pine street. The Reverend Hooker Tomkins wished them from the steps a pleasant and prosperous journey, to which Zachary responded with a hearty "Thank you, thank you, Mr. Tomkins—much obliged for your good wishes," and the carriage drove off. Mrs. Blake drew down her heavy lace veil to conceal her tears, as her husband banded her to the carriage where Mrs. Peason awaited her.

The Flanagans and Mr. O'Callaghan were honored with an invitation to the wedding party, held on the return of the happy pair, but none of them went except Edward and Margaret. Their going was agreed upon at a family meeting held on the previous evening. None of the elders of the family would go, and yet they all wished to keep

matters as smooth as possible, so it was decided that Edward and Margaret should go to represent the whole. Eliza and Susan would willingly have gone, but their father and mother wisely thought that it would be anything but safe to expose two young girls just approaching womanhood, to the chance of making acquaintances which they could not sanction.

"Never mind, girls," said their father gaily; "you'll have opportunities enough of showing off without venturing into dangerous company. I don't want my little Eliza or Susie to be getting acquainted with persons that we don't know. Eh, Mr. O'Callaghan, 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 Eliza, 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 me now, do you not envy Margaret and me?"  
"Fie, Edward?" interposed his 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 handsomely furnished house in the hotel square. On the fourth day of the course of conversation, Mrs. Flanagan asked Eliza how she had enjoyed her trip, whereupon Zachary laughed and said:

"Pretty well, on the whole, though Eliza had her trials for the first few days. You Catholics can't get through the world so smoothly as other folks."  
"Why, what had religion to do with Eliza's trials?" demanded Tim, with a look of surprise, though he partly guessed what was coming.  
"For mercy's sake, Zachary," interposed Eliza, "don't go on with such childish folly; uncle 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 crimson of her cheek, that there was something more than a joke in question. But he had his own reasons for wishing to know what it was.

"Well," said Zachary, gaily, "in 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, being forbidden to eat meat on that day, 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 without either fish or flesh, until I got her half persuaded and threatened into eating meat."  
"Indeed! and how did you manage to persuade her?"

"Why, I told her that if the Pope himself were there, he'd have to eat meat when there was no fish. Wasn't that true, Uncle Tim?"  
"I rather think not," said Tim, dryly; "I'm not the Pope, and yet I wouldn't eat meat for any such reason, so long as I could eat bread and butter and eggs—there are many things on a hotel table, as well as fish, that a Catholic can make a meal of for one day, without breaking the commandments of the Church."

Eliza cast a reproachful glance at Zachary, who, all unconscious of the shame she necessarily felt, proceeded with his humorous recital. "Well! I'm happy to say that Eliza was not quite so obstinate as that; she knows her duty as a wife too well to disobey her husband, let the commandment of the Church go as it may."

"For shame, Zachary!" exclaimed Eliza, indignantly; "why will you talk such nonsense?"

"Never mind, Eliza, Uncle Tim is no stranger, and I just want to let him and auntie hear how it befell us, or rather, you, on the road. Well, the first Friday was the worst," he went on, addressing himself to Tim; "after that, Eliza was more rational, and made a virtue of necessity. Whenever there did happen to be fish on the table, she would eat it—except last Friday, when she felt poorly, and couldn't venture on the fish. I told her it was a judgment on her," he added, laughing.

"Well, are you done?" asked Eliza, rising from her seat in evident agitation.  
"Can you remember anything more?"

"Yes, I can," replied her laughing husband, who rather enjoyed her confusion. "We had another campaign about going to church on Sunday—that is for the first Sunday, and I believe the second—eh, Eliza?"

"Positively, Zachary, I must leave the room if you go on so," cried Eliza, her face alternately pale and flushed and her voice quivering with emotion. Zachary saw he had gone a little too far, and drawing her to him, he said, in a soothing tone: "Why, Eliza, dear, are you serious? Surely you cannot but know that I had no intention of giving you pain? If you are really offended, I will say no more. I thought it would amuse your uncle and aunt to hear of our little adventures on the way, and it never occurred to me that you could take it ill."

"Say no more," said Tim, briskly; "we don't want to hear anything that would give Eliza pain. Cheer up, Eliza, my dear! there's no use in letting your spirits sink for trifles. I only wonder 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

Tomkins's blessing on your back."  
"Why don't you think, Uncle Tim," said Zachary, with a smile, "that our Mr. Tomkins'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 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 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 something about your Uncle Tim," said he, "that makes one like to agree with him. 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 earnest 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 sees that he never means to give offence."

"Well, I don't care," said Eliza, 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 husband, 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 surprised him by its first manifestation.

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

"I'm 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 evade.

Tim looked at his wife, as much as to say, "Shall I tell?" Mrs. Flanagan nodded and said, "As you please, Tim; it won't be long a secret, you may be sure; at least I fear it won't."  
When Tim had told all, Margaret sighed. "It is just as I feared," said she. "It appears the Thomsons all ready to evangelize religion, as they say themselves. I really had better hope of Eliza, and am painfully disappointed in her. She is so amiable that it is hard to see her going astray. It is very strange that both brother and sister are so indifferent in religious matters."

"You wouldn't find it strange, Margaret," said Tim, with unusual gravity, "if you had known the family as long as I do. Their indifference—their want of faith, in fact—is all the effect of early training and early associations. From their youth up, both Henry and Eliza have been keeping company with Protestants, taught by Protestants, and looking up to Protestants as far superior to Catholics—how 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?"  
"Indeed, and I am asked, but I don't think I shall go."  
"We heard nothing of it," said Tim. "We are not polished enough for such company as Henry Blake usually entertains. It's well he condescends to invite you and Edward. I suppose he'll have Tomkins there to say grace."

"Oh! of course; he couldn't ask the Thomsons without asking their right hand—I mean their left-hand angel. Tomkins can enjoy a good dinner, I presume, as well as most men, and indeed, his punch says as much. He has a face, too, that looks like the very best of living!"

Mrs. Flanagan laughed as she pointed to Tim's own face, round, and fresh, and the picture of contentment. "See there, now, Margaret, I need never let 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 at others?"

"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 at Mrs. Flanagan. "I hear he is quite an admirer of our Eliza?"  
"He must admire her at a safe distance, then," responded Tim, quickly. "If he were hanging with diamonds he shouldn't have anything to say to her. No! no! no Protestant suitors or Pro-

testant husbands for my daughters. 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 Eliza 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 arm.

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 Margaret and his Aunt Agatha, turning from one 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 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 sufficient control of his facial muscles, one of that critical moment to conceal the grin he knew the remark would be sure to arouse.

"Your certainly seem greatly benefited, physically, by your trip, James," remarked Aunt Margaret.  
"Have you noticed, Margaret," inquired Aunt Agatha, "how much he grows to look like his grandfather?"

Jimmy straightened himself in his chair, and, by a powerful effort, clothed 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 fiercely biting his under lip. When Jimmy's 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 unsophisticated clients can be unearched," Jimmy answered lightly.

The two smiled indulgently at this bit of levity.  
"It might be well," Aunt Margaret continued, "to bear in mind your maternal grandfather's career. He was one of the most celebrated jurists in this 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 grandfather's example before you. He was a man of tact and courage of a rare order."

"So I remember you have always told me," said Jimmy by way of a gentle hint that his grandfather be returned 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 with the burglar?"

Jimmy could not resist the temptation. "I think it must be the one anecdote you have overlooked," said he.

Aunt Margaret stiffened perceptibly, and proceeded: "Well, one night, when I lived in this very house—were all children then, your mother and I—there was a burglar who had intended carrying away."  
"And the burglar?" said Jimmy.  
"Got away," Aunt Margaret replied.

"Got away?" said Jimmy incredulously. He wanted to add "from my maternal grandfather?" but he recognized the wisdom of omitting that part of the story.  
"The burglar was a very powerful man," Aunt Agatha explained rigidly.

At that moment the clock struck 5 and, with the cups clattering on the tray, Mary brought in the tea.

Jimmy opened an office downtown and made his home with his two aunts, as he had done before college and a trip abroad had taken him from them. He had a genuine affection for the two prim old ladies, and, except for the fact that his grandfather's spectre was paraded before him on all conceivable occasions, life was very pleasant. To his two aunts Jimmy's bubbling good humor was a source of unending delight; while to Jimmy the gentle dignity of his two prim relations was something quite beautiful. If only his grandfather's memory was allowed to rest in peace Jimmy felt that his cup would be full. Then came the October night of Jimmy's triumph.

He had fallen asleep in his room over a rather dry-essay he had been trying to read. Suddenly he found himself very much awake, sitting bolt upright in his chair, and listening intently. The book was beside him on the floor, his light still burning. Surely there were strange noises coming from below. He arose, slipped off his coat and

shoes, and tiptoed cautiously down stairs. He gained the dining room, door, and entering noiselessly, saw a faint light by the sideboard. As his 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, hanging 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, pinning both the man's hands in his own, and at the same time panting.

Frightened voices came from the top 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 dining room. Ah, thank you."  
Aunt Margaret and Aunt Agatha entered, 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 trifles," he explained. "We'll label the evidence. This gentleman on whom I have the honor to be seated, will 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."

"You'd better go over to the Stanleys, Aunt Agatha, and get them to telephone for the Police. Pardon me, in the flush of success I say, 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 opportunity 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 of the University of Oxford. After 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.  
"Conscience tells us that according as we do well or ill in this life it will be 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 rest?"

Herein Mr. Smith has really a solid argument against the materialists. For those men who will believe only what they see with their bodily eyes, or what they hear with their bodily ears, or touch with their bodily hands it is imperative that they should answer why it is that they put so much 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 responsibility is eliminated from the scope of science and men are privileged to give birth to their own ideas upon religious matters.

On the other hand it would appear that Mr. Smith had never considered the scientific proofs of the immortality of the soul. The spiritual nature of thought, and consequently of the will as far as matter is concerned, are never touched upon in the learned discussions 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 morality, 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. How far 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 is most essential.—Providence Visitor.

Gold can buy nearly everything in this world, except that which a man wants most—happiness.

VERSIONS OF THE BIBLE.

(Continued.) N. Y. Freeman's Journal. Mr. Jones—The Council of Trent put these spurious books on a level with the Word of God...

By this you mean that the Council of Trent added to the Canon of Scriptures certain books which were not recognized by the early Church as inspired...

Now the Council of Trent added no book to the Bible, but no book "on a level with the Word of God" that was not declared by the Church twelve hundred years before...

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...

2. Pope Innocent I., in a letter to Exuperius, Bishop of Toulouse in the year 465, gave the same list of books given by the Council of Trent.

3. Pope Gelasius in the council held in Rome in the year 497 declared canonical the same books given by the Council of Trent.

4. The books recognized by the Council of Trent were found in the most ancient Latin version—that known as the Vetus Italica, which was so highly esteemed by St. Augustine...

5. Some Protestants in the seventeenth century started a movement to induce the Greek Church to unite with them...

fourth century?"

How are you to know that the American 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...

There have been written and printed since the accession of Pius X to the Papal throne any number of descriptions of his former life, of his peasant boyhood at Riase, of his simple priesthood at Mantua...

We left the Giorgione hanging in splendid isolation on the walls of the village church of Castellfranco one burning afternoon. The diligences which came across the country and over a highway as smooth as marble...

How little discretion people show in being hurr! A little forethought and he who came into the world in the dull village of Riase might have opened his eyes on the fair and noble height of Asolo...

The driver stopped before a small white cottage, built close up to the village street where some decent looking peasant woman, in black gowns and yellow handkerchiefs folded on their heads...

Now in view of all these facts it seems to us that you should begin to suspect, or awake to the conviction that some one, in a spurious book possibly, has fooled you into making an egregious blunder when you said the Council added those books to the canon of Scripture...

When we were in Venice last week I happened to ask a peasant woman who sold in summer the laces she made in winter...

POPE AND PEASANT.

AN OLD PUPIL OF PIUS X, APPLY INTERPRETS THE SPIRIT OF THE PONTIFF'S DEMOCRACY.—A NEW AND INTERESTING GLIMPSE OF THE BIRTHPLACE AND BOYHOOD OF THE GREATEST SON OF RIESE.

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 incumbent upon the sovereign of so wide a kingdom as that of Pius X...

At the battle of Bunker Hill, that real first test of heroic patriotism, there were engaged on the American side fifteen hundred troops, and of these 20 per cent, at least were Irish Catholics...

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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, Kasabrook by name...

Here is a rather stirring tribute to Catholic patriotism by a non-Catholic lawyer of Omaha, Kasabrook by name, which is worthy of preservation...

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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. Ligozone attacks the germs wherever they are.

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REV. GEORGE H. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey, 181 and 183 Richmond Street, London, Ontario.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1904.

LONDON, SATURDAY, DEC. 3, 1904.

HIS EXCELLENCY THE APOSTOLIC 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 Sbarretti, 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 illustrious a Prelate of the Church would give great pleasure at any time, this is true in a special manner on the occasion of the Jubilee celebration which we are keeping 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 gloriously ruling the Church of God, and 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 Mary.

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 courtesy 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. Sbarretti 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 determination on the part of priests and

people to meet boldly the crisis which 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 yields 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 unfaithful to its obligations to truth.

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 self-constituted 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 willfulness 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 believe 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 emaculated stuff is devoured greedily. The writer, who believes that the 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 oftentimes of a prurient and debasing nature. Acent 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 carboic 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.

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 often refuted. Facts show her to have been the truest friend of all that could enlighten 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 dishonor 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 Cardinal 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 Him must be ascribed the rich endow-

ments of the intellect. . . . The old laws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditional 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 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 Catholics, 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 has 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 favor.

The Liberal-Monarchists were completely non-placed 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 Catholic 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 recent 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.

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 Pope.

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

kind being taken, as France has been 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 reason.

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 addition, France has already lost prestige in the East by the withdrawal of the protectorate 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 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. Latchford'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 appointment gives Catholics a representation of two Ministers in the Government of the Province.

The Hon. Mr. Latchford's management of the Public Works Department has been most admirable. During the many years he has had charge of the 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 of 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 successfully conducted.

IF TRUE, A PITY.

Much rejoicing among the enemies of the Catholic faith has been caused by a report concerning the Marquise des Monstiers-Meriville, formerly Miss Mary Gwendoline Caldwell, who has been so manifest a patroness of the Catholic University. The report is to the effect that the lady has renounced the Catholic Church. This rejoicing may be premature. No confirmation of the report had been received at Washington down to Thursday morning last. There is, in the language of the report itself, strong reason to doubt its genuineness. For instance, the words put into the mouth of the lady by an anonymous 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 not agree with such forms.

It is well to suspend judgment 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 is nothing new in the experience of the Church. 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 credible newspapers. The Sun (New York) for instance, in commenting on the absence of opinion on the subject in official quarters, remarked:

"Before her marriage Miss Caldwell's name was a household word in the Catholic 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 travel she was taken abroad again.

Since then she has been reported to be more or less of an invalid.

"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.

It seems strange then that there should have been any intimation or shadow of fear on the part of the saintly old man that he might possibly not die in the faith of the Holy Catholic Church.

Faith is our greatest treasure—it is a gift most precious bestowed upon us by Almighty God.

There are many in the Church who do not appreciate the gift of divine faith.

The atheistic spirit is abroad and it is active. It uses all kinds of means to undermine faith.

The Archbishop by a stern decree forbade his flock last July to expose the little ones of Christ to such dangers of faith.

Unlike so many of the anecdotes 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 a severe rebuke to snobbishness.

Faith is the cornerstone and foundation of salvation and the root of all justification.

Invoking the Devil. THE SIN OF THOSE WHO TRY SERIOUSLY TO ASCERTAIN THE FUTURE THROUGH FORTUNE TELLING.

Very Rev. George M. Searle, Superior 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 understand this matter and to realize the danger involved in it.

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.

Certainly it is possible for Almighty God to tell our fortunes; He knows them; it is a necessary part of His omniscience.

One of the most remarkable acts of the reign of Pius X. was the appointment of a couple of weeks ago of a comparatively unknown priest, as Archbishop of the great Archdiocese of Palermo.

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POPE PIUS X'S SEVERE REBUKE TO SNOBBISHNESS.

HIS ANSWER TO ARISTOCRATS WHO PETITIONED THAT THEIR NEW BISHOP BE CHOSEN FROM THE NOBILITY.

Vox Urbis in Freeman's Journal.

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, and 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.

There are many who fall by the wayside, many with whom God is not well pleased.

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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 Westminster Cathedral the other day and listened to a beautiful address by Archbishop Bourne.

My dear children in Jesus Christ, I am told that there are some nine hundred mothers assembled in the Cathedral this afternoon.

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penetrating, no power so lasting as the power which God, in His great love, has committed to the love of a mother's heart.

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.

What a sad fate for the father, and how bitterly sad for those he leaves behind, and how terrible the fruits of excessive drink!

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\$4.50 WOMAN'S SUITS

And up to \$10. Also Shirts, Jackets and Waists. Send for cloth catalogue now.

Southcott Suit Co., London, Can. Dept.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Rev. D. J. Moran, President; P. P. Wolfe, Secretary.

Let us seek Mary's blessing upon our Catholic schools, that they may be perfected and multiplied.

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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 worthy vocation, a real call from Almighty God who sanctified yourselves first of all and then sanctified those with whom your life is cast.

REMEMBERED THEIR DEAD.

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.

When the cemetery was entered each participant, rosary in hand, offered prayers for the dead.

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 yet seen) says:

Let us seek Mary's blessing upon our Catholic schools, that they may be perfected and multiplied.

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Just Fruit.

There's no "medicine" in "Fruitatives"—no drugs—no poisons—"Fruitatives" are the curative principles of fruit juices, compressed into tablets.

Cure Constipation, Biliousness, Torpid Liver, Biliary Headache, Loss of Appetite, Indigestion, Bladder and Kidney Troubles, just as nature intended them to be cured—with fruit.

THE HOME SAVINGS AND LOAN COMPANY LIMITED

In business as a Savings Bank and Loan Company since 1854.

HEAD OFFICE: 78 Church St., Toronto

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Interest allowed on Deposits from Twenty Cents upwards.

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If You Think of changing your present location or business

It will Pay You

to investigate the advantages offered in the way of free or cheap land, minerals, lumber, etc., in

NEW ONTARIO For information, maps, etc., write

HON. E. J. DAVIS Commissioner of Crown Lands TORONTO, ONT.

Great Reduction in Price!

From now until January 1st we will sell the

Question Box in CLOTH at FIFTY CENTS post-paid (Former Price \$1.00)

Order early as the stock is limited.

Catholic Record Office, London, Ont.

\$2.25 CHINA SILK WAIST DIRECT FROM OUR FACTORY.

Supplied in any shade, it's a regular size 34-36 waist, it has a regular front in center and a box plait on each side. Back buttoned. Also available in white, blue, and other colors. Waist trimmed in fancy ribbons. Shows waistline.

In Black Taffeta Silk \$2.95

Black Satin \$3.00. Any shade Velvet \$3.50. All in one or two pieces. Extra buttons. Send for catalogue.

SOUTHCOTT SUIT CO., LONDON, CAN.

COAL

Good Coal is a great comfort. You will have satisfaction in every way if you send your order to

John M. Daly Phone 348. 19 York St LONDON, ONTARIO.

CANCER

Permanent Cure Guaranteed, without knife, X-Ray, Arsenic or Acid; no inconvenience. Write for book. Southern Cancer Sanatorium 1520 E. Monument St. Baltimore, Md.

A \$20 Outfit For \$12

\$1.00 Will Send it to Your Home

Guaranteed for Five Years. Sings like a Prima Donna; Talks like a Man; Plays like a Full Brass Band;

A payment of only \$1.00 will send to your home a High Grade Talking Machine, the crown complete with the latest improved horn, 300 needles, needle box, six 50c records, an outfit worth \$20 for which we ask only \$12, the balance (\$8) can be paid in monthly payments of \$2 each, or the whole outfit for \$11 cash.

Here is your chance to shorten these long, dull evenings; make your home bright and happy with the greatest entertainer in the world at just about half what it would cost you any other time.

The Crown is a new Disc Talking Machine which we are introducing in Canada, and we positively guarantee it to be fully equal to, and in many respects better than, machines advertised for nearly twice as much.

COUPON. JOHNSTON & CO., 191 Yonge St., Toronto.

JOHNSON & CO., 191 Yonge St., Toronto.

Special Importation of High Class ROSARIES

In Pure Stones, mounted on Sterling Silver, heavily gold plated and guaranteed for 10 years.

Amethyst, Topaz and Crystal. Prices \$2.75, \$3.00, \$5.00, \$6.00, \$7.25, \$8.25, \$8.50, \$9.00, \$10.00 and \$11.50.

THE CATHOLIC RECORD Office, London, Ont.

Good in summer time COWAN'S COCOA and CHOCOLATE

Maple Leaf Label Our Trade Mark.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXIX. We have seen that the specific faith, and the specific morality of Christianity, as established at Nicea, were carefully guarded and energetically promoted by Pope Damasus 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.

On the other hand, turn to the list of English kings, or Scottish, or French, or Spanish, or German, or Swedish, and do we come out from our explorations with a sense of surprise at finding the general level of Christian worth higher than we had expected? The very suggestion would make us smile.

On Thursday next occurs one of the feasts least celebrated by the Church, that of the Immaculate Conception. It is one of the six holy days on which there is a strict obligation to hear Mass.

FIVE-MINUTE SERMON.

FAIR WEATHER CHRISTIANS. What went you 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.

THE IMMACULATE CONCEPTION. On Thursday next occurs one of the feasts least celebrated by the Church, that of the Immaculate Conception. It is one of the six holy days on which there is a strict obligation to hear Mass.

THE POPE AND THE BABES. The Rome correspondent of the Pall Mall Gazette is responsible for the following story: "Some Laurentine Nuns were received by the Pope and took with them two children about four and five years of age.

THE HOLY EUCHARIST.

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 answers conveniently in our memory.

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 ill, on the steamer from England, with Malaria, and died.

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.

You can try it FREE. Nestlé's Food. Every mother who sends us her address on a post card will receive a generous free sample—enough for eight meals—of Nestlé's Food.

THE HOLY EUCHARIST. 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.

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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, this city, on the evening of October 20, 1904.

A Sensible Justice of the Peace. "They have a very sensible justice of the peace up in Des Moines," says the Western Watchman.

Windsor Salt. Absolutely Pure. Buy rings direct from us—the manufacturer—and save middleman's profits. Our guarantee of "money back if not satisfied" is perfectly safe.

Windsor Salt. Absolutely Pure. Buy rings direct from us—the manufacturer—and save middleman's profits. Our guarantee of "money back if not satisfied" is perfectly safe.

INSURING IN THE North American Life. "You have no business so important as the solvency of your estate and the safety of your family."

30,000 Policyholders who carry \$40,000,000 insurance in The MUTUAL LIFE OF CANADA.

think it an IDEAL COMPANY because of its (a) Reasonable Premium Rates, (b) Guaranteed Cash and Paid-up Values, (c) Liberal Policy Conditions, (d) And Expanding Dividends.

THE OLDEST CHURCH.

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 sun-dried mud adobe, on a little hill overlooking the Rio de Santa Fe.

FATHER KÖNIG'S FREE. A TONIC FOR THE DEBILITATED.—Patience's Vegetable Pills by active mildly but thorough action on the secretions of the body are a valuable tonic, stimulating the lagging organs to healthful action and restoring them to full vigor.

STAMMERS. THE ARNOTT INSTITUTE, BERTON, ONT. For the treatment of all forms of SPEECH DEFECTS. We treat the cause, not simply the habit, and therefore produce natural speech.

RING VALUE. Buy rings direct from us—the manufacturer—and save middleman's profits. Our guarantee of "money back if not satisfied" is perfectly safe.

ASH SIFTERS "The Ideal". Is the only sifter that requires no shaking or turning. Simply put the ashes in and sifter separates the coal from the ashes.

Bees-Wax Candles. For fifty years the brands of the WILL & BAUMER CO. have been on the market and their excellence is attested by the ever-increasing sales.

HEADACHE. Neuralgia and Nervousness cured quickly by AJAX HARMLESS HEADACHE AND NEURALGIA CURE.

FATHER KÖNIG'S FREE. A TONIC FOR THE DEBILITATED.—Patience's Vegetable Pills by active mildly but thorough action on the secretions of the body are a valuable tonic.

STERN'S ANTI-SPASMODIC. A TONIC FOR THE DEBILITATED.—Patience's Vegetable Pills by active mildly but thorough action on the secretions of the body are a valuable tonic.

CONSTIPATION. IS CAUSED BY INDIGESTION. K. D. C. CURE. Free Samples, 25c.

EPPS'S COCOA. An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold.

Begin each day "Flat volutes that you're not doing that of the day shall set to any work you the sitted and pu ambition shall not of gain, nor des than is appointed anxiety shall not any your impation, nor any impation." —John Ruskin. It may be true hold the truth in need for a while, will become knowl- ity, and no longer —M. M. Miller. Many and pres to be derived salutary lessons properly taken to ever of its cost lost upon those the wise purpose- ence sends us. When Job was greater than a man he did not r but rather the in this in this the Divin world must acc if they would a are intended to Reaton What is the u world? Why blue and despo full of trials wor trouble and wor the bene of h are no friends we could all were no great no burdens to b down. These a life. They are face in order broaden us to t real happiness t zand nor pover Put your hea friend, freely o the crowd who later, you will toward yours, its likeness, who, shut up i in a citadel, i by yet send fo heaven the m are no friends sure of it, bu for those det search and fo content to spin a corner like a to catch happi Great Character is history. A few nations from perpenitates, admiration of those of its greatest servil humanity, who those who ve great accumu their colossal. It is a go- time, or to ge- triumph of n which inheres are greater th The Test I have lived and have know men, says Dr. sity of Dublin servation that who have dete try and the v convictions. These men h religious view believed their strongly as I loved that I vis to your struggle to re your mind and then follo Take time prayer, askin evil and use the day. To a bright smile like a sunb around us, as a "good friend," and you know say "the kid- children. T about the s began. The Force your habit of see- fending out of dwelling them. Do crooked, cr the man says: "Do still less of person who what is good rejoice in i imitate it, a like dead comes." If you mal you will nev anyone, and anything go the best sid way nothing difference I surprised to will respond peace. If sunny side find that t trouble in t that little o Your vineg remarks wi mask which



TESTIMONIAL BANQUET TO FATHER FALLON

BUFFALO COUNCIL OF C. HONORS ITS BELIEVED CHAIRMAN

If the Very Rev. M. F. Fallon, O. M. I. D., Provincial, were a vain man his usual haunts would not be the purpose of his visit to Buffalo...

The occasion was a banquet tendered its chairman by Buffalo Council Knights of Columbus to honor the appreciation of his honor...

Father Fallon has endeavored himself to his fellow knights on many occasions and in diverse ways. He has been chairman of the order in season and out of season...

Father Fallon's priestly labors were more of a special manner and honor the man and priest who has never lost opportunity for honoring him.

Fully three hundred, including several prominent members from outside the city, sat down to the elaborate banquet before them in the main ballroom of the Hotel...

The occasion was a banquet tendered its chairman by Buffalo Council Knights of Columbus to honor the appreciation of his honor...

The following toast list was observed: Introduction—John J. Matton, Grand Knight.

Toastmaster—William H. Love. The Diocese of Buffalo—Very Rev. Nelson H. Baker, V. G.

The Diocese of Buffalo—Very Rev. M. F. Fallon, O. M. I. D. D. Mr. Love is an ideal toastmaster...

Father Baker expressed his appreciation to the Buffalo Council in honoring the guest of the evening...

Mr. Kinnon and Mr. Frohe are accomplished speakers and on their enviable reputation on this occasion.

Mr. Latchford's address was especially pleasing. He is one of the foremost citizens of Canada and a splendid type of the Canadian...

The great gathering to-night demonstrates the high esteem in which Father Fallon is held by the members of the Knights of Columbus...

The evening closed with some remarks by Father Fallon which fairly fairly brought down the house...

That the divorce evil is one detested by the Catholic clergy and laity of this country was evident from the tremendous applause...

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flock in English and French, thanking them for their grateful appreciation of his affection and labor for them. He stated that he, too, had a glad surprise for them...

The applause that followed this statement showed how grateful and rejoiced the Catholics of Buffalo were for the visit of their pastor for this special favor won by his untiring zeal and persevering efforts...

Next Sunday, Dec. 4, the Right Rev. Bishop McEvoy will officiate at Parkville, and dedicate the church which has been brought to completion by the energetic pastor, Rev. Father Dunn...

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

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“and it's just as good for pastry!” THE BEST FLOUR FOR EVERY PURPOSE. Includes an illustration of a woman with a flour sifter.

CHURCH FURNISHINGS. CARPETS—Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool Ingrains. COCCA MATTINGS—In all widths; for corridors, aisles, steps, etc.

THE ROSARY IN FINE JEWELS. WE HAVE made a careful selection of Jewels for mounting, and you will find them “rich and rare.” Our Rosaries are especially strong in wire and chain connections...

CATHOLIC HOME ANNUAL FOR 1905. 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.

STATUES. Subjects.—Sacred Heart, Holy Heart of Mary, Immaculate Conception, St. Joseph and St. Anthony. Seven-inch ..... 35 cents. Ten-inch ..... 50 cents. Twelve-inch ..... 75 cents. Fifteen-inch ..... \$1.25. Eighteen-inch ..... \$1.50.

HOBBS MANUFACTURING CO. LIMITED. Manufacturers of Memorial and Decorative Art Windows. LONDON, CANADA.

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