The Catholic Record

LONDON, SATURDAY, DEC. 29, 1906.

LITERATURE AND SIR CONAN DOYLE.

In reply to a correspondent, we beg leave to say that Sir Conan Doyle is not a Catholic. There are writers, Marion Crawford, and his imitators, for instance, who cover up their tracks so far as their faith is concerned. It does not pay, of course, to drag one's creed into a novel, and, especially when the ereed is the enemy of injustice and of sensuality in thought and word and ection. One may talk of trivialities, portray human lives that skirt the borders of impurity, close the lips to any every day in their great cities, would testimony to our belief, but we must not say night of God, Whom we are commanded to fear, reverence and obey. To us, this fashioning of words, the ignoring of problems that are in the hearts of men, is a business as pitisble as it is useless. Conan Doyle's brand of destrine is unknown to us, but his credentials to the court of cal amny are above suspicion. And his speech is goodly company for his costune-a piebold lot of odds and ends, fiched from controversial scarecrows.

It is true that "Dicky" Doyle left the service of "Punch" rather than let money outweigh his faith. Conan Doyle, however, writes historical romance with an eye to the pocket of an ignorant public and cares not a jot about either decency or truth.

As a novelist he has no claims to distinction. In his detective stories he shows that he has read Edgar Allen Poe to some advantage. But he will be forgotten, as are dealers in the ephemeral and things which we can read without opening both our eyes.

One of his latest books, a historical romance, is a dreary waste of words. It is a flat verbal landscape, unvarying in its monotony, save for a few shrubs planted by the author. And these shrabs would disgrace any tiller of the fields of fiction. To make his book a " seller " he gives vent to his hatred of monks. He was educated by the Jesuits of Stoneyhurst, and in a few pages writes himself beyond the pale of men, who, whatsoever their opinions, can speak truthfully of their benefactors. His talk of course is old; devoid of originality, and his plot is Doyle's. Poe did not chronicle the deeds of days when England was Catholic and chivalry in bloom. That he is alien to the spirits of the knights, whon he essays to picture, is evident in the first chapters of his book. The honor of a man, who writes exclusively for the public, that is driven into the book market by hired " critics," is apt to rise and fall with the dollar ther-

But one would think that a writer of fiction should be capable of doing some artistic lying. Hence, to tell us Doyle's does, a story of monks, pill aging their neighbor's lands, oppressing their tenants, etc., makes one sorry that Poe did not leave something for the author's initation. But the monks have nothing to fear from the scribes of Doyle's calibre. Maitland, Leckey and other non Catholic historians have put them beyond the reach of the calumni ator. Mr. Thorold Rogers says that the monks were the men of letters in the middle ages, the historians, the jurists. . . founders of schools, teachers of agriculture, fairly indulgent landlords and advocates of genuine dealing towards the peasantry. The monks were avariolous, grasping, says Mr. Doyle, in the tone of the low grade anti Catnolic tract.

TRADE AND PHILANTHROPY.

Some Englishmen and Americans are very eloquent in their denunciations of the misgovernment of the Congo. This may be but one way of agitating the atmosphere as an indication that their sensitive souls are sorrowing over their oppressed brethren They assume that the Belgians are very wicked. Mark Twain and the other scribes who write pieces for the magazines, are sure that Leopold of Belgium is a very horrid man. Therefore, let them be wiped off the map for the good of humanity with a big H. and incidentally for the good of the citizens who hanker after the control of the rubber trade. The appeals for justice to the Congo natives are well done, but, to quote Ruskin, it the British public were informed that they could make a railway to hell, the British public would instantly invest in the concern to any amount : and stop church building all over the country for fear of diminishing the dividends. And the Englishman in quest of a

find them at home. We talk of the liberty of the English, says Mr. Lester, (The glory and shame of England vol. 1 p.181) and they talk of their own liberty : but there is no liberty in England for the poor. " Never before in our history was wealth, and the evidences of wealth, more abundant. . . . and never before was the misery of the poor more intense, or the conditions of their daily life more helpless or more degraded." (Mr. Chamberiain, M. P. in Fortnightly Review, Dec , 1883.) And the Americans, with their lynchers rarely at rest and their divorce courts ever at work, with their trusts sucking out the blood of the people, and the flood of sin and misery that is rising

before undertaking to clean foreign

Our readers will remember that the priests at work amongst the Congo natives gave an emphatic contradiction to the charges made against the administration. To be above the suspi cion of special pleading they challenged specific information as to the alleged brutality. The challenge has not yet been accepted. Furthermore, the English missionaries, who have been exploiting the horrors of misgovernment of the Congo State, are, according to the Catholic Herald, the paid agents of Liverpool, Eng., shipping merchants where they are not interested persons otherwise. And the other day some Britons who wanted the Foreign Secre tary, Sir Edward Grey, to warn the King of the Belgians with regard to Congo misrule, threw a bright light on the motive of the Congo agitation. Said Mr. Holt, one of the deputation, We were promised freedom of trade in the Congo : we have no trade there at all." So according to a gentleman, who is a plain blunt man, rubber is the goal and not the natives, who, accord ing to English history, are only good when they are dead. Mr. Holt's contention may be reinforced by the late Sir H. M. Stanley's words to the effect that the campaign is part of a plot, which is aimed at breaking up the Congo Free State, for the good of English trade.

ON FAITH.

Faith is a supernatural gift by which we believe, without doubt, whatever God has revealed to man, because He reveals it. We believe because God's word must be true.

To those who object to accepting truth on the authority of another, we reply, that society is held together by mutual trust and confidence. Daily we depend, in the most trivial things, upon others. If we accepted but what we could find out for ourselves-if, for example, we decided, in a case of sickness, to make such researches in medicine as would enable us to discover the needed remedy, we should essay alabor of act He shall concur into. Having that is beyond the time and talent of the majority of men. But the average man does not do this. He may read a book on medicine and infer from it what he needs, and perchance poison himself. As a rale, however, he consults a physician, and believes him. From the cradle to the grave we lean upon authority. Wuen we know that the sources of our knowledge are trustworthy we must accept it. To assert that we believe but what we see for ourselves, is to assert something to which daily we virtually give the lie. What is matter-its ultimate analysis. We don't know. What is the force of gravitation that keeps the planets in their orbits? We do not know, but it is a fact. Tainking and willing are facts, but how we think and will escapes us. We rely upon scientists, though they can neither fathom the properties of things of which they tell us nor measure their asture. In order to know facts it is not necessary to know how they exist.

UNREASONABLE DISDAIN. Some, indeed, affect a disdain for everything which is not gleaned by demonstration or an appeal to the senses. Toe real scientist, however, is always seeking for the reality behind the phonomena. He observes and compares facts to find out the laws which govern them. He tells us, for instance, that there is such a thing as light. He can measure its velocity but he cannot find its cause in a test tube. From its effects, he concludes to its existence as an unpenderable fluid diffused through the universe. We can neither taste nor swell nor touch its cause, but he conjectures by reason what it is. He notes the phenomena of light, and by its friends,-Colson.

sensation or a field for benevolence can adopts a theory which is compatible with the actual facts. Again, were a man to ridicule the laws of gravity, for the eason that he could not have ocular demonstration of them, he would be regarded as something annormal. We accept them, not because we understand them, but solely on the authority of men who are qualified to tell us that these laws explain the phenomena of inanimate m tion. They know of the existence of the attraction of gravitation, and argue its cause. But we do not see it. And men accept their authority, which, when reliable, is as sol d a basis of truth as any direct evidence, and as cogent in compelling assent as personal knowledge or experience. Yet some men who exhibit the utmost deference to scientists, refuse do well to sweep their own doorstep docility to the infallible intelligence of God. They know that the fact that God has spoken has been demonstra ted beyond any possibility of doubt. And they should admit that, if reason will act according to reason, it is bound to accept what God says, all His teachings, because He, Who can neither deceive nor be deceived, has the Euglish missionaries to furnish declared them true. Reason may be the judge of the evidences of revela tion, but not of revelation itself. Reason directs us to believe, when we have satisfactory evidence of our betief. Man, indeed, has the power to reject revelation, but not the right to

incomprehensible to self stultification. A BELATED SCIENTIST.

object to mysteries because they are

How does science regard the passing of the Catholic Church from France? M. Berthelot answers, in the course of interview, republished in The Citizen, Ostawa, that he, a scientist, is not at all disturbed about the matter. He informs us that science is the religion of Europe. He says that the only God which science can approach -so far as the human mind can decide at allthat God is neither moral or immoral: rather is He a Being sublimely indifferent to all such human questions.

All this is neither original nor sensi-These assumptions are disproved by the fact that God precedes creation, and from Him creation gets all it has. The assumption that God is peither moral or immoral may do duty as an arrogant blasphemy, but not as an argument. To know that man is a person-that he has control of and is responsible for his actions-and to deny personality to the First Cause from whom man comes, is unreasonable. There is no effect without a cause, and the cause can only give the effect what it has. How are we to account for per sonality in man if it did not first exist in God. How account for the existence of the moral law. We cannot have law without a lawgiver, that is, one with mind and intelligence. As God is the source of all reality, no action can take place without His concurrence. But of cannot be indifferent to what manner made us for a purpose, we must, with His co operation, will to take a course prescribed by Hinself. Hence we have religion and morality.

WELLINGTON ON CATHOLICS.

During the course of the struggle for Catholic emancipation, which was granted while the famous Duke of Wellington held the Premier office, a British nobleman publicly young British nobleman publicly clared that Catholics were traitors. This atounding declaration drew from the hero of the battle of Waterloo the hero of the battle of Cathothe following tribute to Irish Catho-

It is already well known to Your Lordships, that of the troops our Gracious Sovereign did me the honor to entrust to my command at various per iods during the late war, a war undertak en for the express purpole of securing the bappy institutions and independence of the country, at least one half were Roman Catholics; My Lords, when I call your recollection to tais fact, I am sure all further eulogy is unneces-

"Your Lordships are well aware for what length of period and under what difficult circumstances they main tained the empire buoyant upon the flood which overwhelmed the throne and wrecked the institutions of every other people; how they kept alive the only spark of freedom which was left

unextinguished in Europe.
"My Lords, it is mainly to the Irish Catnolics, that we all owe our proad predominance in our military career and that I am personally indebted for the laurels with which you have bee pleased to decorate my brow. We must confess, my Lords, that without Catholic blood and Catholic valor, no victory could ever have been obtained and the first military taleats might

have been exerted in vain.'

If a cause be good, the most violent attacks of its enemies will not injure it so much as an injudicious defense of it

ARCHBISHOP'S SERMON AT LICHMOND.

We have received copies of the Richmond Times Dispatch containing an account of the services attendant on the dedication of the new cathedral in The Cardinal, many Arch that city. The Cardinal, many Arch bishops and Bishops and a great num ber of priests were present on Thanks giving day to take part in the great pageant. The Times Di-patch says sermon of the morning, delivered by Abp. Keane, of Dabuque, and that f the evening by Abp. Glennon, of St. Louis, were master deces. As we have not room for both we publish the

latter. BERMON OF ABP. GLENNON.

"I saw the Holy City-the new Jeru palem-descending from God from on high, prepared as a bride is for her

"Taese are the words of St. John he evangelist—the writer of the fourth and of the mystic apocatypse rom which they are taken — and they are altogether in the style of the great vangelist. For St. John was the agle who dared to look on the sun St. John pearest to the Sm of who was the beloved disciple, who ested his head on the Saviour's breast

"Other evangelists might liken the nurch to the grain of mustard seed planted in the grate of mustard seed planted in the earth and growing to be a mighty tree, or to the sheed ild on the billside with the shepnerd there to guard his flock; or as St. Paul did an organism, with its members all ited and working in unison with

Christ the head. "But St. John would forget these "But St. John would long or more earthly figures, these common place parables—eagle like he would sweep the skies, would peer into the very heavens and the divinity firbid den to mortal eyes. Would he tell of the skies would be tell of the skies would be tell of the skies when the skies would be tell of the skies when the skies were to the skies when the skies were to the skies when the skies were the skies when the skies were the skies when the skies were skies when the skies when the skies were skies when the skies when the skies when the skies were skies when the skies were skies when the skies were skies when the skies the Christ? He recites not of His genealogy here below, but up there is the heavens would tell that in the beginning was the word and the word was God, and down to earth would come to say, that 'the word was made flesh and dwelt among t us' So in today's message he would say of the burch, not the simple words of her institution, not the story of her early years, but looking up to heaven would repeat for us his vision of her divine origin and her mission of humanity; 'I

saw the Holy City,' etc.
"There was, no doubt in the background of this vision the old Jerusalem which St. John himself had seen; loom ing up there were its white walls and gay minarets, and highest the glorious temple, making that city the holiest place then in all the wide, wide world. That city and its temple stood as the symbol at once of a people's fith and their nationality. There stood the holy place and the holy of holias, where from between the flaming wings of the cherubim, the God of Israel spoke to His people; there were preserved the tables of the law and the manna of the desert. There the high priest entered alone, while outside and all around an entire nation worshipped the God of

their fathers. " But St. John saw the moving pano rama—a city blessed as none other; a city that had a M-ssiah and knew it - a Saviour whom it crowned King with a crown of thorns, and who bind e. by pride and pa sion met His love and merry by condomning Him to death. The hill of Calvary is now set in darkness; the temple veil is rent annder, and the city that so long was recipient of God's benediction offers Him in return only a tomb.

"It had condemned its Saviour, and a gursa now hangs on its trampling

walls. That olden city now must pass away—the city of God no longer. And as it fades, as the destruction of Titus comes to it in the fire flames and holo caust, the background receders the beautiful picture of St. Jona stands in clearest outline, the New Jeru-alem, the holy city, descending

from God from on high
"We can, my brethren, with profit
pause before this beautiful picture of the Church of Christ—the Catholic Church -for that such is intended by Onurch for that such is inconded by S. John is evident. It is the epistle of the Mass set for the dedisation of churches, and consequently we have the church's authorized interpretation of the vision of the apostle.

"And as we ponder over the mystle

representation, we see at once the origin and the dominant note of the Church of God, its origin lescending

from on high."

'You know, my brethren, the learned men of these latest days are given much to investigation, to synthesis and ansiysis, with the purpose of discovering the origin of methods and ideas and things generally. Diseases are now found to be for the most part originated and propagated from bacili germs.

Languages grow from the grunt of the savage, the call of the cave-dweller. We trace the history of man backwards until the scientist claims his origin in the cave dweller, the mound builder, or even to an humber and cruder origin, in reef of rock and torrent bed we decipaer old earth's story and we decipaer old earth's story and the long cycles of her growth, for, strange to say, scientific investi ation has shown that the stolid mountains grow as they sleep and the flowing waters mark the years as they run.

"Would it not be interesting for truth's sake and for our own to seek also the origin of the creeds and charches that to day, so many and so varied, appeal to the passing crowd for favorable judgment and support-to unroll the pages of history and see how these various creeds first optained a local various creeds first obtained a local thilly City, for that must be noty habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation and usine? As you take which has Christ for its founder. Easy habitation is it to understand how that Church, is it to under

of God, and who, before the forester blazed a path way towards the west, had wandered out there with the few fol lowers, who believed in his prophecies and preached his moralities, and there still, by the foothills of the Ricky Mountains, is the seat of their empire,

a new Jerusalem, with the gospel of Mormon to enlighten it. "In the East a religion differing in type, more clusive in its teachings and practices, is of a date to recent that it still rejoices in the government of the lady who has the henor of found-

ing it. . So that this latest century and this latest land may claim the privilege of giving to the world the authority and the habitation of these two religions

"I may pass by the many others which, as exotics, live for the day, and then like the latest novel, disappear to make room for some other religious

"But as we roll back the pages other names arise—eighteenth century, Mr. Campbell and his followers and Mr. Campbell and his followers and church; seventeenth century, John Westey, earlier still, Luther and Calvin, and with them the churches Westeyan, Lutheran, Calvinistic, called after their founders. I may not discuss their merits now or demerits (they are the facts that history give us, and these the men who gave them a name and concrete reality), nor do I care to discuss the men who found d them, neitner motives nor their morals.

THE FATAL OBJECTION.

"I am willing to admit that they were men of power, for it requires men of power to project great movements to control countiess minds and lives; to set in motion influences which cen tories of time have not abated. All this I am willing to admit, but the fatal objection I raise—the all sufficient charge I bring against them is that they were men. Fatal. I say, because while nen may create philosophies and build empires and weigh the star-, they are utterly incompetent to four religion cap ble of lifting man to God, religion capable of themen. For as you or oringing God to men. For as you know, it is the purpose of religion to lift man up; to bind him by chains of lift man up; to bind him by chains of the inflict. gold to the throne of Now that one may be lifted, the ful cram of the lever must be outside the body lifted. We cannot lift ourselves. We cannot unaited climb to heaven Once man tried to do so, even as the builder would, but the tower of con fusion that once stood on Shinar's plain masks forever man's folly and in position marks forever man s folly and in competency. No. I cannot believe in a man made religion; it may serve for the here and now; it may assume the reflected light of a religion that is divine; it may please the fancy of some and flatter the vanity of more, bu souls, our lives are too sacred to them with the fluite, to limit them with the tomb.

But you ask, that while I have named the founders of many charches I have yet to give the name that stands at the beginning of our Church; its founder and efficient cause. You may say that a history gives the names of the men whom I have named already, it must also give the name of the man who gave the Catholic Church its place its name, its potency. Some suggested its origin back in the Middle Ages in the great Pontiffs Biniface and ory, who brought the Caurch to the heights of power, and who commanded the ob-dience of Christeniom; I would say, no, the Church's power they may have augmented, but to augment does not mean to create. Catholisity bore an honored name and commanded the love and obedience of millions long be fore these great pontiffs reigned.
"If not these, then you say it may

be credited to Tuomas of Aquin, who for nulated her theology and cave the form to the Church's intellectual life, but this, for similar reasons, is ly untrue. Thomas systematized wnat the fathers taught before him. Nor did these fathers, his teachers, the Augustines, Ambrodes or Chrysoston: found the church, for they but repeat found the church, for they but repeat what they heard; they but preserve the heritage given to them. Roll back your pages; you have passed in the flight of time nearly two thousand years; you have rescued the apostolic age. You hear there the recital of your creed; you see there the Dhurch, weak, it may be, in outward form, but strong in the faith and spirit that is weak, it may be, in outward form, but strong in the faith and pirit that is within, and not a vet hav we reached the beginning. These apostles were the men sent preach, and as your Holy Scriptares tell you, their commission was from One Who said: 'As the father has sent to Mo. I send you. the Father has sent to Me, I send you. the Father has sent to Me, I send you.
Go, therefore teach all nations, bap
tizing then in the name of the Father
and of the Sm and of the Holy Ghost.

"The name you ask for is on your
lips and in your hearts. It is a name
po ken of by all men, whether for love
or hatred; a name written on the title or hatred; a name written on the title dee is of our Church and emblazoned on

every page of its history; a name which S; Paul says is above all names; the name that St Pet-r, when asked by Him Wao bore it, is that belonging to no other than the Son of God. I need not delay, and in naming Jesus Christ, not delay, and in naming Jesus Christ, the Di ine, the Son of God, I am but ecnoing all ages and all minds. Christ came from G id—vas G id—and He consecrated and commissioned His apostles to go and preach and establish every, where His empire, just as St. John says: "I saw the Holy City, the New Jerusalem." etc.

Jerusalem, etc.

Easy, then, as we see the origin of the Catholic Caurch, is it for us to naderstand its dominant note, as prounderstand its dominant note, as pro-deced by Sr John, when he calls it the 'Holy City,' sor that must be hely which has Christ for its founder. Easy is it to understand how that Church,

form of the Jerusalem of old, but with the new spirit of the New Jerusalem. As Christ died to make men holy and to give to the world a Church that should be holy, you can understand how that Church has moved as a genius over the face of the earth; how it has uplifted men by its power, impressed them by its sanctity. Yu can understand how it was received in classic Atrens, and conquered by its spell both porch and academy; how its effulgence the pathway of he morning; how it wandered through Roman temples and transformed them into Christian basilcas; how it wandered through the torests of the North and transformed its sylvan aisles to the fretted roofs of Gothic temples : how it has fired the heart and lighted the pathway of the missionaries, as they went forth to missionaries, as they went forth to seek new races with their living and mark them with the dead.

'Thy wings shadow the waters,

Thine eyes lighten the horrors of the hollows of the deep. The depths of earth and dark places brighten under Thy feet, whiter than fire is white.

CARDINAL GIBBONS CONDEMNS DISHONESTY IN POLICIUS.

Sacred Heart Review,

On the eve of the election in Baltimore, Cardinal Gibbons made a strong plea for civic virtue and obedience to lawful authority, and though the elections are now over, his words ought not to be forgotten. One of the Cardinal's strongest and most impressive periods.

No man can be a good Christian who sets at defiance the laws of the common The man that breaks the laws of the State is violating at the same time some commandment of the Decalogue. The citizen who buys or sells votes, who creeps into political power votes, who creeps into political power by intrigue and bribery, is a thier, and transgressing the commandmentich says: "Thou shalt not steal." commandment

which says: Tae Cardinal's words found an echo in the hearts of many who deplore the tendency of the times. The Baltimore Sun, in an editorial, had the following excellent comment:
So accustoned have we become to the

practice of vote buying that the Car-dual's solemn words seem almost start-ting and sensational. And yet they are words of 10b rness and truth. nan who takes an office to which he has neen elected by purchased votes, is illegally and unjustly depriving another man of a valuable possession which is rightfully his; and that is what we crime of buying them is not detected and proved according to law, may con-ter a legal title to an office, out they can not conter a just and an honest title, and the man wno takes that which is not his of right, but belongs to another, is morally a thief, and the Dardinal's definition of him is strictly accurate. Mr. John Snarp Williams of Mississippi said, some time ago, that a good way to stop this kind of thieving is to treat the criminal socially just as any other criminal is treated. do not open our homes to horse-thieves, he said, nor should we receive the vote buyer, who is the more dangerous criminal of the two. The Cardinal has set a good example to the ministers of the gospel in this State.
Bribery is no new crime. It was practised a hundred years ago in England. to a shocking degree. By a few ser-mons, John Wesley broke it up entirely among his people. The power of the pulpit still lives, and a general assault upon this dangerous vice, showing it up its true character, without euphemisms, in plain language, just to the Cardinal has done, will go far to the Cardinal has done, will go far to break up the practise. Much of this sin is wrought by want of thought, and there are many persons who engage in it thoughtlessly, and who will stop it if they are held up in the pulpits as taking something that does not belong to them, and are, in fact, thieves, a

THE CATHOLIC CHURCH AS VIEWED BY AN OUTSIDER."

" The Catholic Church as Viewed by an Outsider " was the subject of a sermon last night at the Tabernacle Presbyterian Church, Thirty seventh and Chestaut streets, by the Rev. Dr.

Wittiam Henry Oxvoby.

Dr. Oxtooy's sermon was an appresiation of the Catholic Church. He said: "There are many strong points about this Church. I believe contession to be beneficial, and that prayers to the Virgin have brought many women under religious influence. Fitty-four of our hymns were written Catholies, of which 000 000 (official Catholic Directory says 12.651.944—E4. C. S. and T.) out of 31.000,000 cource people in the United States. Their missionary activities have covered the earth. They have always been first in establishing hospitals.

" Tae Catholics are really more orthodox from our point of view than many denominations we affiliate with.
Protestants and Cataolies alike recite the Apostles' Creed. The definitions of the Councils of Nice and Chalcedon on the Trinity and on the person of Christ firm part of the theology of Doth Catholics and Protestants. The personality of God, His providential dealings with man, revelation through Scripture, man a singer and Christ a Saviour, all of these are held by all Caristians alike. In their view of Carist and in their dectrine of future regards and nonshments the Catholice. of the Councils of Nice and Chalcedon a a more in harmony with Evangelical Propestants than some Protestant denominations are." — Pailadelphia GOLLTY OR NOT GUILTY. Bo T. W. Poole, M. D., LINDSAY, ONT. CHAPTER XII.

As the time for the assizes drew near m gailt or innocence of the accused peame once more a theme for animated becausion. That he had held his possed, and seemed likely to do so, to be end. When situated as he was, sithout encumbrances he might have hed to parts unknown, was considerably

In fact be had borne his m in fact so no normal misortunes throughout, with what migat be called as patient a firmness that public opinion, over eapricious, began to show symptoms of a turn in his favor.

Men and women began to inquire of she other, if it might not be true, int young Jents was the real culprit, and that he had first set fire to the milding and then perjured himself to the the employer who had dismissed

" What is John Jenks about ?" be can to be asked, and the reply was not resy satisfactory. He was making his lame an unhappy one, spending haif like days in bed, and more than half the

The position and more than half the might in questionable company.

The position and character of his short, Matilda, have already been made known to the reader. She was a shrewd the girl, gitted with a keen insight into ter, and knew more of John's inner life than

in the point inner life than he suspected or would have wished.

His eye fell before her keen glance, when accounting to her for his distinct from McCoy's. He dared not mise his eyes to her's at all in telling his story of the origin of the fire.

She had noted his restlessness and impaintable ever since that event. She had often heard him talking in his cheep; and more than once he had

see; and more than once he had makened suddenly to find her bending

Her poor mother was growing gradually more feeble in body and mind. One day, as the time for the trial approached, the old lady referred to the subject in the presence of both he shildren. The idea had clung to he that Mr. McCoy was being punished for his harsh treatment of her boy, and the so expressed it in words; where upon her son rose, on some pretense and passed out of the house.

This followed him, with an expression on her face, which he had not seen

Laying her hand heavily on his er, she turned him half round, and the same time she said vehemently
John Jecks! you are a perjure
Main!" The very suddenness willain!" The very suddenness of this accusation startled him, but turn-ing fully round, and facing her with a

soowi, he asked.

"What do you mean?"

"Just what I say," was her response. "You think I don't know
you," she continued, as her eyes shot a
gleam which seemed to penetrate his

What do you know about it? he * I know all about it. Do you think you could keep such a dastard secret as that from me, if I chose to find it out. Why your very coward face betrays

Oh! but she's a handsome gal!" said John, in a drawling tone, involuntarily admiring the animated form be

tarily admiring the animated form before him, which seemed to swell and glow with a wrathful scorn.

"Listen!" she said, "I will put up with this no longer. Either Mr McCoy will not be tried, because you will not dare to appear, or he will be henorably discharged, and John Jenks, the real colorit will be not in the

the real culprit, will be put in the prisoner's dick in his place."
"Who will do that?" he asked, blanching a little in spite of himself.
"I will," she said, determinedly.

she cried looking him full in his face, "I will walk to the court house, if need be, and before God and McOoy and denounce you. You have perjared yourself once, but I am determined you shall not have that sin on your soul a second time, if I can help it."

What can I do ?" he asked, almost pleadingly.
"You can tell the truth."
"And be sent to the prison or the

penitentiary.

"Better go yourself as a punishment for your sin, than add to it by sending an innocent man there."
"I cannot get out of it now."

clear out, and be here no more.

"To beg, or starve," he said, " for I Better beg and starve and die,

she said with vehemence, rather than live a coward and a villain !" He sluck away from her presence

and sought in his accustomed haunts to shun the twin demms of fear and re morse which everywhere pursued him Having no money of his own to spend it had of late been his custom to loiter

around the bar rooms, when he waited and watched for the entrance of these good hearted fellows, who with a gener ity a together misplaced, unwittingly do the devil's work, by inviting "at hands" to the bar to drink.

Unhappily he had not long to wait. To-night, as the crisis of his fate seemed ching, he drank deeper and more eften then ever before, with the result that at a late hour, he was turned ou on the street to find his way home as best he might. His brain recled, and his limbs refused to do their office. The utmost he found himself able to do was to stagger across

aroused the sleepy hostler, and as that functionary, lantern in hand, at leagth approached the spot, he was horrified to find the unhappy youth writing in pain as from internal injury, while a huge gash in his scalp poured forth a ruddy stream, which congested in clote here and there on his tace and person, rendering him a ghastly spectacle.

"Why Jenks, how came you here,

"Why Jenks, how came you here, are you badly hurt?" asked the

hostler.

The unfortunate man seemed yet hardly to have gathered his wits sufficiently to respond; and when he did so, a little later, it was with maudlin caths and half-formed threats against the disturber of his peace.

"That was no fit place for you to be lying," said the traveller testily.

With the aid of the hostler, he now at uggled to his feet; but was wholly unable to stand.

"Stan with him." said the hostler,

"Stay with him," said the hostler, and I will fetch the doctor."

After what seemed to the injured man and his companion a long delay, though in reality not long. Dr. Bolus presented himself, not in the best of humor at being disturbed in his pleas ant slumbers, on behalf of so unpromising a patient.

"We must get him home," he said after his first brief inquiries and exam

Tenderly they lifted him into the stranger's carriage; the dumb brutes showing their dislike of the ill-fated burden by paving and snorting. Then slowly they proceeded down the silent street, the hostler going before with his lantern.
It had been the custom of late for

It had been the custom of late for this elserable young man to come into his home at all hours of the night Tilly had often sat up in anticipation of his coming; but to night, feeling tired and somewhat indisposed, she had retired early to bed; and was at length awakened by a loud knocking at the door.

the door.

While hastily attiring herself, the door was pushed open, and when in a brief time, she presented herself, lamp in hand, she confronted Dr. Bolus in the entry.

"Don't be frightened," he said,

"John is burt, that is all."
The men entered, bearing their now more conscious burden. At sight of the pale face and clotted hair, she the pale face and clotted nary such wild have thrieted, but remembering trather poor mother was in the next room, she made a powerful effort to control hereif and succeeded to the doc-

They laid him down on a rude sofa and the doctor proceeded to examine his patient, whose sensibility and coherence were now rapidly returning.
As a result, the doctor looked grave, and proceeded to dress

shook his head, and proceeded to dress the wounds; the stranger and the bostler lending such assistance as they At length he was put to bed, and made as easy as the circumstances per mitted. From Tilly laid her hand upon

the doctor's arm and drew him aside
"Tell me, doctor, is there danger?"
"There is danger," was the reply "The flesh wounds are not important but he is probably hurt inwardly." You think he may die?'

"There are some very grave symptoms," said Dr. Bolus. At this stage you understand, it is impossible to pro

you understand, it is impossible to pronounce positively; but I would advice you to prepare for the worst."

"Oh doctor, you must help me," she said, her eyes fluing up with tears. "There is so much at stake—so much depending on what may be done.

'Y us mean about his making a will,"

"Y in me in about his making a will,"
suggested the doctor.
"On no, not that," she said, hiding
her face in her hands.
"Oh doctor, how can I tell you!"
"Sit down here," said the doctor,
kindly, "You are tired and weak."
"I must do it," she said to herself,
in a low tone. He may die; but it
must be done now, whether he lives or
dies."

dies."
"Doctor, my brother has been doing very wrong of late—very wrong—and— for his own sake and the sake of others who may suffer innocently, he ought to acknowledge what he has done."

Here she paused and there was utary silence. "Has it anything to do with the fire

at McCoy's?" he asked, at length.
"Yes, yes," she answered quickly.
"That is it. He was angry at Mr. McCoy, and set fire to his store for revenge. Oh, dear, that I should have the shame of relling it," and her tears burst out afresh.

You know what ought to be done, doctor," she said, seeing that he was "Do you think he will make a state

ment?" asked the doctor, not relishing the new role which seemed to be awaiting him. "On, he must, he must," she cried,

"for his soul's sake and for Mr. Mc Coy's sake, whom he has so deeply Speak to him doctor.' Dr. Bo us stepped softly to the bed

side an 4 motioning the others away, he bent over the wounded man, who was now comparatively comfortable was about to speak, when Jenks himself broke the silence. Looking up in the doctor's face, he asked quietly.

'Has she told you?"
'Who?" asked the doctor. "Tilly, there, she has called me perjured villain, and she is right, doctor. I set fire to McCoy's store, and I swore that he had done it him-self. May God forgive me," he said

Tilly had stolen in behind the doctor,

my one there at such an hour."

all blame.
"My team is at the door," continued the second of the second Mr. Jermyn, looking at Tilly. If there is anything I can do, or anybody I can fetch, just command me freely."

"Thank you," said Tilly, "you are

very kind." It was agreed that Mr. Jermyn and It was agreed that Mr. Jermyn and the hostler should go for the magis-trate, while the doctor offered to re-main some time longer in the sick room. "Wants to make his will, I suppose," said Mr. Jermyn; "very right, poor tellow; though I hope he will live long

fellow; though I hop enough for all that." "He seems a very nice, kind man," said Tilly, balf to herself, and half to

said Tilly, half to herself, and half to himself, the doctor, as the sound of wheels died away in the distance. "What a splendid girl that fellow has for a sister," thought Mr. Jermyn as she drove away with the hostler: but he kept his thought to himself.

CHAPTER XIII.

Both the doctor and the magistrate lept till a late hour the next morning, stept till a late hour the next morning, and as a consequence, it was not till the forencon was well advanced that the villagers became informed of the important doings of the night before. Noil McCoy, who was the person chiefly interested in the events which had just transpired, bad left the village at an early hour, wholly massage of

nad just transpired, bad left the village at an early hour, wholly unaware of Jenk's misacventure, or of its results, and was supposed to have gone in the direction of Mr. Maloney's.

He accounted for his numerous visits there, to his own satisfaction, at least, on the ground that he liked to let his generous hallman and that he generous bailsman see that he was standing his ground, and gave no indi-cations of running away to evade the

it was noon, however, before he pre-sented himself to the Maloney house hild; and then after a substantia n.1d; and then after a stoctantial dinner, he was proceeding across the fields with his host, to inspect some tile draining, when their attention was attracted by a boy riding up the lane towards the house, and beckening and waving his hat in a most excited

"Great news! Mr. McCoy," he "Great news! Mr. McCoy," he said, as soon as they came near enough to be spoken to. "Great news! Dr. Bolus has been looking for you every where, and sent me here—"
"Thinks I have skipped, I suppose," said Neil, interrupting him.
The boy grinned from ear to ear.
"What is it?" asked Maloney im

patiently.
"Jenks has met with an accidentbeen nearly killed—dying now they say—and he has contessed that he set the store on fire himself—"
Here the by paused a moment, as if to note the effect his words produced.

to note the effect his words produced, and eyed the two men keenly.

Maioney jumped from the ground; threw up his hat in the air; shouted "hurray!" clapped his hands; made as though he would have turned a somersault, as in his young days, but touch his back too stiff and unyielding; and accordingly substituted for it the less exacting movements of an Irist in a twice in a twi

when the announcement was made, and he continued the process afterwards, greatly to the surprise and bewider

greatly to the surprise and bewilder-ment of the messenger, who thought, of the two men, Neil had the most reason to be overjoyed.

"I was sure that Jenks had done it," he said to his friends, as they walked towards the house: "and I am hardly surprised that it has come out."

"Glury be to God!" cried Mis.
Maloney, devoutly, as she heard the

Maloney, devoutly, as she heard the news. The other members of the tamily, it less exuberant in their ex pressions of joy, were not less pleased nd delightes

and delighted.

Soon a pair of dashing greys were harnessed to the Sunday carriage, and the two men were speeding along to wards the village at a rapid pace.

Before starting, Neil had tound occasion to ward a word or two to Mary, in

private. You remember those silly words said, about your prayers, that day in Mertonville," he asked. "I would have recalled them the next moment, if I could, but I take them all back, now; will you forgive me?"
"There is nothing to forgive, Mr.

McCoy."
It was very ungrateful on my part,"

You were sorely tried that day, said Mary, blushing a little, as she remembered the boldness she had herself displayed on the occasion. "I would not have gone to you as I did," "she added, "only you were in

trouble."
"I can never forget your kindness and that of Mr. Maloney, and you all," he said to Mrs. Maloney, as he took his leave. It is almost worth while being in trouble to have found such triends."

The news proved to be true, and Neil started for town soon after, to acquaint his lawyer with the strange

turn his affair had taken.

Meanwaile attention was turned to
the sick room, which in a few hours
more proved to be the chamber of death.

The clergyman had called at inter vals during the day and thought at times the patient showed signs of con-sciousness. Once or twice his parched sciousness. Once or twice his parched lips moved as if in prayer, and he seemed not wholly oblivious to the prayers which were offered up at his bedside. But gradually he fell into a

edgement of the crime to Dr. Botts, as a time when his mind was clear, and his thoughts coherent, left nothing further to be desired in order to satisfy the Grand Jury, who summarily dismissed.

to be desired in order to satisfy the Grand Jury, who summarily dismissed the charge, without it having been presented to the judge at all.

Mr. M Coy passed out of court with the feeling of elasticity and buoyancy of former years. It was as though within the past few days a great burden had been litted from his shoulders, and he felt once more a free man.

Once again, a portion at least of the world suited upon him. The Insurance Company came forward and paid the full amount for which his property had been insured. The wholesale dealers with whom he had done business pressed him to buy what goods he wanted. A more kindly and generous spirit was shown towards him by many of his neighbors in the village and adjacent country: though there were not wanting some who telt in a sense not wanting some who telt in a sense aggreered, as though they had been de spoiled of a victim.

TO BE CONTINUED.

A FFARFUL ORDEAL

THE TERRIFYING ADVENTURE THAT BE

By Thos. D. McGoe. My Aunt Bess married very early. She was just entering boarding school when she met my uncle, ten years her senior. As he was wealthy

when she met my uncle, ten years her senior. As he was wealthy and a man of the highest integrity, his attentions to my aunt were not discouraged by her parents, and their marriage followed three months after their first meeting.

My aunt was a frail, delicate, little creature, with a baby's face, and a winsome, pet-lish manner that were very engaging. Being an only daugh ter and the child of their old age, her doting parents had kept her very close, and she was ill qualified to make her way in a world of which she had seen so little. The man who had won her young affections was a stern, practical fellow, who, from extensive travel and by acquaintance with large business in terests, snew the world, and has seen much of life. He was, by nature and experience, one would imagine, well qualified to be the support and stay of so clinging a creature as my aunt.

qualified to be the support and stay or so clinging a creature as my aunt.

The truth is they were very happy; not that they avoided all the shoals that lie in the way of domestic bliss. With designing butchers, unconscionable grocers and froward servants my aunt by nature and education was hardly formed to deal; and it is useless and the court to except but that so practice. to deny or to expect but that so practical a man as my uncle had little patience with such insufficiency. But nevertheles she was a very tender husband, and she the most loving wife imaginable

After their hoaymoon they went to live in a simple but comfortable cot tage in N—— street. The location mightily pleased her husband and my mightily pleased her husband and my aunt, like the dutiful wife she was, was pleased to be pleased with it too. She did, indeed, venture to suggest that it might prove to be the least bit lonesome in the long winter evenings, when ne was away and the great park across the way was deserted; but she immediately overruled her own objection when her husband pointed out the beauty of the spot. the wide lawn, the great the spot, the wide lawn, the great forest trees, where robins and jays seemed as much at home and as secure as in a primeval wilderness. And ther the vines climbing all over the house and the flower beds and the quaint, little bay windows made it a very at

tractive place indeed.

My uncle, by the necessities of a large and growing business, with which he allowed no other considerations to interfere, was obliged to be absent frequently from home; but it was rarely for more than an interval of a week and the welcome of his home coming seemed to my aunt when at last that tion for so many dreary hours of waiting. She never told him, and he could never, from her happiness on his re turn, catch a hint of how lonesome she had been, or how often she had cried

while he was away. Oge evening late in September my aunt sat alone in the little front paraunt sat alone in the little front par-lor, looking out across a dreary and lifeless stretch of the leafless park. She had just left off crying. Her one servant, imbued with the lever of the servant, imbued with the lever of the strike that had been declared a few days before by the domestics of the metropolis, had gone off in a rebellious huff an hour before, and this vexation, with the gloominess of the weather and the prolonged absence of her husband whom a telegram, received that morning, had led her to expect on the 4.3 p. m. train, made her very disconsolate and miserable. She was the picture of despair as she leaned her chin on her hand and gazed wistfully through the

window.

But N—— street was deserted and even the best of weather, for, being shut off at both ends, it was no thor oughfare. In its two blocks of extent on the one side there was scarcely a dozen houses, and on the other lay the park. In a whole day not a dozen carts half that number of pedestrians would enter it, and after nightfall it was as silent as the grave, without an

It had rained with relentless persist ence since morning, and as night s the chill drizzle continued. Ten o'clock one childrizzie continued. Ten o'clock found my aunt, supperless, still sitting immovable in her expectant attitude. Her concern for her husband had now risen to real apprehension, and this feeling was succeeded later by a nerv ous anxiety that, canad her to chart feeling was succeeded later by a nerv ous anxiety that caused her to start with every flaw of the rain, or the audden rattle of a casement. My aunt fairly started from her chair

ment of the crime to Dr. Bolus, at ually subsided, and after a few parting

ually subsided, and after a few parting yelps the oppressive silence of N—steet succeeded. My aunt now made bold to light the gas and drew her seat closer to the fire. She attempted to read, but with little success. A concern, an uneasiness for her own safety now seized her and superseded the anxiety she had suffered on account of the man who was dearer to her than her own self.

A florry of the gas, a sudden draugh A flurry of the gas, a sudden draught of cold air on her soculder interrupted her thoughts; she looked up. At the same instant the terrible confusion of sounds she had heard before rang in her ears and nearly caused her to swoon; for this time the din was at her door, and, directing her glance that way, there in the dim light she saw in the open door the figure of a man of cost forbidding agreement. way, there in the dim light she saw in the open door the figure of a man of most forbidding appearance. He was of giant stature and his great bulk filled the door completely. His sudden appearance, the manner of it his black beard covered with froth and his dark beard covered with froth and his dark gleaming eyes, made a sight to chill the blood of anyone. But, appalling as it was, it did not strike so much horror into her heart as did the change his features assumed after my sunt had gazed toward him for a minute. He seemed in an infinitesimal point of time to have seamed the room with aggre to have scanned the room with eager, furtive glances, as if he had divined the situation and knew that she was the situation and knew that she was alone and unprotected. Then it was that he gave vent to a mocking, noise-less laugh, and seemed convulsed with a half smothered mirth, a sneering ex-

It may be wondered how it was that a timid, fearful girl, afraid of her own a timid, fearful girl, afraid of her own shadow, or a dark room, ever withstood such a visitation; my ant herself could never understand or hardly realize how she passed through the ordeal; but this we will leave to psychology or to the science within whose province the solution of such phenomenon naturally comes. Certain it is that my annt lived through it, though indeed she did not escape unscathed. Her dark, glossy ringlets, of which she was justly vain, became by the metamorphosis of that awful half an hour, as white as snow. the metamorphosis of that hour, as white as snow.

That the being now within her room was a madman she did not doubt. That he intended violence; that in his iron grasp she would be as belpless as a child, and the knowledge that no belp was at hand, all these and a thousand was at hand, all these and a thousand other terrible considerations rushed through her mind. But contrary to all precedent, she did not scream; she could not utter a sound. The knowledge of her danger and her helplessness oppressed her like an awful dream, a nightmare that wakes the dreamer by its dreadful intensity. Neither could she move a hand or foot. She was

she move a hand or foot. She was literally paralyzed with fear. For some moments the madman's mirth continued. Then he drew nearer to my aunt's chair, his face relaxed in to a serious expression, and with a polite bow he announced: "Good evening; I am Dr. Thorne.

I have come to perform the operation.
It must be done to night."
He opened his great coat as he said this and drew from thence a bundle of instruments shiny and new, wrapped in

brown paper. My aunt caught glimpse of a keen bladed knife and glimpse of a keen obtact anne and a dne pair of soissors.

The horribie significance of these re-marks was not lost on my ann. She was to be butchered by this maniac, perhaps to experience the slow tortures of vivisection. She tried to murmur a prayer, for she believed her end was at land and nothing could avert it.

hand and nothing could avert it.

"But where is the table?" inquired the lunatic, looking round the room.
"We must have a table," he added,

impatiently.
... My aunt always remarked when "My aunt always remarked when telling this story that it was God and his angel that snggested her reply and strengthed her in the heroic resolution sue had taken, the instant it flashed across her mind. And, indeed, all who knew her were inclined to believe that she was miraculously sustained. She determined to humor the madman the madman his intentions, she answered with ap

parent composure;
"Why, you know, doctor, the table was not quite to our liking and was taken back this morning. But I know where one can be had. If you'll be

eated I ll go and fetch it. seated I il go and fetch it.

She arose and stepped hastily to the door, but the madman, as if suspecting her design, was after her. She turned; he laid a heavy hand on her arm. "I'll go along," he said in a perfectly rational manner.

Out into the rainy night and along

the dark pathway my aunt went hast ily with the madman at her side, clasping in his powerful hand the drawn knife. How she peered into the dark ness for the friendly sight of the night watchman, how eagerly she listened for the footfall of a policeman, or some sane human being ! But N—— street was deserted and sechoed to their footsteps alone. All the houses were steeped in Stygian gloom, and not a ray of light gleamed

from anywhere. Something prompted her to go on. With a nervous haste which she was anxious to conceal, she walked forward, boping by some chance or other to meet with a belated pedes trian. When they reached the narrow lane at the end of N—— street to the right hand she saw a gleam of light and right hand she saw a great of the same open door. Some one was within.

As they drew nearer my annt saw it was a grogshop. She could even hear low voices and the noise of clinking glasses. A few steps more and she

but still struggling and foaming in the

My aunt was never alone for an hour afterwards in her life. Her husband renounced all other cares and was never absent from her side.

A GREAT PASTORAL

HE ENGLISH SCHOOL QUESTION TREATED IN A MASTERLY MANNER BY BISHOP OF MIDDLE-BROUGH.

Lenden Tablet, December 1. In his Advent Pastoral, read in all the churches of the diocese on Sunday last, the Bishop of Middlesbrough

writes:
. Now I beseech you, brethren, time "Now I beseech you, brethren, ture there be no schisms among you, but that you be perfect in the same mind and in the same judgment." (ICor. i. 16.)
The season of Advent, which is sowed to a great struggle for the very existence of our Catholic schools. The wave of a great struggle for the very existence of our Catholic schools. of our Catholic schools. The wave of continental intolerance has reached our shores, and the Christian character of our Public schools has to make way for a system of secular instruction, from whose curriculum all definite Christian teaching is to be eliminated. Not only is definite Christianity placed outside the school hours, but the proposed Bill would empower the local authorities, if they so pleased, to refuse "facilities" for its being given as all. A pretence of appeal is offered to fuse "facilities" for its being given at all. A pretence of appeal is offered to the Beard of Education, but it new transpires that at the end of five years the right of appeal would cease, after which managers would be powerless to protect the denominational character of the school, the local authorities being supreme. Taking the bill in its most tavorable sense, by it Catholics would lose straight away one half of their 1,056 schools, while the other half would not be secure. Bitter experience has taught us that we cannot perionee has taught us that we cause trust local authorities indiscriminated it is not too much to ask the prote tion of law where our religious righ are jeopardized.

But the glaring injustice of this pro on the graring injustates of the pro-posed measure does not end here. Catholics will have to bear the cost of their own school buildings and of the religious teaching, but will be required to contribute to the cost of the pro-vided schools as well, and what is more wantonly unfair, to the Protestant reli-gious teaching, knowas "simple Bible Teaching" It is deficult to realize the effrontery of this proposal. They or their utmost to rob our children of their hithright, and then call upon Catholics to contribute their rates and taxes towards the establishment of a new form of Protestantsm. It is to next the path the next the matter. new form of Protestantism. It is to establish this new sect at the public expense that the voluntary schools are to be swept away. It is little wonder the country has revolted against so tyrannous a proposal. All that Catholics are contending for is equal justice and fair play all round. We claim the right to educate our children is the taith of our Fathers, and we are prepared to give to others what we ask for ourselves. As we are called upon as citizens and subjects to contribute our share to the rates and taxes of the country, and as we likewise contribute country, and as we likewise contribe largely to the industries and to the wealth therefore of the communities in which we live, it is not unreasonable to demand that we shall not be denied the beneficial use of our own hard earned contributions to the public purse. To say, moreover, as has been said over and over again, that Catholics are ask-ing the Protestant public to pay for their religious teaching in their schooltheir religious teaching in their schools is entirely at variance with truth. The free use of the school house more than defrays the cost of the religious teaching, whereas in the case of the provided schools, Catholics are called upon to pay for a for n of Protestantism thouse as undengminationalism. If the known as undenominationalism. If the truth were told, the local authorities. in not a few cases, are carrying on the

volentary schools at a profit.

THE QUESTION OF THE TEACHES.
One of the most objectional features therefore simulating a compliance with time it would deprive us of our Catholic teachers. It takes their appointment out of the mauagers' hands, and leaves us at the mercy of opponents, and, if we are to judge from the intolerant sprit they manifest, will not be slow to press their advantage. It this be true of the Capbolic teacher in general, it will tell with fourfold force against our teaching communities up and down the country. We have reason to know the force of unreasoning prejudice, and the narrow, ignorant bigotry that still sur-vives in places, and sometimes in the nost unexpected quarters. Occasionally, too, some anonymous Catholic writes most opportunely to the press to writes most opportunely to the press to confirm the existing prejudice against the religious teacher with the additional poison of the Catholic name. We can speak with a personal knowledge extending over a period of thirty six years, during which time we have been engaged in establishing or premoting the establishment of Catholic elementary schools, first under the Act of 1876. the establishment of Cataolic elementary schools, first under the Act of 1870, and, secondly, under the Act of 1892. Now, looking back over this period, we have no hesitation in saying that the great increase in our schools, their multiplication and extention, and unquality ad efficiency. Questioned efficiency, are due, und God, to the self-sacrificing labors, God, to the self-sacrificing labors, taked evoted care, and the unwearied patience of our teachers. It is this devotion to duty, in pired as it is by the highest motives, that gives the key to their remarkable success. The religious character, as every Catholic knows has an influence over the children that at one selemp and refiging. The their office. The utmost he found himself able to do was to stager across the street to an open shed attached to the hotel, and here he laid himself down and speedily passed into the paralysis functication.

Still later in the night, the sound of wheels, and the "whoa, whoa" of the driver may have smote upon his ears, but failed to rouse him to conscious sees. Another moment and he was be failed to rouse him to conscious sees. Another moment and he was be failed to rouse him to conscious sees. Another moment and he was be failed to rouse him to conscious sees. Another moment and he was be failed to rouse him to conscious sees. Another moment and he was be insight have been instantly grashed to death, had not the noble animal to death, had not the noble animal to death, had not the noble animal transport of the shed, not expecting to find the shed, and tarveller with difficulty.

The bolated traveller with difficulty the find the shed traveller with difficulty the shear of the properties that the shed to the one of the shed to an open shed attached to the shed to to an open shed attached to the shed to an open shed attached for the shed the count of the paralysis of the shed the shed to the hould not the count of the paralysis of the shed the shed to the hould had passed away from its earthly tenethed to the shed the shed to the hall clock man fairly started from the theory of 11 with an alarming and numeral clanger. A fear of the shift the shed t

work they do, the anonymous Catho render service, gradge them the t no one is dece the Government, kind. The Sister any source whice earn, and it is go as a body that the ence, not only of the Board of Edu ice may be assured tyrang sarroying the Cat schools, and drive desert, it is to the cat schools. the first place, th even at the cost While we wri words, the Bill i dentiless remove mequalities, bu conception, is their zeal to sei and in their reci have outraged THE DUT The monster t held in Lancashi metropolis and evidence of the ment the mas Catholics alone net in their the of thousands, to peril. No gover position of such they know that law, it would p Let us hope the

DECEMBE

done in the past.

schools were most and yet they had t

highly paid board to our teaching c

were able to survi-starvation. Now the general teachi

more adequate

Hitherto we ba of security as I once for all. V the past could sw mot the. T its grant streng made a mercile and most defer the lambs of poor—the article laborer. In it little account lated by the saught, though it is the mos earth. It is is not too muc on our schools on our faith. Catholics derstand that sacred interes remedy is not Catholics bel parties in the religion is m they should i mos enemy. paion is st wards of thirt ention rage German pose ashes of th great statesm his marvelle

hero of the h try. His be ened to meas if possible su would compl had begun. the religious and priests, strictions of betered in e throughout ! body hither They would its own gr strength au and thes wa No Centre Bismarek W pected resu credit as D seived ita power, term the as the of the Iron

strength an could pass vain did th erms with to Can issa brave prof man enoug beaten, ac journey to God, due which, wit singleness by the en example s lost on the called upo

correlative of Spiritual Independence

By force, by decei', by the moskery

to believe that their cherished dream

so called Law of Guarantees.

admirers contended that it is, did it

the radical and fundamental flaw in

the creation of that most unstable thing, a fluctuating Parliamentary majority. The power that made it can

the Catholics of Christendom in place

of the Temporal Power which was the

ence amid all the changes which have transformed the face of Europe. Can

we wonder, therefore, that Pius IX and

Leo XIII. and Pius X have never ceased to declare that the present p sition of the Papacy is unsatisfactory

and abnormal, and most detrimental to

the sacred cause of which it is the highest embodiment? And on this ac-

count the Holy Father has never con

sented to receive at the Vatican the chief of any Catholic state who by an

official visit to the King of Italy at the Quirinal has seemed to accept as nor mat and satisfactory the existing condi-

tions which the government of Italy has forced upon the Holy See. A visit to the King of Italy in such circum-

stances could not be regarded as other than an intentional affront to the Sover

eign Pontiff These things were per

fect'y well known to the President of the French Republic, and in 1902 the

M. Loubet intended to pay a visit of

Ministry to avoid the odium of that rupture of the Concordat to which

prejudiced man who will read th

ized by the greatest prodence, gentle ness, and patience, while the French

Ministry could not conceal their anxiety to find fresh grounds of diffi

out failing in the duty of his office.

the Conco dat of 1801 are very rece

THE LAW OF SEPARATION.

4 The veuts which ied up to and

Minister of Fireign Affairs offici ally denied the disquieting ru nors that

safeguard of the Pontifical Indepe

it to morrow, and this is all

the ground upon which it rests. It

The order of things which had

dene in the past. Under the Act of 870 it is well known the voluntary schools were most unfairly underpaid, and yet they had to keep abreast of the highly paid board schools. We owe it to our teaching communities that we were able to survive those long years of starvation. Now that, in common with the general teaching body, they receive a more adequate renuneration for the work they do, there are critics not a iew, and among them the stereotyped anonymous Catholic, always ready to render service, who ungenerously grudge them the fruit of their labors. t no one is deceived, and least of all the Government, by partisanship of this kind. The Sisters receive nothing from any source which they do not fully any source which they do not fully earn, and it is greatly to their credit as a body that they enjoy the confd ence, not only of the managers, but of the Board of Education itself. Catholics may be assured of this, that if party tyranny should succeed in destroying the Catholic character of our schools, and driving us out into the schools, and driving us out into the desert, it is to the religious orders, in the first place, the Church will look to come to the rescue of her poor children, even at the cost of much sacrifice.

While we write these few pastoral

words, the Bill is being considered by desbtless remove many of its glaring inequalities, but the measure, in its conception, is hopelessly unjust. In eal to seize their opportunities, and in their reckies baste, its authors have outraged the country's sense of fair play.

THE DUTY OF CATHOLICS.

The monster meetings that have been held in Lancashire, in Yorkshire, in the metropolis and elsewhere, are strong evidence of the deep feeling of resenment the measure has aroused. Not Catholics alone but Anglicans have met in their thousands, yea, their too thousands, to warr the government peril. No government, however strong, to be indifferent to an op position of such dimensions. Full well they know that were the Bill to become they know that were the Bill to occome haw, it would prove quite unworkable. Let us hope then they will be wise in time. Our duty as Catholics is clear. Hitherto we have lived under a sense of security as though our dearly pur chased liberties were assured to us once for all. We have fondly imagined the past could not live again, but we have had a cruel awakening these last sw motths. The new government of h its grant strength has provoked a con-test with the Catholic Church. It has made a merciless attack on her poorest and most defenceless members, nawely the lambs of her fold. It has singled out for its onslaught the children of the out for its onsisting it the children of the poor—the artisan, the mechanic, the laborer. In its calculations the religion of the poor man's child is of so little account that it is left to be refu tated by the varying whims of local authorities. Parental authority is set at caught, though it is the most sacred as it is the most ancient authority on earth. It is time Catholies should wake from their fancied security. It is not too much to say that this attack on our schools is an undisguised attack

on our faith. Catholics have the remedy in their own hands Let them once clearly un derstand that their dearest and most ssered interests are imperilled and the ssored interests are imperilled and the remedy is not far to seek. It is truth Catholics belong to various political parties in the State, y t where their religion is made an object of attack, they should know no party, but form but one solid phalax against the common enemy. It is proverbial that "union is strength." Let us turn for moment to Germany. It is now up amonent to Germany. It is now up wards of thirty years since a fierce per secution raged in that land. The new German pover had risen from out the ashes of the French Empire. The great statesman who had brought about the marged was a statement of the present the marged was the statement of the present the marged was the statement of the present great statesman who had brought about this marvellous change became the hero of the hour, the idol of his country. His heart was lifted up and, such about the sense of European States, he was embold ened to measure his strength with, and if possible subdue to his imperious will, the Catholic Church of Germany. He ened to messure his strength with, and if possible subdue to his imperious will, the Catholic Church of Germany. He would complete the work that Luther had begue. Accordingly he banished the religious orders, imprisoned Bishop and priests, passed a series of penal have against the Church, placed restrictions on the public worship, and betered in every way the Old Catholic Catholics, scattere schism. The Catholics, scattered throughout the empire, a heterogeneous body hitherto disconnected and acting individually, now took counsel together. They would do battle with tyranny on its own ground. They united their strength and organized their forces, and thus was created the great Oathout the country parliament. he Centre of the Gorman Parliament Bismarck was chagrined at this unexpected result of his policy. By every means the willy statesman strove to discredit, as necessariated means the wily statesman strote to discredit as unparriotic a party that received its watchword from a "toreign power," as he was pleased to term the Vicar of Christ, much as the French ministers are doing at the present moment. In spits of the Iron Chancelters every effort the Centre party grew in cohesion, in strength and numbers, so much so that without its concurrence no measure could pass through Parliament. In vain did the exasperated minister pro-test that he at least would make no terms with Rome; he would never go to Canessa. In spite, however, of his brave professions Bismarck was statesman enough to recognize when he was beaten, and if he did not take the journey to Carossa, he had the grace at least to make peace with Pope Leo XIII. This moral victory was, under God, due to the great Centre party, which, with its perfect discipline and singleness of purpose, had been guided by the enlightened counsels and ciplematic skill of the great Pontiff. An example and a sthis ought not to be

the state of the s

that their union may rise like an im-pregnable wall against the fierce vio-lence of the enemies of God." There wide field, outside the domain political action, for Catholic organiza tion. The defence of Catholic interests and the promotion and encourage nent of every moment tending to the moral

naterial and religious well-being of t people, offers sufficient scope for unit d action. In this way much night be done for the cause of temperance, so sadly needed; for the encouragemen of thrift, and for elevating the masses of our people by bettering the condi tions of their daily life.

The youthful and vigorous Church of the United States has federated its several Catholic organizations, with the approval of its ecclesiastical authorities, and already encouraging reports of good work done have reached us. Quite recently we received a copy of a resolution of sympathy with the Catho lie Bishops of England in their struggle for the Catholic schools, passed by the New Catholic Federation numbering

two million members.

Should we ever be fortunate enough io this country, with the cordial aporo bation of the ecclesiastical authorities to federate our Cathotic people in one solid body, its highest ends can only be attained by superdinating individual aims to the common good. Organiza-tions of this character, if they are to attained effect their purpose, must be thoroughly united and perfect in discipline. They would do well to adopt the words of St. Paul to the Corinthians : beseech you, brethren," he says, there be no schisms among you, but that you be perfect in the same mind and in the same judgment." (1 Cor. i. 10) While we organ ze our forces and exert in God's service the power and influence He has placed in our bands as a talent for which account will have to be rendered, we must ever

river of every good. We must pray as well as labor One of the most hopeful symptoms in the crisis through which we are possing is the union of so many suppliant a ound the Throne of Grace, peading ot so many suppliants the cause of the little ones with Him Who said, "Suffer the little children to come unto Me" (Mark x. 14). Until the crisis is over we shall cen

tinue to invoke God, the Holy Ghost and the Virgin Mother of God in Holy Ma.s, while at Benediction the 'Veni Oreator' will be recited or surg. In these prayers we invite the laity to join beart and soul.

RELIGIOUS CONTROVERSY IN F. ANCE : THE CATHOLIC SIDE OF THE CASE

AS STATED BY THE ARCHBISHOP OF WESTMINSTER CHARACTERIZES TREAT MENT OF THE CHURCH AS CRUEL AND UNMERITED SPOLIATION - GOVERN MENT NOMIMATED MEN AS BINBOPS WHOM POPE COULD NOT APPROVE.

The Catholic side of the controversy in France was stated for the English people by the Archbishop of West inster (Dr. Francis Bourne,) in hi inaugural address at the Catholic Cruth Society's Conference at Bright on. The Archbishop said that the accounts circulated by one section of the press gave the impression that th plame was with the Church, and especially the Holy See; that the one desire of the French government was to give a due measure of liberty and independence to the Church; and that all would be well were it not for the intolerance of the "clericals," as they were termed, who were the sworn enemies of the republican system of government. It was no doubt periectl. true that many Frenchmen, especially in the early days of the republic, hoped for a restoration of one or other their country. Hopes of such restora-tion had become very faint, and cer-tainly for a long time past constituted

no danger to the present order of things. But at no time had the authorities of the Church, whatever the preference of individuals migh have been, departed from the loyalty which duty dictated, to a constituted authority. If there was a conflict now, it there had been now almost constant deficalty in the past, the fault was not with the Church, or with the author-

Tae Third Republic had been in ex-The Third Republic had been in existence thirty five years. During at least twenty five years of that time the successive ministries which governed it had been imbued with the anti-Christian spirit, and with the desire to banish the name of God and the guid banish the name of God and the guid ance of Christianity from the public life of the country. Because the Cath-olic Church represented the historic Christianity of that country she was attacked. Could she only be over thrown there would be no Christianity energying for any length of time in that thrown, there would be no Unitstanty surviving for any length of time in that country. There was no hostility on the part of the Church to the republican form of government. When legitimate ly constituted it claimed and ecceived fail allegiance. That allegiance in all essential things had been given even to the Units Require of France, and if the Third Republic of France, and if her rulers had but been animated by a different spirit long ago, the republic might have gained not only loyal ser-vice, but the whole hearted affection of all its citizens without except we sympathy had been altenated, conflict had been aroused by a ruthless trampling upon the cherished convictions of millions of the most devoted sons of France.

France. The Archbishop continued: I slide in the first place to the treatment of religious orders and congregations. These institutes of vacing matic skill of the great Pontiff. An example such as this ought not to be lost on their fellow Catholics wherever, as with us here in England, they are called upon to do battle in the cause of Christian freedom. It might be well for Catholic Courch. Without them a Catholic consider whether they cannot (in the words of Pope Lee, March 19, 1902), "unite their efforts more efficaciously for the common good,"

fairly compare with, the efforts of those around them. On these institutes the wrath of various French ministries has being violated. For a thousand years it was felt that this Pontifical Inde descended, not because they were in-efficient, nor because they could be taxed with crime, but simply and so ely pendence could not exist without a Temporal Sovereignty, and the Tempor because they were a great power in the Catholic Church, and thereby in the defense of Christianity. Twice have al Power was conceived as a necessary they been scattered, once twenty five years ago, when churches were closed, of a Piebiscite, that Temporal Sov ereignty was set aside, thirty-six years ago, by men who believed or feigned monasteries disbanded, and worship pers scattered by the armed forces of the State, without trial, without oppor of a United Italy rendered this out rage of international law, and this tunity of defense, for no reason save that, in exercise of their inherent spilation of a weaker neighbor, an action of which men might approve. rights, men had chosen to live together and to unite all their powers and energies in the service of the Church. During the last few years the same violation of individual linerty has been ecomplished with greater complete. anteed the Insependence of the Holy See for many conturies was swept away. What was offered in its place? accomplished with greater complete need not discuss the provisions of that law. Were it all that its framers and ness and with greater outrages agains the feelings of every civilized man. In every way save by the shedding of blood the religious of France, both men admirer contended that it is, and it astaisfy every wish and desire of the Holy See, still it would be utterly worthless and valueless in the eyes of Catholics as the safeguard of that which they hold sacred, on account of and women, have been treated in a manner that is simply inhuman. Their ouses have been taken from them, they have been deprived of their proerty wherever the government could lay hands upon it, they have been obtiged to leave the country or to abandon the community to which they have devoted themselves for life. I often wonder whether folks in England under stand all that has taken place; that hundreds of houses which were private property have been seized; that their iomates have been expelled and that the property has been put up to pun lie auction; that thousands of men and women have been driven out of their own country as the sole means of con tinning the life which they had chosen: that thousands, especially of the women, have been noable to find a nex nome for themselves, and are con-demned to penury and to want of the necessa ies of life, because their dwellbear in mind toas our efforts will be truitless unless they are blessed by the ings and their means of subsistence ings and their means of subsistence have been arbitrarily and brutally taken from them. Many have been forced to seek a livelihood in domestic service, others have had no resource but to tend cattle in fields, while large numbers have failed to find any means of existence. And there things have of existence. And there things have been done in many cases after the re ligious had been assured that they and their belongings would be respected, if only they would seek authorization only they would seek authorization from the State and make known what they possessed for the information of the government. Truly they were received and cajoled in order that they might be more effectually despoiled. Wao will be bold enough to assert that the existence of these religious was a menace to the safety of the State or that the treatment which they have

> than a cruel, unmerited and incredibly harsh -pollation? THE GOVERNMENT AND THE HOLY SEE. The action of recent French ministries towards the Holy See has been marked by the same disregard of ele mental rights. I will pas as briefly as I can over the various points in which, n the jadgment of every Catholic, the supreme authority of the Courch has

received can be characterized as other

been set aside. By the first article of the Concordat of 1801, the free exercise of the Catholic religion was formally recog-nized. The Holy See conceded to the anxiety to find fresh grounds of diffi-culty and to hasten to the end of the fatal dispute which culminated in the abrupt breaking off of diplomatic rela-tions on July 30, 1904. Throughout the whole of this excessively painted controversy the Holy Father could not have acted otherwise than he did with containing in the days of this Marketing in the days of the Market his Marketing in the days of the Marketing in the Mar French Government the right of nomi nation to episcopal sees, reserving to itself the granting of casonical institu-tion. It is absolutely impossible for the Sovereign Pontiff to pledge himself to grant such institution unless he is satisfied as to the canonical fitness of the nominee. Hence occasions may tious motives, is bound to refuse canon leal institution to a person named to a Bushopric by the government. Every Catholic knows that this is the case, Carist, grant canonical institution. every point in which he could yield he gave way; in proof of this witness the controversy on the clause "Nobis nominavit." M. Combes insisted. See after see became vacant, and remained vacant to the detriment of religion.
The Holy Father expressed his willingness to accept some of the candidates
put forward by M. Combes, but he said that in conscience he would not accept them all. Then M. Combes invented a new and previously unread of theory new and previously unread of theory, namely, that sees must be filled in the order in which they became vacant, and that the Holy See must accept all the caudidates whom he had chosen, or that all the widowed dioceses must remain without like the care. main without Bishops. He then proceeded to the unspeakable impertin ceeded to the unspeakable impertan-ence, contrary to all agreement and precedent, of publishing the names of his choice, leaving the bearers of them to arrange matters as best they could with the authorities in Rome. This state of things continued until the violent br axing of the Concordat, and at that moment at least fourteen see were without Bisnops.

PRESIDENT LOUBET'S VISIT TO ROME. 2. The same ind ference to Catho 2. The same ind therefore to Cathy he right and sentiment was evinced in connection with President Lonet's visit to frome in 1903. To understand the attitude of the Holy See on this point, we must briefly recall the events of 1870. It is of sovereign importance to Catholics all over the world that the Supreme Paster of the Church should be absolutely independent in the exer cise of the authority divinely increated to him. To this end he must not be the subject of any temporal ruler, lest the temporal interests of that ruler should be made to interfere with his should be made to interiore with his spiritual authority, and thus lessen his influence and independence in dealing with the world wide religious interests which are committed to him. This Pontifical Independence as it is termed in essential to the free. full and unter

lessened or impaired, the Catholic World protests, and rightly complains ecclesiastical property have been concemned by the French Episcopate, and that condemnation has been solemnly that an essential right of the Church is confirmed by the Sovereign Pontiff.

The Bishops and clergy of France are thus deprived of all legal right to the endowments which were undoubt edly given for ecclesiastical use, and to buildings which had no purpose but an ecclesiastical one in the mind of these who founded them; and they to enjoy the use of these buildings, they must conform to regulations which are at variance with the constitution of the Church. It is the old attempt in a disguised form to set up a Civil Con stitution of the clergy without regard to the law of the Church herself. We have been told already, and we

shall hear the same thing again, no doubt, that the only object which the tramers of these laws have had in view is to deliver the Charch from the bug bear of Clericalism, and to make truly free and independent. These things are said more frequently here in England; they would cause a smile in nost quarters in France. No one who knows the facts will be misled for a moment by these pretty speeches. I there is a florce conflict to-day between Church and State, it is because men are in power who hate Jesus Christ, and who hate the Christian faith, and they know tull well that the one real opposed with whom they have to cou t is the Catholic Church. To destroy her, if they can; to weaken her by internal dissensions or by schism, if they cannot destroy; this is their aim. In moments of candor they do not deny it, though for the most part their object is dis

We shall be reminded, of course, that whatever their purpose may be, it has received the approval of the Fr nch indicated by increased maj rities at every Parliamentary as to the reality, and still more as to the definiteness of the mandates said to be given at general elections. I know there are some who would attach to the will of a passing parliamentary majority a sacredness, an inviolability, nay, an intallibility, greater than that which belongs to any other declaration on earth. I cannot share these views. But in France, where until the other day the Episcopate was not able to k with a united voice; where vast numbers of people take no interest in political life; where the best and the ablest regard political careers under present conditions as unworthy of honorable and self respecting men; this character. But in 1903 such a visit was actually paid, and the hope was ill concealed that the Holy Fa her where government is so centralized that elections can be very effective ly controlled; where the secrecy of the ballot is not beyond suspicion: where State officials are would teel himself so affronted as to break off all diplomatic relations with rance, and thus enable the French oftentimes expected to sacrifice con science, or to forego promotion; where a man's private concerns are spied upon they were so rapidly hattening

3 I need not refer at length to the
sad incident of the resignation of the and related to his official superiors contess that I cannot regard the Min Bushops of Laval and Dijin. Any unistry or the Chamber as representing it any true sense the articulate and con-scious voice of the great French nation tual documents as they are set down in the Vatican White Book, that can be so We have seen elsewhere and neares nome how a faction can be taken to rep easily procured must admit that the action of the Holy See was character resent a nation, and I thank God that we are not obliged to judge the glori-

ous French nation by the words and actions of her present rulers. May the extente cordiale flourish and grow strong and be permanent May france be powerful and great : but her greatness and her power cannot seive their tuliest development until the Christian name is more respected as d antil the French Church is left free to do work for the salvation of the souls. and the pettering of the lives of the chil dren of france, that work for whi alone she exists and which alone she tesires to accomplish. The Church is ever desirous of acting in the closes harmony with the civil power in every history. Be it remeabered that the Concordat was a bilateral contract. entered into by the Holy Secon the one country. She gives way continually in order to avoid conflict, relinquishing over and over again privileges legitihand and by France on the other. In spite of this it has been set aside with mately acquired, and even rights which are not essential to her existence. out any communication with the Holy see, without any attempt at arriving at a mulual agreement as to modification or abrogation. This anti Curis lie, and the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy of Leo XIII, in this resulting of the policy tion or abrogation. This anti C ris lie, and the policy of Leo XIII. in this relian faction was determined to bring spect has been followed very closely by Pias X But a moment comes in which compromise is no longer possible and in which people and government must be remiaded that the Church about a rusture, they endeavored and sailed to throw the blame thereof on tne Holy See, and at last they broke the agreement which had lasted more possesses rights and obligations which an a hundred years.
The Concordat made some slight proshe cannot yield without being nutrue to her Divine Mission. A time come vision for the needs of the Church to when the only answer to the unjust de replace the endowments which had ac replace the endowments which had ac ou bulated during many centuri s and which had been confiscated in the Great Revolution. These subsidies, in defince of all justice, are now denied mands of governments is, "Non possumus, haia nor licet." We cannot do this thing, because it is unlawful Like Peter and John of old, the Sover eign Pontiff can give but one reply:
"If it be just in the sight of God to Ecclesiastical buildings may still be hear you rather than God, judge ye. Questions of expediency, of worldly in terest, of avoidance of difficulties. held for ecclesiastical purposes, but in such a way and under such conditions that the constitutive rights of the Church are ignored. The associations cultuelles which under the new law are simply danger: the thought of duty to God only remains. Such is the moment

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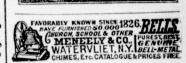
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LETTERS OF RECOMMENDATION. To the Editor of the CATHOLIC RECORD,

Endon Ont.

It play Bir.—Since coming to Canada I have more a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and, above all that it is inseed with a strong Catholic spirit. It strenused with a strong Catholic spirit. It strenused that a strong Catholic spirit. It is inseed that a strong the catholic spirit. It is inseed stand simily by the teachings and author the strenused with a strong the same time promoting. The strenuse interests of the country.

Following these lines it has done a great doal of good for the welfare of religion and country, and it will do more and more, as its speciesceme influence reaches more Catholic hand.

refore, earnestly recommend it to Cath amilies.

the my blessing on your work, and becomes for its continued success,

Yours very sincerely in Christ,

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus,
Anostolic Delegate.

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Leado per cetimable paper, Tun CATHOLIC RECOMM of congratulate you upon the manner is shed is is published the master and form are both good; and the master and form are both good; and of it is put of form are the whole.

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parefore, with pleasure, I can recommend
a the faithful.

Blessing you and wishing you success.

Boileve me to remain.

Your faithfully in Jesus Christ
Your faithfully in Jesus Christ
Apost Deleg.

20 1906.

LONDON, SATURDAY, DEC. 29, 1906. WE WISH our readers, one and all, a VERY HAPPY NEW YEAR.

THE FRENCH CRISIS.

The application of the law of confis cation of the 33 000 churches of France by the Atheistic Government has eady excited the detestation of non-

Catholica the world over. M. Clemenceau drove round Paris on Tuesday visiting the churches on the outside; in an automobile, all the foremoon, to see for himself how the instructions of the Government have been carried out, and to his great satisfac tion he discovered no noisy opposition to the police, who were dressed in their holiday attire, in accordance with the orders they had received from their superiors, and which no doubt emanated in reality from the government itself. But it has been discovered that in Paris itself the impression made upon non Catholics is that the Premier's rough conduct in the whole matter has been annecessarily brutal, and his self-satis sed ride about the city to enjoy the sight of his work, as carried out by his subordinates, has impressed the population of the city of all religious beliefs with the opinion that he is a less tolerable autocrat even than the Czar of Russia.

A number of respectable residents of the city, including literary men ar artists, many of whom are free thinkers and Jews, held a meeting at which it was decided to protest in the name of art and history against the rough treatment to which the ancient Church of Christendom has been subjected.

So far there has been no evidence of any intention that the Catholic party will resist the law to the extent of active opposition to the police, so that it might be necessary to call in the military to enforce M. Clemencean's orders; but, on the other hand, Finisterre. La Vendee and Brittany had not been reached, as a cay's grace must be given for every 500 miles distance from Paris, before new laws can be enforced, so that we cannot tell at this momen whether or not there will be any disturbance at these Catholic centres But the bomb is loaded heavily, and if the spark should cause an explosion in these localities, no one can foresee what mischief the fragments may do.

Some months have now elapsed since leading men in Brittany announced in a letter to the Government that if an attempt be made to deprive them of their churches, they will fight the robbers. Is this mere braggadocio? The men of Brittany during the Reign of Terror were not given to braggadocio, but did what they said, and we have that opinion of them that they will stand to wrat they have said, so that we may hear at any moment that there has been a collision; and if this be the case, where will it end? We know not, but we do know that the Bretons are the brawn and muscle of both the army and the navy.

If once open war begins on the pres ent issue, we cannot foretell on what side the army and navy will enrol themselves, but we feel assured that M. Clemenceau would not be able to stand the shock.

FRENCH EVANGELIZATION.

The following letter, from a distin guished Presbyterian gentleman in Ottawa, on French Evangelization will be read with interest. Toree letters on this subject were sent by Mr. McKinnon to the Presby terian Witness, of Halifax, but two only were given insertion. Appended will be found the third one. The sentiment of the letter does Mr. McKinnon credit. Would we had a greater number of such fairminded men. Why the missions to French Canadians is continued is a matter that puzzles the citizen who is endowed with what our A nerican friends call "horse sense." Pride on the one hand and dishonest reperesentations of the real state of the case by the col porteurs, on the other, may partly account for the carrying on of a work which deserves a harsh name.

Ottawa, April, 1904. To the Editor of the Presbyterian Wit-ness, Halifax. N. S.:

My dear Sir .- My first letter was mere citing of this question. My second letter developed and stated in second letter developed and stated as more fully, as I propose now to leave it without qualification. To day I beg to pay my respects to Mr. Ross, who flew at me hammer and tongs rather too

at me hammer and tongs rather too soon, and advanced charges and accusations without stint and without concerning himself as to ground for sucrigod or bad. But I assure you, Mr. Editor, and Mr. Ross too, that I shall be very careal not to follow him in choice of expression or tone, in the observations I desire to make.

On first reading his letter I thought my second letter, which was then in your hands, had anticipated and disposed of all that was worth noticing in his letter, and that it would not be necessary for me to write again, and I was not alone of this opinion. But later, one called my attention to an item in the Witness itself calling item in the Witness itself calling attention to Mr. Ross's letter, and say as itself calling attention to Mr. Ross knows the matter of which he speaks." Another good hearted friend wrote me and said:
"Mr. Ross is an able man, you will need to se very car-ful what you say, and perhaps you better drop the subject." I was very glad to hear these remarks, so complimentary to my remarks, so complimentary to my assailant, that he was a better man than one would suppose from a reading of his letter. However, I did not write for either glory or victory, but I wrote under conviction of a great wrong pur sued by our Church, and I am no t) make back water without good reason, and that Mr. Ross has failed to

I pass over all the personalities and instantations which are unwortey, I hope, of Mr. Ross himself, as well as the cause in hand, and leave all such matter to be viewed in the light of any one or all of my letters. So I shall con fine my remarks to day to an examina-tion of Mr. Ross's two main points which he especially emphasized, vi that toleration is not accorded our Pro-testant people in Quebec. He ridi cules the idea of such a thing. His own words: "I never heard before that the Roman Catholic Church granted toleration," and, "I know that stone throwing has been stopped, and mob violence, but toleration granted!" He appears to play upon the word tol eration and so convey a wr sion to the uswary reader. a wrong impres to apprehend what room the e is fo play on the word. However, I looked it up in several of the best authorities, and find that, with little variation, it is explained by all to mean: - "to bear to endure, to suffer, that which is no wholiy approved of. I used the word in that sense, indeed its only sense, and see no reason for offering excuse fo the use I made of it. And I now again repeat, that our Protestantism is t ated in Quebec; and more than our people are prote ment of all their rights and privilege by the civil arm, the civil law of the Roman Catholic Province of Quebec. Perhaps Mr. Ross will not accept this statement as 'ex cathedra,' but, all the same, I propose it as an incontro vertible public fact. On what other ground could they live and work in Quebec? They maintain neither olice nor other force there to defend hemselves, and they require none. tid not say that our work is welcom there; that is another thing, but I said, and say it again, that we are tolerate there. Our people are tolerated there as theirs are in Ontario, and that is not questioned. On this point I challenge

The other point Mr. Ross emphasized atrongly was, that Roman Catholos have not the Gospel. His own words:
"The clergy cannot give what they do not possess"—jounding on this sufficient overses as he appears to think for ient excuse, as he appears to think, for our Protestant propaganda in Quebec. Surely Mr. Ross is not serious in mak ing this wi'd statement. It implies a very low estimate of the intelligence of his consistency if he expects them to accept such statements as true. It is an estimate I decline absolutely to accept for myself, and I know the mari accept for mysell, and I know the mari-time people perhaps as well as Mr. Ross does. Or does Mr. Ross mean merely that Roman Cath-olics, priest and people, are not Projectant? If they have not the Gospel they are not even Christians. The Preshytarian Witness must defend The Presbyterian Witness must defend itself here, for invariably, in all your controversies and discussions them, you have regarded and acknowledged them as Christians. How, a this time of day, can Mr. Ross advance such a charge? Is it by turning and playing on the common cry, whether true or false, is not the point, that they do not circulate the Bible among their people as we do? But that will not do; many a man, Protestant and Roman Catholic, who can neither read nor write, nor perhaps hear nor see, have the gospel and love it and live it Mr. Ross asserts it over again, that even the priests have not Gospel. I know of no argument that can give a shade of ground for such a ment, although their ritual and

system of teaching are different in some respects from the common Protestant systems. But I leave this and such points to their own skilled debaters to

points to their own switch Mr. Res.
In parting with Mr. Ross, I hope yet,
as a friend, I would just ask him a
simple question, which I hope he will
answer candidly and categorically Did he ever meet the priest, or any Roman Catholic of ordinary intelli gence, who did not know the Gospel story? I might also say who did not believe it? And if so, it would be little harm to give the names of such innocent persons. I can say of my own experience, of more than an average life time, and I fear not that my Protestantism will suffer any harm, by being honest enough and candid enough to acknowledge, that I have yet to meet the Roman Catholic who does not know the Gospel story, at least its essential features: The Incarna tion, birth, life, death and resurred tion and ascension of our Lord, and the atoning purpose of all. And I should also add that I have met many Roma also add that I have met many Koman Catholics whom it was a privilege and a profit to meet. I must not follow more in this strain, or my friend will be amelling more heresy and flattering himself that his surmises were well founded that I was leading Romeward myself and trying to lead others with me. But smelling heresy, when I argument fails, will not do, and " and able man " should not resort to such

expedients.
We often hear of the stifling and era-hing of Roman Catholics who raise their voice in questioning anything in their creed or teaching which they can not approve. But how is it with seives, when one presumes to raise his voice against even the grossest imposi-tion? Where is toleration then? tion? Where is toleration then? Where goes common civility either in language or tone? When a nest of this kind is stired up, out rush its promotors to crush the in truder who cares think or speak for himself. But my friend made a missinguage is to the statement to hearth to he weight and take when he thought to browbest and silence me by a flourish of much thread worn and hollow argument. I feel no concern as to m. friend's insinuations ed or faith ; nor feel called upon for any protestations on that head other than what I am always glad to own, that they are wide enough, and I hope Christian and Scriptural enough, to acknowledge and approve what is right and true in other people's creed and faith, as well as in my own.

Yours faithfully, MURDOCH MACKINNON.

NURSES IN FRANCE.

The Paris correspondent of the Pall Mall Gazette states that the patients in the french hospitals are very badly of for the reason that the ordinary lay nurses are generally "unqualified and incompetent creatures who can give but little assistance to the doctors in the way of caring for the sick." It has, therefore, been determined by the Assistance Publique, which has charge of the hospital service of Paris, to make the experiment which has already proved successful in England, the United States and Canada, to have trained nurses, and for this purpose, on vacant land near the Salpetrie, the famous hospital for women s ffering from hysteria and nervous complaints a school for nurses is to be erected where young women of good character and education will be trained on the English plan. The training will last turee years, and close by the new hospital of " La Pitie" will be built, so that the student ourses will have a

Seventy-five nurse students are to be admitted annually into the new in the institution will, as is hoped, in du time, become a permanency.

field of labor close by their school.

It is no wonder that the supply nurses has fallen short, as the best, and in fact the only trained nurses who have been hitherto in attendance at the hospitals, were members of the lemale religious orders, who were so unceremoniously and roughly sent out of the country during the last few years. Thus it happened in Marseilles and other large towns and cities, that after bundling out from the country the Sisters of Charity and Mercy, the civil authorities were very glad to come cap in-hand to the Bishops, to ask them to recall the Sisters to take charge of their hospitals after they had been rudely dispersed by the police and military, and Sisters did this because they were doing works of mercy, no for gain, but for God's sake, and through the desire of relieving the

suffering. It will be many years before the Sisters can be replaced by the new urses, the more especially as the young women who were inclined to works of mercy, for the most part ined some religious order, and by driving out the religious ladies the very persons who were disposed to ecome nurses were driven out to for eign lands, from which they cannot be recalled until the government is at peace with the Catholic Church. It the sick are suffering for the want of good nurses to attend them, the blame nust be said on the saoulders of the goveroment, which in its new zeal has been the cause of the nurse famine. In the course of time, perhaps, this famine may be moderated, but it will take many year-, even if seventy five nurses are trained yearly to do their business properly. Seventy five new narses per annum will supply the want Eddy's literary faults as we would ex-

very slowly in a country like France, and in case of war or epidemic the lack of nurses will be sorely felt. The gov ernment may have to depend for some years at least on foreign countries to supply the want. When this time comes, it is highly probable that religion also will be restored.

WHENCE ARISE SUICIDES?

The Onio State Journal gave recently the result of investigations made re cently by Dr. Hanz Rost, who has made the commission of suicide a subject of special study for some years. The doctor states that there has been for long period an increase every year in the number of suicides, the same being due to " a decrease in religious sentim nt and faith

The doctor declares that few suicides come from mere privation or physical suffering, but they do arise from mental disturbance and anguish, which would be removed by the old-time religious

He says that Catholics debate less about their creed than Protestants, and have less mental disturbance concerning their religion, and for this read there are fewer suicites among them.

It is not now for the first time that it is learned that a sectled religious belief is an antidote against suicide, operating so that Catholics are seldo guilty of this crime against God and nature ; and it is well known that the advocacy of suicide, as a lawful mode of escape from the miseries of life, results in an increase in the number of suicides, if the person who thus advocates them is one to whom the public look up, to some extent, as a leader of thought. When Colonel Ingersoll took it upon himself to advo cate suicide in a public essay, which was published in the papers, his escapade was followed within a few days by a large number of suicides, and a considerable number of the persons who were guifty of this horrible crime had his essay in their pockets, proving, beyond a doubt, that they had been in quenced to commit their rash act read ing the utterance of this infidel.

If we had no other proof of the necessity of religion, this one fact would be sufficient for its demonstra

THE EDDYICE BIBLE.

A new light has been thrown upon the whole Eddyite, or misnamed Chris tian Science system, by a recent revelation given to the world in regard to the Book "Science and Health," which contains the principal part of the teaching of Mrs. Mary Baker G. Eddy, the rest being found in the publica tions issued from the Christian Science Publishing Society of Boston. Tois revelation is a manuscript which so far has not been published, but was written by Livingston Wright, of Boston, in 1001 and in it is given the information which Mr. Wright received personally from the late Rev. J Henry Wiggin, with instructions to make it public at the proper time.

Mr. Wiggin's statement was pub ished in the New York Times of Nov. 5th, 1906, and strongly points to the belief that Mrs Eddy was not capable of writing the book "Science and in Quebec ; and more than that, stitution to keep up the supply, and Health, 'as it now stands, and though the original book was written by Mrs. Eddy, it was put into Mr. Wiggin's hands for correction and revision on a large scale, as he was employed by her as her literary critic. In fact Mr. Alfred Farlow, as an authorized writer and teacher of Christian Science, said of Rev Mr. Wiggin, in a communica tion to the New York American, that

"The Rev. J. Henry Wiggin was for some years a literary critic for the Rev Mary Baker G. Eddy, as is well known to all Christian Sc that he was employed for the purp of improving her diction, an Eddy gratefully acknowledged the fact that he had not disappointed her, but faithfully performed the duties for which he was employed."

But Mr. Farlow does not, on this ac count, admit that Mr. Wiggin's im provements on Mrs. E dy's work changed its character at all, more than improving its wording somewhat. He

" It should be borne in mind, how ever, that something besides paragraphing and punctuation, something more than mere grammatical and rhetorical constructions are needed to constitute such a book as 'Science and Health with Key to the Scriptures.' She alone decided whether or not Mr. Wiggin s suggestions were to be ad opted, and she always took care not to et his interlineations or changes affect her meanings. I have heard Mrs. Eddy speak very highly of Mr. Wiggia and of his work for her.

He seemed quick to grasp her ideas and ab e in the art of making what ever reconstructions were necessary to place them in a condition acceptable to Mrs. Eddy.

"The fact cannot be emphasized too much that Mr. Wiggin was not em ployed to change or reconstruct Mrs Eddy's ideas, nor was he permitted to is. He was simply her proof

reader. Tais is just such an excuse for Mrs.

peet from an official propagandist of Mrs. Eddy's revelations from God, but they are not sufficient to account for the gross errors which Rev. J. H. Wiggin nas disclosed as existing in the original revelation which is asserted to be the work of God and Mrs. Eddy. But from what was told by Mr.

Wiggin to Mr. Wright, the part the minister had in the preparation of the book was much more substantial and extensive than the Eldyite propagandist would have us believe. The Liter. ary Digest of Dec. 1, treating of this subject, tells us that according to the information received by Mr. Wright, the Rev. Mr. Wiggin " revised and rewrote" the book, for the reason that he was surprised by the misspelling, the lack of punctuation, and the chaotic arrangement of the subjects." Mr. Wiggin also said: "There were passages that fittly contradicted others that had preceded them, while incorrect references to historical and philosophical matters were scattered all through the Eldy manuscript," and Mr. Wiggin not only "revised the work," but added thereto a chapter entitled ' Wayside Hints.' "

All this intelligence was communi cated by Mr. Wright to Mark Twain, (Samuel B. Clemens, the well known humorist) in 1903, and Mark Twain made in his reply to Mr. Wright the following characteristic comment :

"But it is convincingly strong-strong enough, in my belief, to prove to every intelligent non-Scientist, that Mrs. Eddy and God did not write 'Science and Health.' All the world, and God added, could not convince a Scientist (intelligent or o'herwise) that Mrs. Eddy's claim to the authorship is a lie and a swindle.

The claim to divine authorship of the work is evidently shown by these facts o be of no more solidity than the rev elations said to have been made to Joe Smith under the name of "the Book of Mormon," which is an absurdity and fraud from beginning to end.

It is understood that Mark Twain himself has a book ready for publication and even now in the hands of his pub lishers, in which the charge is made, on internal evidence, that Mrs Eidy is not the author of the book "Science and Health," but as yet it has not been given to the public. For what reason it is withheld we cannot say, but it may be through kindly considerations for the repented authoress. So long as it is thus kept back, we cannot know positively on what course of reasoning the great humorist bases his conclusion, and we will not attempt to solve the riddle by guess work.

It will be noticed that Mr. Farlow gives Mrs Eddy the title "Rev." We wonder on what authority this is done? Mr. Farlow is the authorized exponent of Christian Science teaching. nd, therefore, we must infer that she is held by the Church of which the is the head as its legitimate chief pastor, exercising the supreme pastorate of the Church, and claiming to be as did St. Paul "the ambassador of Christ, " exercising the 'ministry of reconciliation " which cometh from God according to 2 Cor. v. 18 20. Where did this lady get the anthority for this bold assumption?

St. Paul speaking of the Christian that is called by God as Aaron was. The Apostle even tells us that even Christ did not glorify Himself to be m de a H gh-Priest, but He (that is, God the Fatner) Who said to Him Thou art My Son, this day have I be gotten Thee. As He saith also in an other place : Thou art a priest forever ecording to the order of Melchisedech Heb. v. 4 5.)

The priesthood of Aaron was God appointed, and the method of its contin nance was also of God's ordinance Exod. xxviii. 1.43; xxix. 19)

But nowhere do we read that the priesthood of either the old or the new law could be taken up on one's own authority. On the contrary, in Num. Ivi., we find, that they who presume to usurp this authority were called strictly to account for their sin of usurpation, and "the earth broke a-under under their feet, and opening her mouth devoured them with their tents and all their substance. And they went down alive into hell, the ground closing upon them, and they perished from among the people." And when all the multitude of Israel murmured against Moses and Aaron because of this severe punishment, so that these two were obliged to fly for their lives, God threatened to destroy the whole multitude for their rebellion, and his anger was appeased only when Mose and Aaron interposed with prayer and sacrifice to save them from the punishment they deserved. But even so, the plague which God sent, added to the first adherents of the rebellious pseudo priests, numbered fourteen thousand nine hundred and fifty men slain to toeir sin.

Tae Christian priesthood consists only of those who have been regularly ordained, as priests were ordained by the Apostles, who "crdained for them

priests in every Church." (Acts xiv. 22. etc.) Mrs. Eddy certainly never obtained this ordination which is essential to the Christian priesthood, the more especially as St. Paul prohibited women to teach or use authority over the man, but " let the women learn in silence with all subjection." (1 Tim. ii. 12.) And again: "Let wome keep silence in the churches ; for it is not permitted to them to speak, but to be subject, as also the law saith. . . For it is a shame for a woman to speak in the Church." (1 Cor. xiv. 34 35.)

Of course we presume that Mrs. Eddy's preaching is done on her own authority: perhaps, however, Miss Sasan B. Anthony conferred this authority on her, as Miss Anthony assumed all the authority which man can exercise, and even made a Bible to teach her doctrines only. But this is not Christianity.

We know that Methodists and some other sects have overridden the Bible on this matter by ordaining rev. women bat this fact alone shows the necessity of having a real Church authority which can restrain the self conceited from following their own devices in matters of religion. That authority is to be found only in the Catholic Church in union with the See of St. Peter.

We must here add that we do not doubt that Mrs. Eddy alone decided which of Rev. J. H. Wiggin's suggestions should be adopted, as she was the mistress of the situation. But it will be evident to our readers that Mr. Wiggin's share in the work was very great - amounting, probably, to the major part thereof. Mr. Farlow proves nothing contrary to this view of the

REALIZING THE DANGER OF DIVORCE MADE BASY.

The National Congress on Uniform Divorce Laws held a meeting a few days ago, in Philadelphia, at which the Committee appointed to draft a bill on uniform divorce laws, which is to be presented to the Legislatures of all the States for adoption, that the rapidly increasing number of divorces granted under existing laws, and constituting a real danger to the social fabric may be checked, presented its report.

In the proposed bill six causes are named for which divorces may be granted, namely : " Infidelity, felony, bigamy, desertion, habitual drunkenness, and intolerable cruelty."

The Committee recommends, also that the various legislatures be asked to agree on a period of residence before application may be made for a divorce in any State.

We have no doubt that the passage of this legislation would have a slightly beneficial effect, by diminishing the number of divorces, but we do not believe that it would very greatly lessen the evil aimed at, which is in reality of enormous magnitude.

There is not one among the cause assigned which cannot be produced as required by any party desirous of procuring a divorce, and it will be all the easier to make up for the occasion a awiul cause of divorce when there is collusion between the parties con cerned.

God is wiser than man, and the law of God must prevail if serious steps are ministry declares; "Neither doth any to be taken to stamp out the evil. The in the practice of the Catholic Church which staunchly and consistently on poses real divorces, as dissolving any marriage which has been contracted and completed by compliance with the purpose of marriage.

OTTOMAN DEVOTIONS.

The beard and closk of Mohammed are said to be preserved at Stamboul, s suburb of Constantinople, in the Top Kapu Serai Mosque, which may be reached either by land or water from the Palace of the Sultan. These relies of the Mahommedan religion are vener ated by all Mohammedans, and the Saltan is obliged to go with great colemnity every year to venerate them.

It is never given out to a certainty by what route, whether by land or water, the Suitan will travel, until the last moment, and elaborate preparations are made for both routes. This year the water route was selected, and the Bosphorus and Golden Horn were patrolled by hundreds of boats for the protection of the Sultan on the way to and from the holy place. The road was also lined with troops from the dock to the mosque.

So devotedly and for so long a time do the visitors to the mosque remain in prayer before these supposed relics of their prophet, that it would seem as it the believed that toe relice are able to aff .rd them belp to attain beaven, but they declare that such is not their belief. At the recent visit of the Sultan about eight hours were spent in prayer before the relica-Toe chistes of Persia who are the antitraditional sect of Mohammedans put no confidence in authenticity of these curious relice, and do not countenance the annual visit to Stamboul for their

A meeti was held re at which concerned Commissio the disord ceremonia on one sid such cerer

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Lord Ha alists, who banked t in which their find all the " held as i and also of the sa as is nec the sick s not be fo inconsist Church o " Some again, th Privy C lessp ess

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THE ROYAL COMMISSION ON RITUALISM.

A meeting of the Church Congress was held recently at Barrow in Furness. at which the points chiefly discussed concerned the decision of the Royal Commission on disorders in the Church, the disorders being excessive use of ceremonial in the Church of England on one side, and the agitation against such ceremonial on the other.

Lord Halifax, on the part of the Ritualists, whom he was, as he said, supposed to represent, declared that he thanked the Commission for the manner in which it had approached its work, and their finding made it quite clear that on all the "six points" which had been held as illegal by the Privy Council, and also in regard to such reservation of the sacrament of the Lord's Supper as is necessary for the Communion of the sick and prayers for the dead, cannot be forbidden, and are in no sense inconsistent with the teaching of the Church of England. He continued :

"Some had asserted over and over again, that to reject the authority of the Conneil in spiritual matters, ad above the disloyalty and law lessness involved in such rejection, is to place yourself outside the pa's of the Church of England. Now they had it admitted by a Royal Com-mission that it was the aristone of the mission that it was the existence of the Jadicial Committee, and the claims made by it, in regard to doctrical matters, that were the great obstacles in the way of a due exercise of real spir-ital authority in the Church the way of a due electrons of the church of Eag land. No doubt the actual recommendations of the Commission stopped short of giving full + flect to the principle in volved in such assertions—but the prin-ciple was in fact admitted, and dead as the authority of the Judicial Committee was before, it might now sately be assumed to be not only dead but

He declared it " to be a great humil iation for Bishops who claimed Apostolie authority to be examined by such a commission as to how they had administered their dioceses, and to what extent and for what reasons they had sanctioned breaches of the law as laid down by the Privy Council, or neglected to comply with that law themselves. This did not seem a proceeding calculated to exalt the Episcopal office in the eyes of the world.

Further: "There was no thought of prosecution for a dean who mutila ed the Athanasian Creed, and openly said in a university sermon that some of its false, and why was not the same toleration to be afforded to those who, in common with the whole of the Western Church, desired to keep the Assumption of the Blessed Virgin as ordered by English Canon Law, or the festival of Corpus Chri-ti in thanksgiving for God's great est git to man? Why is not the bal ance held in these matters? Is it to keep the line of demarcation between England and Rome as sharply defined as possible, and as loose and elastic as possible on the side of dissent? It would seem so from the manner in which the report emphasized the line of deep cleavage between the Church of Eugland and that of Rome?

He denounced the attempt of the Commission to draw a distinction between the doctrine of prayer for the faithful departed, as sanctioned by the Church of England, and prayers for the dead as taught by the Church of Rome, and also between the sacrificial and commemorative aspects of the Eucharist, adding :

"Is it not obvious that the report and recommendations of the Commissioners do in effect obscure what, he was quite sure, ne, ther the Archbishop of Canterbury, nor the Bishop of Oxford, nor the Bushop of Gloucester would or or the Bishop of Gloudestern of the Real could depy, that the doctrine of the Real creamnee of Christ in the Holy Euchar Presence of Christ in the Holy Euchar-ist, which is admittedly the doctrine of the Church of England, is consequent solely on the fact that by virtue of con-secration and the operation of the Holy Ghost, the bread and wine became what they were not before, and were sacra mentally changed into the Body and Blood of Christ?"

He said that the Commission was of opinion that anything Roman in the way of practice or devotion is necessarily wrong. He thought, on the con trary, that a practice or devotion used by the vast majority of Christians in Europe has something greatly in its

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favor. The Dean of Canterbury said that the Oxford movement, which is some thing distinct from Ritualism, had done this much good, that there is now a general desire in the Church to live up to the requirements of the prayer book, and even where omissions still prevail, there is but seldom a deliberate inten tion to disregard what the prayer-book requires. But there is another principle at work in the Tractarian movenent, the rising up of an excess which lies more in an apparent approximation to the forms of worship of the Church of Rome, than in any necessary or essential connection with Roman doc

trine.

"Vestments, the Confiteor, illegal lights, incense, the lavabo, (the washing of the priest's fingers during Mass) the ceremonial mixing of the condition of the protectants of that state in minors, and yet this is the only in numbers, and yet this is the only the ringing of the small altar bell, and the last gospel," the Dean says, "are all or nearly all in use and unite to change the outward character of the service from that of the traditional endition of things very calmly. But God's mercy is given by one of the Redemptorist missionaries of Colomba, in a letter dated 21st March, to one of his brethren of the same religious community.

George Trollope, a prominent Eng positions in the Government. The Catholies appear to have taken this condition of things very calmly. But

character of the service of the Reformed English Church to that of the traditional service of the Church of

These acts certainly are not tradiional in the modern Church of Eng and, which began its existence in King Edward the sixth's reign, over 1500 years too late to be the Oae, Holy Catholic and Apostolic Church of Christ, in which the ceremonies condemned are traditional. How could such a Church claim at all an Apostolic tradi ion? It could only start a tradition of schism and heresy, and this is exactly what it did.

But the preliminary explanations of the prayer-book itself admit that the authority of the Church is supreme and should be obeyed so that the liturgical ceremonies may be orderly and im pressive, which they would not be it make a ceremonial or ritual to please himself. It no more belongs to a nation than to an individual to do this, but to the highest authority in the universal Church of God. In the face of this self-evident and truthful reasoning the Dean of Canterbury contends that no ceremonies should be retained which belong to the class of ceremonies which were designedly abandoned (by the Church of England) in the six teenth century.

"They are English, you know, and, being English, they are necessarily the type of perfection!"

We do not hesitate to say that the Dean of Canterbury was entirely routed in his encounter with Lord Hailfax.

THE CHURCH IN THE UNITED STATES.

The Rev. Dr. William J. Tucker, in recent letter to the Boston Congregationalist, draws a picture of the de cay of the Paritan stock throughout the Eastern States, which has created much alarm among the native Americans of the East. He declares that it is indubitable that the Paritan or native American population is disap pearing from the country, and the causes of this are numerous, the fol lowing being among them: city lite, race suicide, luxury, want of faith and emigration to the lar West.

It is not to be doubted that the rapid disappearance of the native Americans from these States is a fact. and that they are being replaced by Irish and French settlers and their descendants. There are many deserted farms, even the population of numerous towns has diminished, and of many families which years ago were prosper ous and numerous, the last descendants are now living at an advanced age unwed or unproductive.

Dr. Tucker expresses, indeed, his regret that this should be the case, but he utters no angry word against the races which are so surely becoming predominant. He says that God is pouring into New England the riches and population from other countries, and that, if this were not the case, New England would be empty.

He says that it may be that the latest foreign importations may not be equ l to the native stock, but the second and third generations of foreigners are both virile and ambitious and are forging to the front for the reason that their parents made strenuous efforts and great sacrifices to educate their children. He continues :

"The rising scale of foreign popula tion is on a better level than the failing scale of the native population. If the old New England stock is not willing to make sacrifices as it used to, and if the New England boy is not as ambitious as his grandlather, I thank God that He is sending us those who are willing to sacrifice and anxious to rise, and that He is giving this challenge to the old stock."

"Rise up and show yourselves : It we do not see and feel it, it is to our shame. We are not the elect of God unless we prove our election; and it he can do better for the world through some other stock and religion than through the native stock and Protest ant religion, let Him work in His own way." way.'

But Dr. Tucker's estimate of the re sults of the present situation is not to be restricted to the New England States. It is stated on the best authori y that not in the East only, but in the West also, the proportion of Catholies in the newly settled States is far more rapidly increasing than the total population. Should this continue to be the case, as at present seems very likely, the nation itself will become pre dominantly Catholic, and this may happen much sooner than we expect. God's ways are wonderful, and we need not be very much surprised if the de fections from the faith in Europe are made up by its spread in the New

for this there may have been good OUTSPOKEN ENGLISH CATHOLICS. reason. It was certain that the time would come when Catholics would be irresistible in the demand that these disqualifications should be removed.

If the demand was made before suc cess was certain, the re-ult would un doubtedly be the rousing of a bitter racial and religious animosity through the whole state and an undesirable con dition of affairs would arise.

But here it may be asked, would not the majority gain the day at once if such a movement were inaugurated, leaving the minority to grumble in the hopelessness of any effort to stem the tide?

To this we answer that the minority being largely composed of foreigners, many of whom are not yet American citizens, it would not be so easy to edect this reform as at first sight would every one, priest and layman, were to seem to be the case. Add to this, that a large percentage of the Catholic population consists of children, and it will be seen that till now there have been serious difficulties in the way of action in the direction indicated.

But recently an able and much re spected Catholic has been elected for the first time Governor of this State Governor Higgins, and we may reason ably presume, that no long time will pass away before all the penal laws now in force will be repealed almost without a dissenting voice, for when the Protestant minority will be aware that they have a minority of voters as well as of population, they will become very liberal, and little or no opposition will be offered to the complete wiping out of the existing objection-

able laws.
The Catholics of Rhode Island are said to be over 64 per cent. of the whole population. In New Mexico the Catholic population is 68 per cent. of the whole, then follow Arizons with 33 per cent., New York, Louisiana, Massachussetts and Connecticut, each with 30 per cent., Wisconsin, 29 par cent., Illinois, New Hampshire and California each with 25 per cent. In many of the Southern States the Catholic percent age is small, there being but 1 per cent. in five States, while in other states, both North and South, it varies from 11 to 21. In North and South Carolina, however, it is as low as one fourth and three fourths, respectively.

MIRACLE THROUGH THE BLESSED EUCHARIST.

A striking miracle, attesting the real presence of our Blessed Lord Jesus Christ in the Holy Sacrament of the Eacharist, took place on Jan. 31st on the Island of Tumaco in the parish of Tumaes, which consists of a number of islands off the west coast of the Repub lic of Colombia, North of the Equator, and forming a small Archipelago. Tumaco is the chief of these islands, and on the day mentioned, at about 10 o'clock a. m., a severe earthquake shock was felt on this and the neighboring islands lasting in some districts seven minutes, and in others fully a quarter of an hour The shock was extremely violent and caused great ruin and consternation everywhere. At 11 o'clock the sea rose like a mountain threatening to overflow the Island, and the terror of the inhabitants was unbounded as they stood on the high lands attering heart rending cries, and praying to be delivered from the impending dan

The parish priest was seen near the shore, and the people rushed towards him asking for absolution, and in the same breath expressing the deepest sorrow for their offences against Al-

mighty God. The priest felt a heavenly inspiration to appeal to our divine Saviour, present in the Holy Eucharist, for safety, and hastening to the Cnurch he brought cut the Most Blessed Sacrament, accompanied by an assistant priest, Father Gerard Larrundo, and brought it to the shore towards which the towering wave was fast approaching. He presented the Sacred Host toward the advancing wave, which at that moment reached the shore and broke there at the priest's feet without doing any damage. An other wave was then seen in the distance similar to the first, and apparently of equal size. The brave priest kept his post holding the Most Blessed Secrement again towards it. The wave advanced, appearing furiously agitated, till it broke as did the former one within a few steps of the priest. The sea then calmed down and the danger

was past. At the very moment while all this was taking place, the Island of Gorgona, opposite Tumaco, was engulfed with all

its inhabitants. A full account of this miracle of God's mercy is given by one of the Re-

The outspokenness and earnestness of the great demonstration held in Leeds against the Education Bill will, hoped, have their effect in it may be the proper quarters. sounded through all the speeches both in the Town Hall and from the plat forms in the square outside. Canon Simpson to the great crowd round his platform: "You went round his platform: "You Liberal in the last election. Did you end them there to despoil our schools? send them there to despoil our schools?

I will ask you: Did you give them that mandate? Did you send them to despoil our schools? "The answer to these questions was given in resound." ing "Noes" which effectively disposed so far as Yorkshire Catholics are con serned, of the Government's pretended mandate for the destruction of words of Colonel Coghlan, J. P., utter ed from the Town Hall steps: "If they pass this Bill, or anything like it, we won't send our children to their They have taught us a trick We will not pay for their schools. Let us, fellow C.tholics, not obey the laws of men if we must disobey the laws of God." The same determination was snown in another part of the meeting. Mr. J. Baldwin Young : times past we have suffered persecution for our schools, and we are here in thousands to show that we are willing to fight to the uttermost in defence of them again. The Government have tried by their Bill to rob us of our schools—schools built out of the pene of our poor in order that we may have our children brought up in the faith we so dearly love. They have no man date from the country to introduce such a Bill. Shall we surrender our schools?" Again the same answer from thousands of throats, 'No, never.' Equally determined were the words of Councillor Cash: 'How can we make the Bill anworkable? I don't know what our leaders will say This is my view: Keep your children away from the schools. There ar 3,000,000 of children attending the voluntary schools in the country. If they were kept away, within a week the Act would be done away with the Act would be done away with We have got the strength to do it." A similar outburst of approval greeted the following from Canon Mulcahy: "We shall not be mere passive resisters." but real live active resisters. We have not said that Protestants, Jews, or any other denomination shall not have their own schools. But we must nave ours, and we shall. All that we ask for is fair play, and let every man see that he gets it." And that there see that he gets it. And that there should be no mistake, Father Letenthus pointed the moral: "This resolution pledges us to resist! Can we stay it out?" A determined "Yes" from all sides was the an-wer. "If you want to show that you are going to beat the foe you will have to vote solid to a man."—London Tablet.

ABUSES WITHIN THE CHURCH.

THEIR EXISTENCE EXPLAINED - NOT IN COMPATIBLE WITH DIVINE ORIGIN. In the introductory to a series of papers contributed by the Rev. Charles Coppens, S. J., on the "Re formation" so called, the distinguished writer thus touches upon the matter of abuses within the Courch itself. If the Church is a divine institu tion, as all Catholics maintain, how ca

there be any abuses within it? Does not the existence of sins in a Church prove to evidence that it is not of God? Of course the sins are not of God; they come from man's free will. For there two principles working in th Church -the Divine, the Holy Ghost, Wno works in it to sanctity man. to raise him heaven ward, and the human element, watch ought to cooperate with the Divine, but often fails to do The Holy Spirit works to produce that holiness which has been

A CONSPICUOUS MARK OF THE TRUE CHURCH in every age, but numan infirmity, in every age, as well, fosters those short-comings, those sins, abuses, scandals, which Christ predicted.

The evident consequence is that all through the history of the Church there have been and there will be to the end, scandals and abuses. The evistence, therefore, of abases within the Church is no opjection against its Divine character. orjection against its Divine character.
Forseei g the false reasoning that
would arise in this matter Christ warned us against it by giving us the parables of the cockle sowed amongst the heat, which the servants of the husbandman were instructed to let grow until the narvest, and of the net cast into the sea gathering good and bad fishes. The scandal and abuses thus usnes. The scandal and abuses thus predicted began in the very times of the Apostles and they were of the most shocking kind. See how St. Paul had to rebuke the Corinthians for the con luct of some of them at the reception

of the Holy Co amanion.

It has been the same in every gener It has been the same in every generation since. The abuses and scandals have at times been in high places. True, of the two hundred and sixty Popes that have successively governed the Church seventy nine are canonised saints, because of their conspicious heroic virtue; of the remainder, the vast majority have been men of uncommon

EXCELLENCE IN MENTAL AND MORAL QUALITIES :

but some few have been a disgrace to but some few have been a disgrace to their exalted station. Cardinal Gib bons, in "The Faith of Our Fathers," says: "We have forty three virtuous to one bad Pope, while there was a Judas Iscartot among the twelve Apostles." But in the eyes of the ariens of the Church one unworthy Puttiff attracts more attention than fifty worthy occupants of the Papal fifty worthy occupants of the Papal

Scandals in the lower orders of the

In our own day we are witnessing a succession of reforms by our ven erated Supreme Pontiff Pius X. It is only three years since he was raised, much against his will, to his sub ime dignity, and already he has INTRODUCED A NUMBER OF IMPORTANT

REFORMS, some regarding his own surroundings and officials in the Roman congrega tions, others concerning the Bisho pastors throughout Italy, others affect ong the teachings of catechism, the study of Holy Scripture in seminaries, the regulation of Church music throughout the Catholic world, the trequent reception

of Holy Communion, etc.
At times the evils calling for reforma tion in the Church were so grievous and inveterate that there appeared to be no human hope of success. Take for an example the thirteenth century of Various temporal princes our era. managed to control the appointment of Bishops and abbots in their respective domains, filling many important with their relatives or favorites, and even sometimes selling the sacred offices by simoniacat bargains. of the Popes even had been raised to their high office by the influence of the

German Emperors.
Whence was the reformation of such abuses to come? Too many of the Bishops and princes favored the scan-dals, and

THE CHURCH APPEARED POWERLESS to remove them. The Spirit of God raised up a saviour as He had done raised up a saviour as he had done
in the Old Law in the persons of
Gideon, Jephte, Samson, etc. On this
consistent the chosen instrument of
Providence was Hildebrand, a son o
Providence was Hildebrand, a son o Providence was filled radius, a solution an artisan; through heroic courage he undid the spell that seemed to hold the sacred ministers. He induced the Pope to decree that the College of Cardinals should thenceforth elect the

Cardinals should thenceforth elections agreeme Pootiffs.

Himself having been elevated to the chair of Peter, under the name of Gregory VII., he boldly abolished the evil practice of "investitures," as it was called, by which the several princes presumed to invest the new Bishops with the ring and the crozier, the emblems of their holy offise. They claimed the right to select those per sons whom they were to invest. The claimed the right to select those per sons whom they were to invest. The Emperor Henry IV. was especially in sistent on the exercise of this preroga-tive. Gregory VII., trusting in God's

AGAINST ALL OPPOSITION OF EARTHLY

POWER condemned the abuse and pronounced a severe censure against any prince who should continue its practice. The Emperor assembled the Bishops subject to him deposed Gregory and put up an antipope in his stead. But the worthy Pontrif proclaimed that Henry, by thus tracking the Charge, had violated his attacking the Church, had violated his coronation oath, and had thus forfeited the imperial crown, and he consequent ly declared all the German people re ased from their allegiance leased from their allegiance to the tyrant. Henry was forced to subject to the just sentence, and went a suppli ant to Canossa, where Gregory was

then staying.
Whatever reform comes from the Spirit of God, as in the case of Gregory VII., is orderly, moderate and conform But what arises from able to justice. But what arises from the human spirit is apt to be excessive, lawless, ready to use evil means for the attainment of desirable ends.

THE NEW CRUSADE IN FRANCE, One of the plans of campaign of the

foes of religion in France is a war against the Crucifix in the schools, which it is gratifying to know is being met by stern and stout resistance on the part of the people A correspond-ent of the Catholic Times gives some interesting cases and details illustrating the character of the struggle. In several districts the mayors of towns have had the crucifixes replaced that had been removed by order of the Pre-tects, and one mayor who was revoked (dismissed) for such action replied in spirited fashion. "You revoke me," spirited fashion. "You revoke me," he said, "from my functions, not for failure in duty as mayor, but for acting according to my conscience as a Chris tian, according to the will of the great majority of my town council, and ac majority of my town council, and ac cording to the wishes of the exclusively Catholic population of my commune. I am very particularly honored by your decision. Our fathers brought us up in the Christian religion, and we wish that our children should be brought up

in the same taith."

In one town, we read, the crucifixes have been replaced in the class rooms, at the request, and amidst the entire lasm, of the population. In almost every case the majors and councilor-put themselves at the head of these manifestations. The schools in another town are entirely empty; the paren's refuse to send their chi drea until the crucifix is restored to its place of refuse to send their chi dren until the crucifix is restored to its place of honor. At another town, the mayor, in union with the majority of the council, has installed the crucifix taken down from the school in a place or honor in the council chamber, until the

and the council chamber, until the day when the sacred emblem shall be replaced in honor in the school.

So the fight goes on in varying form but with unshaken determination, and in most cases with success for the cham plons of the Cross. The municipal in most cases with saccess for the Crucifix, pave firmly refused. Even the case of the Crucifix fastened in the case of the crucifix pave firmly refused. The case of the case

Scandals in the lower orders of the faithful, are of course, far more numerous, and we need not fear to assert that there never was a generation since the time of Christ, when His Courch had not to deplare and strive to sheck and not to deplare and strive to sheck and reform abuses of some kind or other within the family of her own children. There is not an age in Caurch history in which remarkable reformations did in which remarkable reformations did

not purify the morals of many Chris. Aubilly (Marne), the master insisting the disappearance or the holy dem. and the parents insist ing on its appearance, after a battle of several days the master sent all the boys home, to remain there awaiting a decision of the authorities. silles (Doubs) some teachers, after pouring out insults and blasphemies from a window of the boys' school on from a window of the con-the children playing below in the street rushed out to drive them away. One boy commind. A master, wild with rage, remained. A master, wild with rushed on him to strike him. passers - by protected him and put the bally to flight.

From all this it is safe to infer that france who are not going to allow themselves and their children to be robbed of their holy inheritance of the faith without a hard battle in its defense. The Free Mason toes of the Caurch of France are not to have things all their own way.—N. Y. Freeman's

THE CONCLUSION OF THE YEAR.

With the close of the pre-ent month has disappeared like a shadow and not left a trace behind. Wh n we look back upon it, how short it appears. It seems but yesterday that it commenced and it is already at an end. Next year and all our years will pass in the same manner, and have we yet seriously be-

gun to live? How many years we have yet remaining is a secret hidden fro u our eyes. Perhaps we have many, perhaps not one. It can be safely said as we do ourselves; and who amongst us can say that he will not be one of that number? Oh, Christian, set your house in order withou; delay. You house in order withou; delay. You

house in order without delay. You have much to do before you will be prepared to give an account of your stewardship.

Take a review of this year about to close Examine the extent of the debts which you have contracted with God by sin and what you have done to cancel them. Probably not a day has cancel them. Probably not a day has passed that you have not offeeded in many things. Can you flatter yourself that the sincerity and severity of your penitence have canceled all and there is no balance against you in the settle ment of those important accounts ? Happy for you if this be the case.

Talents were given to you not merely to be restored undiminished, but to be You are expected, by means of them, to acquire other telents graces which the Almighty imparted to this past year were to be put to use. You were, by their assistgood use. ance, to advance in virtue and become

Can you say that you are better than than you were at this time last year, more in earnest in the great work of salvation? Enter into this examination seriously, for by ascertaining the true state of your souls you will see what you have done during the ensning year. Your time, perhaps, is short, and your all for eternity depends on your being ready to give in your ac-counts when the awful snamons for your trial shall be delivered to you. -Pittsburg Catholic.

A True Christian Scientist.

Pasteur, undoubtedly the greatest of odern biologists, the man to whom the world owes modern bacteriology, with all the lessening of disease and physical ill that it implies, was not only a practical Catholic, but was so deeply imbued with the doctrines of the Church that there is about his relations to his family a pious simplicity that reminds one more of the medieval saint than the modern scientific investigator. — J. J. Walsh, M. D., in The Catholie World.

The Well Instructed Catholic. The well instructed Catholic knows that education not based on religious principle and coupled with thorough religious training is a curse instead of a blessing; and no religious training, to satisfy a Catholic, is possible in a school not exclusively under Catholic control. We would much rather our children should grow up ignorant of letters than be taught in a school which is not Catholic. Better to be ignorant and believing than to be ontrol. We would much rathe earned and doubting .- Dr. Brownson.

A kind heart is a fountain of glad ness, making everything in its vicinity freshen into smiles.—Irving.

Catholic Scriptural Calendar For Year 1907

A text for every day in the year, I ken largely from "The Roman Missa," and following the ecclesiastical year and time and days of

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FIVE-MINUTE SERMONS.

Sunday Wi hin the Octave of Christma

LESSONS OF THE CRIB. "And this shall be a sign unto you: You shall find the I fant wrapped to swaddling-the hes, and laid in a manger." (Luke it 12)

A happy Christmas to you all, my brethen. Tois day that "brought glad tidings of great joy" is specially consecrated to happiness; this festival, above all others, kindles in the heart a feet that believes it to be at May you joy that belongs to it alone. May you all share bountifully of its spirit; may you know it as a season of rest and healthful merri ment; may every enmits yield to peace; may the doors of every heart be thrown wide open to happi

Bit where can real happiness be found? Where can we best slake our thirst for it? Is it found in pleasure, in thirst for it? Is it found in pleasure, in fame, in weatth? Do we took for its sign? Behold it, then, in the Grib at Bethlehem. "And this shall be a sign to you; you shall find the Infant. . . laid in a manger," Before that poor stable, all the most initerate and the most learned all can there learn from the ned, all can there learn from the Ins of a little Child the secret of happiness; this Divite Infant says to each one of us: "Behold I have come to do the will of Him who sent Me. I have come to be your ransom, but I have also come to be your Model, and first to be your Model in conforming to the will of God." lips of a little Child the secret of happi

en, thea, to the Crib, to adore your God on this day made man for love of you; go to Him and learn that we can only know real happiness when we can say with a sincere heart, "Thy

Come to the stable at Bethlehem, you that suffer from poverty, who have known misery in many ways; you who have felt nunger and cold; — come to the latant Jesus lying in the manger, and learn there the lesson of patience at dresgnation to the holy will of God. and learn the time to the holy will of God.

Let your heart be filled with consolation, for the Son of God has made Him self sike to you in poverty. Though
the sorld may look down upon the poor,
may despise and contemn them, let them
remember that God Hiusell has honored
their state. The Babe of Bethlehem
has lifted up the noor and made them their state. The Base of Beuleteen
has lifted up the poor and made them
His; He has glorified poverty, He has
taken away its reproach and its shame.
Let the poor crowd around the crib;
may they learn from its poverty how to sanctit, their own by perfect resigna-tion, how to sanctify aft their privations and sufferings by perfect patience; and may they understand and know the blesseduess of their reward!

And you who are rich or well to do, ome to the crip and learn there the seen of detachment from the goods of this world; go there to learn the vanity of wealth, the danger of gratifying every desire that money can afford. It h in the poor stable at Bethlehem that the well to do can learn why it is that money alone and all it can buy never yet brought them real happiness: it is yet brought them real happine only there they can learn the way to use money, it is only from the lips of the intact Jesus that they can properly understand the duties and obligations

Remember, then, you that are wealthy, are well-to do, remember that you are the trustees, not the masters of your money. The God Who gave you prosperity can also take it away. And the only real happiness your wealth can being you us to not it as God wills. of wesith.

being you is to use it as God wills. Reme aber that you hold all you pos-ness in trust for God—and do not forget that the poor are the special friends of God. Do not despise or disregard them You hold your wealth for the poor—the hand that is stretched out for an alms is the hand of Jesus Christ. His hand is stretched out to you to day for His little ones—the orphans. Be generons to Him. Do not forget these poor little children on this day above all others, when "unto us was born a Saviour."

TALKS ON BELIGION.

THE HOLY EUCHARIST.

The H ly Enc arist was prefigured in the Od Law by the manna. The manna was to d for the body, the Holy charist is food for the soul. That fell from heaven for God's people only; this came tron heaven for the members of the Church only. That was sent only in the desert to sustain the people on their journey to the promised land; this we have only during our pilgrim age to our eternal home and it will sease in heaven

As the descriying angel in Egypt apared those wo lived in house marked with the blood of the lamb, so the demon loves power on souls sprinkled with the blood of Christ in Communion. Wile the reception of the Holy Eicharist does not remove temptation. it gives strength successfully to resist

In receiving Holy Communion unde ether kind that is, under the form of bread or under the form of wine, we receive Christ whole and entire The giorified body of Christ is invisible.

part of the body but the entire body
The hypostatic union can never
sease. We receive in Hely Communion not the body and blood only but also the soul, because Christ's body is

now a living body.

We use as an axiom the saying that when one receives the whole of a thing no one else can at the same time reseive any part of that thing thousand bearers receive the whole of a speech or a sermon, and a broken From will reflect our image in each of the score of pieces. The dividing of the particles by the priest does not divide Christ,

The promise of eternal life was made equally to those that eat only as well as to those who both eat and drink. sall attent on to the following texts: "if any man est of the Bread he shall live torever." (St. John vi. 52.)
"He that ea eth Me, the same shall live by Me" (St John v. 158)
"He that eateth My flesh and drinker My Bood bath everlasting

te. (St John vi. 55)
Then St Paul discloses that he who eats or drinks unworthily is guilty of the Body and the Blood of Christ. Re-

mark the or and the and. The un-worthy communicant does not have to take under both kinds to be guilty of the bidy and blood of Christ.

When priests receive Holy Communion in sickness or in the sanctuary when

on to stekness or in the sanctdary when not celebrating Mass, they receive under one kind only.

The receiving under the form of bread only is only a matter of discipline. But there are many go d reasons. line. But there are many good reasons for it. There would be great difficulty in giving the cup to hundreds; many cannot bear the taste of wine; in some cannot bear the taste of wine; in some countries there is great scarcity of wine; then accidents might easily happen were Holy Communion given also under the form of wine.

Catholics know that to receive Holy

Communion worthily they must be in a state of grace. Find is of no avail to a dead body, and the Holy Eucharist is of no avail to a soul dead in mortal sin.

Then the law of the Church, sace tioned by Apostolic tradition, requires Communion to be received fasting. This law does not bind in case of danger

of death.

Since we are told, "Let a man prove himself," we should diligently prepare ourselves for Holy Communion. We should be equally diligent in making thanksgiving after Holy Communion. We know that our Lord was displeased with the ingratitude of the lepers who falled to return to thank Him.

It is related that St. Philip Neri, of Rome, noticed that a person to whom he had given Holy Communion left the church almost immediately. The Saint immediately sent two altar boys with lighted candles and told them to walk on each side of the man to his home. We may imagine how surprised he was We may imagine how surprised he was when he saw the boys on each side of him walking along with lighted tapers the inquired the reason and the boys referred him to Father Pollip.

The young man quickly returned to inquire of the priest the reason for seening the boys St. Philip said:
"When the priest brings the Blessed Sarament to a home, candles are lighted in honor of Our Lord. The same honor, it seems to me, is due to one who carries the Blessed Sacrament in his heart. You ought to have re mained in the church to make your thanksgiving after Communion. We should not be forgetful of God's pres-ence or fall to thank Him for His

wonderful gift to us."

Recognizing his fault, the young man
went to church to make his thanksgiv ing. There are some who ought to reflect on this lesson and take it to beart.

There are two classes of people who need to communicate frequently; those who are perfect and those who are not. The perfect need it to remain perfect, and the imperient that they may be come perfect. Our Lord says: "With

out Me you can do nothing."

Faith and piety impelled St. Mary
Magdaen of Pazei to visit Our Lord in the Bessed Sacrament many times a day. St. Aloysius spent most of his free time before the altar. St. Francis Xavier when ne could took his repose there at night and St Francis of Assis visited the Blessed Sacrament before

any undertaking.
The emblem of faith and love is the sanctuary lamp ever burning before the comfort in our spiritual combat. There we will especially find verified the words of Our Lind. "Come to Me all There we get courage and ye that are heavy laden and I will re-fresh you."—Cleveland Universe.

I think that sometimes a man's fail ares do more good to the world and hi cause than his best successes.

THE OLD YEAR AND THE NEW

How swift they go,
Uffe's m my years,
With their winds of wee
And their storms of tears,
And their storms of tears,

slopes
Are lit with the flushes of starriest hopes,
And their sunshing days in whose calm heavens loom
The clouds of the tempest—the shadows of the
gloom!

That he years my stay
When their graves are near.
The the brows of To-morrows be radiant and bright.
With leve and with beauty, with life and with

light, The dead hearts of Yesterdays, cold on the bier. To the hearts that survive them, are evermore

For the hearts so true

To each Old Year cleaves;
Tho' the hand of the New
Flowery garlan's weaves,
But the flowers of the future tho' fragrant
and fair,
With the past's withered leaflets may never

npare; is each dead leaf-and dearer each In the wreaths which the brows of our past years have worn.

Yea! men will cling
With a love to the last,
And wildly it og
Their arms round their past!
As the vine that clings to the oak that falls,
As the ivy twines round the crumbled walls;
For the dust of the past some hearts higher
p iz: Than the stars that dash out from the future's bright skies,

And why not so?
Tae old, old Y-ars.
They knew and they knew
All our hopes and f-ars;
We walked by their side, and we told them
each grief.
And they kissed off our tears while they
whispered relief;
And the service of hearts that may not be rerealed.

In the hearts of the dead years are buried and sealed. Let the New Year sing
At the Old Year's grave:
Will be New Year bring
What the Old Year's grave?
What the Old Year gave?
And his brow is wreathed with many a rose;
and his brow is wreathed with many a rose;
Which the roses, when withered, shall so so
reveal?

Let the New Year smile
When the Old Year dies;
In new shria while
Shall the smiles be sigha?
Yea! Strang-r Year, thou hast many a charm,
And the face is fair and the greeting warm.
But, dearer than thou—in his shroud of
sniws—

Is the furrowed face of the Year that goes.

Yea ! bright New Year,
O er all the earth,
With song and cheer.
They will hall the birth;
They will but thy words in a single hour,
They will love thy face, they will laud thy Forth- N w has charms which the Old has not And the S ranger's face makes the Friend's forgob.

THE REAL PRESENCE.

Strong and beautiful are these words of Rev. Louis A. Tierman of Cincinnati, in relation to the cause that makes our Catholic churches more sacred than the

" Way are our churches -ne matter whether modest or magnificent—s) dear to us? They are houses of God. Christ is present in the Blessed Sacra ment and Christ is God. True, God is present everywhere, but particularly so in our Catholic churches, for He is pre-ent here sacramentally. As soon as the celebrant of the Mass pronounces over the bread and wine the words of over the bread and wine the words of consecration, which were first pronunced by Oar Lord at the Last Sapper on Holy Toursday night, then there will be present here Jesus Christ the Son of God, and this bonse will truly be God's house. G.d's abode among men. 'We believe this firmly, we believe it because millions before us for more than two thousand years have believed it, we believe it because Christ Himself told us so and He would not allow us to be deceived. not allow us to be deceived.

"The Blessed Sacrament is to the

Christian religion what the Sun is to our universe—its center. Do away with the Blessed Sacrament and our courches speedily becomplecture halls meeting rooms and places of anusement and recreation. The Blessed Sacramen makes our churches what they are, houses of prayer and adoration. From belief in the Blessed S crament the Real Presence—the taithful are animated by the spirit of generosity to animated by the spirit of generously to give—the rich of their abundance, the poor of their hard earned wages to erect and adorn beautiful cathedrals and churches. From belief in the Blessed Secrament the architect draws blessed sucrement to constuct a 'poem in stone' and has as great a care for the right construction of the triezes far aioft in the d zzy height where no eye aiolt la the d zzy height waler no eye sees save the All reeing Eye, as he has in erec ing the walls and buttresses and arches that come within numan ken. From belief in the Blessed Sacrament poets have sung their sweetest strains musicians watted forth their tenderes musicians watted forth their tenderest harmonies, artists limned their nobless creations. From belief in the Blessed Sacrament youth regards the Churcas the starting point in life, manhood comes back to it to gain strength and vigor in life's combat, the weary and the heart sore to find refreshment and courage, the sinners to obtain forgive ness and pardon. No age, no condition but is dependent on the Church and this means the Blessed Sacrament. This but is dependent on the United and this means the Blessed Sacrament. This spot, therefore, shall be sacred, this house shall be holy, for it is God's house. Hence you should reverence

this abode.
God, knowing man's forgetfulness gave this command in the Old Law:
Reverence my sanctuary, and He
added the reason: 'I am the Lord.' in the New Testament there is a re markable event parrated, confirma tory of this command given under the Old Covenant. We all know how kind and forgiving our Blessed Lord ever was, how potent He was with sinners but on one occasion the lamb became a lion in his flerce anger. When Hebeheld liis Father's house degraded ieto a mart of avarice His eyes of mercy and tenderness flashed with divine fire of vengeance, and single handed and alone He opposed a whole crowd of stelwart men, and scourged them from the temple with rods, crying out: 'It is written: "My house is a house of prayer, but you have made it a den of thieves.' No man, no number of men seemed able to oppose this avenging God's dignity, and they fled before Him.

"Reverence your church, therefore, love it, because it is God's house and because of the benedictions and graces which you receive within its sacred

Too often are places of worship made "the house of vanity," where man is the first consideration and God the second. Not so in the case of those who take to heart these earnest and penderable words.—Oatholic Colum

A GLIMPSE OF HEAVEN.

A well known priest had preached a sermon on the joys of heaven. A wealthy member of his church met him the next day and said, "Father, you told us a great many grand and beau titul things about beaven yesterday, but you didn't tell us where it is."

"Ah," said the father, "I am glad of the opportunity of doing so this morning. I have just come from the hilltop you'der. In that cottage there is a poor member of our church. She is sisk in bed with fever. Her two little children are sick in the other bed, and the has not got a hit of goal or a stick. she has not got a bit of coal or a stick of wood, or flour, or sugar, or any bread. Now if you will go downtown and buy \$10 worth of things—nice provisions, tuel, etc.—and send them to her and then go and say, "My friend, I have brought you these provisions in the name of God,' you will see a glimpse of heaven before you leave that little dwelling.

Joy is of the soul. Money can not The lesson we have such need buy it. The lesson we have such used to learn is that in spite of poverty, of failure, of the lack of all things that men most esteem, our life may be a lovely story, if only we cling to God, and despise the silly, affected, conventional, pleasure-seeking world.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto, C. 75 Yonge Street, Toronto, Canada References as to Dr McTaggart's profession I standing and personal integrity permitted

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A VERY EDIFYING EXAMPLE OF CATHOLIC FIDELITY.

The papers this week announce the engagement and coming marriage of a young lady, member of one of our old Catholic families, to a young man, also entitled to that proud distinction, and of the investment of the company announces. of the joy such announcement caused to a wide circle of friends. have hat so much that is disedifying to chronicle of our first Catholic families of late, that we are glad to be able o say something very good of them in connection with this announcement. The young lady, five years ago, was engaged to be married to a distinguished gaged to be married to a distinguished professor in one of our higher institutions of learning. He was young and she was young. She was intelligent and accomplished; he was learned and cultured beyond most men of his calling and years. He was not a Catholic; in tact, was not much of anything. He had everal interviews with he parish oriest of the young lady, and these in had everal interviews with he parish oriest of the young lady, and these in terviews always ended in renewed and re-enforced objections. The priest had no objection to the young man—in fact, favored the marriage. But he had to insist on the laws of the Church being complied with; the child-en had to be brought up Catholics. The marriage was put off to enable the young man to come to a more accommodating frame come to a more accommodating frame of mind. Matters were hurrying to crists, and a final interview was arrange with this young lady. It lasted far into the night, and ended in a formal rupture of the engagement. final leave of each other and he departed to return no more. He miscalculated his strength, or the young lady's resolution for he rang the bell in less than a hali nour and begged for a reopening of the question. She rose from her bed to re ceive nim, but insisted that her mother should accompany her to the parlor and be witness of all that transpired. He was disconsolate, but obdurate; she was dignified and resolute. There was a second parting, and the couple never met again. The conduct of the young lady was so dmirable that it drew an omium from her mother, who was a

encomium from ner mother, who was a covert, but a steadfast one.

The whole matter being reported to the parish priest, he blessed the girl and declared that he felt in his soul that God had reserved for her a bless ing. The marriage of the young lady to one of the best young Catholic men of his exclusive set is the blessing that the priest foresaw. The young lady is receiving the congratulations of all her friends, and the wedding will be one of the most happy events of the

The yo ng lady deserves her good fortane. ing such disgraceful weakness, giving up their religion and family and sub mitting to excommunication, to marry a man who demands such sacrifice, not a man who demands such sacrium, not through religion or principle, for there is nothing against a Protestant's prin-ciples or religion in his agreeing to be married by a minister of his wife's religion, but simply through individual obstinacy and family pride. This de grading condescession is a confession of obstinacy and fan grading condescension is a confession of property; the young Catholic girl acknowledges that this young Protest ant man is her one and only chance of a husband, and she is unwilling to trust in God or accept the possible fate of single blessedness. It is a transaction, in which a soul and its et roal salvation are weighed against a man and made to tip the beam. Would that we had more such heroic young Catholic ladies to give the world that religion and morality are to day the glorious heritage of Catholic womanhood, as in days gone by, when they faced death for God and Church they faced death for God and Church and matronly virtue. God has singu-larly blessed this young lady; may she be a pride and a bessing to the young man who has won her. — Western

GRUDGING GIVERS.

God has filled this world with many beautiful and pleasant things, and we ever seem to see them? our hands on a little bit we call our own, whine and whine because it isn't Grumb'e because some or as more than we have. Ecomonize and deny ourselves very little pleasure, in order to add to our saving. Hate to give more than a copper to the contribution box, hate to hear the pries say that a collection will be taken up on a certain Su_day, hate to go to

church on that day, so stay at hor And how generous the good God bas been to us! We are surrounded by all that He has made or has taught man to make. And he has given us a soul that looks out through our to see and appreciate all those things, but we keep our eyes fastened on the low, sordid things of life at d often fail o see that all that we are and have is

from him.

Look up, not down, and don't give grudgingly of what has been given to you to use for a time. Be sure you can not take it with you. Even if you wished to, there may be those "left to mourn your loss" who are waiting wished to, under the constraint of the mourn your loss" who are waiting anxiously to claim all that you have loved, and must leave. So it is wise to try and do a little good with it while in the land of the living. — Church

INFIDEL PRESS DESPATCHES.

It was too much to expect that those new papers, which, during the past few months, have published infamously false reports regarding ecclesiastical affairs in Spain would contradict them, affairs in Spain would contracted them, even when called upon to do so by personages whose political views had been grossly represented. The object of the misstatements and of the alleged interviews with Spanish statesmen wa interviews with Spanish statesmen was to create the impression that France is not the only Catholic country disposed to throw off the yoke of religion. As efforts to the same end are sure to be rerewed when the parliament in Spain comes to take action on the question of religious organizations, it well for Catholic read-rs to bea mind that there is no acute anti cleri cal movement in Spain, though in some of the large towns there is a Social etic element, whose passions are constantly stirred up by the irreligious press of

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400 the country. This element is more arrogant than vigorous, and tries to make up in "bluster" for what it lacks in influence. The masses of the Spanish people are very sincere and practical Catholics, and, like their king, devotedly attached to the Holy See. Conditions in France and Spain are entirely different.—Ave Maria.

are entirely different.—Ave Maria. Their is no poem in the world like a man's life—the life of any man, however little, it may be marked by what

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CHATS WITH Beginning I

DECEMBE

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CHATS WITH YOUNG MEN.

The First Situation. " starting on a Beginning life," " starting on a career," entering the world "—these and similar expressions commonly in use describe the first step taken by the yeath when he leaves the school or college in which his preliminary training has taken place, and makes his appearance in the house of business. They are significant expressions: they indicate the importance that the p pu har mind recognizes as attaching to the indicate the continuous and a career of work.

Byery boy — with few exceptions—

Byery boy — with few exceptions—

feels the seriousness of the moment

when, for the first time, he is called

upon to undertake real work. He fluds

blasself placed in a novel position,

amid surroundings unlike anything with

which his early experience has brought

him into c natact. He has imaged in

his mind the kind of thing that he is to

encounter: he fluds the reality differ
ence. It is with a certain trepidation nt. It is with a certain trepidation hat he enters upon his duties. He

that he enters upon his duties. He has but a vague idea of what will be required of him, and is not too condent that he will prove equal to the demands that will be made upon him. The first situation is an experiment-The first situation is an experiment-and a test. It may or it may not suc-ceed. The beginner may discover that the duties are distast ful to him, not congenial to his disposition, and that bhe bent of his mind is strongly in some other direction. The employer may be harsh or unsympathetic, or the condi tiene under which the work has to be performed may be unbealthy or unsatis story in other respects. The wise amog in every such case is to change. Semething else should be tried; an other situation obtained. In any case a certain amount of experience will have been gained and this is so much to the good. Sometimes several situa-

The first situation is a test. It put the beginner on his mettle. He has not only to show what he can do, but to discover for himself what he can do. The finds usually some quite unexpected shorteomings, some hitherto unsus peeted weaknesses of knowledge.

We may harn more from our mistakes than from our successes. How does the beginner use his errors? Has he the wis to search and see how the blunder wis to search and see how the blunder originated and how it can be avoided in the future? Or does he merely strug his shoulders and excase himself with the reflection that he "could not help th?" In abort, does be profit by his mistakes or not? . . Ability counts for much; knowledge counts for oh; but behind them both-more

tant than either—is character. The first situation may be the begin-ning of a long and successful career, or it may be the first of a long series of fallures. To have a sound knowledge

fallures. To have a sound and the start with begets confidence. . . But a sound knowledge is never acquired except by those who possess some good qualities of character, and it Where they are present, the initial immovedge will be steadily supple mented, will grow and increase day by day, and as it grows by use it will strengthen the aptitudes, upon the preser exercise of which success in huminess very largely depends.—Phonetic b these that business life

The Value of an Inquiring Mind. I know of a father who sends his boy at upon a street with which he is not familiar for a certain length of time to see how many things he can observe, and then quizzes him on his return. He sends him to the show windows of great store to see how many of the objects he can recall and describe when he gets home. He says that this gractice develops a habit of "seeing"; things, instead of merely "looking"; at them.

If we go through life with an interre

ever for half an hour or an hour, and then describe to him what he saw.

After the student thought he had told everything about the fish, the professor ald say, "You have belief longer yet. Look at it a while longer ash yet. Look at it a while longer, and then tell me what you see." He wentd repeat this several times, until the student developed a capacity for

Rushin's mind was enriched by the cheevation of birds, insects, beasts, trees, rivers, mountains, pictures of amost and landscape, and by memories of the song of the lark, and that of the break. He healt hold thomands of of the sorg of the lark, and that of the brook. Hs brain held thousands of pictures of paintings, of architecture, a wealth of material which be reproduced as a joy for all time. Everything gave up its lesson, its secret to his logaring mind.

The helit of absorbing information of

The habit of absorbing information of A man is weak and ineffective in pro-pertion as he sectedes homself from his pertion as he seclades homself from his ided. There is a constant stream of perce, a current of forces running bepower, a current of forces running be-tween individuals who come in contact with one another, if they have inquir-ing minds. We are all giving and tak-lag perpetually when we associate to-gather. The schlover to day must keep in touch with society around him; he must put his finger on the palse of the great busy world and feel its throbbing life. He must be a part of it, or there will be some lack in his life. A single taleut which one can use

A single taleut which one can use ctively is worth more than ten uts imprisoned by ignorance. Each on means that knowledge has been silated and become a part of the come a part of the measures efficiency and achieve-i. Pens-up knowledge is useless. e. S. M. in Secoss.

Wou may have friends who possess the qualities of friendship, but Jesus Christ alone possesses them all in a perfect degree. When we were His membes, He made us His friends, and a He surrendered like like for us.

OUR BOYS AND GIRLS.

Above Revenge. Where is mother? I want her,' said an impatient young voice at the

s:udy door.

The father turned around from his writing and saw a red face, tousled boy standing there with his hand still on the door-knob.
"Your mother has gone to spend the afternoon with Mrs. Clark. What did

afternoon with Mrs. Clark. What did you want, my son?"
Casting a second glance at the lad, and noting his ruffled aspect, Mr. Gra-ham continued:
"You seem to be in trouble, young man. Surely not fighting, I trust. Come in, and let me fill mother's place

He beckened the boy to the low couch near the fire, and wheeled his owe chair around to face it. Harry walked over slowly, and seated himself; then, in response to his lather's encouraging "Now," burst

out vehemently: "It's that hateful Dan Simmons. He played a dirty, low trick on me this atternoon just because I took away a frog that he was tormenting at noon recess, and flung it over the wall into the brook. I knew he was mad, but he didn't say anything then, so I never had any su-picion of what he was going to do. You see, Miss Hallowell is

dreadful nervous an steriky, so she can't bear to look at frogs or bugs or mice or—anything Well, when she cailed me up to the board to explain a diagram in physical geography, what should jump into her lap but a big green frog! He landed plump on her nands. Gracious! Didn't she screech! Then she went off into some kind of a at, and the principal and other tead ers had to come in and look after her. Pretty fine rumpus, I can tell you."

Pretty fine rumpus, I can bell you.

Harry paused a moment for breath.

I fail to see where your trouble sould be, so far," remarked his father.

The boy's eyes flashed as he resumed

his story. "Why, 'twas this way. When Mr Dexter began to investigate, more than a dozen scholars declared that the frog a dozen scholars declared that the frog jumped out of my coat pocket. They were boys and girls whose word was good. It didn't do a mite of good for me to declare that I did not know a thing about it, not at all, for Dan got up and said that I took a frog away om him before school that looked just like that one. That settled it, and to morrow my punishment will be meas ured out, according to the amount of

injury to Miss Hallowell's nerves.

"Then," more slowly, "after school Simmons began to jeer and hoot at me, and I told him just what I thought of bim. He flew at me, and I had really had "—deprecatingly—" to defend my self. I tanoy that he is satisfied that I can, for the last I saw of him he was sixting in a mud puddle, spitting out the sand that he scooped up when he

the sand that he scooped up when he tell," chuckled Harry.

Mr. Graham's moustache twitched in a quer way, but he only said:

"It would be a good idea to call at Miss Hallowell's home presently, apologise for the fright you unintentionally caused, and exclain matters as you caused, and explain matters as you have to me. If your record before this has been clean, I do not think they

has been clean, I do not think they will deal very hard with you."
"I ll pay him back for it, though," muttered Harry, wrathfully. An angry light glittered in his eyes, and be clenched his brown fists. "If he thinks he can walk over me in this way, he'll and out his mistake year soon, for I'll.

he can walk over me it this way, as in find out his mistake very soon, for I'll be even with h m before long."
"Softly, my boy!" cautioned the father. "Take time to think. What do you propose to do for the sake of

"On, I'll plan some way before morn-

"Are you going to emulate him, and play a low trick on him to make it 'even?'" queried his father. "Be cause by so doing, you will have to lower yourself to the level of his standlower yourself to the level of his stand gation point, holding an alert, inquiring mind toward everything, we can assaure great mental wealth, wisdom which is beyond all riches.

When a new student went to Promoter Agassiz of Harvard, he would give him a fish and tell him to look it giv

his enemy; but in passing it over, he is superior; for it is a prince's part to pardon. This is certain, that a man pardon. This is certain, that a man that studieth revenge keepeth his own wound green, which otherwise would heal and do well.' Hump! According to that, it's my duty to ignore what Simmons did to me."

"And that would be too hard, eh, Harry?" asked Mr Graham.
"The fellows will think I'm a 'softy' if I pass it over," was the dubious answer. "But I'll try it, and see how Bacon's ideas work applied to grammar school rows."

" A dignified silence may frighten

"A dignified silence may frighten and puzzle him more than any other thing," commented Mr. Graham.

"And the memory of that mouthful of dirt. too," laughed Harry.

"There's a better book and a better rule for such cases. Can't you 'heap coals of fire on his head?" came a goptle anguestion as Harry was leaving gentle suggestion as Harry was leaving

Harry shook his bead, doubtful.

'Most too rough on a fellow, that
would be.' Then, hesitating as he would be." Then, hesitating as he caught the wistful look in his father's "Besides, there's nothing of the face, "Besides, there's nothing of the kind to do unless—ucless I get the place on the ball team that he wants so bad. But we want only decent fellows on it."

"Perhaps that would make him over into one," his father said.

The next moon Harry reported: "I

Into one," his father said.

The next noon Harry reported: "I told Dan last night I d fix it all right about the ball team Never said a word about the frog; but when I got to school, he'd told Dexter about it. You were right, after all, father."—Our Young People.

Little Virtues Few of us get opportunity to do great things or to attain great perfection. We are so cumbered with cares, we are so sure the world will go to smash if we let go for a minute that we lorget to strive after little things. A priest now gone to his reward once wrote of the gone to his reward ones wrote of the little virtues: "Humility, patience, meekness, benignity, bearing one an-other's burdens, softness of heart, cheerfulness, cordiality, forgiving in

juries, simplicity, candor, all of the lic where everyone enjoys liberty of little virtues, like violets, love the conscience and all good citizens are shade and though, like them they make protected in their rights and privileges little show, shed a sweet odor all

Girls should remember that the home kitchen, with mother for teacher and s loving daughter for a pupil, is the best cooking school on earth; that true beauty of face is only possible where there is beauty of soul manifested in a beautiful consecutor; that the girl beautiful character; that the girl beautiful character; that the girl everybedy likes is not affected and never whines, but is just her sincere. earnest, helpful self. And, finally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is her father's pride, her mother's comfort, her brother's inspira-tion and her sister's ideal. — Sacred Heart Review.

TWO CLASSES-THE LIFTERS AND THE LEANERS.

There are two classes that make up the people of the world. The reader as well as the writer finds his place in one of these. There is the class that lifts and the class; that leans. Those who lift are those who do the work, who "lend a hard" to help others t litt burdens too large for one individual The world's work, the church's work, the family's work, the work of society

is done by the litters

The leaning class are they who de pend upon others. These do the grunting and the growling and the fault finding and the complaining, while the lifting class take help and lift the load out of the mire, or put the shoulder to the wheel and make things

Every church has lifters, but near by stand the leaners. These are worse than ciphers, for they add to the dead weight that has to be litted. The weight that has to be lifted. The lifters are the pew renters, the con-tributors and the workers who give cheerfully of their possessions, of their time and their talents that nccess may mark the result of all nodertakings. The leaners are always undertakings. The leaners are always poor even in courage and in encourage ment. They come from a generation of crawlers or they have evoluted to that class. They are the tares among the wheat, and they might be related to the dogs in the manger. Their room is better than their company, but hang on so as to have an opportunity to growl and grumble.

How many tamilies have leaners!

The grown up young man who loafs and drinks and sponges and permits his father to lift alone the increasing his father to lift alone the increasing family barden. If they will not work neither let them eat, is the wise in junction of divine wisdom. Wise parents and parents who have reasonable love for their children do not tolerate lean ers in the family after they have attained the working age.

attained the working age.

The mother who has spent herself for years in doing the household work and in lifting the family burden may have the misfortune of having a grown up daughter who leans on her mother's strength and on her mother's foolish fondness. The daughter who will not end a helping hand, who is always lend a helping nand, who is arrays preparing for company, or who is get ting ready to go out, or who is seeking to perfect herself by practice to entertain others, is a leaner who ought action. Such young roused to action. Such young women are poor factors in the making of happy homes. The mothers who tolerate such conduct on the part of grown up daughters have not good sense or sound love for these "young

Then in societies how few are the Then in societies how lew are the litters! Many of the leaners who are waiting for benefits, offices and emoluments without giving a quid per quo. Were it not for the lifters, hew many societies would dwindle and die. The leaners pages give vim and vigou to an leaners never give vim and vigor to an organization, but impart a dry rot and death. May the lifters multiply. Catholic Universe.

THE WORK OF THE INFIDELS

Written for the CATHOLIC RECORD. Among the many hundreds who scanned the poster time tables at the Windsor Sta day, was a middle aged woman, garbed in the habit of one of the most exclusive orders in the Catholic Church So unconventional was her habit, that it at once attracted the attention of those about town, who are more or less tamiliar with the dress of the different orders of nuns that have their convents in Montreal. The habit was that of a Carmelite nun, and its wearer had just reached the city from France. Like the Ursuline Sisters and the Sisters of

Precious Biood, the Carmelites are cloistered nuns, and, as a rule, are never seen outside their convent walls. They spend their time in prayer, fasting and needlework, and their rules are so strict, that they are not allowed to speak to one another ex cept when the nature of their work re quires verbal directions. When novice in this order takes the veil, sh novice in this order takes the veil, she ouries herself forever from kith and kindred, and separates herself entirely from the world, with which she never again associates. Hence the unusual spectacle of a Carmelite nun walking within the precincts of a railway sta spectacle of a Carmente nun waking within the precincts of a railway station, alone at d unattended, attracted a great deal more than ordinary attention. The Sister was on her way West. This Sister has been banished from her convent home in France, for no cause tion. The Sister was been banished from her convent home in France, for no cause whatever. The only orime she committed was dedicating her life entirely to the service of her Creator in her cloister of prayer and meditation. A new threat of the so called liberty loving country, is a warning from the new Promier, Clemencean, that French Bishops taking their orders from Rome, the head of the Church in the whole world (and acknowledged by all countries to be such) will loose their nationality and be banished if they do so. That is the present the United States, England, Italy, Spain, Portugal, Holland and Ireland, the hierarchies of the Church have sent the hierarchies of the Church have ser

irres, ective of religion, race or color. During the debate in the Chamber of Deputies a few days ago, the applica tion of the law providing for the separa tion of the law providing for the separa-tion of Church and State, M. Denys Cochio, Conservative, sustaining the attitude of the Vatican, protested against the repeated assertion that the Pope had accepted similar legislation Pope had accepted similar registation in Germany and Switzerland, pointing that the laws of associations in those countries, unlike the French law, recognized the hierarchy of the Church. Amid a lively demonstration by the members of the right party, M. Derys Cockie, predicted that the Cource Cochia predicted that the Couren would emerge triumphantly from the fight with its persecutors.

A TOUCHING SERMON BY ARCH-BISHOP GLENNON.

" Last week I was out giving confirmation in one of the woodland counties of Missouri, and after services in the church, I wandered out into the little cometery which was here—as it should be everywhere—the 'church-yard.' The long grass was browning over the silent homes there, and many of the tombstones that had done daty as sentinels of the dead were falling There was a great silence there, uninterrupted save by the leaves there, uninterrupted save by the leaves
falling from the trees and the winds
that, like wandering spirits, sang in
the treetops nature's requiem.

"It was a place for meditation, alike

on life's vanities and death's conquest. There, beneath the charitable turf in the democracy of death, the 'rude fore-fathers of the hamlet slept,' their once restiess hearts at rest forever. The leaves from above, like the night dew, leaves from above, like the right dew, tell impartially on the just and the unjust, not despising the unnamed mound of the lowly nor the marble cenotaph that marked the graves of

cenotaph that marked the graves of those of high degree.

"I began to read the inscriptions, 'Here rest in peace,' so-and so. He was born and lived and died; and so to the next tomb, 'Here lieth' so and so. It read like a chapter from the Old Testament telling of the long succession of Judean chiefs, what they did, and concluding always with that most and concluding always with that most integral teature of everyone's biography and he died.

"Everywhere I turned, the evidence was there of death a trinmph and man was there of death a trimph and half of defeat. Death: it was spoken by the falling leat, the sighing wind, the set ting sun. Death; its raucous accents arose from the crunching leaves be arose from the crunching leaves by neath your feet, the distorted flower stumps, the bare arms of the trees

above.

"It was, you would say, a proper place for those who rested there, but not, you think, for the living, for these latter have work to do, and hopes to realize, and duties to perform. Their place is with the quack and not with the dead. Let the dead rest; for the living, their place is in and not with the dead. Let the dead rest; for the living, their place is in the midst of the living world, the world of commerce, of society, of struggle. And so you work and worry and you go to the cemetery only when you can't help it. You are satisfied with the occasional visit which courtesy the their sample with the make, when and charity compel you to make, wh your friends are laid away.

"And yet it is just now that the Church tells us that the dead must not be forgotten, nor their last resting place remain unvisited. We are told that the dead are calling to us, 'to have pity on them,' and to unite with the suffrages of the Church in praying for the extension of God's mercy to them, that they may thereby reach their final

"And far from being a grewsom task, its practice is in the last measure helpful, not alone to the ones who are gone, but equally so in shaping the destinies and chastening the lives of those who remain. You claim to belon to an age that eschews sentimentality and demands realities as the warp of your being what sterner reality can you set before you, what event more definite and certain, than that written there in every mound in the cemetery, 'dust thou art and into dust shalt face the study of life's pathetic mys tery than these, at the goal where all your works and wishes and ways How better c get the proper values beside the open grave? In story books one always hastens to the end and regards it as useless and altogether unsatisfactory nless the last chapter is there with its final solution. In the history of life the same holds good, and they are piti-fully blind who would endeavor to ex clude from their activities and thoughts the certain fatality that awaits them. And, on the other hand, they are the wisest who can see the dust and ashes through the tinsel and the screed, and who know and feel that we have not

who know and feel that we have not here a lasting city or enduring life.

"And, again, led by the Church, we may learn not alone the lesson and the value of life here; not alone the sad certainty of death; but the beautiful lesson of the life beyond. While remaining there in the little cemetery I have been speaking of, an electly couple came from the church with a few flowers, the few that woodlands atill preserved from the ravages of the coming winter. few flowers, the few that woodlands still preserved from the ravages of the coming winter. It was near the All Souls' Day, so they came to place these flowers over the little mound that marked the resting place of the little one they had 'loved and lost.' Tenderly they set the flowers around and then, kneeling down, they prayed to the Father above to bring to Hishappy kingdom the soul of their loved one. I noted that, though their knees were set in the dull, cold grass, their faces were set toward the skies; and in the transfiguration of them it could be seen that the distant gates of Eden gl-amed, and that they did not dream it was a dream.

For them and theirs, that voice, speakthey did not tries, that voice, speak-for them and theirs, that voice, speak-ing among the bones of the dead and in the hearts of men, was equally potent the hearts of men, was equally potent -'I am the Resurrection and the Life; he that believeth in Me, though he be dead, yet shall live.' This is the messages of sympathy, respect and admiration for the persecuted French Bishops. Such is the country of Liberty, Equality and Fraternity. What a contrast to the Great American Repub. dead, yet shall live. This is the voice they heard, this is the hope they cultivated, and in the realhope they cultivated, and in the realization of that hope they felt, they be-



lieved, they knew, that they would

west their child again.
"So it is in the cemetery, at the very term that for most is counted de feat arises for the Christian the glow of an unconquerable hope, the final de claration that the grave cannot be really victorious, nor death end of all."—Church Progress.

Hawthorne writes: "I bave always sovied the Catholic their faith in that sweet, sacred Virgin Mother, who stands between them and the Deity intercepting somewhat of His awini splendor, but permitting His love to stream upon the worshipper more intelligences. stream upon the worshipper more intelligently to human comprehension through the medium of a woman's tenderness."

Hope is the virtue which most glorifles God Hope has its root in, Faith, its fruit in Charity.



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ROMAN CATROLIC TRUTES.

The Roman Catholic Church, which has existed in every minute, hour, day, month, year and century since the corrownil death of God, the Saviour of the world, on Calvary, whose missionaries have crossed turbulent seas, pene trating the wilds and fastcesses of these colleges where mortal danger. climes where mortal danger atten climes where mortal danger lurked at every step, planting the banner of Coristianity in the very teeth of the torbidding forces of nature and the still more formidable objections of savage races, teaches nothing that staggers reason or appalls intelligence. To the frank, unprejudiced mind, seeking in an hon-rable manner truth, and to the whole read as well, the Catho to the whole world as well, the Catho

to the whole world as well, the Catho lie Church is as clear as the light of day — absolutely devoid of even the very shadow of secrety.

Down through every age, from the arena of Rome, from the defeat of great indicel hirdes who sought to destroy Caristianity; from the battlefields of many nations, from cities and countries stricten with deadly disease, her devoted missionaries, whether as priest, monk or nac, have gone, down into un timely graves by untold thousands for love of the Saviour, to propagate His doctrines and to minister to His dying children, unwept, unhonored and unsung.

And what of those doctrines-what

That God, because of man's from purity and perfection, came down from heaven to die in the flesh an ignomin ious death to redeem man by satisfying His own divine and immutable justice— a justice so unchangeable that it must a justice so unchangeable that it thuse of absolute necessity hurl men into perdition if there be no Godly explation. That He left to weak human nature His Body and Blood to eat and drink for spiritual nourishment against demoniac temptation, and the admonition of St. Paul, in the eleventh chapter of First Corinthians, wherein he says, be that eateth and drinketh unworthily the Body and Blood of Christ eateth and dripketh judgment to himself, proves that God teft us His Body and Blood in the Holy Eucharist of the sitar class how could we cat and drink

That He decreed us to be baptized for the remission of original sin, the sin we inherit from our first parents. because of their disobodience and fall, because of their disobedience and fall, and that for actual sins, sins committed after baptism, we were to have resures to penance, as fasting, alms deeds, prayer and confession. In the twentieth chapter of St. John, the Savier of the world, after He had risen from the dead, appeared to His eleven apostles, and He said to them:

**Peace be to vol. 34 the Father hath de Peace be to you, as the Father hath sent Me, I also send you, and when He said this He breathed on the n, and He said to them, Receive ye the Holy Gho-t, whose sins ye shall forgive they are forgiven them, Whose sins ye shall retain they are retained."

Here we see a divine commission given to eleven human beings to forgive sins, and we see in the acts of the Acostles, Mat hiss, successor of Judas Iscariot, and Stephen, the first martyrs Timothy, Titus, Barnabas, and many others, ordained with the same powers as the first sleven by those cleven, and others, ordained with the same powers as the first sleven by those cleven, and exercising their power of succession both during the life of the original eleven and after their death. We read that the Revelations of Sc John are addressed to the seven churches of A-la, and that St. John was blinkely had of the Course, in was himself head of the Church in

But the sixteenth chapter of Matthew, Bt. Peter is given extraordinary power. Coming into the country of Cesarea Pallippi, Jesus says to His apostles: Whom do men say that the Sun of Man is? And His apostles the Sun of Man is? And His apostles as wered Him and said: Some say Whan Karan ran attribute. In the sixteenth chapter of Matthew, an we'red Him and said: Some say John the Baptist, some say Elias and others say Jeremiah and various o'her But He said to them: whom do ye say that I am? And Peter alone making answer said, Thou at Christ the Son of the living God. And Christ the Son of the living God.

And Christ said to Peter: B'essed art thou, Somen Bar Jona, for fleeh and thou, Somen Bar Jona, for fleeh and the poor woman's d smay, she found that when she approached the subject he would not listen. He continued obdurate for long weeks; but his sister did not abandon hope, and persevered in her appeals and prayers. Courch, and the gates of hell shall not prevail against it, and I will give to the keys of the Kingdomoi Heaven and whatsoever thou shalt bind on earth it shall be bound also in heaven; and the special shall be bound also in heaven; and the special shall be bound also in heaven; and the special shall be shall be so on earth tree near. Saddenly as a special shall be shal whatsoever thou shalt loose on earth it shall be loosed also in heaven."

In the fith chapter of the Acts of the Apostles, it is written that St. Peter took the lives of Ausnias and S phira, his wife, because they lied concerning the amount of money they had received for land that they had markable power from God, he would have been a marderer. And the Cath olic Courch, when she venerates the relics of saints, can point to the ninth where the shadow of St. Peter is cur ing diseases. And again, in the nice teenth chapter of Acts, we see had terchiefs and aprons from the living body of St. Paul curing all manner of

The world erects in every age statue to great statesmen and warriors, and on their b rthdays decorates then with wreaths and panegyrics, and this is might not this seeming repentance be right and just, but when the Catholic Charch ercets statues to men who did and helpless, she reasoned he saw the mighty deeds for God, men who are a thousand times greater in the eyes of God than heroes of human achievemeats, the same world says, Behold the

superstitious Catholics.
The Catholic Courch erects beside every altar statues of St. Joseph and the Virgin Mother of God, that glorious Mother that participated in every agony of Christ, her Godly Son, from Bethlehem to Calvary, that gentle Virgin that was predestined before all ages, who uttered that memorable prophecy in the first chapter of the go-pel of St. Luke that from heaceforth all generations abund call her blessed. all generations should call her blessed, which has been fulfilled during the 1990 years that followed, and when the Oscholic Church does so, she is doing that which is in accordance with the

Those recently formed sects that themselves upon her; and prayed, too

maintain they are the true Churches of God are treading on dangerous ground. They are unconsciously imaging the divinity and utterances of Curist Himself, for they say in substance that the world was in error and darkness until they came, and that the countless bil lious who have died since the time of Christ have gone down into their graves believing error in spite of the Christ have gone down into their graves believing error in spite of the fact that Christ said to His apostles in the twenty-eighth chapter of Matthew, "Ali power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatso-ver I have commanded you; and behold I am with you all days even unto the consummation of the world."

unto the consummation of the world." Again, in the fourteenth chapter of St. John, the Saviour promises His disciples a Paraclete — a holy spirit of truth —that would abide with them for-

The Roman Catholic religion has been the religion of the world for 1900 years—the only one for 1500 years. The emperors, kings, statesmen, war riors, poets, painters, priests and people of Germany for 700 years, Scotland and England for 1 000 years, Denmark, Sweden, Norway and all countries professing a belief in Christ for many centuries, died Catholics.

Is the religion of Augustine, the monk that converted England thirteen hundred years ago; of Bede, the Eoglish historian who lived and died in a monastery twelve hundred years ago;

monastery twelve hundred years ago of Constantine, the Roman Emperor of Charlemagne, King Alfred the Great of England, Boniface, who converted Germany, Stephen, King of Hungary, Bruce and Wallace of Sco land, of those great monks who founded Oxford and Cambridge, Canterbury and Westmins ter Abbey in England, Christopher Columbus, and the 300,000 000 who profess Catholic Christianity to-day a vital and pui sant faith that cannot be destroyed by bitter prejud ce and malicious slander, or a weak institution that has never left its impress on the world?—Intermountain Catholic.

A GLIMPSE OF THE SUPER-NATURAL.

RECENT AND WELL VERIFIED PROOF OF THE DOCTRINE OF PURGATORY AND THE POWER OF PRAYER.

(By Joseph F. Wynne, in the Ave Maris.) In one of our large Western cities, a number of years ago, there passed away a notorious criminal, one of national ill-repute. The death of this evil doer. whom we shall call Kyran, was not—as is so often the case with those of his place within prison walls, where many years of his ill-spent life had been passed. He died peacefully at the passed. He died peacefully at the comfortable home of a near relative, and

surrounded by the assiduous care of several members of his family. He should have been a Catholic, but had abandoned his ancestral religion and gone far astray in his early by hood days. It was to a few month siege of sickness, during which he was cared for at the home of a devoted sister, that he owed his conversion. This sister was a faithful Catholic, the only one of her family to continue such into mature life after the parents were called away.

The sister, whose name was Kate, was several years older than her way ward brother; and, notwithstanding the disgrace he brought upon her, he

When Kyran was stricken with his fatal illness he came home to Kate; and she received him now almost with joy, recognizing that his wicked course wa nearing its end, and hoping she would be able to persuade him to leave the scene of his evil works by the happy

in her appeals and prayers.

At last, one day, very suddenly, he asked for a priest, who was quickly brought to him. After this the good Father's visits to the poor sufferer were trequent. Suddenly, as at the first great change a further development in the right direction showed itself in the lingering soul. The one time aban doned sinner made a good confession, and while he lived—perhaps a month thereafter—tears of deep repentance scarcely ceased to flow from his eyes, and the rosary—which, like a little child, he asked his willing sister to teach him to recite - was never out of his hands; he died with the beads twined around his fingers.

But while the sister, so loyal to fra-ternal ties, had been deeply consoled in her brother's penitent passing, very soon after his death a most depressing thought took possession of her mind. Reflecting seriously on his sinful life. Reflecting seriously on his sintil life, perverse even from early childhood and remembering that the change which seemed to bring saving regret came only in the last moments, she argued, end before him and knowing he could end before him and knowing he could sin no more perhaps his sorrow was rather apparent than real. Then, too, had she not been urgent with him about seeing a priest and submitting to the Church's ordinances for the dying? Perhaps it was to satisfy her, or to make some return for her devotion to him, that he had yielded-pretended to yield, alas! it might be-and his

soul withal be actually lost? With these distressing considerations almost constantly in mind, the mourn ing sister grieved still more deep y as ing sister grieved still more deep y as days and weeks passed on. In fact, her state became so depressed at last that her health was seriously threatened. Dutifully, as directed by confessor and friends to whom she made known her apprehensions, she strove against the dread ideas which persistently forced theoremies now her and proved for

most carnestly, to be delivered from

When weeks and then months of worry had thus passed, the sorely harassed woman one night fell into a restful slumber—the first sleep of the kind that had visited her tear-dimmed eyes ever since her brother's death suddenly, after some hours had passed (as she found later) she awoke—thoroughly awoke, she was certain—aroused by the near presence of some aroused by the near presence of some one in the room, which she was occu pying alone. There was no light in the apartment save the moonlight tain; and, though the darkness near her bedside was unbroken, raising her eyes, she beheld standing there, so close as to be almost within reach of

close as to be almost within reach of her hand, her brother Kyran, the uncertainty as to whose salvation had so oppressed her since his death, which had occurred now over two months before The tace of the visitant was pale as in death, but animated with life, and bearing about it no other token of dissolution. He was clothed in a long death when and as soon as his sister's

dissolution. He was clothed in a long dark robe; and as soon as his sister's eyes rested upen him he spoke to her thus, in the clear, distinct voice with which in his life she had been familiar:

"Kate, you have been grieving for me without true reason. I am permitted to come to tell you this, so that your recreasing may be at an end. I your sorrowing may be at an end. I am saved—et rnally saved; and my salvation is due to an act of charity to a poor girl in New Orleans. I am saved, but with a long, long purgatory to pass through. So do not mourn for me, sister; but pray, pray, pray!"

The vision faded from better the gazer's eyes. Only the darkness and

the straying moonbeams beyond then

met her view. Now, Kate was a woman ordinarily Now, Kate was a woman ordinarily very practical and entirely without bias of superstition. She was there tore not so much impressed as might be expected by the vision with which she seemed to have been favored. Recalling it again and again in busy waking hours, she almost concluded that it was really but a dream, and that her impression of being conscious at the time was only imaginative. Still, from that time the anxiety about her dead brother fell away from her, and she prayed for the departed one in hope and peace.

It was perhaps a year after this when Kate had a visit from another brother one this time who had not yet passed out of the flesh. This brother, Edward by name, while considerable of a rambler and decidedly of careless life, was not crime branded in the least; on the contrary, was well thought of by all who knew him.

who knew him.

Of course poor Kyran's death became
the subject of discourse between brother
and sister soon after their meeting. As the conversation went on, Kate asked, half carelessly, not expecting any satis-

half carelessly, not expecting any sails factory reply:

"Edward, did you ever hear of Kyran's doing anything particularly praiseworthy in his lifetime—I mean did you ever hear of his doing any realiy good turn to any one? It would be kind of pleasant, you know," she add d, half ap dogetically, "to hear of some such thing if it ever happened so as to have it to think about. There as to have it to think about. There was so much of the other sort in the

was so much of the other sort in the poor boys life."

"Yes," Edward answered slowly and reminiscently, "there was one good deed I know of the poor fellow's having done—just one, though; bat, like his acts the other way, it was nothing on the small order. It was after his release from the long term for the big Jackson willer problers. He wandered over to ville robbery. He wandered over to New Orleans, and he did a big thing for an unfortunate young woman there. He saved her from destruction—utter destruction, too-and, I believe, others with her. It was at no little cost to himself, either, but he did not know her, and she remained an utter stranger

Kate, who had in the questioning already recalled the vision she so little credited as such, was now overwhelmed with awe and amazement. She made

Ald. Chas. S. O. Boudreault, Chief most minute inquiry as to the incident in the dead brother's life which had brought so rich a reward, and learned from the story that the Saviour's part was indeed a great work of mercy. Then she told her brother of her singu-Taen she told her brother of her single lar experience, and the revelation she had received concerning the fate of their departed one Of course, the brother, too, was dumbfounded; though, being far from a practical Catholic, he was disposed to be dubious as to the actual occurrence, notwithstanding the incontrovertible proof his sister set forth. Kate, however, now realized that irdeed she had been made the recipient of special favor from Heaven; that the doctrine of Purgatury and the need of those held there had been ex

pounded to her by direct revelation.

Dear reader, while this is a comparatively recent and right at home instance of the kind, it is by no means an altogether rare or quite isolated one. All such happenings do not get into print; this one is so offered to strengthen your faith, if need be, and encourage you to answer the pathetic appeal of the visitor from Purgatory: Pray, pray, pray !"

There is no happy life; there are only happy days.—A Theuriet.

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Sing joyfully to God, all the earth-erve the Lord with gladness.—(Ps. xcix 1.)

NATURE AND ART.

And how shall I paint a picture?
And shall I not be afraid?
Whin The Maker has dipped His brushes
In pigments Himself has made:
And the rye that's at tune to beauty
Can look, with a long delight,
A the frescore that H-has painted
On the walls of the day and night. -Bernard Shadwell in the Chicago Evening

NOLAN-In London, Oat., on Dec. 17, 1996
Henrietta Taresa, beloved wife of Joseph
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P, and Ellen A. Gleason aged twenty-two
years. May his soul rest in peace!

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1903	1,300,000	362,838	1,237,650	4,309,432	1,662,838
1904	1,300,000	420,373	1,284,840	7,196,741	1,720,373
1905	1,610,478	523,461	1,550,790	10,134,209	2,133,939
1906	3,942,710	1,335,847	2,850,675	15,578,920	5,278,557
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1903	622,774	713,397	1,747,342	4,074,048	7,209,920
1904	1,214,822	672,034	1,179,540	7,014,123	10,201,954
1905	1,491,398	791,153	1,566,144	9,578,850	13,818,938
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