1, 1905. ank

da

le by cable. yable any

VOLUME XXVII.

ndled.

year all. n Branch

beads, black BEADS. , sapphire, 18 cross, 12 inch cross, 15 inch cross 15 inch 2 chain. 18 inch 15 d Beads, steel ADS. , 15 inch..... **FFEY** London, Canada 0

CHASES 00 PEN Celtric



is equal to any on the market to s richly chased, tly and is guaraneak.

\$1.00 um to invest in a

de Fountain Pen ordinary care will GUARANTEE is Solid Gold,

finest grade 14k. made of the best

ber in four parts, PREPAID ot of \$1.00 to any Canada and the tes. If upon ex-

worth \$2.00. reand we will the money. R TO-DAY

The Catholic Record. olic: I am not an unregenerate Protestant : I have received the grace of LONDON, SATURDAY, Nov. 18, 1905. the Redeemer : I have attended the JOTTINGS FOR NOVEMBER. sacraments for years : I have been a Catholic from a child : I died in com- all piety and affection of charity Well does an old chronicler say : munion with the Church. Nothing, "How will a soul that has neglected nothing which I have ever been, which its Judge and which has chosen to serve the creature and not its Creator be able to accommodate itself to that I have ever seen, bears any resemblance to thee, and the flame and stench which the cause of the souls in purgatory, be able to accommodate itself to that fearful solitude in which it will find itself at the hour of death? --What nakedness : what dereliction. This soul which reposed in the crea-ture as its centre and its happiness be-holds itself all of a sudden abandened exhale from thee : so I defy thee, and objure thee, O enemy of man."

Alas ! poor soul ; and whilst it thus fights with that destiny which it has holds itself all of a sudden abandoned brought upon itself, and with those and deprived of every support. It is not sustained by God Who has rejected it : neither is it by creatures, for they companions whom it has chosen, the man's name perhaps is solemnly chanted are without power to give it any suc-cour. What a solitude : What a void: forth, and his memory decently cherished among his friends on earth. His "now say thou who goest to thy death if any else be terrible as this."" readiness in speech, his fertility in thought, his sagacity or his wisdom are We all understand this in some meas. not forgotten.

ure. Bat so far as we are concerned What profiteth it ? What profiteth Death stands afar. True, its shalows it? His soul is in hell. falls athwart near by thresholds, but

Thousands are dying daily : they are for us the sun is shining. It comes swiftly, so swiftly betimes that we can waking up into God's everlasting hear the onrush of its passage, but our wrath ; they look back on the days of eyes behold but the world pulsating the flesh and call them few and evil; with life on which we strut. We have they curse the recklessness which made so many things to attend to as to have them put off repentance ; they have no time to think that we too "must fallen under His justice, whose mercy they presumed upon : and their friends doff this garb of frail mortality." We and companions are going on as they are, the best of us, thoughtless at times. Did not St. Paul warn Timothy-and he did and are soon to join. was a Bishop : " Take heed to thyself."

It is related in the history of my own dear patron, St. Philip Neri, that some time after his death he appeared to a Grin or pleasant, terrible or beautiful, holy religious and bade him take a message of consolation to his children, the Fathers of the Oratory. The Consolation was this : that by the grace of God, up to that day not one of the congregation had been lost. " None of them lost," a man may cry out : Well, had his consolation for his children been that they were all in paradise, having escaped the dark lake of purgathem : to the indifferent and sinful it tory, that would have been something shows the eternity beyond. It beckons worth telling ; but all he had to say, was that none of them were in hell. Here was a succession of men who had given hap our friend was looking forward up the world for a religious life, who to years of activity, and to-day his body is the sport and food of had given up self for God and their worms. Such a one-you see the neighbor, who had died happily with magnificent monument to his memorythe last sacraments, and it is revealed was an important personage in the about them, as a great consolation, that community; to-day his place is filled not even one of them was lost. Still such, after all, is our holy Father's more worthily-and the world goes on. consolation : and that it should be such We attended his funeral, and we mind only proves that salvation is not so us that our talk was not of death but of easy a matter or so cheap a possession our prospects of succeeding to his posias we are apt to suppose.

tion. Another was cut down suddenlyheart failure the physician called it. Times come and go, and man will not Our turn will come also. Prepared or believe that that is to be which is not not, we shall die alone, and be hurried yet, or that which now is only continforth, put under ground and be forues for a season, and is not eternity. gotten. Howsoever we have played The end is the trial; the world passes; our part : in wealth or in poverty, it is but a pageant and a scene ; the in high places or in obscurity, in pleaslofty palace crumbles, the busy city is mute, the ships of Tarshish have sped ure or in pain-all these paths lead but to the grave. Nothing can bar our away. On heart and fiesh death is way thither. Man in all his strength coming : the veil is breaking. Departand power is the sport of Death. Death is the most remarkable action of human life. It is the master day-

the charnel house. Nay-I am a Cath ceive that it is diabolic, not only from the Christian religion, but even con trary to human nature, there to sing, rejpice, get drank and be dis. solved in laughter, laying aside as if rejoicing at a brother's death." Church never ceases to put before us She prays for them constantly. We Kingdon of God. We know also that we can hasten the time when they shall be cleansed of defilement and adjudged worthy to enter into the joy of the Lord. And yet is it not true that we forget them all too frequently ? Foolish show at their funeral and few Masses for them ! They indeed act wisely who whilst living make provision to have Masses said for themselves when they are in the land beyond the grave !

MGR. FALCONIO ON CHURCH MUSIC.

APOSTOLIC DELEGATE URGES THE EN

FORCEMENT OF POPE'S EDICT. The Ecclesiastical Review has just published a practical and comprehens-ive "Manual of Church Music," which elicited the following prononce-ment on this much discussed subject from the Apostolic Delegate to the United States, Mgr. Falsonio:

Editor of The Ecclesiastical Review: Reverend and dear Sir-I am glad to learn that, nothwithstanding your incessant literary labors, you are about so publish a Manual of Church Music, nosed in accordance with the rules and spirit prescribed by our Holy Father, Pius the Tenth, in his Motu Proprio of November 22, 1903.

I consider the publication of such a manual most opportune at the present time, and I have no doubt that it will prove of paramount importance in the solution of those difficulties, which in the minds of many, hamper the putting into execution of the Papal instructions

The names of your co-operators, who are esteemed as some of the ablest choirmasters of America and Europe, are a sufficient guarantee for the sound ness of the principles you sustain, and consequently the Manual cannot but recommend itself and have every assurance of success.

Unfortunately the edict of our Sov-ereign Pontiff has been received by many in this country with misgivings as to the possibility of putting it into practice. I trust that this tin idity practice. I trust that this tin idity will be overcome by the help of your Manual and by the encouragement given by the happy results already obtained in those churches, where the Reverend Pastors, in obedience to the Pope's orders, have courageously un-dertaken the desired reform, guided by methods more or less similar to the one wan advecate in your book.

you advocate in your book. Indeed, it is to be deplored that in Indeed, it is to be deplored that in a country like this, where so much zeal is shown in promoting whatsoover tends to enchance the dignity, majesty and sanctity of our Sacred Mysteries, any hesitation should exist in endeavor-ing to bring about such a necessary retorm in Church music. And the more so because if the Gregorian Chant may appear in some places difficult of exeing soul, how hast thou used thy talents, thy opportunities, the light poured around thee, the warnings given thee, the grace inspired into thee.

yet, comparatively speaking, very few are the pastors who have earnestly set themselves to work to correct a prac tice so vigorously condemned as deroga-tory to the sanctity of the House of God. What is the cause of this aber ration ? It is said that it is difficult to follow out our Holy Father's instruc-By her teaching and practice the tions. But such is not the case, be-cause, once admitted that, besides Gregorian Chant, which to some Gregorian Chant, which to some appears hard and difficult, modern music, privided it be in harmony with know that few there are there who depart this life meet to be ushered into the also permitted, all difficulties are re-successively announced. People and moved ; for the execution of Church

Catholic Record.

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

LONDON, ONTARIO, SATU 3DAY, NOVEMBER 18, 1905

music is far easier than that of the intricate passages of some compositions which to day profane our churches. It is also argued that the exclusion of women from the choir would prove detrimental to our Church services. It is true that this regulation will en

counter difficulties, especially in small parishes and in country places, until school boys can be properly trained; and consequently in exceptional cases the matter is left to the prudence and zeal of the Bishops and pastors. Here too, however, measures should be taken so that the laws of the Church be complied with quamprimum. As regards large parishes and cathedrals, this regulation cannot encounter grave

this regulation cannot encounter grave difficulties. What has already been accomplished since the publication of the Motu Proprio in some of our American cathedrals and et urches, can be accomplished in others if the pastors will only manifest sufficient zeal and set themselves to work with earnest-ness and perseverance for this much needed reform. Women singers could still be of great service in the Church. needed reform. Women singers could still be of great service in the Church. They could play a better and nobler part: they could act as leaders in con-gregational singing, which should be introduced in every church.

Again, we are told that the introduc-Again, we are told that the introduc-tion of such a reform would lessen the number of worshippers. But facts prove the contrary. The churches where pure ecclesisatical music has been introduced are more frequented than others. But admitted that such a falling off in attendance should be feared, would it not be much better for each lowers of sensitional music to re-

feared, would it not be much better for such lovers of sensational music to re-main out of the House of God, which is the House of Prayer, than to profane it by their presence? However, it is a pleasure to know that the vast majority of the laity, tired of the morbid and sensational singing in our churches, is anxious to see the injunction of the Holy See carried into execution. I have received not a few complaints from some of the most distinguished members of the laity protesting against this flagrant violation of the laws of the Church and against the profanation of the House of God by unbecoming of the House of God by unbecoming masic. It behooves pastors to whom the care of souls is entrusted and who have to look for their edification, to see that such scandals are removed. The that such scandals are removed. The instructions of our Holy Father Pius X. is clear and evident. It is directed to the whole Catholic world. No nation is excepted; and it has a juridical and authoritative binding character every where and upon all Catholics. "We will," says the Holy Father, " with the fulness of our Apostolic authority, that the force of law be given (to the said Motu Proprio). and we do by our said Motu Proprio), and we do by our present handwriting impose its scrapa lous observance on all.'

After this formal declaration issued about two years ago, what would one be led to think of some pastors who have not as yet made a single move toward the desired reform : who even forget their sacred mission to such an extent as to permit, in open disregard of every Church discipline, the printas taught by Catholic faith, was so

peal of His Holiness Pius the Tenth, as LEFT WITHOUT A 1EG TO STAND the sole criterion of belief." "Is There a Hell ?" and "Marriage and Divorce " proved beyond a doubt that the interest aroused by Father Sutton was not abating, while the last lecture of the present series, " Why I

NON CATHOLIC'S CONFESSION AFTER HEARING FATHER SUTTON IN MONT GOMERY, ALA.

ON.

Rev. Xavier Sutton, the distinguished Passio_ist, has just concluded a very uccessful lecture course in St. Peter's church, Montgomery, Ala. This pretty church, which has a seating capacity of almost eight hundred, was severely taxed throughout the lectures, and the entire community manifested the most successively announced. People and press united in their glowing tributes to Father Satton's appeals to their candor and sincerity. Indeed, the reverend lecturer's clear, convincing logic, his evidences of profound research and eloquently earnest exhortations much

not fail to impress the most prejudiced exponent of non - Catholic practice and belief. As was tersely expressed by a well-known Protestant gentlemen to a local priest: "Father, he did not leave us a leg to stand on." This was liter-

and ally true. Here be the vestibule of the church, attracted arch considerable attention. This popular As means of instruction served to means of instruction served to dispel many a lingering doubt and re-move a prejudice. The effects of both "Question Box" and lectures are universally evident. Several non Catho-lies are being instructed, and the at-titude of outside sentiment is more courteous and respectful. Detailed accounts of the multitude of questions asked would be well nigh impossible. asked would be well nigh impossible. They would cover the extent of Catho-lic theology. Many questions touched on the primacy of Peter, Papal infalli bility, married clergy, laws of marriage, divorce, secret orders, transubstantiation, communion of both forms, Anglican communion, Anglican orders, heresy, persecution of heresy, Galileo, the Inquisition, confession, Biblical foundations for the various atticles of Catholic belief, etc. The answers were lucid. The simplest inanswers were lucid. The simplest in-telligence could grasp their meaning—a fact that contributed not a little to Father Sutton's deserved popularity.

WINNING LECTURES. Apart, however, from the "Question Box," the lectures of themselves were of that distinctive quality that ensures success. "Why Protestants Are Not Catholics," the introductory discourse, preparing the way for the more consist-ent topics following, showed the broad lines of the lecture's scope, the neceslines of the lecturer's scope, the neces-sity of religion as a factor in the economy of life, the certainty demanded by that religion, its infallible certainty, and, above all, its unity. "The clash-ing creeds of the world to day must em-brace absurdity and error. They can brace the two the true of contrabrace absurdity and error. They can-not all be true. The truth of contra-dictories is impossible. Truth is one, not many. The human mind is made for truth. Truth will save men and honor God. We must worship in truth." Here was interposed a magnificent Here was interposed a magnificant eulogy of Catholic unity and of the Church that has alone withstood the shock of centuries and will live forever. "The Existence of Purgatory," "Can Man Forgive Sins?" followed, the Can Many audience increasing every night. popular fallacies relating to the doc-trine of Purgatory and prayers for the dead were disposed of before enunciating the clear and emphatic doctrine of the Church, with its foundations in Scripture, tradition and reason. A pathetically beautiful description of a child dying staired with a slight imperfection made a perceptibly vivid im-pression. "The Forgiveness of Sins," in its sacramental and binding qualities,

Am a Catholic," was a fitting climax. The absurdity of the accusation that Catholic faith is blind was made very evident, and the only conclusion to be rawn when Father Satton pronounced Times.

LESSON FOR CATHOLIC MOTHERS.

Catholic mothers have no duty in Catholic mothers have no duty in life more grave than the spiritual wel-iare of their children. It is almost impossible to thoroughly appreciate the consequences of neglect or zeal in this particular. Occasionally, however we are furnished striking examples of one or the other in the lives of the little ones grown to maturity. In the issue of a Spanish journal, "El Universer," bearing the date of Sep-tember 27, appears an article entitled, "My Retraction," which should be read by every Catholic mother. It is

"My Refraction," which should be read by every Catholic mother. It is signed by "Francisco Bescos Perez," ex director of the "Torch of Free-thought," the organ of the Free-thinkers in the city of Leon. From it they may learn a practical lesson of the great importance of giving their children a sound religious training.

Perez had abandoned the Church and, as is usual in such cases, became one of her bitter enemies. The columns of his paper were constantly used to assail her doctrines.

to assail her doctrines. As Perez tells his story one day there came to him in his mail a letter with a mourning border. Its contents announced the death of his mother. Its effects upon him is best described in his own words: 'I thought,' he said, 'I saw her as she was years ago —horrorstruck at my mode of thought, shedding abundant tears, beging and beshedding abundant tears, begging and be seeching me to leave the path upon which I had entered and to return to that on which she placed me when she trained me in the practices of the Catholic re-

ligion. "And again I saw her praying to God for my conversion and offering her own life, if it so pleased Him, to gain the object of her appeal. Next I saw her sad, sorrowiul and ill, but still hoping in God's mercy. And now that she was dead I felt irresistibly im-pelled to offer a prayer for her soul and the she was the course of my life "

This he did by sending his retrac-tion to the Canon Penitentiary of the Leon diocese. Who would wish, who could ask for a stronger testimony of the value of a Catholic mother's spiritual training of her child than that fur-nished in the retraction of Francisco Bescos Perez ? What Catholic mother will fail to profit by the lesson which it teaches ?—Church Progress.

A priest in Ohio has a good scheme of presenting the teaching of the church to the farmers of his county. He has had a conference with one of the editors of the weekly country paper and an arrangement has been made whereby the piper sells him ten inches of space in each issue at its regular advertising rates or \$40 a year. This is his to use as he desires. He proposes to print each week some pointed statements of Catholic doctrine giving them a human interest, so that they will be eagerly read, and he hopes tbrough the fifty weeks of the year to get before the farmers a very full exposition of the Church's doctrine and policy. This service will cost him

\$40. There are unlimited possibilities in

1413

c Record, inada S.

										•	,	•	•	•	•	•	•	ŝ		21	
				•			•	•		•	•	•	•	•	,	•	1			10	
									•											22	
•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	i.		22	2
																	į			5	5
																			1	51	9
		Ĉ	1		ľ	1	l	•													
ì									.,	ģ			. ,				,	×	5	6	
•			•	•	•			• •	• •	Ģ	• •	• •	• •	• •	•	•	•	٠	1	2	Q

										•		•	•	•	•				40	2
		•			•	•				•	•	•		•	•		ł,		50	ľ
		•			•	•	•	•	•	•	•	•		•	•	٠	5		60 73	1
	e	8	١.		•	•	•	•	•	•	•	•	•	•	•	•				
•	•	•			•	•	•	•	•	•	•	•	•	•	;	-		1	00	1
						1	n	e	r	8	,	1	g	0	ł	a		1	07	
•	•	•	•	•	•	•	•	•	•	•		• •	•	•	•	*			28	ſ

• •																		
d																		
9.								•	,				•		•	•	•	
8	•						,		•					•	•			
							,	•	,	,				•	•	*	1	
			•	,			,				•			•	•	•	٠	1
g	e	8		•		•	,		•					•	•	•	٠	
.5				,			,		•	•	1	•		•	•	•	*	- 1
ne	1	'n																
ld	L	e	1	1	g	e	12	3.						į,	ò	1		1

	•		 • •	•	•	•	• •	• •	 •	 • •	 •	1	00 50
8										 	 	1	00
•			•	•	•	•	•						60

ers, gold edges	0
S.	

gol	u.	•				•		•								85
8						•	•	•			•	•	•	•		35
edg	86				•	•	•	•	•	•	•	•	•	•		4
					•	•	•	•	•	•	•			٠		60
ges.	•••	•	•	•	•	•	•	•	•					•	1	00

the day that judges all the others. G we must, and but one friend can accompany us-the grace of God. All else is useless. Work then before the night cometh.

-one minute to explain it. My name

After all Death is what we make it.

that is our business. Death, we know,

is depicted as a skeleton with glistening scythe. At others it is "dear,

beauteous death, the jewel of the just:"

and his brother Sleep."

or " how wonderful is Death : Death

But be this as it may, it is ever

preaching to me and to you. To the

just it says no torment shall touch

us to the churchyard and points to the

graves which dot it. A year ago may.

For they know that we live here below "Whatsoever thy hand is able to do as guests and strangers. What travel do it earnestly : for neither work, nor reason, nor wisdom, nor knowledge shall be in the land of the dead whither ler journeying homeward does not pray to heaven for a favorable wind that he may the sooner embrace his thou art hastening."

thee.

dear parents! Our country is Heaven. Let us recall at this season Cardinal We have for fathers first the patriarchs. Newman's soul-searching description of A vast number of friends are waiting the Catholic who had never really for us. What joy for us to meet them turned his heart to God; or if he had again and to embrace them ! What a some poor measure of contrition for pleasure to die without fear ! "All my awhile, it did not last beyond his first hope is in death," says St. Teresa. "I or second confession.

die of regret that I cannot die." O what a moment for the poor soul We may not pause now at the descrip when it comes to itself, and find itself tions of the last hours of the servants o suddenly before the judgment seat of God. Suffice it to say they all could Christ! And O still more terribleexclaim : "I shall go hence and repair still more distracting when the Julge to my God. Joyfully I shall repair to speaks and consigns it to the jailors Him: joyfully I shall die and joyfully I till it shall pay the endless debt which shall pass the mighty gulf of this li lies against it. "Impossible, I a lost soul. since I am about to arrive at everlast I separated from hope and from peace ing joys which have been for a long forever. It is not I of whom the Judge time promised to me." so spoke. There is a mistake some where: Christ, Saviour, hold Thy hand

All this to steady us and to inspire us to vindicate for ourselves the liberty of the children of God.

is Demas: I am but Demas, not Judas The Church commands us to have or Nicholas or Alexander. What? the greatest respect for the bodies of hopeless pain! for me! impossible! It the faithful since they were the organs shall not be." And the poor soul and vessels used by the Holy Spirit. struggles and wrestles in the grasp of the mighty demon which has hold of it, Her practice has ever been : and whose every touch is tor-

"The Mass was sung and prayers were said And Solemn Requiem for the dead And bells told out their mighty peal For the departed spirits weal." ment. " Oh atrocious !" it shrieks

in agony and in anger too as if the very "Laics," we are told, " who observe keenness of the affliction were a proof of funeral vigils should do it with fear its injustice. "I can bear no more : and trembling and reverence. No one stop, horrible flend, give over: I am a man and not such as thou: I am not there should presume to sing diabolic food for thee, or sport for thee : I songs or to dance, or to make jests which the Pagans learned to practise never was in hell as thou. I have not on me the smell of fire, nor the taint of from the devil. For who does not per-

gards Gregorian Chant as the only chaot which possesses in the highest degree the qualities proper to the Sacred Liturgy, yet, taking into con-sideration the progress which the art of music has made, he admits also in To the just death comes in solemn guise, but they face it with confidence. the Church modern music provided that it be sober and grave, containing nothing profane and in no way un-worthy of the liturgical functions.

Such being the case, what is the cause of the deplorable hesitation we witness in the banishment of profane music from our churshes? I am led to believe that the cause of this procrastination is to be found in the crastination is to be found in the new that our taste has been vitiated and our judgment led astray by the con-stant use, from our earliest years, of sensational profane music and conse-quently we do not now fully realize the value of ecclesiastical music, than which nothing in connection with the Sacred Liturgy is more sublime and eautiful.

Yet this is a matter of the gravest imortance and deserves our serious con

ideration. Here we have the command of the Here we have the command of the Supreme Pastor of the Church, em-obatically given and binding in con-gience Bishops, priests and people. e edict does not intend to introduce innovation in the Church, but mereims at the restoration of an an y ims at the resonation dential to cient discipline, which is essential to the decorum and splendor of the Church of God.

of God. On the necessity of this reformation of Church music the highest ecclesi-astical authorities of every age and country, in accordance with the wishes of the Sovereign Pontiffs, have never ceased to insist. Even here in America, the Fathers of the Third Council of Baltimore proclaimed as an abuse any other music during the celebration of sacred functions and the solemn obla-tion of the Sacrifice of the Mass, except such as would "more efficaciously raise the hearts of men to God and thereby add greater glory to His wor-shin" ship.

Yet, notwithstanding all this anxious care on the part of the authorities of the Church and the last fervent ap-

ing of pompous programmes of objactioning of pompous programmes of objection-able music with the names of the sol-oists, etc., as is practical in theaters and concert halls, and the distribu-tion of the same during the celebration of our most august Mysteries? A parish priest who permits such abomin-ations in the House of God, or who has not the power or courage to put a stop to such sacrilegious abuses, is unworthy of his high and sacred office.

Reverend Sir, I heartily bless your work, the object of which is to eradi-cate these evils. May it have a large circulation and be crowned with suc

With sentiments of the highest es

eem, I beg to remain, Most faithfully yours in Christ, DIOMEDE FALCONIO, Archbishop of Larissa, Apostolic Delegate

THE NUPTIAL MASS.

contain all the articles of belief neces-sary for salvation, He would either have written it Himself or commanded His apostles to do so. Yet Christ never wrote a line of it, neither did He com-many His apostles to go and write. He did command them to 'go and teach.' Faith comes from hearing, says St. Paul, and of what utility woold a Bible that did not axist have been to "Did you ever attend and follow carefully a Nuptial Mass?" asks the Paulist Calendar. "In the Missal there is a special Mass for the bride and groom, and everything is laid down in the Rubrics with as much detail as when the Mass is said for the the thousands of Christians who lived and died before even the first book of the New Testament appeared-at leas ordination of a priest, or for the bess-ing of the holy oils. The Nuptial Mass is, indeed, beautiful and holy, and, the New Testament appeared—at least seven or eight years after our Lord's ascension? Those Christians are among the best that ever served God, and shall we say that they were lost because they had no Bible? And how whether there be a thousand present or only the contracting parties, it is always the same—beautiful in its symalways the same—beautiful in its sym-bolism and its association with the Holy Sacrifice of the Mass, and in every detail the same for the prince and the poorest. This is the Church's ideal; it is the normal way Bible benefit them? There are hun-dreds of religious denominations all as-serting the Bible alone to be their rule for her children to enter upon their new state in life; and she rejoices whenever or wherever her children are thus united."

Satan's strongest weapon is tempta-tion. Yet he holds it by a weakened grasp, for its thrusts may be made attributed to the Bible. The Bible is the word of God, His inspired work, harmless by the counter-thrust of a pious ejaculation.

forcibly expou recognition of its truth,

on their cherished hopes and fond ideals. The lecture was a masterpiece of reason-

ing, strengthened ky an overwhelming array of facts and figures from the most

approved sources of history. "Christianity is from Christ. Author

ity comes from the Saviour, and if He meant that the New Testament should contain all the articles of belief neces-

a Bible that did not exist have been to

were they saved ? By hearing, of course, by obeying the living authorita-

tive voice of the Church. So are mil-

lions of the unenlightened poor who can

of faith, and we find each particular body denying what the other teaches as

ential. Now, as the fault cannot be

neither read nor write. Now would th

QUO VADIS ? At the close of this lecture Father

this scheme if properly handled, and the wonder is that it has not been hit on long before this.—The Missionary. Sutton, according to his wont, an-nounced that the next lecture would treat, under the title "Quo Vadis?" of CATHOLIC NOTES. the Bible and its relations to the cri-terion of belief. "Quo Vadis?" was

The French Minister of the Interior suppressed ninety-five Catholic schools not an unmeaning term to the cultured ecently. assembly present, but possibly very few non Catholics were prepared for the sad havoc that would be strikingly visited

Archbishop Farley of New York has cabled \$7,000 to the Pope for the relief of sufferers from the recent earthquakes in Italy. The money was collected among the clergy of the New York dioces 3.

Pope Pius X., it is said, has ordered the hastening of the process before the Sacred Congregation of Rites of the beatification of the Venerable John Nepomucene Neumann, at one time Archbishop of Philadelphia. Archbishop Neumann's case has been before the Congregation for years.

A colony of Breton priests has taken possession of Salisbury house, Llanrwst, Wales, which was purchased for them, and there they will study Welsh and preach Catholicism to the people of Wales in their own tongue. The mis-sion calls back the old days when Brittany and Wales were closely associated.

It is stated by Martin I. J. Griffic in his "Historical Researches" that the Rev. John Pierron, S. J., who in 1674 made a journey from Canada to Maryland, was possibly the first priest to tread the ground which is now Philadelphia. Father Pierron found more Catholics in Maryland at that time than two priests could attend to. He himself labored among the Irdiana.

The St. Bernard monks report that their dogs have saved no fewer than two hundred and three lives during the two hundred and three lives during the last twelve months on the pass. of the persons rescued from the snows were Italians. About a year ago the monks on St. Bernard erected huts in the most dangerous places, and connected them by telephone with the hospital. Each hut is numbered, and the intelligent dogs start at once for a hut on its number being named.

and therefore true. "The fault must then be the fault of the principle that regards the Bible as

THE RULING PASSION BY HENRY VAN DYKE. A FRIEND OF JUSTICE.

It was the black patch over his left eye that made all the trouble. In reality he was of a disposition most peaceful and propitiating, a friend of In justice and fair dealing, strongly inclined to a domestic life, and capable of extreme devotion. He had a vivid sense of righteousness, it is true, and any violation of it was apt to heat his indignation to the boiling point. When this occurred he was strong in the back, stiff in the neck, and fearless of consequences. But he was always open to friendly overtures and ready to make peace with honor. Singularly responsive to every touch

of kindness, desirous of affection, secretly hungry for caresses, he had a heart framed for love and tranquility heart framed for love and transmitty. But nature saw fit to put a black patch over his left eye; wherefore his days were passed in the middle of conflict and he lived the strenuous life. How this sinister mark came to him,

he never knew. Indeed it is not likely that he had any idea of the part that it played in his career. The attitude that the world took toward him from the beginning-an attitude of aggres-sive mistrust-the role that he was expected and practically forced to assume in the drama of existence, the role of a hero of interminable strife—must have seemed to him altogether mysterious and somewhat absurd. But his part was fixed by the black patch. It gave him an aspect so truculent and forbidding that all the elements of warfare gathered around as hornets around a sugar barrel, and his appearance in thlic was like the raising of a flag for battle.

"You see that Pichou," said Mac-Intosh, the Hudson's Bay agent at Mingan, "you see you big black-eye deevil? The savages call him Pichou because he's ugly as a lynx-' laid comme un pichou.' Best sledge dog and the gurliest tyke on the North and the gurlest tyke on the North Shore. Only two years old and he can lead a team already. But, man, he's just daft for the fighting. Fought his mother when he was a pup and lamed her for life-fought two of his brothers and nigh killed 'em both. Every dog in the place has a grudge at him, and hell's loose as oft as he takes a walk. I'm loath to part with him, but I'll be selling him gladly for \$50 dollars to any man that wants a good sledge dog, -and a bit collie shangle every week.'

Pichou had heard his name, and came trotting up to the corner of the store where MacIntosh was talking with old Grant, the chief factor, who was on a tour of inspection along the Shore, and Dan Scott, the agent from Seven Islands, who had brought the chief down in his claoupe. Pichou did ot understand what his master had been saying about him : but he thought he was called, and he had a sense of duty; and besides, he was wishful to show proper courtesy to well dressed and respectable strangers. He was : dog, thirty inches high at the great shoulder; broad chested, with straight sinewy legs; and covered with thick, wavy, cream colored hair from the tips of his short ears to the end of his bushy tail-all except the left side of his face That was black from ear to nose black ; and in the centre of this storm-cloud his eye gleamed like fire. What did Pichou know about that

ominous sign ? No one had ever told him. He had no looking glass. He ran up to the porch where the men were sitting, as innocent as a Sunday school scholar coming to the super tendent's desk to receive a prize. en old Grant, who had grown pursy and nervous from long living on th of the land at Ottawa, saw the black patch and the gleaming eye, he antici-pated evil ; so he hitched one foct up n the porch, crying " Get out !" and

could he do? Must a dog let himself be killed by his mother ? As for his brothers—was it fair that two of them should fall foul of him two of them should fail four do non-about the rabbit which he had tracked and caught and killed? He would have shared it with them, if they had asked him, for they ran behind him on the trail. But when they both set But when they both set the trail. teeth in his neck, there was no their thing to do but to lay them both out ; which he did. Afterward he was will enough to make friends, but they bristled and cursed whenever he came near them.

It was the same with everybody. he went out for a walk on the beach, Vigneau's dogs or Simard's dogs re-garded it as an insult, and there was a ight. Men picked up sticks, or showe him the butt-end of their dog-whips when he made friendly approaches With the children it was different they seemed to like him a little; but never did he follow one of them that a mother did not call from the house. door: "Pierre! Marie! come awa quick! That bad dog will bite you! Marie! come away Once when he ran down to the shore to watch the boat coming in from the mail steamer, the purser had refused to let the boat go to land, and called oat, "M'sieu' MacIntosh, you git no malle dis trip, eef you not call avay

dar dam' dog." True, the Miganities seemed to take certain kind of pride in his reputa tion. They had brought Chouart's big brown dog, Gripette, down from the Sheldrake to meet him; and after the meeting was over and Gripette had been revived with a bucket of water, everybody except Chouart, appeared to be in good humor. The purser of the steamer had gone to the trouble of introducing a famous boulle, dogge from Quebec, on the trip after that on which he had given such a hostile opinion o The bull-dog's intentions were unmistakaple; he expressed them th noment he touched the beach; and when they carried him back to the boat on a fish barrow many flattering words spoken about Pichou. He was not insensible to them. But these tri butes to his provess were not what he really wanted. His secret desire was for tokens of affection. His position was honorable, but it was intolerably lonely and full of trouble. He sought peace and he found fights.

While he meditated dimly on these things, patiently trying to get the ashes of Dan Scott's pipe out of his nose, his heart was cast down and his spirit was disquieted within him. Was ever a decent dog so mishandled be fore? Kicked for nothing by a fat stranger and then beaten by his own

In the dining room of the Post, Grant was slowly and reluctantly allowing himself to be convinced that his in-juries were not fatal. During this process considerable Scotch whiskey was consumed and there was much co versation about the viciousness of dogs. Grant insisted that Pichou was mad and had a devil. MacIntosh admitted the devil, but firmly denied the mad ness. The question was, whether the dog should be killed or not; and over this point there was like to be more bloodshed, until Dan Scott made his contribution to the argument: "If you shoot him, how can you tell whether he is mad or not? I ll give \$30 for him and take him home." "If you do," said Grant, you'll sail alone, and I'll wait for the steamer.

Never a step will I go in the boat with

Never a step will 1 go in the boat with the crazy brute that bit me." "Suit yourself," said Dan Scott. "You kicked before he bit." At daybreak he whistled the dog

down to the chaloupe, hoisted sail, and bore away for Seven Islands. There was a secret bond of sympathy between the two companions on that hundred-mile voyage in an open boat. Neither of them realized what it was, but still

it was there. Dan Scott knew what it meant to stand alone, to face a small hostile world, to have a surfeit of fighting. The station of Seven Islands was the The station of Seven Islands was the hardest in all the districts of the an-cient Postès du Roi. The Indians were surly and crafty. They knew all the tricks of the fur-trade. They killed out of season, and inderstood how to make a rusty pelt lock black. The former agent had accommodated himself to his customers. He had no objection to shutting one of his eyes, so long a the other could see a chance of d stroke of business for himself. He als had a convenient weakness in the sense of smell, when there was an old stoc of pork to work off on the savages. But all of Dan Scott's sense were strong, especially his sense of justice, and he came into the Post resolved to play a straight game with both ha toward the Indian and toward the Hon orable H. B. Company. The imm ate results were reproofs from Ot from Ottawa and revilings from Seven Islands. Furthermore, the free traders

put a fish-house on a certain part of the beach: settled with a stick, after Napoleon had drawn a knife. Then there was a running warfare with Vir-gile and Ovide Boulianne, the free traders, who were his rivals in dealing with the Indians for their peltry: still unsettled. After this fashion the reoud of his relations with his fellow citizens at Seven Islands was made up He had their respect, but not the affection. He was the only Protestant, the only English-speaker, the most intelligent man, as well as the hardest

hitter in the place, and he was very lonely. Perhaps it was this that male him take a fancy to Pichou. Their positions in the world were He was not the first man orld were not unlike had wanted sympathy and found it in a dog. Alone together, in the same boat, they made friends with each other easily. At first the remembrance of the hot pipe left a little suspicion i Pichou's mind; but this was remove by a handsome apology in the shape of chunk of bread and a slice of meat from Dan Scott's lunch. After this they go on together finely. It was the first time in his life that Pichou had even spent twenty-fours away from other dogs; it was also the first time he had ever been treated like a gentleman. ever All that was best in him responded to He could not have the treatment. been more quiet and steady in the boat if he had been brought up to a scataring life. When Dan Scott called him and

patted him on the head, the dog looked up in the man's face as if he had found his god. And the man, looking down into the eye that was not disfigured by the black patch, saw something that he had been seeking for a long time. All day the wind was fair and strong

from the southeast. The chaloupe ran swiftly along the coast : past the bread mouth of the River Saint Jean, with its cluster of white cottages : past the hill-encircled bay of the River Mag pie, with its big fish houses : past the pie, with its big fish houses : past the fire swept cliffs of Riviere-au-Tonnerre, and the turbulent, rocky shores of the Shelbrake ; past the silver cascade of Shelbrake ; past the Riviere-anx-Graines, and the mis of the hidden fall of the Riviere Manof the hidden fail of the Rivere shan iton; past the long, desolate ridges of Cap Cormorant, where, at sunset, the wind began to droop away, and the tide was contrary. So the chaloupe tide was contrary. So the chaloupe felt its way cautiously toward the corner of the coast where the little Riviere a la Truite comes tumbling in the brown rocks, and found a among haven for the night in the mouth of the

river. There was only one human dwelling place in sight. As far as the eye coul sweep, range after range of uninhabit-able hills covered with the skeletons of dead forests ; ledge after ledge o ice worn granite thrust out like fangs into the foaming waves of the gulf. Nature, with her teeth bare and her lips scarred : this was the landscape. And in the midst of it, on a low hill above the murnuring river, surrounded by the blanched trunks of fallen trees, and the blackened debris of wood and moss, a small, square, weather-beaten palisade of rough hewn spruce, and a white flowers of the dwarf cornel lavwhite flowers of ishing their beauty on a lonely grave. Tais was the only hab tation in sight-the last home of the Englishman, Jack Chisholm, whose story has yet to be

In the shelter of this hill Dan Scott cooked his supper and shared it with Pichou. When night was dark he rolled himself in his blanket, and slept in the stern of the boat, with the dog at his side. Their friendship was ealed.

The next morning the weather was squally and full of sudden anger. They crept out with difficulty through the long rollers that barred the tiny harbor, and beat their way along the coast. At Moisie they must run far out into the guif to avoid the treacherous shoals, and to pass beyond the furious race of the great river for miles into the sea. of fury, had thrown into the throat of That was a difficult Seven Islands Bay. passage. The black shores were swept by headlong tides. Tusks of granite ore the waves. Baffied and perplexed, the wind flapped and whirled among Through all this the little boat buffeted bravely on till she reached the point of the Gran' Boule. Then a strange thing happened. The water was lumpy; the ev was growing thick ; a swirl of the tide and a shift of the wind caught the chaloupe and swung her suddenly around. The mainsail jibed, and bearound fore he knew how it happened Dan was overboard. He could swim Scott was overboard. He could swim but clumsily. The water blinded him, choked him, dragged him down. Then he felt Pichon gripping him by the shoulder, buoying him up, swimming mightily toward the chaloupe which mightily hung trembling in the wind a few yards away. At last they reached it and the away. At last they reached it and the man climbed over the storn and pulled the dog after him. Dan Scott lay in the bottom of the boat, shivering, dazed, until he felt the dog's cold nose and warm breath against his cheek. He flung his arcund Pichou's neck. "They said you were mad! God, if more men were mad like you !" II.

valuation. Moderate friendliness, with precautions, was shown toward him by everybody, except Napoleon Bouchard, whose distrust was permanent and took the form of a stick. He was a fat, fussy man : fat people seemed to have no affinity for Pichou. But while the relations with the

THE CATHOLIC RECORD.

humans of Seven Islands were soon es-tablished on a fair footing, with the canines Pichou had a very different affair. They were not willing to accept any recommendations as to character They judged for themselves ; and they judged by appearances; and their judgment was utterly hostile to Pichou and their judged

They decided that he was a proud dog, a fierce dog, a bad dog, a fighter. He must do one of two things : stay a ome in the yard of the Honorable H. B. Company, which is a thing that no self - respecting dog wolud do in the summer - time, when col-fish heads are strewn along the seach; or fight his way from one end of the village to the other, which Pichou promptly did, leaving enemies behind every fence. Huskies never forget a grudge. They are malignant to the core. Hatred is the wine of cowardly hearts. This is as true of dogs as it is of men.

Then Pichou, having settled his foreign relations, turned his attention to matters at home. There were four other dogs in Dan Scott's team. They did not want Pichcu for a leader, and he knew it. They were bitter with jealousy. The black patch was loathsome to them. They treated him dis-respectfully, insultingly, grossly. Affairs came to a head when Pecan, a rusty gray dog who had great ambitions and little sense, disputed Pichou's tenure of a certain hambone. Dan Scott looked on placidly while the dispute was terminated. Then he washed the

blood and sand from the gashes on Pecan's shoulder, and patted Pichou on the head. "Good dog," he said. "You're the

boss. There was no further question about

Pichou's leadership of the team. But the obedience of his followers was unwilling and sullen. There was no love in it. Imagine an English captain, with a Boer company, campaigning in the Ashantee country, and you will have a fair idea of Pichou's position at Seven Islands.

He did not shrink from its responsibilities. There were certain reforms in the community which seemed to him of vital importance, and he put them through. First of all, he made up his mind that

there ought to be peace and order on the village street. In the yards of the houses that were strung along it there should be home rule, and every dog should deal with trespassers as he saw fit. Also on the beach, and around the fish-shanties, and under the racks where the cod were drying, the right of the strong jaw should prevail, and differences of opinion should be adjusted in the old fashioned way. But on the sandy road, bordered with a broken board walk. which ran between the houses and the beach, courtesy and propriety must be observed. Visitors walked there. Children played there. It was the general promenande. It must be kept peaceful and decent. This was the First Law of the Dogs of Seven Islands : If two dogs quarrel on the street they must go elsewhere to settle it. It was highly unpopular, but Pichou enforced it with his teeth.

The Second Law was equally unpopular: No stealing from the Honorabie H. B. Company. If a man bought beacon or corned-beef or any other delicacy, and stored it an insecure place, or if he left fish on the beach over night, his dogs might act accord-ing to their inclination. Though Pichou did not understand how honest dogs could steal from their own master, he was willing to admit that this was their affair. His affair was that nobody should steal anything from the Post. It cost him many night watches, and the great river for miles into the sea. he did it. In the course of time it Then they turned and made for the came to pass that the other dogs kep group of half submerged mountains and scattered rocks that Nature, in a freak most of their free time wandering about to escape discipline. The third Law was this Strange dogs must be decently treated as long as they behave decently. This was con trary to all tradition, but Pichou in sisted upon it. If a strange dog wanted to fight he should be accommodated with an antagonist of his own size. If he did not want to fight he should be politely smelled and allowed to pass through This Law originated on a day when a miserable, longed legged, black cur, a cross between a greyhound and awater-spaniel, strayed into Seven Islands from herven knows where-weary, desolate, and bedraggled. All the dogs in the place attacked the homeless beggar. There was a howling fracas on the beach ; and when Pichou arrived, the level. trembling cur was standing up to the neck in the water, facing a semicircle of snarling, snapping bullies who dared not venture out any farther. Pichou had no fear of the water. He swam out to the stranger, paid the smelling salute as well as possible under the circum as went as possible under the circum-stances, encouraged the poor creature to come ashore, warned off the other dogs, and trotted by the wanderer's side for miles down the beach until they down the beach until they disappeared around the point. reward Pichou got for this polite escort. I do not know. But I saw him do the gallant deed; and I suppose this was the origin of the well-known and much-resisted Law of Strangers' Rights in Seven Islands. The most recalcitrant subjects with whom Pichou had to deal in all matters were the team of Ovide Bouli anne. There were five of them, and up to this time they had been the best him. dead team in the village. They had one vir-tue : under the whip they could whirl a sledge over the snow farther and faster than a horse could trot in a day. But they had innumerable vices. Their leader, Carcajou, had a fleece like a merino ram. But under this coat of innocence he carried a heart so black that he would bite while he was wagging well. Kick him and I kick you." Then he told what had happened off the point of Gran Boule. The village decided to accept Pichou at his master's silence, sped the cometique, between the interminable walls of the forest past the mouths of nameless rivers, under the shadow of grim mountains.

But his great and sufficient consolaion for all toils and troubles was the tion for all toils and troubles was the friendship with his master. In the long summer evenings, when Dan Scott was making up his accounts in the store, or studying his pocket cyclopicatia of medi-tation of the Post. cine in the living room of the Post, with its low beams and mysterious green-painted cupboards, Pichou would contentedly at his feet. In the frosty autumnal mornings, when the brant were flocking in the marshes at the head of the bay, they would go out hunting together in a skiff. And who could lie so still as Pichou when the game was approaching ? Or who could spring so quickly and joyously to re-trieve a wounded bird ? But best of all were the long walks on Sunday afterafternoons, on the yellow beach that stretched away toward the Moisle, or through the fir-forest behind the Pointe des Chasseurs. Then master and dog had fellowship together in silence. To the dumb companion it was like walking with his god in the garden in the cocl

of the day. When winter came, and snow fell, and waters froze, Pichou's serious duties began. The long, slim cometi que, with its curving prow, and its runof whalebone, was put in order The harness of caribou hide was repaired and strengthened. The dogs, even the most vicious of then, rejoiced at the prospect of doing the one thing that they could do best. Each one strained his trace as if he would drag the Then the long ta idem sledge alone. was straightened out, Dan Scott took his place on the low seat, cracked his whip, shouted "Pouitte! Pouitte!" and the equipage darted along the snowy track like a fifty-foot arrow.

Pichou was in the lead, and he showed his metal from the start. No need of the terrible fouet to lash him forward or to guide his course. A word was enough. "Hoe ! Hoe ! Hoe !" and he enough. "Hoe! Hoe! Hoe! not and the swung to the right, avoiding an air hole. "Rere! Rere!" and he veered to the left, dodging a heap of broken ice. Past the mouth of the Ste. Marguerite, twelve miles; past Les Jambons, twelve miles more; past the River of Rocks and La Pentecote, fifteen miles more ; into the little hamlet of Dead Men' Point, behind the Isle of the Wise Virgin, whither the amateur doctor had been summoned by telegraph to attend a patient with a broken arm-forty-three miles for the first day's run 1 Not bad. Then the dogs got their food for the day, one dried fish apieces of end of the part day rockless of and at noon the next day, reckless of bleeding feet, they flew back over the same track, and broke their fast at Seven Islands before 8 o'clock. The ration was the same, a single fish the same, except when it wa always varied by a cube of ancient, evil-smelling, potent whale's flesh, which a dog can swallow at a single gulp. Yet the dogs of the North Shore are never so full of vigor, courage, and joy of life as when the sledges are running. summer, when food is plenty and work slack, that they sicken and die. Pichou's leadership of his team be

came famous. Under his discipline the other dogs developed speed and stead ness. One day they made the distance to the Godbout in a single journey, a wonderful run of over eighty miles. Bat they loved their leader no better, though they followed him faster. And as for the other teams, especially cajou's, they were still firm in t deadly hatred for the dog with their the black patch.

III. It was the second winter after Pich. ou's coming to Seven Islands that the reat trial of his courage arrived Late in February an Indian runner on snow shoes staggered into the villages. He brought news from the hunting parties that were wintering far up or the St. Marguerite-good news and First, they had already made a good hunting ; for the pelletrie, that is They had killed many otter, some fisher and beaver, and four silver foxes-a marvel of fortune. But then, for the food, the chase was bad, very bad-no caribou, no hare, no ptarmigan, nothin for many days. Provisions were very low. There were six families together. Then la grippe had laid hold of them. They were sick, starving. They would probably die, at least most of the probably die, at least most of the women and children. It was a bad job. Dan Scott had peculiar ideas of his duty toward the savages. He was not romantic, but he liked to do the square thing. Besides, he had been reading up on la grippe, and he had some new medicine for it, capsules from Montreal, very powerful-quinine, phenacesine, and morphine. He was as eager to try this new medicine as a boy is to fire of a new gun. He loaded the cometique with provisions and the medicine ches with capsules, harnessed his team, and started up the river. Thermometer thirty degrees below zero; air like crystal; snow six feet deep on the The first day's journey was slow, for the going was soft, and the track, at places, had to be broken out with snowshoes. Camp was made at the foot of the big fall-a hole in snow, a bed of boughs, a hot fire and a blanket stretched on a couple of sticks to reflect the heat, the dogs on the other side of the fire, and Pichou close to his master. In the morning there was the steep hill beside the fall to climb, alternately soft and slippery, now a slope of glass and now a treacherous drift of yielding feathers; it was a road set on end. But Pichou flattened his back and strained his loins and dug his toes into the snow and would not give back an inch. When the rest of the team balked the long whip slashed across their backs and recalled them to their duty. At last their leader topped the rilge, and the others struggled after Before them stretched the great water of the river, a straight white path to No-man's-land. The snow was smooth and level, and the crust was hard enough to bear. Pichou settled down to his work at a glorious pace. He seemed to know that he know that he must do his best, and that something important depended on the quickness his legs. On through the glittering solitude, on through the death like

NOVEMBER 18, 1905.

At noon Dan Scott boiled the kettle, and ate his bread and bacon. But there was nothing for the dogs, not even for Pichou; for discipline is discipline, and the best of sledge dogs will not run well after he has been fed. sledge dogs Then forward again, along the life-less road; slowly over rapids, where the ice was rough and broken; swiftly rapids, where over still waters, where the way was level: until they came to the foot of the last lake, and camped for the night The Indians were but a few miles away, at the head of the lake, and it would be

easy to reach them in the morning. But there was another camp or the Ste. Marguerite that night, and it was nearer t) Dan Scott than the Indians were. Ovide Bouliante had followed him up the river, close on his track made the going easier.

bourgeois suppose Does that sacre that I allow him all that pelletrie to himself and the Compagnie? Four sil-ver fox, besides otter and beaver? Non merci! I take some provision, and

some whiskey. I go to make trade also." Thus spoke the shrewd Ovide, proving that commerce is no less dar-ing, no less resolute than philanthropy. The only difference is in the moti and that is not always visible. Ov camped the second night at a bend of the river, a mile below the fool of the lake. Between him and Dar Scott there was a hill covered with a ense thicket of spruce. But what magic did Carcajou know

that Pichou, his old enemy, was so nea him in that vast wilderness of white death? By what mysterious language did he communicate his knowledge to his companions and stir the sleeping hatred in their hearts and mature th conspiracy of revenge ?

by the fire, Pichon, sleeping awskened by the fall of a lump of snow from the branch of a shaken evergreen That was nothing. Bat there were other sounds in the forest, faint stealthy, inaudible to an ear than his. He crept out of the shelter and looked into the wood. He could see shadowy forms, stealing among the the trees, gliding down the hill. of them. Wolves, doubtless! H Five guard the provisions. By this time the rest of his team were awake. Their eyes glittered. They stirred uneasily. But they did not move from the dying It was no concern of theirs fire. their leader chose to do out of hours. In the traces they would follow him, but there was no loyalty in their hearts. Pichou stood alone by the

sledge, waiting for the wolves. But there were no wolves. They were assasins. Like a company of sol-diers, they lined up together and rushed silently down the slope. Like lightning they leaped upon the solitary dog and struck him down. In an instant, before Dan Scott could throw of his blanket and seize the loaded butt of his whip, Pichou's throat and breas were torn to rags, his life blood poured upon the snow, and his murderer linking away, slavering and muttering through the forest. Dan Scott knelt beside his best

friend. At a glance he saw that the injury was fatal. "Well done, injury was he murmured, "you fought Pichou good fight."

And the dog, by a brave effort, lifted the head with the black patch on it, the last time, licked his master's hand, and then dropped back upon the snow-contented, happy, dead. There is but one drawback to a dog's

friendship. It does, not last long enough.

End of the story ? Well, if you care for the other people in it, you shall hear what became of them. Dan Scott went on to the head of the lake and found the Indians, and fed them and gave them his medicine, and all of them got well except two, and they continued to huntalong the St. Marguerite every winter and trade with the Honourable H. B. Company. Not with Dan Scott, however, for before that year was ended he resigned his post, and and went to Montreal to finish his course in

NOVEMBER 1

A PAGE OF SCOT

Under the caption Under the caption Eighteenth Centur MacDonald, contrib pen sketch of the John MacDonald, L and Glenfinnan, to the Sacred Heart o of interest to Irish lics, and particular Scottish subscribers tains a lesson of sacr religion and nation spiring. It is as fo

"Entreating that yourselves to God, f all at last have re my blessing . " (About sixty seve

just able to read w eyes scanned the a tain John MacDona "Last Instructions "Last Instructions The memory of the served as a light in days of life. Hav the original irst Captain's letter or daughter Flora, I fortune that] them ; and this not to the author, but conviction that " fall without being To the ic one. pen of Miss Anna the clan, and who w and Mrs. MacDon Mass., visited the home of the late G their European to the task of present sketch of the life

these letters.-An Last year there sion of one of the tain MacDonald. ing and so instru thought a pity to l family papers. Th tion would give the United State chance to know so whose deeds pla herces of the C World. In the history

lands no clan is m famous than that For centuries th this family, Mac Isles, and MacD were practically treating with th equal terms. P equal terms. I awaken the jeak neighbors, about Clanronald was surrounding clan son, a most intre he gave the esta condition that h borders of Clan well was this com the delighted fai gift the lands of this John MacDo the subject of th head of another his descendants ronald as their cl The MacDonal lics and devote house of Stuart, those of this her ably linked. T Charles Edward,

as well as for leader fraught when Charles among the firs young Clanrons Alexander Mac the father of accompanied th Alexander's est 1745, the stan blessed by Bi raised. All know th

romantic and da one, whatever may be, can he army of High neither lands enough to sac

on the side of the dog's head.

Pichou's nerve centres had not been shaken by high living. They acted with absolute precision and without a tremor. His sense of justice was automatic, and his teeth were fixed through the leg of the chief factor's boot, just below the calf.

For two minutes there was a small chaos in the post of the Honorable Hudson's Bay Company at Mingan. Grant howled bloody murder; Mac-Intosh swore in three languages and yelled for his dog-whip; three Indians and two French Canadians wielded sticks and fence pickets. But order did not arrive until Dan Scott knocked the burning embers from his big pipe on the end of the dog's nose. Pichou gasped, let go his grip, shook his head, and loped back to his quarters behind the barn, bruised, blistered, and intol-erably perplexed by the mystery of

As he lay on the sand, licking his unds, he renembered many strange ings. First of all, there was the things.

things. First of all, there was the trouble with his mother. She was a Labrador Husky, dirty yellowish gray, with bristling neck, sharp fangs, and green eyes, like a wolf. Her name was Babette. She had a fendish temper, but no courage His forher was supposed to be a huge His father was supposed to be a huge black and white Newfoundland that came over in a schooner from Miquelon Perhaps it was from him that the black patch was inherited. And perhaps there were other things in the inherit ance, too, which came from this nobler strain of blood : Pichou's unwillingness to howl with the other dogs when they made night hideous; his silen dignified ways; his sense of fair play his silent

his love of the water; his longing for human society and friendship. But all this was beyond Pichou's horizon, though it was within his nature. He remembered only that Babette had taken a hate for him, almost from the first, and had always treated him worse than his all yellow brothers. She would have starved him if she could. Once when he was half upon him for grown, she fell mall offence and tried to throttle him. The rest of the pack looked on snarling and slavering. He caught Babette by and slavering. the fore-leg and broke the bone. She hobbled away, shrieking. What else

against him because he objected to against him because in avages. their selling rum to the savages.

It must be confessed that had a way with him that looked pugna He was quick in his motio cious. He was quick in his motions and carried his shoulders well thrown back His voice was heavy. He used short words and few of them. His eyebrow were thick and they met over his nose Then there was a broad one corner of his mouth. broad white scar at ance was not prepossessing, but a heart he was a philanthropist and a sentimentalist. He thirsted for gravi tude and affection on a just basis. He had studied for eighteen months in the medical school at Montreal, and his chief delight was to practise gratui tously among the sick and wou the neighborhood. His ambition for Seven Islands was to make it a north ern suburb of Paradise, and for himsel to become a full fledged physician. U to this time it seemed as if he would have to break more bones that he could set; and the closest connection of Seven Islands appeared to be with Purgatory. First, there had been a question of suzerainty between Dan Scott and the local representative of the Astor family, a big half-breed descendant of a fur trader, who was the virtual chief of the Indians hunting on the Ste. Marguerite Then there was a controversy with Napoleon Bouchard about the right to

Pichou's work at Seven Islands was cut out for him on a generous scale. It is true that at first he had no regular canine labor to perform, for it was summer. Seven months of the year, on the North Shore, a sledge dog's occupation is gone. He is the idlest creature in the universe. But Pichou, being a new comer, had

to win his footing in the community ; and that was no light task. With the humans it was comparatively easy. At the outset they mistrusted him on ac-count of his looks. Virgile Boulianne asked: "Why did you buy such an ugly dog?" Ovide, who was the wit of the family, said: "I suppose M'sieu ugly dog?" Scott got a present for taking him." "It's a good dog," said Dan Scott. Treat him well and he'll treat you

dicine : and now he is a respected physician in Ontario. Married ; three children; useful; prosperous. But be-fore he left Seven Islands he went up the Ste. Marguérite in the summer, by cance, and made a grave for Pichou's bones, under a blossoming ash tree, among the ferns and wild flowers. He a cross over it, ' Being French,'' said he "I suppose

he was a Cathoile. But I'll swear was a Christian."

DEFENDING THE CRUCIFIX.

The town of Limoges which has rethe town of Limoges which has to cently been disturbed by the exploits of revolutionary Socialists, also con-tains sterling Catholics amongst its working people, the following incidents, working bethe Universe prove In a related by the Universe prove. certain quarter of the city resides the corporation of butchers. Their shops are side by side in a narrow little street at the end of which is a small square. In this square facing the Church of St. Aurelian, the patron of butchers, rises a Calvary, surmounted by a great cruci-fix, an object for the inhabitants of this uarter of constant and pious attention. Every day flowers and candles are placed before the railing by the corporation of butchers. Warned by recent sacri-legious attempts throughout France, the butchers informed the Commis-sary of Police that they would them-selves keep watch by the sacred emblem, and by every means in their power, would resist the invasion of their quarter and prevent any damage to their Calvary. In fact, for the past fortnight five of the most powerful young men of the corporation have kept strict watch all night. A few nights ago, about 1 a. m., a score of soun-drels, wearing noiseless sandals, and armed with bludgeons, penetrated armed with bludgeons, penetrated stealthily into the butchers' quarters. In two minutes all the butchers were in the street, called out by the watch-ers and by the barking of their dogs. The moiblization was complete. The aggressors fled with all speed, and have not returned.—London Catholic Times.

It is the Cross that has stamped the servants of God all with the mark special to the elect.—Mother Mary Loyola in "Hail! Full of Grace." cause. After MacDonald wa cousin Flora, chiefly owed h the Highlande the credit of knew Charles' the large pric loved prince. It was in th

Captain John dale and Glen when the Stua on his father' years old. W e Scuarts a little, there College, your at the age of University of

in Germany. Having rece bon, Glenalad most cult numbering an mastery of married Miss Sir James Go is a brilliant By this union self with som families. Car ected from an family to be ranking next of his clan, a anything befa revered by h aladale was life, until a arose which vocation. A relative

ander MacD Island of Protestant, f forefathers. ing his own e likewise a to follow patriarchal] ship, Boisda unlimited "the head actually pers his fatherly

NOVEMBER 18, 1905.

their European tour last year, I leave the task of presenting to the public a sketch of the life of the author and

these letters .- An Aged Clansman.)

sion of one of the descendants of Cap-tain MacDonald, a letter so interest-

ing and so instructive that it was thought a pity to keep it hidden among

family papers. Then, too, its publica-tion would give to the Catholics of the United States and of Canada a

chance to know schetching more of one whose deeds place him among the heroes of the Church in the New

In the history of the Scottish High-

lands no clan is more honored or more famous than that of the MacDonalds.

World.

Last year there came into the posses-

my blessing .

the kettle, on. But dogs, not line is dissledge dogs s been fed. og the life-bids, where en ; swiftly te way was the foot of r the night. miles away, it would be

1905.

amp or the and it was the Indians ad followed n his track, r. cois suppose pelletrie to ? Four sil-nd beaver ? Four silovision, and make trade rewd Ovide,

no less dar-hilanthropy. the moti ible. Ovide at a bend ow the foot m and Dan vered with a reajou know

, was so near ess of white ous language the sleeping d mature the

he fire, was lump of snow n evergreen. There were orest, faint, ear less keen t the chalter of the shelter d. He could d. He could ag among the he hill. Five as! He must this time the waske. Their red uneasily. om the dying of theirs what out of hours. d follow him, lty in their lone by the dves. wolves. They ompany of sol-together and together and a slope. Like on the solitary yn. In an in-pould throw off loaded butt of at and breas blood poured urderers were and muttering

ide his best Well done, ' you fous ht

ve effort, lifted k patch on it, ed his master's back upon the dead. back to a dog's not last long

ell, if you care n it, you shall em. Dan Scott of the lake and fed them and and all of them and they con-St. Marguerite Not with Dan fore that year I his post, and

A PAGE OF SCOTTISH HISTORY. people by a vigorous plying of his stout yellow cudgel to the Protestant Church. Was it a wonder that the new Under the caption "A Knight of the Eighteenth Century, "Miss Anna MacDonald, contributes the following pen sketch of the career of Captain John MacDonald, Laird of Glenaladale and Glenfinnan, to the Messenger of the Sacred Heart of New York. It is of interest to Irish and English Catho Church. Was it a wonder that the new faith became in scorn "the religion of yellow cudgel?" Boisdale, finding the old people rather hard to proselytize, hit upon another scheme. If he could not have the present generation, he'd have the next. So he offered to his tenants' children the privilege of instruction from the Pressyterian tutor employed for Boisdale's own sons. The poor simple people eagerly seized this splendid chance. However, they could not of interest to Irish and English Catholics, and particularly so to our many Scottish subscribers, because it con-tains a lesson of sacrifice and loyalty to religion and nationality which is inspiring. It is as follows :

chance. However, they could not long be deceived. Day after day the children were obliged to listen to all "Entreating that you will all give yourselves to God, for to Him we must sorts of attacks upon their religion, and even forced to eat meat on fast all at last have recourse, I leave you

(Atout sixty-seven years ago, being just able to read with some case; my eyes scanned the above words of Cap-tain John MacDonald of Glenaladale's days. When they brought this infor-mation home, their parents, acting on the priests advice, withdrew them from the school. Boisdale was angered beyond all bounds at this. Father Wynne, the priest, was compelled to return to his native Ireland; and not to be balked of his prey, Boisdale took "Last Instructions to his Children. "Last Instructions to his Children." The memory of these words have since served as a light in the many darksome days of life. Having recently found the original instructions, and the Captain's letter or memorandum to his daughter Flora, I was so overjoyed at my fortune that I resolved to edit even severe measures. He had a paper written in their own Gaelic tongue read to his assembled tenants. To sign this document meant an absolute retraction of their religion and a my fortune that I would be the the the set of the the set of the the set of t promise under oath never again to by an even star out in over sight of have any dealings whatever with a Catholic priest; to refuse was to lose everything, hames and land, and to bring direct ruin upon themselvas. There are countless herees and pen of Miss Anna MacDonald, one of the clan, and who with her parents, Dr. and Mrs. MacDonald, of Charlestown, Mass., visited the ancestral Highland home of the late Glenaladale, while on

martyrs little known, and surely these noble people deserve to be numbered among the glorious army who have suffered for their faits. Not one faltered, all declaring they would endure any hardship rather than accept such infamous conditions. Dispersing they returned home to prepare for the journey into the unknown world, whither they were forced to go to seek "freedom to worship God." Baffled in this, Boisdale agreed to leave his tenants in peace if they would consent to have their children brought up Protestants. This proposition re-ceived the indignant reply from the Islanders, that "their children's souls were as dear to them as their own."

So these brave people continued their preparations for their departure. Not only on Uist, but throughout Not only on Olse, but independent the Western Highlands, the fire of bigotry, once lighted, spread with startling rapidity. It seemed as if the Church in these portions of Scotland would be destroyed root and branch. For centuries the great chieftains of this family, MacDonald, Lord of the Isles, and MacDonald of Clanronald, Isles, and MacDonald of Clanronald, were practically independent princes treating with their king on almost equal terms. Powerful enough to awaken the jeaiousy of many of his neighbors, about six centuries ago, Clanronald was hard pressed by the surrounding clans. So to his younger son, a most intrepid and valiant man, he gave the estate of Glenaladale on would be destroyed root and orand. In the interest of all content of the second second and orand. In the interest of all content of the second second alarming that you was while absent on one of these was while absent on one of these you was written to the absent you was written by him to his daughter Flora, then a pupil of the Ursuline Convent at Bib hop Challoner of London, and even Bis hop Challoner of London, and even to send the sad news to Rome. The son, a most intropiu and variant man, he gave the estate of Glenaladale on condition that he would protect the borders of Clanronald country. So well was this commission fulfilled that the delighted father added to his first celebrated Dr. Hay, student, doctor in the prince's army, convert and finally priest and bishop, was at this time Dr. Grant's coadjutor. He, too, used all his powerful influence to aid the plans to bareful the time to aid the plans gift the lands of Glenfinnan. Thus, for benefiting the poor people of Uist. The one scheme which seemed feasible was for them to leave Sociand and go gift the lands of Glemanian. Thus, this John MacDonald, the ancestor of the subject of this sketch, became the head of another clan, he himself and his descendants acknowledging Clanto America. This, however, was

to America. This, however, was a matter demanding money, and most of these poor Catholics were rendered practically destitute by their inhuman landlords. Bishop Hay, besides contributing out of his own slender means a sum which to Glenandale seemed heroic, wrote a memorial. He addressed this to the cointly Bishop Challoner. Vicar Aposto ronald as their chief. The MacDonalds were ardent Catho lies and devoted adherents of the house of Stuart, with whose fortunes those of stuart, with whose fortunes those of this heroic clan were insepar-ably linked. The defeat of Prince Charles Edward, in 1745, was for them as well as for their daring young leader fraught with most disastrous saintly Bishop Challoner, Vicar Aposto

leader fraught with most disastrous consequences.
We on Charles landed in Scotland, among the first to greet him were in London. Collections were taken at the chapel, of the Cahtolic embassies in London, and the proceeds of the State of Captain John. They accompanied the prince to Glennland, these, together with the contributions of Dr. Challoner's personal friends, made up a considerable sun of moner's one or eliginoists was Mac and some besuity which befits the bitthey failed the Stuarts, blessed by Bishop MacDonald, was raised.
All know the bistory of this most and was willing to sacrifice everything the latter father and the precess is exceedingly editing; is besent the alter father and the precess of the father of this is onduct indeed, upon this oceasion may be, can help but admire the little atmy of Highlanders who thought neither lands nor life half precious saw will as the oile galling to sacrifice in their prince's cause. After Culloden, Alexander baxe inherited all the zeal of princes, have inherited all the zeal of princes, as well as the oilety of this is conduct indeed, upon this coeasion the crafting place and despite the large price set upon his head no one was base enough to betray his belored prince. It was in these troublows times that the inserting alarge estate on the is group of the second princes, is not fare disting place and despite the large prices set upon his head no one was base enough to betray his belored prince.
It was in these troublows times that the the present Prince Edward Island, then known as St. John's, to which he intended to personally bring his charges.
It was in these troublows times that the company bring his charges.

THE CATHOLIC RECORD.

Small to the English Government speaks for itself: "The activity and unabating zeal of Captain John Mae-Donald of Glenaladale, in bringing an excellent company into the field is his least recommendation, being acknow-ledged by all who knew him to be one of the most accomplished men and best officers of his rank in his Majesty's service.

service." As a reward for his distinguished services in every capacity, civil and military, the Government of Prince Edward Island was offered him. As he would have been obliged to take an oath, then in force, acknowledging the king's supremary in spiritual matters, Glena ad ale declined the proffered horce. The Sacretary of State urged honor. The Secretary of State urged him to accept, remarking that such an oath, being merely a form, would not interfere with the free exercise of his religion. Glenaladale persisted in his and unfortunate enterprise." refusal saying," that neither his honor nor his con-cience would permit him to take an oath."

nor his con-cience would permit him to take an oath." Captain MacDonald was most genial and am able in all his domestic relations. His first wife and only child dying in Scotland, he resolved never to marry witness that Highland hearts beat Scotland, he resolved never to marry again. He then named his brother, Lieutenant Donald MacDonald, whom he styled "the loveliest youth of this name," as his heir. Donald fell in a naval engagement fighting against the French. So, bereit of all his near relatives, after long years of widowbood, Glenaladale married a second time. His choice was Miss MacDonald, of

Moran family, a near relative of the chieftain of Glengarry and connected with many other great Scotch houses. Glenaladale was spared to the ser-vices of his country until 1811. He was too actively engaged in the service was too actively engaged in the service of others, and had sacrificed too much capital to develop his own fine estate in Prince Edward Island. Therefore he died a comparatively poor man. However, he gave to those who settled on his estate all the advantage coming from a lease of 999 years. Many, in this way prospered enough to buy land of there own. Glenaladale rendered another great service to the young colony. By de-fraying the expenses of procuring a missionary for the Acadians he induced this noble people, so important to the

this noble people, so important to the development of the resources of the country, to remain on the island. Captain MacDonald was obliged to Captain MacDonaid was obliged to take many long and perilous voyages in the interest of his countrymen. It was while absent on one of these journeys that the charming letter, which will soon be published in pamphby him to his daughter Flora, then a pupil of the Ursuline Convent at Quebec. If we had no other record of Gienaladale than this epistle, it alone would be sufficient to prove him as he was, the noblest of the noble, a perfect gentleman, a perfect Catholic, a white and spotless knight—sans peur et sans reproche.

What the descendants of the cousin to whom Glenaladale yielded his Scotch estates have done for the Old World Church, and what an ancestral

World Church, and what an ancestral home he was to leave, the following sketch will give some idea: Glenfinnan, the present home of Colonel MacDonald, and the birthplace Colonel MacDonald, and the birthplace of his brothers, the late Archbishop of Edinburg and the late Bishop of Aber deen, is situated about midway be-tween Fort William and Arisaig. Glent ween Fort William and Arisaig. Glen-finnan takes its name from a little river running through it called St. Finnan, the Apostle of Christianity in this distant region. The scenery is surpassingly grand, with a wild and sombre beauty which befits the birth-place of the fatal expedition of '45.

price for the head of George that was His earthly mission. The apostles His earthly mission. Mary, were not arrayed in broadcloth. Mary, the mother of the Divine Jesus, wore simple garments. The Saviour was set upon his own, here unfurled the standard of the Stuarts. So the late Alexander MacDonald born into the world amid humble surerected a monument to Prince Charles raised. On a massive column stands the statue of the prince in full Highroundings. DYING BY INCHES. Indextance of the prime in this in the inscription, written in English, Gaelie, and Latin, is as follows: "On this spot where Prime Charles Edward first raised the standard on the 19th of Avgust, 1745, when BLCODLESS GIRLS SAVED BY DR. WIL-LIAMS' PINK PILLS. Dying by inches-that is the only

"My hope is constant in thee."

supposing, indeed, you had been admit-

way to describe hundreds of bloodless girls who are slipping slowly but surely from simple anaemia into a decline. he made the daring and romantic attempt to recover a throne lost by the imprudence of his ancestors, this column They drag themselves along with one foot in the grave through those years was erected by Alexander MacDonald, Esq., of Glenaladale, to commemorate the generons zeal and undaunted bravery and the inviolable fidelity of bis anosators and the rest of these of youth be the happiest in their lives. And the whole trouble lies in the blood. Bad blood is the fountain head of all the trouble that all ets woman from matur ity to middle life. Bad blood causes all the backaches and side aches, all and unfortunate enterprise." So, in the midst of heather fields, red the paleness, breathlessness and de-spondency; all the heart palpitation, spells From fainting spells to con-sumption is only a step. In nine cases out of ten consumption starts from out of ten consumption starts from bloodlessness—and the only sure cure for bloodlessness is Dr. Williams' Pick ever true, and that at least one great Scottish clan, forever faithful to his king, still bears on an unstained crest Robert Bruce's lofty greeting to Mac Donald, the saviour of Badnockburn,

every part of the body. This has been proved in thousands of cases. Miss Frances Peach, Welland, Ont., says: "A couple of years ago my condition of health was very serions. Doctors said that I had no blood-that it had turned to water. I was unfit to do any-thing for months, and was little more RAGGED AND GAY HEAR MASS A writer in the London Daily News A writer in the London Dahy News in describing his impressions of High Mass on a Sunday morning at West-minister Cathedral says : "A few yards away from me is a man about thirty five whose coat is tightly butthan a living skeleton. I had no appetite; the least exertion would leave me breathless, and I had frequent thirty live whose coat is tightly but toned to conceal his lack of shirt. The coat itself is torn and ragged, and as he kneels I see that the souls of his boots are almost gone. The face is a sad, weary face, tanned by exposure, severe headaches. I was treated by several doctors, but they failed to help several doctors, but they failed to help me, and I was completely discouraged. Then I was urged to take Dr. Williams' Pink Pill, and in a few weeks found my health improving. I used eight boxes in all, and was by that time again well and strong. I gained twenty two pounds in weight, and never felt better in my life." What Dr. Williams' Pink Pills did and refined. No one is more devout. He sets me musing. Into how many of our churches could you have wan-dered, my brother, without being stared at with eyes not altogether friendly—

What Dr. Williams' Pink Pills did or Miss Peach they can do for every other weak and ailing girl. They make new blood, and new blood brings health, strength and happiness. But ycu must be sure you have the genuine pills with the full name "Dr. Williams" ted and given a seat ? But here thou can sit beside ladies in dresses the most exquisite brains can devise or money purchase, without a single curious glance to make thee feel thy lack." As it is in Westminster Cathedral so is it in every Catholic Church through-Pink Pills for Pale People," printed on the wrapper around each box. All out the world. The man wearing over-alls, or the woman appareled in calico, is welcomed and seated in the churches dealers sell these pills, or you can get them by mail at 50 cents a box or six boxes for \$2 50, by writing The Dr. Williams Medicine Co., Brockville, of Catholicity with the same courtesy as any "lady" in silks or satins or furs, or Ont.

REFUNDE

的

as any "lady" in silks or satins or furs, or as the "gentleman" dressed in broad-cloth. Jesus in the Blessed Sacrament **Children Rings**

cioth. Jesus in the Blessed Sacrament hears the prayer and appeal of a Lazarus, made with a sincere heart just as He listens to the supplication of these whom He has blessed with wealth. Of course there may be a few in every parish who in their pride of heart look down on rars and neverty, but these Solid 10-k. Cold Signet Ring engraved with one initial, post-paid, 750 The same set with small rose! diamond instead of letter, post-paid, \$1.00 down on rags and poverty, but, thank God ! they are few. No practical Cath-olic would refuse to sit beside a brother or sister in religion who happens to be dressed according to circumstances of life; and the Catholic who looks down NOT SASTISFACTORY MONEY WILL BI

upon the man or wo man in church be-

cause of their raiment is a Catholic only in name. The Saviour did not call men of wealth and fashion to fulfill 170 Dundas St., John S. Barnard LONDON, CANADA A la contraction de la contrac

> To make the best Bread you must have the

Educational. THE.

BELLEVILLE BUSINESS COLLEGE LIMITED

We teach full COMMERCIAL course. As well as full SHORTHAND course. Full CIVIL SERVICE course, Full TELEGRAPHY course,

OUR GRADUATES IN EVERY DEPART-MENT ARE TO DAY FILLING THE BEST POSITIONS.

Write for catalogue. Address' J. FRITH JEFFERS, M. A., "PRINCIPAN Address : Believille. Ont.

Assumption College, SANDWICH, ONT,

THE STUDIES EMBRACE THE CLASS. ICAL and Commercial Courses. Torms, including all ordinary expenses, \$160 per as-num. For full particulars appy 10 Rev. D. CUSHING, C. S. B.

Loyola College

MONTREAL

An English Classical College conducted by the Jesuit Fathers.

Schools re-open on September 6ths

For terms and other information apply to

The President, 68 Drummond Ster MONTREAL

(3) 1299-4

Young Men and Women should take @ course of training in Shorthand and Typewriting at the



Owen Sound, Ont. There is a large demand for young men ster-ographers, very much larger than the supply. A thorough and practical course including the foilowing subjects: Shorthand (Pirman's Syn-tem). Touch Typewriting, Penmanship, Spell-ing, Letter-writing and general Office Practice. Students admitted at any time. Full partice-lars sent to any address free, Address: C. A. Handing, Penmanship, Spell-lars sent to any address free, Address: C. A. Fleming, Principal

Owen Sound, Ont.

ST. JEROME'S COLLEGE. BERLIN ONT., CANADA. 8 (G. T. R.) Commercial Course with Business College

teatures. High School or Academic Course - Prepara-tion for Professional Studies. College ar Aris Course - Preparation 250 Degrees and Seminaries. Poard and Tution per Annum, \$140.00. For Catalogue Address-REV. JOHN FEHRENBACH, C. R., Pres.



Western Ontario. There is no better in Canada. Enter now if possible. Catalogue free. ELLIOTT & MCLACHLAN,

Principals.

Systematic Study of the Catholic Religion

By REV. CHARLES COPPENS, S. J. Author of "Lectures on Moral Principles and

Medical Practice" and text books on Logic and Metaphysics, Moral Philosophy, Oratory and Rhetoric. THIRD EDITION

3

is a respected Married ; three erous. But be-slands he went in the summer, rave for Pichou's ming ash tree, ild flowers. He

sh his course in

he " I suppose at I'll swear he

CRUCIFIX.

s which has reby the exploits lists, also concs amongst its lowing incidents, lowing incidents, se prove. In a city resides the rs. Their shops rrow little street is small square. In Church of St. butchers, rises a ya great cruci-habitants of this Leiong attention. pious attention. andles are placed he corporation of y recent sacri-oughout France, ed the Conmis-ey would them-the sacred emmeans in their the invasion of the invasion of vent any damage fact, for the past e most powerful oration have kept A few nights score of scouness sandals, and ons, penetrated itchers' quarters. the butchers were ut by the watch-ing of their dogs, complete. The l speed, and have n Catholic Times.

has stamped the with the mark .--Mother Mary of Grace."

loved prince. It was in these troublous times that

Sir James Gordon, whose naval career is a brilliant pace in English history. By this union Glenaladale allied him

as well as the piety of his own worthy ancestors." So to Glenaladale was intrusted the carrying out of the project for the relief of the persecuted Scotch. In 1771 he bought a large estate on the present Prince Edward Island, then known as St. John's, to which he in-tended to personally bring his charges. Then in company with Bishop Mac Donald, he visited Uist, where he found matters much worse than he sup-posed. Not one of the Islanders was able to pay anything towards the ex-penses of the journey; many of the mainland were: yet as the sum of money collected was not in this case sufficient, it looked as if the plan of emigration must be abandoned. It would have been, too, but for the un-paralleled generosity of Glenaladale. Rather than have the scheme fall through, he mortgaged the family estate at Glenfinnan to his cousin. As he was never able to redeem it, he thus It was in these troublous times that Captain John MacDonald, of Glenala dale and Glenfinnan was born. For when the Stuart standard was unfurled on his father's land he was but three years old. When the persecution of the Scuarts adherents had quieted a little, there being then no Scotch College, young Glenaladale was sent, at the age of twelve, to the Jesuit University of Ratisbon (Regensburg), in Germany. University of Ratisoon (Regensions) // in Germany. Having received his degree at Ratis bon, Glenaladale returned to Scotland, a most cultured young gentleman, numbering among his attainments the mastery of seven languages. He married Miss Gordon, aunt of Admiral Sia Lames Gordon, whose naval career

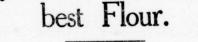
he was never able to redeem it, he thus parted with the home of his ancestors parted with the nome of his ancestors forever. When he arrived in Prince Edward Island, he had but five or six guineas in his pocket, and a debt of the purchase of the new estate he had hearth there

By this union Glenaladale allied him self with some of the greatest Scotch families. Captain MacDonald was sel-ected from among the chieftains of his family to be "Cashmer" or guardian, ranking next to Clanronald as the head of his clan, and acting as chief should anything befall his superior officer. So revered by his follow-chieftains. Glenthe purchase of the build of the build of the bought there. Thanks to his munificence, in 1772, the good ship Alexander, with one year's provisions sailed from Scotland, bearing two hundred and ten later and nobler pilgrims across the sea. Glen-aladale himself was detained in Europe revered by his fellow-chieftains, Glen-aladale was leading a good and useful life, until about 1770 circumstances arose which called him to a nobler aladale himself was detained in Europe until the next year. In 1773, after ordering (this time from Quebec) a third cargo of provisions and farm im plements for the colonists, he joined his people, journeying by way of Philadelphia at Bostom-towns already dark with the threatening war clouds of the Revolution. At the outbreak of the War of In-dependence. Glenaladale, in accordance

The fine old mansion house, though its grounds extend for some ten miles, is not far distant from the church. It is built on a terraced knoll over-looking Loch Shiel. No more beauti-ful situation could be possibly imagined. looking Loch Shiel. No more beauti-tul situation could be possibly imagined. The terraces and the more level land slope gently down to meet the clear lake waters. On every side bold and oraggy mountains, which would be too wild and stern, were it not for the purple Highland mists which clothe them with a peculiar and indescribable beauty. The house itself is most in-teresting. In the drawing room are shown some of the many valuable relics of Prince Charles which are still in the possession of the MacDonalds. Notable among these are the portraits of the prince and of his mother, Louisa Sobieski. A copy of the queen's "Journal of Life in the Highlands," a gift from Victoria to Colonel Mac Donald, is also here. It is a memento of the queen's visit to the house, the first time a sovereign's presence has honored Glenfinnan, since Victoria's royal ancestor, Charles Edward rested here. As another token of the Queen's

here. As another token of the Queen's regard Colonel MacDonald during the Jubilee year, was summoned to Windsor to receive the Order of the Bath.

revered by his fellow-chieftains, Glen-aladale was leading a good and useful life, until about 1770 circumstances arose which called him to a nobler vocation. A relative of Glenaladale's, Alex-ander MacDonald of Boisdale, in the Island of Uist, having married a Protestant, forsook the religion of his forefathers. Not contented with chang-ing his example. From the patriarchal Highland system of clan ship, Boisdald, with the practically "The head of the family," was able to sting dead of the family," was able to multimited power of Kean Kinnhe, "the head of the family," was able to his fatherly acts was to drive his



When the dough is flat, sour, heavy, will not rise,-when the bread is soggy, tasteless, indigestible-then you have cheap and inferior flour.

You may use pure fresh yeast, S. Care faithfully adhere to the old-time successful bread making traditions, the methods usually successful-but the baking turns out badly-simply because you have not used the right kind of flour.

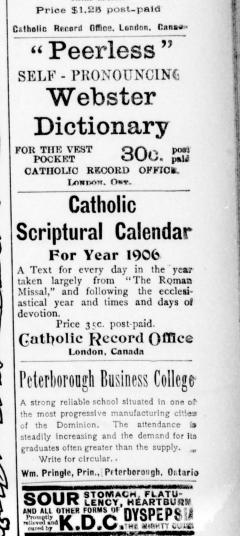
Royal Household Flour is purified and sterilized by electricity, it is therefore uniformly pure and wholesome.

And because it is thoroughly purified it will yield a sweet, wholesome, light sponge that will bake into flaky, deliciously flavored, nourishing bread or pastry.

It is really the only absolutely pure flour you can get.

Guaranteed by its makers and Branded

Ogilvie's Royal Household Flour.



The Catholic Record. Zublished Weekly at 484 and 486 Richmond street London Ontario. Price of Subscription-\$2 00 per snum.

MEV. GEORGE R. NORTHGRAVES.

Author of " Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Mesers. Luke King, P. J. Neven and Miss Sarah Hunley are fully authorized to receive subscruptions and transnot all other business for First Carnetto Recours. Agent for Newfoundland, Mr. James Power of Sh. John

Agent for Newfoundland, Mr. James Fower of St. John Rates of Advertising-Tencents per line each Babes of Advortising - Ten cents per line each metrion, gate measurement. Approved and recommended by the Arch-dishops of I-croto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogénesburg, N. Y., and the elergy thronghout the Dominion. Our respondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning

LETTERS OF RECOMMENDATION,

Apostolic Delegation, Ottawa, June 13th, 1995. London Ont.

London Ont. London Ont. My Dear Str.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability and, above all, that it is im-bued with a strong Catholic spirit. It strenu-ously defends Catholic principles and right-and stands firmly by the teachings acd author-ity of the Church, at the same time promoting the beat interests of the country. Following these lines it has done a great deal of good for the welfare of religion and more, as its wholesome influence reaches more Catholic bornes. herefore, earnestly recommend it to Cath-

homes I. therefore, carnestly recommends work, and best olle families. With my bleasing on your work, and best Wishes for its continued success Works very sheared y in Christ. Yours very sheared y in Christ. DONATUS, Archbishop of Epheaus. Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1960. To the Editor of THE CATHOLIC RECORD, London, Ont: To the Kallor of the Calmar Londo. On: Dear Sir: For some time past I have read four estimable paper. The CATHOLO RECERD, and congratulate you upon the manner in which it is published Its matter and form are both good; and a truts Catholicspirit pervadesitie whole. Therefore, with pleasure, I can recommend its to the faithful. Blessing you and wishing you success. Believe me to remain. Yours faithfully in Jesus Christ † D FalcONIO, Arch. of Lavissa. Apost. Deleg.

LONDON, SATURDAY, NOV. 18, 1905.

We are pleased to be able to an nounce that Vicar General Meunier has received a cablegram from His Lordship the Bishop of London, from Gibraltar, stating that he and his companions had arrived there on the 7th November, and that all were in excellent health.

LUTHER AND HIS REFORMATION DAY.

On Sunday, October 29th, the German Lutherans celebrated in Canada, as well as elsewhere, Reformation day, as the anniversary of the day on which Martin Luther, three hundred and eighty eight years ago, affixed to the door of the Cathedral of Wittenberg a roll of paper on which were written his theses announcing his new doctrines and denouncing as errors and superstitions the teachings of the Catholic Church. This act, being the formal announcement of the doctrines which were generally accepted as the basis of Protestantism, the day on which it occurred is called " Reformation Day." and kept with solemnity by German Lutherans the world over. The actual date of the occurrence was Oct. 31, but as the nearest Sunday to this date was this year on Oct. 29, the latter date was taken as more convenient for the celebration.

In Moatreal the Rev. Mr. Jestinsky

It is well known that it was Luther's jealousy of the Dominican Order, and not love for the truth which led him to at tack the Catholic Church, because Pope Leo X. had selected the Dominicans to preach the privileges of an indulgence in favor of those who would contribute to the erection of St. Peter's church at Rome. Thus the hopes of Luther, who was an Augustinian monk, were shattered by the fact that this duty would be apportioned to any other than his community, and that he would, therefore,

not share in the work. It was, therefore, from sordid human motives, and not from love of God, that his work of the Reformation was begun.

tion is the hallucinations of the indi-

vidual mind.

Luther's preaching gave birth to the multitude of jarring sects which now constitute Protestantism. He endeavored to prevent this result of his teaching, but with poor success.

The Rev. Mr. Jestinsky asserts that Luther made Christ and His true word the basis of faith ; but so far is this from the truth that the Protestantism begun by Luther has resulted in the denial of Christ's divinity and of the in spiration of God's word, as this is undeniably the tendency of the Protestantism of to day. This result was foreseen and predicted by Catholic theologians from its beginning, and to day the only Church which really upholds Christ and His true word is the Catholic Church, which for nearly four hundred years has been misrepresented by Protestant ministers as being unfaithful to its divine mission.

THE C. M. B. A.

At a meeting of the executive of the C. M. B. A., held in Kingston on the 8th instant, very satisfactory progress was reported. Since the 1st of January 1,161 new members have been admitted, the total membership now numbering 20,000. The surplus at the present time is \$207,000. Another organizer, we have been informed, has been ap pointed. This will doubtless have the effect of adding a considerable number to the roll. We are pleased to know that the executive is alive to the importance of guarding every interest of the association in such a manner as to promote its permanence. In the in-

vestment of its reserve fund it has been decided to keep the money only in chartered banks. Although there are nany other perfectly safe modes of investment we certainly comment the Executive for taking such a course. Every member of the C. M. B. A. will in this connection feel positive that his money is sa'eguarded, because no chances are taken. It is pleasant to know that this, the strongest and oldest of our Catholic benefit societies in Canada, is making such solid progress. We would, however, like to see each individual member do a little more missionary work with a view to swell the ranks of the members. Such an association ought to have at least double its present strength ; and, with a little more energy on the part of the branches, this could easily be done. During all the years of its existence in the Dominion the amount of good it has

accomplished in the way of providing

THE CATHOLIC RECORD.

dangerous thing for a moribund Senate to pass a measure so sweeping, especially as it is certain that a very large section of the country is strenuously opposed to the measure, and it is very doubtful whether it would be approved by the electorate if it were submitted to them at the present moment. The Senatorial elections will take place on Jan. 7-a date which is now close upon us-and the Senators will have to consider whether their course will be approved by the people if they adopt this drastic_measure so hurriedly on the very eve of the dissolution of the

Chamber. It is true that time after time the deputies and senators who have supported this and other anti Christian laws have been again returned to Parliament: but it has only been through the untiring efforts of the Government to influence those who hold official posi tions that the Government has been so long sustained by a majority of the people, and that majority is undoubtedly kept up by the votes of Government officials, who are inconceivably numerous in France for the reason that under the bureaucratic regime which prevails there, everything which is done for the public in any way is done by Govern ment officials. Schools are taught, roads and bridges are maintained and built by Government officials or employees, and these stand by the Govern ment, because it affects their pockets to do so. But this very fact makes the state of feeling in the country exceed ingly precarious, and at the same time makes it very uncertain whether the policy which secures a good working majority for the Government to day

shall not be overturned by the vote of the people should an election be precipitated to morrow.

THE ANGELUS BELL.

Louis Veuillot, the famous Catholic ournalist of Paris, relates a beautiful incident which happened while he was travelling to Rome in company with Coquelet, an unbeliever and scoffer. As the train stopped at a lonely locality the Angelus bell was heard to ring, and a woman and child who were watching the train pass by were noticed making the sign of the Cross.

"Why do these people make the sign the Cross," demanded Coquelet. "Do they itake the train or you or me for the devil ?

" No," answered Veuillot, " neither the train nor me nor you, Coquelet, though you are full of malice. These good people are thinking not of the devil, but of God."

" They have heard the Angelus bell, and are praying. Listen to those sweet and noble sounds ! That is the telegraphic language of the Church invented long ago, and now universally understood by the people.

"And what is it saying ?" asked Coquelet. Louis Veuillot replied :

amongst us.

fession of

"It says something which is infinitely above you and your learning, but which is understood by these simple It says that the angel people. of the Lord announced to Mar that she should become the Mother of Mary the Saviour of mankind : that Mary answered the angel, May it be done to me according to thy word, I am the accomplished in the way of providing for the widows and orphans should be a to His will. Accordingly Mary con-

fession of faith the bell adds the prayer of the Church: O Mary,

this is what these pious people are say

ing in unison with the bell : the Word

was made flesh, and dwelt amongst us.

" Long ago over the territories of St. Louis, King of France, fifteen hun-

dred bell towers pointed to the sky crowned with the Cross of Christ. In those days a man could hardly raise his

eyes without seeing the sign of our redemption, telling us that the Word

was made flesh and dwelt amongst us

flooded the fields, climbed the mountain

This harmonious voice of prayer

Rome, mother of virtue,

Nothing is more sweet and consoling

to the weary pilgrim on earth than to

join with the millions of Catholics

throughout the world in the recitation

the Angelus bell, for it reminds us that

our Blessed Lord is our Redcomer

watching over us constantly to bring us

to an eternal reward, and that Mary,

His Mother, is our constant intercesso

redemption, telling

"It was a Pope who

and died for us !

Mother of God, pray for us sinners no and at the hour of our death. An

WANTON IMPIETY. Detroit papers give a strange story of a man in that city who has erected near his house and facing the streets in several directions, a large stone monument which is surmounted by a statue of the devil, who is represented in a stooping posture behind a pulpit and watching the streets. He has a fork or trident which is supposed to represent his sovereignty over hell, and to be used in torturing his victims. The structure is fourteen feet high, and church going people of all denomin ations express great indignation against

this public insult to all Christians. On the monument there is a Latin inscription which openly denies the creation of man by God. It states that man is not a creation but a develop. ment, and that God did not make man, out man made the gods.

The maker of this indecent monument is a German who has lived in Detroit for twenty-one years. He states that he is an infidel, and that his parents before him were infidels; so are his two daughters who live with him. He is a stone mason by trade, and he himself constructed the entire monument except the statue which he had made by an artistic worker in stone and marble. It is believed that the neighbors will make an effort to have the unsightly monument removed, though it is some what doubtful whether this can be done, if, as is supposed, it is erected on the man's own property. It certainly ought to be removed if this can be legally done.

The man who erected the structure declares that it is not to be supposed that he believes in the devil, for he has no faith either in God or the devil, but he wishes to show his disrespect for God by means of his work. At least he should be prevented from wantonly insulting God and the Christian population in the midst of which he lives. He declares his preference for the character of the devil rather than that of God as described in the Bible. For the Bible itself he says he has no reverence, and he does not believe in it at all.

GOLDEN WEDDING.

A press despatch from Montreal inorms us that on the 7th November Mr. and Mrs. James McMenamin, of 189 St. Charles street, celebrated the fiftieth anniversary of their wedding. Mass was celebrated by their son, the Rev. D. P. McMenamin, after which they renewed their marriage vows. It was the first ceremony of the kind ever celebrated in St. Gabriel's parish. At the conclusion of the Mass Rev. Father McMenamin, through the kind ness of the good Bishop of London-in whose diocese he is recognized as one of its most estimable and prominent parish priests-and of Archbishop Bruchesi, of Montreal, administered to his parents the Papal Benediction. A handsome medallion bearing the portrait of the Pope was presented by His Grace. The publisher of the CATHOLIC RECORD extends cordial congratulations to Mr. and Mrs. McMenamin, coupled with the wish that they may be given many more years of life to

were plunged in the darkest barbarism. They were cannibals, and were the prey of Arab slave merchants who made raids upon them to carry them into Morosco, Turkey, Persia, etc., to be sold into slavery. In the search for slaves the cruelties practiced were almost beyond belief. But the commission reports that the Belgian Government has put down the slave trade entirely and almost abolished cannibalism, which, however, in spite of the Government's efforts, is sometimes practiced in secret, it being sometimes impossible to discover and prevent the natives from practicing their old habits.

The natives have been civilized by being educated, the education being given then by the missionaries.

The natives are declared to be pleased with the changes which have been made in their condition, and especially with the way in which justice is administered, and the advance in civilization has been great through the efforts of the missionaries, especi ally along the line of the Nile.

For the maintenance of the Govern ment and the improvement of the country, a tax has to be levied, and it is found by experience that the only way in which the tax can by obtained is by the labor of the natives. By statute the amount of labor required is not to exceed forty hours per month, but this has been in some instances exceeded, but the commissioners recommend that the limit be strictly adhered to. The Government, however, takes care to

pay a reasonable price for this labor. The missionaries who brought the accusations against the Belgian author ities have stated that the natives were mutilated if they failed to bring in to the authorities the quantity of rubber required from them as a tax. This is denied by the commissioners, who say that the whites have never mutilated living natives. They admit, however, that corpses have been mutilated sometimes, especially by the black soldiers, as a proof of the death of the person so treated. This barbarous practice was a continuation of the ancient practice of the natives who formerly employed this method of showing how many per-

sons they had killed. But it does not appear that this practice was authorized by the Government officials. It is found difficult to cure the blacks even in the employ of the Government from their former barbarous customs.

The reports exonerate the Governnent of nearly every charge which has been brought against it, though in a few instances the commissioners suggest a mitigation of labor, as in the case where more than forty hours labor had been required from the natives in Government work. They assert that the missionaries who have made sen sational charges of atrocious cruelty have greatly exaggerated the conditions existing. They also give great credit to the Government for having aided in building up towns with comfortable houses, where before there were only miserable huts. Railways also have

been built through the heart of the forest, and the Congo river has been made the means of industrial progress,

and with foreign countries. Good roads

enjoy the esteem of their fellow citi- as steamers regularly ply up and down for general rejoicing on the part of all establishing trade between the towns

" to establish the contention that Belgium was impotent to maintain effective government on the Congo," but that the other European powers refused to accept these representations, and that now the Congo Reform Association is endeavoring to do indirectly what the British Government had failed to effect by direct means. He adds :

NOVEMBER 18, 1905.

"The testimony of travellers from the days of Henry M. Stanley to the present day is unanimous and emphatic in the praise of the Congo Free State government."

To this it may be added that there are not wanting tales of ill treatment of natives in other parts of Africa than the Belgian territory of the Congo. namely, in the British, French and Ger man territory. It is only a few months since three Europeans at Ruanda, in British territory, west of Lake Victoria, were brought by a colonial non-commissioned officer to the

prison of Dar-es Salam for horrible misdeeds. One had been sentenced to fifteen years imprisonment by the Judge at Muanza for shooting two native boys who were his ser rants. The other two had stolen one hundred large and small head of cattle from the blacks, and when the natives followed these thieves to recover their property, forty seven natives were killed in the affray which ensued. It may thus be seen that under any European Government horrible crimes are committed by the whites, who, from the fact that they are whites, and their victims blacks, imagine that they are free to deal with the natives as they think proper.

OBSERVANCE OF THE LORD'S DAY.

" A Protestant " of St. John, Nfd., asks "Ha; a Catholic the right to keep his store open for business on Sundays, or can such a person be called a Catholic ?

ANSWER. The Catholic Church commands her children to hear Mass on Sundays and Holy-days, and to abstain from all unnecessary servile work. This is clear from the answers to two questions in the Catechism taught to all Catholic children.

Q. 1. Which is the chief duty by which we are commanded to san stify the Sunday ?

Ans. Assisting at the Holy Sacrifice of the Mass. Q. 2. What is forbidden by the third

commandment ? Ans. All unnecessary servile work ; and whatever may hinder the due ob-

servance of the Lord's day, or tend to profane it. Trade is among the things forbidden

under this law; so our correspondent will see that such a person as he describes does business against the law of the Church. Nevertheless, there are occasions when the law is relaxed, that is, when such a relaxation is required by charity towards our neighbor. piety towards God. and in cases of necessity, which must be indged according to the nature and circumstances of each case.

----BIGOTRY DEFEATED.

who have a sincere regard for the wel-

The result of the general election in the Province of Alberta gives reason NOVEMBER

Mr. R. B. Bennett this may be taken a gratulation in every

minion. Judging fr the province of Or ago in dealing with question, he prove dangerous agitator. place in the public such men, and the are to be commen Mr. Bennett at h will take the lesso be hoped the r wan will be sin Alberta and the provinces will by putting upon re wipe out foreve cries and enter up

manlike and patric INTOLERAN

perity with mea a

determined to dea

all and govern the

Some weeks ago in a court held by trates in London persecuting spiri ollowers of the lat the latter is no l stir up bigotry at One Mr. Kidg on behalf of Colo the magistrates t Roman Catholic streets of Harles day, when eccl and idols " wou duced a proclan seal of Queen Vi Roman Catholic practice the ri that Church a place of worshi He also appeale Act of 1829, wh sions illegal, a

priest convicted should forfeit £ Mr. Luke, th asked what he gell replied tha officer to warn charge of the p procession is ill

Mr. Luke said an illegal act. Mr. Kidgell unlawful assem The Magistr

to say that it i a procession of Mr. Kidgell

he procession. use of vestmen The Magist that we can do

case." Colonel Fitz were therefore they desired, o stop a re idols referred on which were Blessed Virg points," or h of London Ke

THE L W. F., of V

ecquiry whet

a married man

lauded Dr. Martin Luther as having " declared war against darkness and superstition. His blows sounded far over the known world, and awakened an echo in the breast of every Christian who longed for truth and light. He did not intend to destroy but to re form. The foundation of the Christian Churci (Christ) had been covered by the quicksands of human opinion and tradition. Luther removed these and showed that the only foundation of the Church is Christ and His true word. No earthly consideration could prevent Luther from proclaiming the truth he had personally experienced."

Considering that Luther opened the door to every person to make his own creed, and that as a natural result we have nowadays the open profession of such superstition, as Mormonism, Eddyism, Theosophy, Spiritism, Dowieism, and hundreds of other absurd isms of admittedly human origin, all the direct consequence of the Lutheran principle of the supremacy bill of Church and State with which of private judgment as against the judgment of the Church, we may well doubt the assertion that Luther gave truth and light to the world. He cer tainly opened, up a field "where no order but universal horror dwelleth."

It is an undeniable maxim of logic that a principle is absurd if one of its consequences is absurd, and as we find the consequences, of private judgment to be confusion and error, that principle must be rejected by all who have any longing for truth and light. Christ established on earth an authority to teach His doctrine, and no man has or had any right to put his own judgment at present suspected. The minorabove that authority. Luther, who did this, opened the way to darkness and error, instead of to truth and light. It is, therefore, a fallacy to say as Rev. Mr. Jestinsky says, that " the real foundation of our (Lutheran) religion is Christ alone." Its founda- pressed during the session, but it is a affliction.

constant advertisement for its more ceived by the Holy Ghost, and the rapid progress. All its obligations divine Word was made flesh and dwelt have been met promptly; and there is every reason to feel assured that such will be the case in the future. By all means let there be a rousing rally of the members with the purpose of addng all our Catholic men to the roll. Much strennous work is now being done by the popular and energetic secretary, Mr. J. J. Behan of Kingston. Branch flicers should keep in close touch with this gentleman. He will at all times give them much valuable assistance in the work of promoting the spread of the

C. M. B. A.

CHURCH AND STATE IN FRANCE.

heights, descended into the low-down valleys, penetrated the depths of the The French Parliament has been forest, and was heard over all human sounds : a voice of consolation, of hope, of love, of salvation. God loved us, called together and is now in session. It may be presumed that one of the He has pardoned us, He died to gain first measures which will be taken up our souls, He reigns over us. will be the passage of the Separation without ceasing. It reminded men that they were kings, the sons of God, co heirs of heaven, and that heaven is the Senate will have to deal, as it has the reward of faith, hope and charity. "It was a Pope who made the use of already passed the Chambers of Deputies. bells widespread, and gave us the harmonious voice of bells with their divine

The Senate Committee which prepared the bill for the consideration of language. the house approved of it by a vote of 10 mother of light and of hope, mother of all sweetness, all joy and all to 2, and this may be an indication that there will be little difficulty experi poetry ! O Rome, inspired of God to the strengthening delights the poor heart of man !" enced in its passage through the Senate. A determined opposition will be given it, however, and we can never tell before hand what is going to happen in the French Houses of Parliament, so it is quite possible that the opposition of the Angelus prayer at the sound of may develop more strength than is

ity will move that it is imprudent to provoke agitation in the nation by the uprooting of social and religious traditions.

urging her Divine Son to have mercy The Rouvier Bill may command a upon us at the moment of our deepest substantial majority if the measure be

sens of Montreal. Mr. McMenamin is one of those Irishmen whose life-work reflects honor upon his faith and his country. "To this divine narration and pro-

And

It spok

FALSE CHARGES AGAINST A CATHOLIC COUNTRY.

Much has been said during the past three years of horrors perpetrated by the Belgian authorities upon the natives of the Congo Free State in Africa which has been under the suzerainty of Belgium during the past twenty-five years.

There are in the Congo State over 600 missionaries of all denominations, and of these 390 are Catholic priests and sisters, and 230 Protestant mis sionaries, men and women.

A few of these Protestant mission aries have brought charges against the Government, that most horrible cruelties are regularly perpetrated by the officials, and these statements have been taken up by the Congo Reform Association of Liverpool, England, and both the British and American Governments have been appealed to in order, as it has been alleged, to transfer the rule of the Congo to Great Britain, which, it is supposed by the missionaries would improve the country and civilize the natives by milder methods than the

Catholic Belgians have employed. About twelve months ago the Govern ment of the Free State appointed a

commission to enquire into these charges, and the investigation thus undertaken has resulted in a report which was sent in on Ostober 3rd, 1905. The Commission spent five months in the Congo territory Upper and Lower, and examined between four and five hundred witnesses, including magistrates, commercial agents, missionaries and natives, all the investigations tak-

ing place publicly. It must be borne in mind that twenty-

have been made, and there are parks, fare of the Dominion. It will be replantations, steam boats, telephones, membered with what biterness the telegraphs, churches, schools and hospigovernment at Ottawa was assailed because of its having inserted in the tals throughout the country, with other modern improvements, all of which have constitutions of Alberta and Saskatbeen done within a quarter of a cenchewan a provision whereby the existing Separate school system could not tury, in a country which was sunken in be interfered with. This system of a most deplorable state of barbarism. Separate schools is not all that Catho-In fact, so wide apart are the reports lics are fairly entitled to, but it was of the missionaries and the Liverpool the best that could be obtained from Congo Reform Association from that given by the Belgian Commission that the non-Catholic majority of the people. it is difficult to form an accurate judg-The ultra Protestant section of the two ment on the matter. Yet, as it has new provinces, urged on to a remarkable degree by the fierce anti Catholic been proposed to lay the whole case before the Hague Peace Tribunal, it is bigotry of a section of the Toronto very probable that more light may be press, notably the World, the Telegram thrown on the matter shortly. We inand the Mail and Enpire, fought a determined batile against the school cline to the belief that the accusers of classes of the Autonomy Bills. The the Belgian Government have misrepobject, of course, was to leave the proreseated the case in order to give to the Liverpool Association, which is vinces free in this regard, and a few chiefly composed of traders with Africa. years would doubtless bring on an agitation in the North-West for the a chance to secure the trade to them wiping out altogether of the Separate selves after ousting the Belgians from school system. It was asserted that the country. We are confirmed in this the provinces if left to themselves would view by the testimony of many reliable deal most liberally with those who witnesses. The King of Belgium himdestred to have Separate schools, self has stated that these charges have "Trust the Provinces" was the battle been many times refuted. We may add cry, but, having the example of Manito this that Major James Harrison in letters to the London Times refuted toba in mind, it was to be expected the specific charges of mutilation of the that Catholics could not again place natives, and showed that the story was any confidence in a hostile majority invented from sinister motives. In fact many of whom are ever ready on the even old stories of the cannibal period slightest pretext to preach a crusade against the Catholic Church and its of the Congo were rehashed and retold institutions. While the electors of as if they were the deeds of the Belgian authorities of the present day. Also Alberta deserve every praise for the outcome of the contest just brought to bloody encounters of the private trada close, there is no telling how soon, ing parties with the natives have been with a largely increased population, attributed to the Government officials a different result might be the outin order to make out a case.

come. In a house of 25 the Thus Count Kowalsky, as the representative of King Leopold, declared to Liberals of Manitoba will have 23 members and the Conservatives 2. President Roosevelt in Oct., 1904, that five years ago the people of the Congo | the purpose of the British accusers vas The leader of the Conservative party,

separated there is no p sent to live to become a

By a la v o man cannot l wife consent own accord. In the case ditions are n filled, and promoted to It is also f

to enter a r consent of h These are particular c of the Pop which can b

the concessi to grant suc

RELAP Rev. W.

near Kings up the care led in desp Indies beca pagans. T as Pagan H not go to cl Before sa iewer, nearly thre have spol have impl but they w effort, eith concert, wh popular, not that I have on, will in come to ch 'There teen hund church, an The fact i asleep. T formist pla go golfing simply gor give a the

If our C really in

18, 1905.

ention that Belaintain effective ongo," but that owers refused to ations, and that n Association is irectly what the d failed to effect NOVEMBER 18, 1905.

this may be taken as a matter for con-

gratulation in every corner of the Do-

ninion. Judging from his speeches in

the province of Ontario a few months

ago in dealing with the Separate school

aestion, he proved himself to be a

dangerous agitator. There should be no

place in the public life of Canada for

such men, and the electors of Calgary

are to be commended for having left

Mr. Bennett at home. We trust he

will take the lesson to heart. It is to

be hoped the result in Saskatche-

wan will be similar to that in

Alberta and that the two new

provinces will start housekeeping

by putting upon record a determination

cries and enter upon a career of pros-

perity with men at the helm who are

determined to deal out equal rights to

all and govern the country in a states-

INFOLERANCE REBUKED.

Some weeks ago an incident occurred

in a court held by the Willesden magis-

trates in London which shows that the

persecuting spirit is not dead in the

followers of the late John Kensit, though

the latter is no longer on the scene to

One Mr. Kidgell, a lawyer, applied

on behalf of Colonel Fitzpatrick, asking

the magistrates to take steps to stop a

Roman Catholic procession on the

streets of Harlesden the following San-

day, when ecclesiastical "vestments

and idols " would be used. He pro-

duced a proclamation issued over the

seal of Queen Victoria ordering that no

Roman Catholic ecclesiastic should

practice the rites and ceremonies of

He also appealed to the Emancipation

Act of 1829, which made such process

sions illegal, and enacted that any

Mr. Luke, the presiding magistrate,

asked what he could do, and Mr. Kid-

gell replied that he could send a police

officer to warn the priest who is in

charge of the parish that the intended

Mr. Luke said he could not antisipate

Mr. Kidgell answered : "It is an

The Magistrate : I should be sorry

to say that it is any more unlawful than a procession of Good Templars.

Mr. Kidgell : "We don't object to

he procession. The sore point is the

The Magistrate: "I do not see

Colonel Fitzpatrick and Mr. Kedgell

were therefore refused the satisfaction

they desired, of seeing the police sent

to stop a religious procession. The

idols referred to were society banners

on which were figures of Christ and the

Blessed Virgin, which are "sore

points," or hateful objects in the eyes

that we can do anything for you in the

priest convicted of a breach of that act

hould forfeit £50.

procession is illegal.

unlawful assembly."

use of vestments and idols."

an illegal act.

case."

stir up bigotry among the populace.

manlike and patriotic fashion.

wipe out forever all race and creed

would it not be more in accord with

tinue the "Grand Ligne Mission." in

Quebec and plant it in "Pagan Hook."

ISM.

ganizers of the Confederation

orthodox Protestant organizations, and,

as many of the latter positively refused to have any fellowship with Unitarians,

it was voted to leave the the latter out.

The Rev. Dr. Minot Savage recognizes that this treatment of Unitarians is

about the nature of Jesus and His rela

tions to God should be held, then they

are justified. If they really believe that no man can be saved from the

wrath of and the eternal curse of God

except by believing in the Trinity,

then any other justified. Compare Unitarianism with any other denomina-tion in the world along any other lines.

"So there is a crux of the whole mat

ter. And I wish to call the attention,

so far as I am able, of the American people to that one single fact. Forget everything else. Put everything else

out of sight. Rule everything else out

of course. It comes simply to that, and

us. Only they believe that cer-

tain things follow and they should be

ready to take the consequences." Reading between the lines one can see that the Unitarian minister whom

we have quoted is having a sly dig at

the Protestant sects that will have no fellowship with the Unitarians. It is

an open secret that many of the minis-ters in these sects, as well as their congregations, do not believe in the

Him to be the highest type of human-ity, but that fails far short of the

Unitarian teaching are not sincere.

ity, which are as unorthodox

ly for the reason that what would have

shocked the Protestant churches of a

generation ago now scarcely attracts attention. There is, therefore, some justification for the indignation ex-

pressed by the Unitarians, on account of the action of the other Protestant

and we do not fear the issue.

he puts it :

that Church anywhere except in a place of worship or a private house. eternal salvation of human souls, then the also appealed to the Emancipation

adds : travellers from . Stanley to the ongo Free State

dded that there of ill treatment ts of Africa than y of the Congo. French and Ger. only a few months ns at Ruanda, in west of Lake ght by a colond officer to the n for horrible misen sentenced to ment by the Judge ting two native vants. The other undred large and from the blacks, yes followed these eir property, forty illed in the affray nav thus be seen opean Government committed by the efact that they are victims blacks, e free to deal with hink proper.

F THE LORD'S

of St. John, Nfd ... holic the right to n for business on h a person be called WER.

urch commands her ass on Sundays and abstain from all unwork. This is clear to two questions in to all Catholie

the chief duty by manded to san stify

at the Holy Sacri-

bidden by the third

ssary servile work ; hinder the due obd's day, or tend to

he things forbidden o our correspondent a person as he deess against the law of ertheless, there are a law is relaxed, that a relaxation is retowards our neigh-God. and in cases of ust be judged accordand circumstances of

DEFEATED.

e general election in

Alberta gives reason

ng on the part of all

W. F., of Westville, N. S., makes the erquiry whether in the Catholic Church manual and an analysis of those solution in respect to the divinity of Christ essentially does not differ from that held by you. 3 married man whose wife is living, but separated from her husband, and

of London Kensitites.

THE CATHOLIC RECORD.

SMITH.

the fitness of things were they to discon-It strikes us that Mr. Goldwin Smith as a great deal to say on the subject of 'supernaturalism'' for one who claims to have given up "anything above or convary to nature." In the course of a communication to the New York Sanday Sua (Oct. 22), the venerable DRAW THE LINE AT UNITARIAN-Canadian tells of getting "the declar ation of a simple soul who has been con-The debarring of Unitarians from re-presentation in the coming Convention of the Federation of Churches converted, or reconverted, to the faith by tinues to elicit much criticism in Pro-testant circles. The Rev. Dr. Minot Savage, the well-known Unitarian minbecome liquid. Unquestionably the mouth firm. It is worthy of note simple soul did. There is another periodical miracie of the same kind at Amalf, where the bones of a saint court ster of New York, took it for the sub ject of his sermon last Sunday. He told his congregation that the reason why the sect of which they are members is on a certain day in each year. Does American Catholicism believe in these discriminated against is that the orof Churches wished to include all the

airacles?" We are not informed as to the Amalfi narvel; but regarding the liquefaction of St. Januarius' blood at Naples, Amerof St. Januarius blood at Naples, Amere science. If you subject a main bottom ican Catholicism—which is essentially like any other Catholicism—would answer Yes. This miracle is proved by a mass of evidence and testimony, a mass of evidence and testimony, by a mass of evidence and testimony, a mass of evidence and testimony, by a mass of evidence and testimony, a mass of evidence and testimony, by a mass of evidence and testimony, a mass of evidence and testimony, because the state of the state of the state of the state output the state of the state of the state of the state output the state of the state of the state of the state of the state output the state of the state o justifiable only on the grounds that the latter are teaching doctrines the acceptance of which will lead to the has been witnessed innumerable times by men of the highest character, and chemists of the first fame, under cir-cumstances the most favorable for the oul's eternal perdition. Here is how "If they really believe that it is absoetection of imposture. It stands-we lutely essential to a soul's salvation from hell, from eternal punishment in another world, that a particular belief

pelieve it. Now we should like to put a ques-tion to Mr. Goldwin Smith. In the same letter from which we have quoted he says :

Many years ago a convent in the Tyrol was the alleged scene of miracles wrought up in the persons of two nuns. The Add lorata bore the stigmata; the Ecstatica was miraculously raised from the ground of prayer. There was a great controversy about the case, The Messenger. which, if I remember rightly, Lord Shrewsbury, the leading Catholic lay man, took part. I happened to allude to the case in print as probably one of hysteria. Thereupon I received a visit m a fellow of a college at Oxford vho afterward became a Roman Catho lic, but who was a man, I should have said, not only of superior cultivation, but of remarkable good sense in ordinary matters, and certainly of the highcharacter. He assured me that he and two companions, also fellows of colleges and in every respect, except that of their extreme High Church bias, eminently trustworthy, had actually witnessed the miracles, and had seen the blood run upward on the Addolorata's forehead. Those miracles were in the end completely exposed and withdrawn." Persons familiar with the case of

divinity of Christ. They reagnize Maria Morl will notice at once that Mr. Smith has got it mixed up with another-that of Maria Domenica Laz ity, but that falls far short of the former teaching of the Protestant churches. Belief in the doctrine that our Lord was truly God has virtually ceased to be a test of orthodoxy in most of the Protestant sects. Dr. Minot Savage knows this, and there-fore he intimates in so many words that the Protestant sects that object to Unitariant teaching are not sincare. zari. Both were brought before the English public by John Earl of Shrewsbury; A. L. M. P. De Lisle, Esq ; the Rev. T. W. Allies (he was then an Anglican clergyman) and others. The two celebrated subject; of stigmata have been dead many years, and the pamphlet written by Mr. Do Lisie, with etchings by J. R. Herbert, R. A., Indeed, many ministers who will take now out of print. It appeared in 1841 part in the coming convention of the Federation of Churches are on record (London Dolman). A more complete and detailed account of Maria Morl is given in Gorres' "Christliche Mystik." as giving expression in the spoken as well as the written word to sentiments in regard to the Founder of Christian-Mr. Smith's insinuation is that these Mr. Smith s institution is that these impostures, as he would call them, were "worked" as long as possible, and withdrawn only on compulsion. Mr. Goldwin Smith asserts very posias any that were ever uttered in a Unitarian pulpit. They have remained undis-ciplined for these utterances apparent-

tively that "those miracles were the end completely exposed and with drawn." Our question is as simple Our question is as simple as possible: When and by whom? We have answered a question put by Mr. Smith, he should be willing to return the favor .- Ave Maria.

HOW TO TELL A JESUIT.

sects in discriminating against them. They might well say to many of those Everybody would like to be able to

Mr. R. B. Bennett, was defeated and they term "bringing souls to Christ," A QUESTION TO MR. GOLDWIN Grube, "have become proverbial. the state of the second state of the second professional physiognomist in the out-line of his head. There are three special features to be remarked in this outline, namely, the forehead, the nose, and the chin. The forehead is nearly always high-arched and massive; sel witnessing the miraculous liquefaction dom narrow and thick set; the nose of the blood of St. Januarius. He says,' almost always large and aquiline The eyes are always somewhat closed gaished for learning, there are few, if any, true specimens of the real philoso-phical head. Here then the secret is fully re

vealed. We have at last a truly scien-tific diagnosis of the Jesuit physiog nomy. The Jesuit of fiction will now nomy. The Jesuit of fiction will now be replaced, we hope, by the Jesuit of science. If you suspect a man of being the trolley instead of gliding mysteri-ously, you cannot be thus easily foiled. Pat him face to face with the portrait-ure of Prof. Grabe, and he is dis-covered. He may slink or shuffle in-stead of gliding; he may close his eyes entirely and so clude the vigilance of the undiscarning but he cannot corentirely and so ends the vigitates of the undiscerning, but he cannot cor-compress his forchead, he cannot shrink his nose, he cannot pull in his chin, and the professional physiognomist, with him can pick a Jesuit out of a five o'clock trolley. The Jesuit in disguise a no longer even fictituous : he is a nyth. Prifessor Grube with a true philosophical head has discovered and myth. classified a new variety, or perhaps we should say species, of the genus homo, and the world breathes more easily .-

THE CHURCH AND ITS HOSPITALS.

At the laying of the corner stone of the new Good Samaritan Hospital at Zanesville, Onio, on Oct. 8, the address of the day was delivered by the Rev. L. W. Mulhane, who spoke on charity as the law of Christ. "Philanthrophy," he said, " is a natural instinct. Our Saviour taking this natural feeling of the human heart exalted and stimu-lated it when in His wonderful dis-course on the Mount He cried out : 'Blessed are the merciful for they shall obtain mercy.' "This was the great philosophy

instance, was over empowered to com-municate indulgences "through-out the world," but only within Christian philosophy-that changed the lace of the world. Our Lord passed away from earth, but He loft this some definite province; ne was Tetzel commissary-in-chief, ork to His Church, and the poor and infirm, the leper and the wounded, who had hitherto been rejected and neglected now became the objects of her kindest and tenderest care. It was reserved for Christianity to build, equip and maintain institutions for her needy children, and, in fact, to coin the very words that convey their meaning - for

Again, the reference to " sins not con fessed and not repented of " is abso words that convey their meaning — for paganism had none. "When fically after three hundred years the Church came forth from the candle lit avenue of the Catacombs, lutely without a parallel, though we possess hundreds of such documents. But, as Dr. Nicholaus Paulus, a most distinguished scholar and specialist in she began this work in earnest. these subjects, has pointed out, it is fourth century saw a hospital in Rome and another in Creserea. Antioch useless to debate the matter : forgery patent on the surface of the document. What will probably weigh most in the nder St. Chrysostom saw another Edessa under St. Ephrem another. In judgment of any sensible person is the the ninth century Rone alone had at least a dozen hospitals. The Hotel Dieu of Paris, perhaps the finest and fact that Protestant controversialists have ceased to appeal to it. tion of it will be found in F. Koerher of greatest hospital in the world, dates Brieger, and it does not even figure in such work as Dr. H. C. Lea's "History back to the seventh century ; for 1,200 years this great charity has carried on of Confession and Indulgences." work that dates back centuries-its history goes farther than any human government now existent. Here in the

How, then has this spurious pair come into existence? Any one who will glance at the sixth volume of Janssen's "Geschichte des deutschen Volkes" can readily solve the mystery. The incriminated document appeared first in United States the Church to-day has nore than four hundred hospitals." --Sacred Heart Review. satirical drama by Heinrich Kielmann, a schoolmaster of Stettin. This man

A FAMOUS HOAX.

about the year 1617, the first centenary THE LATE CANON JENKINS AND THE

Everybody would like to be able to know a Jesuit when he met one. Is there any sign by which a Jesuit is dis-criminated from his fellow mortals? Is penetrable? These are questions that press for an answer in this curious, in-criminated rear a leguine of a Jesuit always im-penetrable? These are questions that press for an answer in this curious, in-criminated rear answer in this curious, in-primer are. Luckily we have not far place. Probably the anthor never ex-pected it to be taken seriously, any more than he could expect his buffoon-ery to be taken seriously when he represents an exoreist as conjuring the levil with the words: "Adhue exoreisio te in nomine Patria, Filia et Spiritua Sancta, sancta, Maria." But it was taken reriously, and from thence the older labrication was copied into the older Protestant biographies of Tetzel, not-ably Vogel's. Among the latest vic tims of the hoax must be named our English friend Canon Jenkins, who found a copy of the pretended Bull in Zedler's "Universal Lexicon," and pounced upon it without further ex amination as a precious weapon ready to his hand wherewith to expose the Roman indulgence system. That where Canon Jenkins blundered so egregiously the ordinary newspaper controversial- the arch of your character.

Dominican Order, Apostolic Commis ist should follow him, calling for large sary and Orator for all Gormany, Inquisitor of Heretical Pravity, the most ample power of communicating indulgences throughout the whole world, so that the aforesaid John Tetzel can absolve in all cases emodel. A PROVINT ON HOULDTENTD AND

A BOOKLET ON "COURTSHIP AND LOVE. "

OD READING FOR THE THOUSANDS OB CATHOLIC YOUTHS FROM SWEET SIX-TFEN TO FOUR AND TWENTY.

I have before me "Little Chapters on Have before use inclusion of the original of the contraction of the second seco AND NOT CONFESSION (might bond type, Mr. Compositor, for the last ten words); and in the moment of death of bestowing a universal remission of all sins, guilt and penalty to be paid in purgatory. Also to shut the gates of hell and open the gates of Paradise. The the norm however (here the origin to mail to each one a copy. The read-ers, I know, would defray my expense, with heartfelt thanks. The author does not philosophize

To the poor, however (here the original document breaks off and the date about matrimony as a statesman or a theologian would be apt to do, but disnai document breaks on had the date alone remains). "Signed with the Seal of the Fisherman in the last indic-tion," etc., I quote from R. C. Jea-kins' Exan. of Greed of Pius IV., page 235. but the original document may be seen in the British Museum." (The Ruschen "King 'M 196 1965.) cuses its problems, practically, for the workaday man and woman of shops, to whom it is reality, or will be. He has put into every line a heart-to-heart talk, with youths he loves, who may be outting out to that life voyage which is The Rushden "Esho," May 26, 1905.)

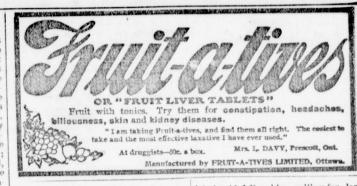
" For better or for worse," etc. " Lo ! the poor bachelor ! He gets hard knocks. I read, " All the world loves a lover, because he smiles his love upon all the world." It makes the Barring the last touch about the British Museum, which is a brilliant piece of bluff originating with the writer of the letter, and unauthorized by the reference which he gives, the clown gentle, and gives the coward heart. Into the most pitiful it puts courage to dare great things. "He is rest of the statement is taken bodily from Canon Jenkins. Let me say at once, that there is, of course, no such document in the British Museum, and a new man, with new perceptions, new and keener purposes, and a religious solemnity of character and aim." if anyone would take the trouble to examine in the great collection some of " Now he is a person, a soul, a man." he authentic single sheets | of this or com.

I have been quoting from the very missions of indulgence he would soon discover how preposterously the usual forms have been disregarded in the I have been quoting from two for first page of this renarkable booklet. I feel that I ought to be copying the whole pamphiet from cover so cover. For, as I am reading further on the second page, the author describes the

humble cottage of the common laboring man and of the fifty thousand in our cities. "How Mary, his wite hangs over the bursting sewing basket. How the kitchen fire becomes soon ablaze as the afternoon declines towards eve." Out of doors are the little ones. Far down the streets hundreds of men pour out of the gates of the foundry with their grimy faces and blackened hands. "Some turn into the many saloons, their only homes. Now the children run down the street seeking their pa, surrounding him with clatter and talking, take his pail, which he exchanges for the youngest tot. How he is led in triumph to his door, where Mary's honest kiss rewards his day's toil. "O, blessed name of a where mary shortes had been and of a day's toil. "O, blessed name of a home. Here he is no more pawn, but a man, a king, a hasband, a father. Here he is loved. Here he is cared for. Here he would be missed."... r. Here he would be missed." . . . I shall quote no further. Young man

woman, who have still some prospect nd for that a life, or a future in view, set booklet. Read it carefully, once, twice, thrice. Then look about for a The booklet tells you all about iome. Learn its contents by heart. Follow its instructions, become a man, a king, a husband, a father, a mother. Make human hearts and souls thine. Settle down to a cottage where you are loved, where you are cared for, where you would be missed, but for a half hour, where your lowly life is made

worth living. This interesting work muy be gotten from the au hor, Rev. Charles A Martin, 1276 Woodland avenue, Cleveland, Ohio. Bat a tiny silver co velope with your address will bring to you a little advising friend. REV. PETER G. SCHOENDORFF. Kelley Island, Ohio.



Tetzel can absolve in all cases especi-

ally and generally, and in any manner soever reserved to the Roman Aposto-

lic See, such as the same See would b rightly consulted upon. Also of absolv

ing from the sins repeated of, con-fessed and forgotten, AND EVEN FROM THOSE NOT REPENTED OF

AND NOT CONFESSED (nugh bold

period containing Papal letters.

out the world,"

pretended bull of Tetzel. No one, for

sub-commissary within the jurisdic-tion of the Archbishop of Mainz. It

have come to him directly from Pope Lec, without any mention of his sub ordination to Archbishop Albert.

How, then has this spurious Bull come

is incredible that his powers sh

neither

No men

8

e regard for the welinion. It will be rewhat biterness the tawa was assailed beving inserted in the Alberta and Saskatn whereby the existoil system could not th. This system of is not all that Cathotitled to, but it was uld be obtained from majority of the people. ant section of the two ged on to a remarkable fierce anti Catholic ction of the Toronto World, the Telegram Enpire, fought a deagainst the school utonomy Bills. The was to leave the prohis regard, and a few ubtless bring on an North-West for the ether of the Separate It was assorted that oft to themselves would ally with those who e Separate schools, inces" was the battle the example of Manit was to be expected could not again place in a hostile majority re ever ready on the t to preach a crusade tholic Church and its Vhile the electors of every praise for the ontest just brought to s no telling how soon, increased population, ilt might be the outhouse of 25 the Manitoba will have the Conservatives 2. he Conservative party, there is no prospect that she will con-

own accord, and make a vow of chastity. In the case as presented these conditions are not stated to have been fulpromoted to sacred orders.

It is also forbidden for a married man to enter a religious order without the consent of his wife.

These are ecclesiastical laws, but in particular cases it is within the power of the Pope to grant dispensations, of the Federation of Churches. It is particular cases it is within the power which can be used in the strict terms of the concession ; but it is not customary to grant such dispensations.

RELAPSED INTO PAGANISM.

Rev. W. N. Dingwall, vicar of Hook, near Kingston on Thames, has thrown up the care of his parishioners and has fled in despair to seek rest in the West doctrines of Christianity which were held by Christendom before Protestant-Indies because his people are such pagans. The village, in fact, is known as Pagan Hook, because the people will not go to church. Before sailing he said to an inter-viewer, "I have worked hard here for

learly three years, and it seems in vain. Journal. have spoken to them personally, and have implored them from the pulpit, but they will not come to church. No effort, either spiritual or material, no concert, whether high class or extremely opular, no branch of church activity that I have been able to devise or carry on, will induce the people of Hook to come to church.

come to church. "There is a population of about seven-teen hundred, but only a few at end church, and these are not Hook people. The fact is, the village is spiritually asleep. They do not go to the noncon-formist places of worship nor do they go golfing or automobiling. They have simply gone to sleep, and they do not give a thought to spiritual things. If our Canadian Bartist friends were If our Canadian Baptist friends were

really in earnest in the work of what

does not diller from that held by you. What right, then, have you to exclude us from fellowship, because we, in the exercise of our private judgment, have reached conclusions which are shared

sent to live with him, may take steps to become a priest or a monk. By a law of the Church the married man cannot become a priest unless his wife consent to this freely and of her wife consent to this freely and of her ianism and the other Protestant sects ianism and the other Protestant sects in the middle of the last century, it has been gradually disappearing, as Protest antism in its various forms undergoes changes that are of a revolutionary alled, and therefore he could not be character. Nor is there any indication that this process has spent itself. The

and waited deferentially upon you in your own home-at least she had read that this process has spent itself. The disintegrating forces generated by the private judgment principle are still at work, and there is no telling what effect they will produce. The recog-nition of the need of doing something to counteract them undoubtedly has been the metive for calling the convention of such in Dickens, or was it Scott?-a sleek, black garb d, learned man that glided as mysteriously as a Jesuit in and out of stately English houses." It is refreshing to meet old friends where least expected. We are glad to see the Jesuit glide in as an old favorite, and Jesuit gilde in as an old ravorie, and perhaps by a subile association of ideas it came back to the author's mind when she mentioned Scott and Dickens. Fiction is fond of the stereotyped, but an effort to bring about some kind of unity between the Protestant sects which would remedy the evils resulting

from carrying out the Protestant prin-ciple to its logical conclusion. The refusal to permit the Rev. Dr. we had begun to fancy that with the in tense originality and very advanced moderaity of the contemporaneous novel Savage and his fellow Unitarians to partake in the work of trying to harthe Jesuit would lose his guide and be st ipped of his mysteriousness. It was not to be, and we have Elizabeth Her-rick to thank for bringing out on the monize the Protestant sects may be re-garded as an indication that there still urvives a regard for the fundamental stage an old time star.

But what of the glide mysterious as a But what of the glide mysterious as a discriminating mark? Can we tell a Jesuit by his walk? We fear not. The glide will not do. It is not a reality: it is fictitious: it is conven-tional. To day we must have facts, and we must have science. With grati-tude we turn from the imaginative to the rational. The scientific test of a Jesuit has been discovered by a Ger. with its private interpretation of ism, with its private interpretation is a state of the bible, prepared the way for the many divisions which have split it up many dit up many divi so many sects .- N. Y. Freeman's

Catholicity Has Its Own Standards Jesuit has been discovered by a Ger-man physiognomist, Herr Grube by name. Prof. Grube has written a book The New World of Chicago says : "Comparatively few persons realize that Catholicity, besides being a divine system of doctrine and worship, is also which he calls Biographical Minatures. which he cans Diographical Arhabites, In that work he gives us the trade-mark of the Jesuit with scientific exactness and philosophical certainty. Indeed he says, "there is perhaps among all religious physicarcomplex room more a system of ethics, metaphysics, soci-olegy, and political philosophy. There ology, and pointient philosophy. There is no opinion or movement, therefore, theoretical or practical, for which it does not supply a standard of valuation and interpretation. And so far as Catholics are concerned, not only can then find, but it is their selemen duty to

It

Magszine for September has a story en-titled "The Case of Patricit." The story is good; the lesson conveyed is excellent, but of those points we do not care to speak. We note the following sentence that suggests one way of tell-in x a Jesuit: "Time has been when a lwyer wis really your man of business and waited deferentially upon careless who was his antagonist and in what literary field the lists were opened. His first publication appeared in 1839, his last in 1895, and during the 56 in tervening years he was busy smiting the Philistine with battle ax and flail. Unfortunately Canon Jenkins, though amiable and courteous enough in private life, was far too occupied in attacking the public enemy to pay much attention to the character of the weapons which he used. His wide reading enabled him to drag to light, sundry out of the way scandals which Catholics would

gladly have left in oblivion, but he also helped to propagate some very egregi-ous calumnies, and his reputation for learning still lends them a respectabil. ity which otherwise they would certainly lack.

An interesting example, which it seems worth while to place on record here, was brought to the present writer's notice by a correspondent a few weeks back. In a recent discussion upon indulgences in a provincial newspaper, the Protestant champion, falling back upon the perennial question of Tetzel and Luther, prints what pro-fesses to be the Bull which started the

Here, says the writer, is Pope Leo's authority to Tetzel, that is the orignal faculty given to him to sell his indulgences :

" Health and Apostolic Benediction,

Ireland's Faith.

"It is impossible for any Catholic to set foot on the soil of Ireland, much less to mix with feeling a strange sense of the nearness and protection of God. I think it arises from the conviction, I think it arises from the convector, due partly to what one sees and to what one otherwise knows, that here is a people who have kept the Catholic faith in the face of every human attempt to make them give it up, and who keep it to this day in spite of every tempta-tion to abandon it."-Bishop Hedley. ----

Let temperance be the keystone in

OLD TIMER TO LECTURE.

SUBJECT :

Personal Recollections of Thomas D'Arcy McGee, Irish Patriot, American Editor and Canadian Statesman.

Mr. William Halley, of Toronto,

well-known as "Old Timer," will lecture this winter on the above subject; and is .ow prepared to enter into arrangements with societies, committees or individuals, for the delivery of the same. Address, care of "Catholic Register," 9 Jordan St., Toronto. The first of the series was delivered under the auspiess of St. Peter's Temperance and Literary Society. Toronto, Nov, T: the second before the St. Patrick's Literary and Athletic Society, Hamilton Nov. 10th. Arrangements are now making for lectures in Essa and Centre Toronto, Dundas, St. Catherines, Thorold, Nisgara, Brantford, Paris, Gait, Gueiph, Stratford, Elora, Arthur, and other places. Would be pleased to hear from those who would like to secure his services as soon as possible in order to fix dates. Mr. Hylley has written a short life of MSGes with regard to which the Catholic Union and

secure his services as soon as possible in order to fix dates. Mr. Halley has written a short life of MoGes with regard to which the Catholic Union and Times of Buffalo, N. Y., has remarked: "Thomas D Arcey McGe is one of the most interesting characters in modern Irish history. Brilliant romantic. unfortunate in his life and death, the story of McGee has a charm far sur-passing that of the most noted characters in fiction; but there is no fiction in Mr. Halley's portrayal; the author knew his hero well and tells his sad life-story with a fidelity that will be recognized by hundreds who are still young enough to live again scenes and times in which

theoretical of placed, i.e. which they are to measure and solution seek, in their holy religion, the stand and philosophic estimate the significance and value of of a full-fieldged physiognomist? "Jesuit eyes," continues Professor in more more professor in the stand of their times."

Sacred Heart Review' LIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CCCLXXVIII.

"Holy land of Tuscany; where the love of poverty, and the love of the poor, are still in honor; and still give to one a claim to a hero's funeral."

Thus writes an Englishman. Now would it not be more amiable, and Now ven more polite, when any one vrites a series of animadversions on the even Catholic Church, as long as those with which this correspondent has favored us, if he would intersperse the monotony of his invective with such occasional eams of brightness as the above i However, he seems as little inclined to do so as John T. Christian himself. He is not guilty of Christian's outrageous fabrications, and, being a gentleman, he is not, like him, truculently abusive, does not seem one atom more kindly.

There are two fundamentally different motives which prompt to attacks on Catholicism. The common motive with us, of course, is the vulgar notion that Protestantism is not simply Chris tian, or even a peculiarly enlightened form of Christianity, but that it is Christianity itself, absolutely identical with the Gospel, so that the Catholic Church and the Greek Church are only a Catholic or a Greek is really not within the covenant of salvation, although we may perhaps have some slight hope of God's mercy for some of them, such as we might have for a virtuous Brahmin. Perhaps few Protestants, howeve

vehement, would go quite so far as this in detail. For instance, when I was at Oberlin sixty years ago, although Cath olies were commonly put down as a matter of course along with Mohamma-dans or heathens, yet, by a curious, though amiable inconsistency, St. Fran cis Xavier was held up as the great missionary example, and refreshment in piety was principally sought from Fene-lon, Madame Guyon, and St. Catherine Adorno. A Christian, however narrow can not well be kept from occasionally recognizing a Christian beyond his own pale. Oberlin, indeed, went on in this direction until the President at last found courage to declare that if he were where he could not worship with Protest-ants, he would worship with Catholics. This, however, implied the throwing over of the original theory, if indeed Presi-dent Fairchild had ever held it, which I doubt. He would not allow that any heathen could be saved, but had good hopes for Jews, for Moslems, and above all for sincere Christians of every per

The only absolutely consistent Protestant of our time that I can remem-ber is the late Mrs. Charlotte Elizabeth Tonna, once in much repute among us as a religious writer, a lady who lived long in Ireland, and who was very fond of the Irish, but who would not allo that the most amiable or unselfish Irish woman, dying a Catholic, could possi-bly be saved. Her formula of reason-ing was brief and decisive. "Rome is Ing was brief and decisive. " Kome is anti-Christ: therefore every one in communion with Rome is an enemy of Christ." She was perfectly explicit in putting down Fenelon, equally with Loyola, Gallicans and Jansenists equally with Ultramontanes, among the children of composition altrangh become abo of reprobation, although I presume she would have allowed the Abbess Angelique, as the Rev. Michael Wiggles-worth allows to children dying in in-fancy, haptized or unbaptized.

• the easiest room in hell.'

Of course that Baptist deacon in Boston who lately said he would rather be an Ingersollite than a Filipino Papist went far beyond the require-ments of this theory. He was simply expressing the instincts of a black

guardly nature. However, the theory held, if not quite consistently, yet "in prevailing intention," among us in this country and Rechard in the one there even and England, is the one I have given that Protestantism is, not a namely, certain apprehension of the Gospel, or even the purest, but the Gospel itself, and that therefore Catholics, Greeks, and Syrians are no Christiains at all, except in name and form. xcept in name and form. It is plainly on this assumption that you, to the Truth.—The Missionary. so amiable a gentleman as Dr. Addison P. Foster, complaining of Dwight L. Moody's iriendliness with the Cathasks if more is done for the olics. salvation of "Romanists" anyw than in Boston. It is plain that anywhere Dr Foster has no reference to the efforts making to bring Catholics of Boston t heaven by pious and often saintly priests, and by a saintly archbishop Such efforts, he would probably opine, would be likely to lead in quite an opposite direction. He doubtless refers to efforts made, if not by the Rev. James O'Connor, or Father Machamara James O'Connor, of Father Machanara or Charles Chiniquy, at least by men like them, and also, I hope, by very much better men than they. Still, I can not see how Dr. Fost r can doubt that the chief agency working for the salvation of the Catholics of Boston is to be found in the labors of their own priesthood. So Mr. Moody seems to have viewed it, and, as the London Tablet said, Mr. Moody was a man who emed entitled to say "I trust that I also have the Spirit of God.'

possibly (though I think not probably) in her overthrow by violence, to which Froude pretty plainly looks forward with hope, yet he would have small satisfaction if the result of her extinc-

tion were to give a new impulse to Pro-testantism. His hostility to the Cath-olic Church, I take it, is largely identi-cal with Huxley's. Huxley, it is true, wished her, when the fit time had come, to be exterminated by law, and even, if necessary, by canital mains a desire necessary, by capital pains, a desire which we have no right to attribute to this gentleman. The hostility of the two to Catholicity, however, appears to me to rest essentially on the same belief, namely, that it is the most com pact, and extended, and logically coherent and effectively governed form of Christianity, so that if it could only be extinguished, Christians would lie about the world in helpless, disjointed masses, needing little further attention, as being likely to melt away of them selves, out of sheer impotence, and want of moral force to subsist.

I judge, nevertheless, that this writer would view benevolently the continuance of the Christian Church as an ancestral form of worship, provided she would categorically disclaim any Divine origin, or peculiar possession of Truth, and would cordially accept a bowing acquaintance with the other great religions. I doubt whether even Huxley would have objected to the continuance of that Presbyterian continuance of that Presbyterian Church in Ulster whose elder could not understand why a preacher should be shut out of the pulpit on so trilling a ground as that he did not believe in the existence of God. Plymouth Church also gloried as much in her famous pastor when, toward the end of his life, he began to preach against the Ten Conmandments, as in his earlier days, when he seemed rather inclined to favor them. Still, I doubt whether to favor them. Still, I doubt whether this gentleman would be successful in remodeling even Protestant Christian-ity into a form of Atheism or Agnosti-cism, and as to Catholic Christianity, he would concede of course that this offers no alternatives but full allow ance or extinction.

This author, therefore, does not really belong to the American antagon ists of the Catholic Church, but rather to the French, although, as yet, with no appearance of the French desire to pers cute. Indeed, it is hard for an American to enter into the French, at least the French Jacobinical, theory of readon of opinion, which, as Mr. Bodley remarks, does not mean; "Freedom for you to hold your opinion and for me to hold mine," but, "Free-dom for you to hold my opinions."

This letter has a few more remarks that deserve a passing attention. CHARLES C. STARBUCK.

Andover, Mass.

THE SOCIETY OF GOOD EXAMPLE.

An argument against the Church, convincing to non Catholics and diffi cult to refute, is that of the insincerity of some Catholics towards their religion. The writer in a conversation with a non-Catholic, once experienced this difficulty. Discussing the claims of the Catholic Church, the non Catholic said in part : "Indeed the services are beautiful

and sublime; the priests heroically zealous and untiring; but Catholics themselves show, by their lives, little appreciation of the value which you claim to be attached to the confession of sins, to the Real Presence, and to the benefits of the so-called Mass. It seems to me that if the religious exer-cises of your Church were beneficial, and your claims true, Catholics whom I now would live better than they do. know some Catholics who, though they attend church often, are yet in-siccere in their daily lives. Your Church claims to be the only true teacher, but my observations prove that your Church's teaching cannot be very convincing, since Catholics themselves do

not show it." That many Catholics do not live up to the requirements of their religion is, fied longings and bitterness of heart. missionary is the example of Catholic men and women! Let the practical test of your religious convictions con vince those outside the one fold of Christ. Let your religious sentiments

THE CATHOLIC RECORD

FIVE-MINUTES SERMON.

wenty Third Sunday After Pentecost IMITATION OF THE SAINTS. My fellow-laborers, whose names are in the pok of life. (Phil. iv. 3.)

Thus does Sh. Paul in the Epistle of

to day speak of St. Clement and the others who had "labored with him in others who had "labored with him in the Gospel." Do you wish that your name, too, should be written in the book of life? Follow the path trodden here below by the saints of God, and then, even while yet on earth, your nane will be recorded in heaven. For holy Church commands us to observe this festival of All Saints, of which we are now keeping the octave, not only in honor of those whose names are in the calendar, and whose feasts come round in the course of each year, but but also in praise of that great multitude which no man can number — of all nations, and tribes, and peoples, and tongues-who stand before the throne and in sight of the Lamb, clothed with white robes and palms in their hands The saints whom the Church has honored with canonization are but a snall number in that vast multitude. They were the heroes of the Christian army, but the great majority of those who are now receiving the honage of the Church were the rank and file-common, every-day Christians, like our-selves. The festival af All Saints, therefore, especially appeals to us by showing us that sanctity is not some thing away off out of our reach and en tirely beyond our powers, but that it is what we must each strive after if we hope to win heaven. For nothing defiled can enter there, and without holi ness no man shall see God. As, then, we hope to be one day saints in heaven we must try now to be saints on earth That is why St. Paul addresses all the faithful as the "beloved of God, called to be saints." Yet many Christians are forgetful of this high vocation. They seem to think that God has laid down one rule, one course of life for saints, and quite another for ordinary people This is all a mistake. God's law is the is the same for every one. There are, indeed, special duties belonging to particular states of life, but apart from these there is no difference in what is required of every Christian. We are all of us every Christian. We are all of us bound to follow the strait and narrow way which leadeth unto life. The chief happiness of that life will consist The in the sight of God, to be always in His in the sight of God, to be always in first presence, serving Him continually in joy and thanksgiving. And the way to this life our Lord has told us in the sermon on the Mount: "Blessed are

the clean of heart, for they shall see God.' So, then, in order to attain to this life, to dwell for ever in the sight of

God, it is not necessary to imitate the saints in their extraordinary deedstheir heroic acts of penance and self-sacrifice, their suffering for the faith. Some of us are, indeed, called upon to stand out conspicuously among other Christians, as they did, and show to the world an example of courage and hero ism. But for all of us the hilden vir tues are the ones required, and if cultivate these, God, Who seeth in secret, will Himself reward us openly in the day when the secrets of all hearts shall be revealed. The one thing needful for each one of us is purity of heart, to cleanse our hearts from sin and from all affection towards sin. "Dearly beloved," says St. John, " if our hearts do not reprehend us, we have confidence towards God. See to it, then, that your heart is all right to wards God. Cleanse your soul from mortal sin by turning your heart away from the sin you have committed by sincere and hearty contrition and by a good confession. Then keep your heart sincere and hearty contrition and by a good confession. Then keep your heart right towards God by giving it to Him Who says to you, "My son, give Me thy heart." God alone is worthy of the full love of our hearts, and He alone can satisfy the heart of man. If we set our affections upon sin or upon the passing things of this world there is reserved for us in the end nothing but unsatis

THE OUGHT TO BE'S.

[Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," 'Our Lady of Guada'upe", 'Month of St. Joseph," "Belief and unbelief "etc.] v. A CURE FOR DOUBT.

A young man came to me one day and said, "Father, I want to speak to you about some doubts which I have on matters pertaining to the Church." I said to him, "How long is it since you have been to confession?" "About three years," he replied; "but I have not here aitmated so that I could go not been situated so that I could go when I wanted to. I have lived for more than two years of that time in a place where there was no church, so you see there is a reason for my not having gone." "When did you begin to have those doubts?" I asked again. I have been having them for quite : while," he answered; " and as I as-sociate with men who scarcely believe in anything, I am anxious to have them solved; first for my own satisfaction, and, secondly, so that I can defend our doctrine when it is attacked.' "All right," I said; "but first I want

you to do one thing. Go out there to the church and get ready for confes-sion. When you have done that, come to me and I will solve every doubt. If you are unwilling to do this, I have good reason to believe that the time spent on you will be time spent in vain." vain.

When that young man had finished his confession every doubt had dis appeared. He was the simple, humble appeared. He was the simple, humble earnest Catholic once again. Faith had resumed its isway. His own heart and conscience bore testimony to the truth of those things which made for righteousness and inward peace. What is true of this young man is

true of nearly all those who have grown indifferent. One good, honest, earnest confession will dispel all the clouds of error that bedim the intellect and obscure the light of faith. Relig indifference is a spiritual disease. Religious Its root is mortal sin. Its remedy is the great sacrament, which attacks sin in its stronghold and eradicates it, root and branch. That sacrament is confession, or penance.

SOMETHING WRONG. When Catholics give up confession the beginning of the end has come There is only one reason. They will not give up sin. They may call their will negligence by other names. They may give this and that excuse, but deep down in their hearts they know wel that there is something which God or His Church demands, and which they are unwilling to do.

I am oot treating here of the ignor-ant or of the badly instructed. If so netimes happens that such people do not fulfill their religious obligations for the simple reason that they do not who do not know what the confessional means. It has been the "stone of de-tiny," the dogma around which con-troversy has waged for more than three hundred years. The sects have reviled it, but they have never misunderstood it. They have always known that i stands for a wonderful power claimed by priests—God's own power of absolv-ing from sin So well is this power inderstood amongst Catholics that it is almost the first lesson which a child learns. It is a matter in which ignor nce is almost inconceivable. it is avoided it is because the first and principal condition upon which it in-sists is a change of heart and a change of life.

I know well that there are some fallen away Catholics who will resent the imputation that they are leading sinful lives. Let us tear off the mask. There is, undoubtedly, something wrong. The experience of the age has proven beyond the peradventure of a doubt that good men and women do not fall away. If they have come to a stage where they do not believe there is anythirg wrong, their case is sad in-deed. It is a sign that they have already made a creed to fit their con duct, and that, according to the tenets of that new creed they stand acqui ted before the tribunals set up in their own consciences. At least that what they make themselves be that is Sometimes an illuminating ray of God's grace sends all wild fear through the soul's darkness, and then they do not feel wholly secure. As a rule, how-ever, such illuminations only serve to add to the account of graces resisted and mercies contempuously cast aside. MERCY'S PRODIGALITY. If we be los; God will certainly be to blame. He has done all that He could to save us and leave us intelli-gence and a free will. He might have nade us automatons or creatures of pure instinct, and fitted us to worl a destiny along such lines. He has given us brains and understanding and made us free. If we have sinned. He only asks that we repent and do pen ance. He has set up a Tribunal of mercy in every corner of the earth and given to men like ourselves His divine power of forgivenes. He has been so prodigal of His mercy that none, not even the vilest of sinners, are excluded from its benefits. There are no bounds and no limits set to that forgiving power. All He asks is that they confess their iniquities and recould God do that He has not done? solve What answer can we make to Him on God. the last day if we have persistently re fused His proffered mercy and died im

NOVEMBER 18, 1935.

GUARANTEES

The Limited Payment Guaran

teed Dividend Policy issued

North American Life

is essentially a policy of guaran. tees. It differs from the ordinary investment Plans in that the dividend at the end of the Investment period, and the options as to its disposal, are GUARANTEED not ESTIMATED.

Write for full particulars. It is a matter of great importance to your dependents and the information will cost you nothing.

S12 WOMAN'S FALL SUITS \$4.50

South Correction States and Skirts at manufacturers prices Send for Fall Samples, Cloths and Fashions to No. 12 SOUTHCOTT SUIT CO., London, Cabada

O'KEEFE'S

Liquid Extract of Mai

Malt. bet ask for "O'ne-and insist upon getting "O'Keefe's" Price 25. per dottle So, per dozen allowed for empty bottles wher returned. Wholesale Drugg

HOBBS

MANUFACTURING CO

LIMITED

Manufacturers of

Memorial and Decorative

Is the best made

During the last fev months a great many so called Liquid Ex-

tracts of Malt have been

placed on the market and sold at prices for

which it would be im-

possible to make a genu

ine Liquid Extract

MADE TO ORDER Raincoats, Waists and Skirts

NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT. JOHN L. BLAIKIE,

TEST OF POPULARITY : Low ratio of business lapsed, a
 High ratio of business gained. Low ratio of business lapsed, and

THE MUTUAL LIFE

has been noted for many years for its pre-eminence in these important respects and to day it LEADS ALL CANADIAN COMPANIES in the net amount of business in force in Canada, GAINED during the LAST FIVE YEARS. s shown by the Dominion Government Blue Books.

To bear patiently the many cros the keynote of it all. Without and trials which are the portion of the this confession is a mockery. followers of Christ is one of the most The bare confession of sin may be truly said to be least important of its requis profitable ways of imitating the virtue of the Heart of Jesus. ities. There may be a valid confession It is useless to subdue the flesh by without even so much as a spoken word, as in the case of the unconscious. abstinence, unless one gives us his ir-regular life, and abandons those vices There can never be a valid absolution which defile the soul .- St. Gregory

where there is no leal sorrow, and real sorrow implies ever and always the firm purpose of amendment. The great argument for the divine character of the confessional is its fruits.

life

It is the greatest power for righteous-ness in the world to day. No other single moral force can be compared with it for an instant. Abolish great tide of immorality would sweep across the world. It stands for God and His commandments. It stands for everything that is holiest and best in life-for all the high ideals of our holy faith. It is the great barrier set up by Christ against the unrighteousness of the world, the barrier which sets the limits and bounds to human passion and proclaims to the flood-tide of human iniquity. "Thus far shall thou go, and no farther."

THE MONK IN THE SHOW WINDOW.

Gerald Farrell, in Donahoe's for November It is time to call a halt, to impress on Catholics the efficacy of protest when business interests can be influenced. The dealer who exploits the jolly, bottle-draining monk will with draw him from the show window if Catholic patrons object to his presence the restaurant keeper will consent to replace him on the walls with some thing less offensive to Catholics, and the tobacconist will devise anothe ceptacle for the fragrant weed. We are all too tolerant of public insult, of gross misrepresentation, but pride if not piety should incite us to abolish the caricature of the monk. His work has NOVEMBER 18, 1

CHATS WITH YOU THE HOLY FATHER ATHLETES.

We supplement the b recently published in the the appended details fr correspondent of the Lor to the Pope and Italy's athletic gathering, whice as our readers know, in ti of last month at the Vatic Writes the Tablet corr

Writes the Tablet corr "The Vatican has been of the athletic youths of last three days. Severa picked youths from Cath olleges all over Italy h for the first really great letic gathering ever asso country. They have had running, walking, jumpin of all kinds and their been watched with grea some of the highest of Vatican. Cardinal Mer several hours from his State to be present at Mgr. Bisleti was specia the Holy Father to give how things went. But it of to day might be calle sis of muscular Christia The youths gathered to the Church of Sant' Ig at the Mass celebrated Cardinal Cavagnis, and marched in serried rank marched in serried ram a fine band, to the Va o'clock they were all 1 loggia on the first floc arrival of the Holy Fat Holiness made his appo greeted with a lusty cl his hand to kiss to eac men in turn, pausing I to ask details about so to say a few words o or other of the victor contests. The solemn place in a few minute

Sala Regia, and it was the Pope had elected to importance, for he withis Maestro di Came several Chamberlains, Noble and Swiss Guar dent of the Committee gathering then read a the Holy Father, and ness to say a few wor men. "'I am glad,' said 1

myself among you, for as a companion and a I bless your games a exercises-while they healthy and strong, t also to have a poverfi influence on your n exercises, occupying your minds, will keep ness, which is the fath Recalling the words o the Apostles, so dear exhort you to be stron defending your faith, ing temptations, stron the obstacles that lie not be alraid that in good and religious I v good and religious I v of your pastimes or re-sacrifices beyond yo contrary, I wish you t of body and of mind, for you, so that in th life you may be able t a healthy springtime. of all your worl of God, for in piet strength to fulfil you remember that your of all of affordin of all that of affordin which is of far gro preaching.' And preaching.' And quoted poets and phi the poor figure cut by well but practises by is not quite so bad a it to day, but it is un a great many have c golden maxim: 'Do would be done by. the lack of the religi earnestly exhort y the Pope concluded, lics in deed as well a be afraid of the ridice

ious may try to cast religious spirit you

the end, be forced your virtue. ' All as Pius X. solemnl

them and their orga

ing of Gcd, and the finished the function

them the Holy Fat

moments to congrat the club 'Glovane

didates carried off th

athletic honors of th

afternoon it looked bent on spoiling t prizes in the Cort

where a temporary had been erected

Fortunately the c time, and the Ho

rounded with the

Cardinals Merry of and by the Archbis

A number of gymn

gone through and

conferred the four

the winning clubs

Among the other been awarded thi

peautiful oil paint

Vicar-General to h

tiful album, the gi

nis, and a set by Mgr. della Ch

tary of State. Th devoted a great

proceedings, and urged on the gove of rivalling the P

ment of athletics Italy."

dinal Merry del medals presented

rning, and this t

again

before the



NORTH MERICANLIFE

SOLID T

CONTINENT

With this style of controversy, of course, the Republican correspondent has nothing in common. He is a ated from it by a vital difference. He is separ men and women I have mentioned, as they are rude, and even forocious, and sometimes even atrocious, in their horror of "Popery," so are rudely sincere in their faith in Christ, such as it They hope that if, by ribaldry, and 18. immeasurable slanderousness, and also, where possible, by securing hostile legislation, they could overthrow the Catholic Church in this country, the Catholic Church in this country, die Gospel, as they conceive it, would shine forth in what they would appre-hend as splendor. A pitiful Gospel it would be, and a pitiful splendor, but though it would disgust us, it might after a fashion edify them.

The correspondent, however, makes it sufficiently evident, I think, that while he would probably rejoice in the pyorthrow of the Catholic Church, and

BRAVE MEN WHO PRAY.

Police Captain Miles O'Rielly, of New York, who has just narrowly escaped serious injury, if not death, from an infernal machine, makes this declaration :

"I never come into my station house that I don't ask God to protect me and the work I have to do, and I guess He had His eye on me when that infernal machine was pried open from the bot tom instead of the top.

"We can match that pious practice in Buffalo," says the Union and Times, of that city, for we have here a veteran official in the fire department, widely known and universally esteemed, wh who never known to taste liquor, and who never allows a day to pass without reciting his rosary in honor of the Mother of Christ.

"Many a life has this hero saved from suffocating smoke and fiery death And he attributes-as he told us-his many marvelous escapes during the course of his perilous career, to the protecting care of the 'Blessed among women' who since Sobieski's signal vic ory over the Turks at Vienna. has heer gratefully hailed by the Church as 'Help of Christians.

"Even at the risk of incurring the displeasure of our great fire-fighting hero, we venture to write the name of Assistant Chief Murphy.

"Whatever there is in our English and American socialistic life and liter ature." says Father Conway, S. J., but an importation, a plagiarism or bad imitation of German socialism."

Bad literature is a poison which s permeates the mind that it frequently

takes a lifetime to eradicate its im pressions. How careful, therefore, par-ents should be that none of it gets into the hands of their children!

affection that would lead us a way fro God we shall indeed be called "blessed," and our names shall be written in the book of life.

SUCCESSFUL TEMPERANCE CRUSADE.

In the diocese of Clonfert, Ireland Most Rev. Dr. O'Dea has tackled the vice of intemperance boldly and with wonderful success. His Lordship directed a temperance mission to be held simultaneously throughout his entire diocese. For this he secured the services of the Redemptionist Father vices of the Redemptionist Fathers and of the Missionary Fathers from Enniscorthy. Ably assisted by the local clergy, they set to work and estab-lished the Anti Treating League in every parish. An idea of the result of their labors may be formed from a con tribution in the Freeman signed "Cler-icus Extraneous." The writer says icus Extraneous." The writer says Anti-Treating League strongly in evidence in various parts of Ireland, but I have never seen it worn anywhere s aniversally as this week at the big fair of Ballinasloe. Farmers, farm laborers, herds, horsemen and a host of others who are thronging the street and Fair Green of Ballinasloe these days of the great fair are parading their shamrock badge and proclaiming their principle from the housetops: No treating ; no drunkenness pushing of the drink trade in Ireland.



penitent?

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession standing and personal integrity permitted

A stanting and person person person of the stanting and person person

Hon. 'Honne's rescuence of the formed and the forme

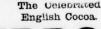
A HUMAN NEED. The sin and spiritual misery of the world has sore need of such an institu-tion as the Catholic confessional. True bruise and broken spirit needs th sentrance of divine forgiveness. It needs at the same time the spoken word of human sympathy. Confession of sin is as much an instinct of the human heart as is the hope of immoral

I have often thought that if the con fessional were only a human institu-tion it would be of incalculable benefit to the world. It teaches men and women to examine and see for them selves where they stand with God. It teaches, moreover, the importance of correcting the mistakes of the past and the necessity of frequently renewing

kept learning alive, has discovered and colonized, and Christian Art has de-picted him as becare his achievements for God and humanity. Why not make children familiar with the in piring pic tures of these holy men whom artists loved to paint because of the imprint of divinity set upon their countenances ? Murillo's St. Anthony with the Holy Child appeals irresistibly to all children and yet his life story is too little known the portrait of Fra Angelico is a noble eption of a monk, so instinct is it with spirituality, and there are many, very many, uplifting pictures to tell of monks and monasteries, and of legends connected with them.

With such pictures to inform and elevate public taste there is no excuse for tolerating the presence of the jolly monk. The coccanuts carved to look like a chimpanzee and labelled "Dooley," "Hinnessy," "Casey," etc., were bad enough, but faith is more than race, and the banishment of the bibulous monk is an issue in which all Catholics should join.

God has many ways of drawing us Himself. He sometimes hides Himsel from us; but faith alone, which will not fail us in time of need, ought to be our support, and the foundation of our confidence, which must be all in





An admirable food, with all This natural qualities intact. This excellent Cocca main-tains the system in robust health, and enables it to resist resist winter's extreme cold.



The Most Nutritious and Economical.





H.E. ST. GEORGE London, Canada

CATHOLIC HOME ANNUAL FOR 1906

In Enlarged Form With Colored Frontise piece of the Child Jesus

The Catholic Hime Annual, Benzeger's popular Annual for 1906, can now be had. It is considerably enlarged and contains a beau-tiful colored frontiepice of the Child Jesus. Handsomely illustrated throughout This surpassed, the contributors being some of the articles: "Behold He Comes," (poetry), "The Birthplace of Father Jogmes," by Rev. T. J. Campbell S J. (illustrated): "The Lord's Anointed," by Grace Keon-illustrated,

(illustrated). ... The De Profundis Bell," by Conrad Kum-

The De 'Profundis Bell," by Conrad Kullis mel. (Illustrated).
 "The Great Simplon Tunnel." (Illustrated).
 "Two Exiles,' by Katharine Tynan, Hinkson.
 (Illustrated).
 "Madam Barat." (Illustrated) 12 scenes in the Venerable Foundress's life.
 "Mary Mealon's Blence,' by Magdalen Rock, "Bt. Anthony of Padua," (Illustrated)-tight scenes in the life of the Wonder-Worker of Padus).
 "Saved by an Inspiration" (Illustrated).
 "Saved by an Inspiration " (Illustrated).
 "The Lifting of the Cloud," by Mrs. Francis Chadwick.

"The Lifting of the Cloud," by Alls, I to Chadwick, "The Infant Mary," a brief account of the devotion to the Infant Mary (illustrated). "The Seven Rooms of Stata :" a Ghost Story With a Moral, (illustrated), "Siby!," (illustrated), " The Fever Chapel," a Tale of the Nether-lands, (illustrated), Some Notable Kvents of the Year 1904 1905, (illustrated).

New Bishops. The Dead of the Year.

For sale at the CATHOLIC RECORD Office Price 25 Cents.

Address : THOMAS COFFEY,

It is in the lul things are lost an against the tides lose tides never ger. All our other

ing compared to d Sacroment. The the great central

8, 1905.

TEES nt Guaran

can Life

icy issued

y of guaranthe ordinary n that the f the Investoptions as to

culars. It is mportance to the informahing.

ARANTEED

LIFE

NT. LAIKIE, Preside cretary, President; Y :

IFE ADA portant respects the net amount

e many crosses e portion of the ne of the most ating the virtue

FIVE YEARS.

ue the flesh by gives us his ir-dons those vices -St. Gregory.

L SUITS \$4.50 d Fashions to No, 12 London, Canada

FES ct of Mai

e best made ing the last few ns a great many led Liquid Exof Malt have been I on the market sold at prices for i it would be im-ble to make a genu-liquid Extract of If you want the If you want the sk for "O'Keefe's," nsist upon getting

ce 25c. per bottle; per dozen allowed mpty bottles when ned. Vholesale Druggint TORONT

BBS RING CO ED irers of Decorative ndows

NOVEMBER 18, 1905.

CHATS WITH YOUNG MEN. THE HOLY FATHER AND THE ATHLETES.

Holiness made his appearance he was

greeted with a lusty cheer. He gave his hand to kiss to each of the young

or other of the victors in the recent contests. The solemn reception took

place in a few minutes later in the

the Pope had elected to give it special

"' I am glad,' said Pius X , ' to find

myself among you, for I consider myself as a companion and a friend with you.

moments to congratulate the jouths of the club 'Glovane Roma,' whose can-

nis, and a set of cut glass offered by Mgr. della Chiesa, the Vice-Secre

tary of State. The Liberal papers have

again

ger.

I bless your games and your ath

We supplement the brief despatch recently published in these columns by the appended details from the Rome correspondent of the London Tablet as to the Pope and Italy's first national athletic gathering, which took place, as our readers know, in the early part of last month at the Vatican. Writes the Tablet correspondent: "The Vatican has been in the hands of the athletic youths of Italy for the last three days. Several hundreds of picked youths from Catholic clubs and colleges all over Italy have been here

"Well, mother," said 'Lisbeth, " it do seem so hard when one goes to a swell house like Miss Ferrars' and see

Come now.'

all her beautiful things-you don't know how lovely they are, mother-why, her dressing table is set out like a jeweller's shop, even the brushes got silver backs, and her dresses and all, olleges all over Italy have been here or the first really great national athand them beautiful rooms, and them to come back here to this little poky letic gathering ever assembled in this country. They have had bicycle races, house, and we so poor and having to wash and scrub and strive, and oh it's running, walking, jumping, gymnastics of all kinds and their contests have all hateful.'

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBRER.

The Presentation in the Temple.

COUNT LUGI.

" Nothing's up." "I say there is," said Mrs. Baxton.

"Katie," said Mrs. Baxton to Kate, been watched with great interest by some of the highest officials of the "Katle," said MITS. DIXION to Make, who sat open-mouthed at this unex-pected outpouring of discontent, "you've finished your tea, be off and don't sit gaping there while your sister's making a fool of herself. Well, Vatican. Cardinal Merry de Val stole several hours from his grave cares of State to be present at the games, and ister's making a fool of herself. Well, I never did hear such talk. 'Lisbeth, wherever have you picked it up ?'' Mgr. Bisleti was specially told off by the Holy Father to give an account of how things went. But the ceremonies of to day might be called the apotheo-A sullen look came over 'Lisbeth's face, and she gave a sniff which irritated sis of muscular Christianity in Rome. The youths gathered this morning in the Church of Sant' Ignazio to assist

her mother. " Don't sniff like that as if you'd a "Don't snil like that as it you d a cold in your head, or I'll see that you have a dose of medicine to set you to rights," remarked Mrs. Baxton, who, in some respects, treated 'Lisbeth like at the Mass celebrated for them by Cardinal Cavagnis, and from there marched in serried ranks, preceded by marched in seried ranks, preceded by a fine band, to the Vatican. By 10 o'clock they were all lined along the logia on the first floor awaiting the arrival of the Holy Father. When His child of six.

"I haven't a cold. Indeed, mother, I do feel it's horrid to be a working girl and poor and not have nice things. It seems very unfair and dreadful, and you'd think so too if you was to go to ladies' houses as I do and see them," said 'Lisbeth with a sound in her voice men in turn, pausing here and there to ask details about some of the clubs or to say a few words of praise to one that was suspiciously like tears; and as she spoke she pushed aside her un finished plate of bread and butter.

"Well, I never ! Like your impud-"Well, I never! Like your impud-ence to think as I've not been in ladies' houses," said Mrs. Baxton; "your memory's like a sieve, my girl, or you'd recollect that I've told you that before I married I was house-maid in first-class families what lized in houses a bit bigger than where your Mise Formers live," Sala Regia, and it was noticeable that importance, for he was attended by his Maestro di Camera, Majordomo, several Chamberlains, and pickets of Noble and Swiss Guards. The Presi-dent of the Committee of the athletic gathering then read a brief address to Miss Ferrars lives.' the Holy Father, and begged His Holi-ness to say a few words to the young

Oh yes, I do remember motherand didn't it make you want to be rich

"" I don't go for to say that I never did wish to be rich, for such thoughts come to most of us, but I soon learnt that it was wrong to be discontented with the sort o' life it pleased the Al-I bless your games and your athletic exercises—while they make your bodies healthy and strong, they are certain also to have a powerful and beneficent influence on your minds. Physical exercises, occupying your bodies and your minds, will keep you from idle-ness, which is the father of all the vices Recalling the words of the youngest of the Aportles, so dear to Jesua Christ. I mighty to put me in, and when I got engaged to your father, and married, and had my little 'ouse of my own, I didn't feel as if I envied the Queen, for a better man than he never lived." 'Lisbeth was silent, and her mother went on :

Recalling the words of the youngest of the Apostles, so dear to Jesus Christ, I exhort you to be strong in keeping and defeading your faith, strong in combat-ing temptations, strong in overcoming the obstacles that lie in your path. Do not be afraid that in asking you to be good and religious I would deprive you of your pastimes or require of you great sacrifices beyond your years; on the contrary, I wish you to have recreation of body and of mind, which is necessary for you, so that in the autumn of your " You just turn all that rubbish out of your head, 'Lisbeth, and be content at home, though we are poor, and have to work hard, as you'll have to do when you marries Jo. Very often when I says my rosary I thinks to myself that if one Blessed Lader was to myself that if our Blessed Lady was content to live in that humble home at Nazareth, I've no call to complain. What was good enough for her is good enough for me," said Mrs. Baxton decidedly. At this moment Bobby came to grief

of body and of mind, which is necessary for you, so that in the autumn of your life you may be able to reap the fruit of a healthy springtime. The foundation of all your work must be love of God, for in piety you will find strength to fulfil your apostolate, and remember that your apostolate is first of all that of affording a good example, which is of far greater avail than At this moment Bobby came of great by falling down, and an uproar, in which Bill joined loudly, diverted Mrs. Baxton's attention, and 'Lisbeth went upstairs to her room and set to work mending an old dress, and then placing a pocket in the underskirt she had on. As she sewed her thoughts were busy She was far away in imagination from which is of far greater avail than preaching.' And the Holy Father quoted poets and philosophers to show She was far away in integination from Hummersmith, and even the glories of Miss Ferrars' house were dimmed by the mental pictures, on which she dwelt, of magnificence and grandeur, and where she saw herself attired as Miss Ferrars had been when 'Lisbeth happened to be at the house, and she

quoted poets and philosophers to show the poor figure cut by him who preaches well but practises badly. The world is not quite so bad as pessimists paint it to day, but it is unhappily true that a great many have come to forget the golden maxim: 'Do unto others as yon would be done by.' All this is due to the lack of the religious principle. 'I earnestly exhort you all, therefore,' the Pope concluded, 'to be good Catho-lies in deed as well as in name. Don't be afraid of the ridicule that the irrelig-ious may try to east upon you for the happened to a ball, was going to a ball, Tears occasionally came into 'Lis-beth's eyes as she worked, and she brushed them away quickly, giving a start of surprise when she heard her Another way by which the superstimother's voice calling her. "Three times I've 'ollered to you,

THE CATHOLIC RECORD

TALKS ON RELIGION.

SUPERSTITION. Superstition is more prevalent than many suppose. It is not confined to the uneducated classes, since it has frund lodgment and a welcome in the upper classes. Signs and orens often decide the actions of these and fortune-tellers and mediums too frequently find their best customers among the wealthy and the educated.

Superstition attributes to creatures or to things, powers which they do not and cannot possess of themselves. It leads persons to attach undue import ance to forms and observances; and to ascribe occult influences to trivial things, as to omens, charms, dreams, etc. Superstition frequently attributes to creatures powers which belong to the

Christians addicted to superstition are not worthy of the name, because that practice virtually seeks to unite that practice virtually seeks to anter the worship of God with the worship of the devil. St. Paul says: "What fel-lowship hath light with darkness, and what concord hath Christ with Belial . . . and what agreement hath the temple of God with idols?" (2 Cor. vi. 14.)

to know the future or to find out things hilden are the mainsprings of superstition. Persons may not directly se tion. Fersons may not already sour of wish to have dealings with the devil, but they virtually do since they mean, if possible, to get the knowledge from some power, from some bidden power outside of God. They are not using natural means of knowledge, and the good they look for they do not for one moment attribute to God. From what ower can it come? It is obvious that it comes from an occult or diabolical power. Is not this kin to offering wor-

ship to some demon ? The cutting of cards, the reading of cups and the consultation of fortunetellers may often originate in levity and thoughtlessness. Yet there is always something wrong about these practices, and frequently there may be serious sin. God alone knows the future; for e punishment of the superstitious He may sometimes permit the things pre-dicted to come to pass. King Saul consulted to come to pass and the per-mission of God the prophet Samuel ap peared and said : "Why hast thou disturbid my reit? . . . The Lord will deliver Israel with thee unto the ands of the Philistines ; and to morrow thou and thy sons shall be with me; and the Lord will also deliver the army of Israel into the hands of the Philis-tines." (1 Kings xxviii. 7.) Saul had found out the future—a sad tines.

uture for himself and for his sons. Spiritualists profess to have communi

Spiritualists profess to have some and cation with the soils of the departed, and curiosity about the future leads many people to consult them. Much of the alleged communication has been shown to be imposture, nonsense and trickery. But apparently it is not always so. Should it be true, it is diabolical and unlawful. When Ochozias, the King, in his sickness had sen) messengers to consult Beelzebub to learn if he would recover, an angel of the Lord spoke to Elias the prophet, saying : "Arise and go up to meet the saying: "Arise and go up to meter the messengers of the King of Samaria, and say to them: Is there not a God in Israel that yego to consult Beelzebub, the god of Accaron? Wherefore thus sith the Lord: From the bed on which thou art gone up thou shalt not come down, but thou shalt surely die." (4

Kings i, 2.) Superstition embraces omens and dreams. Pagans of the olden tice sought a knowledge of the future sought a sought a knowledge of the inture through these mediums. They directed their actions by the flight of birds and by seeking to read the appearances found in the bodies of beasts that had been killed. Nothing could be done until the omens were declared favor-able. There is a kinship between these emergines and the signs that many

be guilty of superstition .- Clevel and Universe. PRAY FOR DEPARTED SOULS. LET US PRAY FOR SINNERS EVEN AFTER THEIR UNHAPPY DEATH. The Church condemns none to eternal

torments. She publishes decrees to declare that one man is in heaven; she has never published any to declare that nother is in hell. Marshal Exelmans, who was precip itated into the grave by a fall from his horse, had neglected the practice of religion. He had promised to have re-

religion. He had promised to have re-course to confession, but had not time to do so. Nevertheless, the very day of his death, a person habituated to heavenly communications seemed to hear an inward voice saying: "Who can tell the extent of My mercy? Can any one fathom the depths of the sea, and calculate the amount of its waters? and calculate the amount of its waters! Much will be forgiven to certain souls that have remained in ignorance of much." How explain these strokes of grace? By the value of a soul pur-chased by the blood of Jesus Christ, and by the mercy which knows no limits by some good work, almsdeed, or prayer of the sinner during life; by the invisible ministry of the guardian angel, ever prompt to act, and ever ready to save prompt to act, and ever ready basis his charge; by the preceding prayers of the just on earth and the saints in Heaven; but more than all, by the in-tercetsion of the Virgin Mary; in fine, by the prayers offered up for sinners after their death, even though they may have given no sign of repentance.

You read with pleasure those lines of the holy religious written to comfort a queen whose son was killed by a fall irom a carriage : "Christians beneath a law of hope, no less than one of faith and love, we must unceasingly raise our thoughts from the abyss of our

afflictions to the height of the infinite goodness of our Saviour. As long as a single breath of life remains, no bar single breach of the remaining the out rise is placed between the soul and grace. We must, therefore, always hope, and make humble and preserving intercession to the Lord. We cannot know to what degree it will be acceptable. Great saints and great doctors have gone very far in speaking of this powerfal efficacy of prayer for beloved souls, whatever may have been their end. We shall some day understand these ineffable wonders of the divine nercy, which we must never cease to invoke with the utmost confidence."

The most eloquent of the archbishops of Constantinople, while arguing to pro that we must not mourn our dead with excess, but rather aid them with our prayers and works, imagines that one of his audience interrupts him, excased be-"But I mourn this dear deceased be-cause he died a sin ner." What is the cause he died a sin ner." Is not cry of St. John Chrysostom ? " Is not this a vain pretext-for if such be the cause of your tears, why did you not make more effort to convert him while he lived? And if he really died a sinner, ought you not to rejoice that he can now no more increase the number of his sins? You must, in the first of his sins? Four must, in two are place, go to his help as far as you are able, not with tears, but with supplica-tions, aims and sacrifices. All these things are indeed not idle inventions. It is not without necessity that in the enterior we commence the Divine mysteries we commemorate the dead; it is not fruitlessly that we approach the altar with prayers to the Lamb Who taketh away the sins of the world, but by these means is consola-tion showered upon their souls. If

give them relief. THE LIGHT IN THE SANCTUARY.

Pendant before the altar in every Catholic church and chapel will be noticed continually burning, both day and night, a small light, casting its rays through a red glass receptacle. So familiar has it become to the Catho-1 lic that we fear its presence is frequent ly overlooked and its significance by any almost wholly forgotten. Conse many a most wholly forgotten. Conse-quently a word regarding its meaning may be of much service. The purpose, therefore, of the per-petual light thus kept burning in the sanctuary is threefold in character. It serves as a reminder that our Lord and Saviour Jesus Christ is continually present in the Blessed Sacrament on the altar. It speaks to us of the wor-ship and the reverence that are con-stantly due Him and teaches us the esson that Jesus Christ is the light of the world. These are the three principal facts which it signifies. It should, there-fore, be one of the first objects to arrest the attention of all Catholiss upon entering the church. For to re call its significance must necessarily excite thoughts of devotion, reverence and worship. It serves as a warning that we are in the presence of God and therefore, demean ourselves should, accordingly. Are there not many, however, who constantly enter the church without ever seeing it? Many who have for-gotten the very important facts which it signifies ? And may we not attrib-ute the irreverent conduct which we sometimes witness to this forgetfulness ? The little light in the sanctuary, therefore, serves a very important purpose. There it burns night and day throughout the year, extinguished aly in Holy Week, when the altar is stripped, when God is gone from the tabernacle and the Light of the World has been temporarily extinguished by the darkness of the tomb. On enter ing a church, therefore, we should always look for it, remembering that it tells us of the continued presence of our Lord and Saviour Jesus Christ in the Blessed Sacrament. Those who do so have predisposed themselves to proper worship of God, which is the purpose of their presence in church. -Church Progress.



PUTTING ON GRIEF.

An excellent Catholic gentleman lied in New York some years ago before his death, he said to Shortly

Shortly before his death, he said to his wife: 'I want you to promise me one thing—don't give way to your feel-ings over my death. Act the Chris-tian. Accept the will of God. It must be for the bet. And it will be only a few years, at the most, when you'll follow me to the grave. Death is the lot of all. I hate to see a man or a woman wailing over a corpse. If you want me to lie peaceful in my grave you will not make a show of grief. Promise me."

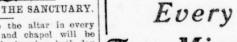
You will not make a show of grid. Promise me." And she did give the promise and she kept it. Her grief has been sacred to herself. Her tears no one had seen. But her children have heard her say: "We must be resigned to the holy will a dimension of the same that mother that here are the same that we chall mot

We must be resigned to the holy will of God and live so that we shall met father again in Heaven." How much finer and better this is than an ostentation of sorrow, a selfish abardonment to grief, a disregard of the feelings of one's acquaintances who have troubles of their own and who do not care to be harried by a display of another's misery, and a defiance of the duty to be resigned.—Catholic Columbian.

HELP FOR LITTLE ONES.

It is a recognized fact that babies-and ndeed all children - need a medicine of their own. Medical men know, too, that most baby medicines do more harm than good-that most of them contain poisonous opiates, that drug children into quietness without curing their little ills. Baby's Own Tablets is a modern medicine for babies and young children, and is sold under a guarantee o contain no opiate or harmful drug. It cures stomach, bowel and teething troubles, and by its natural, healthy action promotes sleep and repose. It makes little ones well and keeps them well. Mrs. W. E. Ansell, Ayer's Flat, Que., says: "I would advise every Que., says: "I would advise every mother with sick or fretful children to use Baby's Own Tablets. They are the most satisfactory medicine I have ever tried, and almost magical in their effects." You can get the Tablets from any medicine dealer or by mail at 25 cents a box by writing the Dr. Wil-liams' Medicine Co., Brockville, Ont. HADES Facey Mercerised Girdle and our catalog of ladies' goods semi-free for three ze stamps. - N Southcott & Co., Dept.11, London, Ont

Job could purify his children by offer-ing sacrifices for them, how much more must He Whom we offer up for our dead



Two Minutes

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers, Over Bank of Commerce.

7

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Torotto University, Graduate Philadelphia Dental College, 189 Dundas St. Phone 1831

PROFESSIONAL

DR. STEVENSON, 391 DUNDAS STREET London. Specially-Surgery and X. Ray Work. Phone 510.

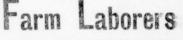
JOHN FERGUSON & SONS 180 King Street

Deading Undertakers and Embalmers. Open Night and Day.
 Telephone-House, 373; Factory, 543.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS

113 Dundas Street OPEN DAY AND NIGHT. PHONE 586

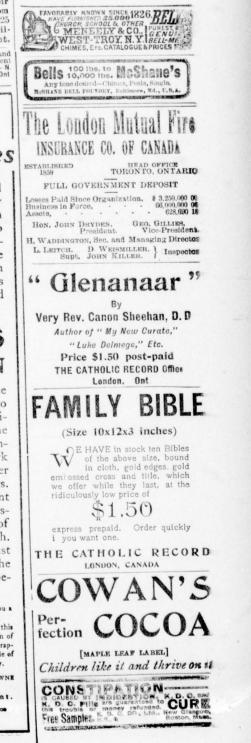
D. A. STEWART Successor to John T. Steph Funeral Director and Embalmer Charges moderate. Open day and night. Residence on premises. 104 Dundas St. 'Phone 459 104 Dundas St. GEO E. LOGAN, Asst. Manager.



Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau

WRITE FOR APPLICATION FORM TO

THOS. SOUTHWORTH, Director of Colonization, TORONTO, Cm



Creator alone.

Curiosity and an overweaning anxiety

CANADA



FORGE Canada

ANNUAL FOR 6. ith Colored Frontis

Child Jesus.

Annual, Benzeger's , can now be had. Io ce of the Ohild Jesus. d throughout This teresting than in form-riginality it eannot be tors being some of our . The following are

(poetry). ather Jogues," by Rev. lustrated). ted," by Grace Keon.

Bell," by Conrad Kum-Tunnel." (illustrated). tharine Tynan Hinkson.

ation " (illustrated). Cloud," by Mrs. Francis

' a brief account of the Mary (illustrated). f Satan :' a Ghost Story ted).

a Tale of the Netherts of the Year 1904 1905.

THOLIC RECORD Office. 5 Cents. OFFEY,

and you've never heard," said Mrs. ious may try to east upon you for the religious spirit you sho π —they will, in the end, be forced to do homage to Baxton, as 'Lisbeth appeared at the

top of the stairs. "What's it, mother ?" your virtue.' All went on their knees as Pius X. solemnly called down on them and their organization the bless-

"I've got to go out. I'll run round to Mrs. Swiggins about that baby of hers, and then I must just go to Mrs. ing of Gcd, and three rousing cheers finished the function. Before leaving them the Holy Father stopped a few ners, and then I must just go to MFS. Harris and see whatever she means by sending Jenny to the Board school when she promised Father Howson faithful to send her to our schools. She shall have a bit of my mind, I pro-mise you; and I must look in and see how poor Danvers is, and take him a didates carried of the greater part of the athletic honors of the last few days. This afternoon it looked as if the rain were bit of fruit. You just put the children bent on spoiling the distribution of prizes in the Cortile of San Damaso, to bed, and if you've nothing to do you can just look over Katie's frock, as she where a temporary throne and platform had been erected for the occasion. Fortunately the cloud's broke just in hasn't time to night to mend it where it all got ripped out. I think that's all.

and the Holy Father appeared " Jo's coming round to night," said before the eager athletes, sur-'Lisbeth.

unded with the same pomp as in the 'Lisbeth. "He can come, and you can do your sewing while he's here," sain Mrs. Baxton, "but I shan't be long, and if I'm back then you can go for a bit of a ning, and this time accompanied by Cardinals Merry del Val and Mathieu and by the Archbishop of Westminster. A number of gymnastic exercises were gone through and then his Holiness stroll together, these light evenings I've no objection."

gone through and then his Holiness conferred the four principal prizes on the winning clubs amid great applause. Among the other prizes, which have been awarded this evening, were a beautiful oil painting offered by Car-dinal Merry del Val, gold and silver medals presented by Cardinal Respighi Vicar-General to his Holiness; a beau tiful album, the gift of Cardinal Cavag-mis, and a set of cut glass offered " Very well, mother," said 'Lisbeth, and when Mrs. Baxton had slammed the door after her, 'Lisbeth put the children to bed, and by the time that was done Joseph Carr appeared on the

was an insignificant looking He young man, with a good, trustworthy face that was a safe index to his character. He had a strong Cockney ac-cent, was London born and bred, and

was by trade a house painter. ⁶ Bloomin', 'Lisbeth ?'' he asked, ss he was met by the girl, for whom he had a strong, genuine affection. ¹ Lisbeth nodded, and in the half light ¹ Lisbeth code of the little more of distary of State. The Lineral papers have devoted a great deal of spare to the proceedings, and many of them have urged on the government the necessity of rivalling the Pope in his encourage-

ment of athletics among the youth of Italy." Jo did not see the little mone of dis-gust which she made as she smelt the paint on him, though he had removed It is in the lulls of life that great things are lost and won. You struggle against the tides that beset you-but

his working clothes. "Well, we've had a job this last month, and no mistake," said Jo, seat-ing himself where he could see 'Lisbeth her disc ourse Katia's frock, which she ose tides never rest .- Arthur Strin-

ing nimself where he could see Lisbeth bending over Katie's frock, which she seemed suddenly seized with a desire to fluish. "Seems like a year since you and me met." All our other devotions are as noth ing compared to devotion to the Blessed Sacroment. The Blessed Sacrament is the great central fact of the Church on

TO BE CONTINUED.

lucky." These signs are applied to animals and even to persons. Another way by which the supersti-tious seek to draw the curtain from the future is by "charms" and "spells." A person lays a great deal of stress upon the sprig of a certain tree cargied about his neck, or he will carry a rusty will about his most, or conseal or exn sil about his waist or conceal or expose a horse shoe for "good luck."

Once, while riding on a local freight train to a mission, we noticed a horse shoe nailed over the door of the caboose. We asked the conductor for an explan-We asked the conductor for an explain ation. He said: "One of the brake men placed it there for good luck." We asked: "What have been the re-sults?" He replied: "I have been conductor for fifteen years. I never had an accident. Three months ago

that horse shoe was nailed there and since that this train has jumped the track three times. I'm going to yank that horse shoe from the door."

"Spells" are somewhat different from Spells" consist of a cer omens." tain or peculiar form of words, or the saying of prayers in a peculiar manner attributing to the change a magical or

supernatural effect. supernatural effect. You may say: "What is the harm of all this? We do not do these things seriously, but in a spirit of fun." One of the saints said: "Those who joke with the devil cannot rejoice with Christ." Such foolish and sinful prac-tices should find no place in the life or

tices should and no place in the file of corduct of a Christian. You may re-tort: "We have seen these practices at church fairs and lawn fetes." That may be. They should be eliminated there as elsewhere. There is no justifi-tion for them in any place and laws cation for them in any place, and less under the auspices of the Church than

under other auspices of the Onuren than The question may be asked: "Are The question may be asked. And not crosses, scapulars, medals and relics worn by Catholics worn as charms, and are not certain powers attributed to them?" The difference should be ob vious. The protection, the blessing and assistance the pious Christian expects from these religious syn bols he expects directly from God. They have been blessed in His Name. We do not expects directly from God. They have been blessed in His Name. We do not attribute to the material things any power or influence. If a person were to persist in a life of sin, depending upon t! • med.'s e'c., to save him from the consequences of his bad life, he would

Indifference and irreligion are the ir evitable fruits of secular education from which religious instruction is excluded.

Physicians tell us that all the blood in a healthy human body passes through the heart once in every two minutes. If this action becomes irregular the whole body suffers. Poor health follows poor blood ; Scott's Emulsion makes the blood pure. One reason why

SCOTT'S EMULSION

is such a great aid is because it passes so quickly into the blood. It is partly digested before it enters the stomach; a double advantage in this. Less work for the stomach; quicker and more direct benefits. To get the greatest amount of good with the least possible effort is the desire of everyone in poor health. Scott's Emulsion does just that. A change for the better takes place even before you expect it.

We will send you a sample free. Be sure that this picture in the form of a label is on the wrap No. per of every bottle of Emulsion you buy. SCOTT & BOWNE 51 Chemists Toronto, Ont. So cents and \$1.00 All druggists

TEACHING CATHOLIC TRUTH BY MAIL

A little advertisement in an English A little advertisement in an English Catholic weekly that has excited much curiosity for some time, states that any one wishing information regarding Catholic doctrine by correspondence can be put in communication with a member of the Correspondence Catholic Loging Devicements by an member of the Correspondence Guild for Inquiring Protestants by ap-plying to the secretary, whose address is given. The idea of such an organization struck us as an excellent thing, a thor-

struck vs as an excellent thing, a thor-oughly up to date method of spreading Catholic truth. In this country, our magazines are filled with advertise-ments of all sorts of Correspondence schools that undertake to teach every thing and anything by mail. Why not then a correspondence school to ex plain Catholic doctrine ? The method is surely in harmony with our well-developed non Catholic missionary movement.

That the correspondence Guild for That the correspondence Guild for Enquiring Protestants is doing a vast amount of good in England is dem onstrated by the guild's second annual report, issued a few weeks ago. "Established only two years ago" we **Pead** in the report, it (the Guild) has already more than justified its existence by reason of the not inconsider-able number of converts that have been added to the Church through its wide-The knowledge of spread activities. The knowledge of its existence, and the recognition of its Its existence, and the recognition of its usefulness, are by no means confined to the British Isles. It has made its way into Belgium and France; it is not altogether a stranger in Dermark; even so far afield, as India and the West African coast it has done effect-ive work: while at the moment of ive work ; while at the moment of ive work ; while at the moment of issuing this report there is ever pros-pect of establishing a flourishing branch in the United States. Nor does the Guild benefit English speaking people alone; it has among its members those who can correspond in French, German, Spanish and Italian, and on more than one occasion scope has been found for the exercise of this linguistic advan-tare.

Intended primarily, as its designation implies, for the instruction of those who are Protestants in the usual acception of that term, the Correspondence Guild is far from limiting its operations to any one class of non Catholies. It exists in the interests of all. And even to Catholics it has been of considerable use, in furnishing them with informa-tion they have been at a loss to dis cover for themselves, in recommending suitable books for their perusal, and in assisting them in various o her ways in their own efforts to bring home the truths of Catholicism to their non-Catholic friends. The Guild is com-posed, without exception of lay mem-bers of Church and to this essentially lay character of its organization is un-doubtedly to be attributed the success use, in furnishing them with informadoubtedly to be attributed the success which has attended its efforts to cooperate in the conversion of those out-side the unity of faith. The special sermons delivered by elo

The special sermons delivered by elo quent missionary preachers, the in-creasingly wide diffusion of cheap Catholic literature and the Church's stately ritual and impressive liturgy directly lead in many cases, to conver-sion; but there are not a few who, while more or less newarfully moved sion; but there are not a few who, while more or less powerfully moved by influences such as these are held back from thoroughly investigating the Church's claim to be the oracle of God by a deep-rooted, and therefore not easily eradicable, prejudice against coming into mersonal contact with a not easily eradicable, prejunce against coming into personal contact with a Catholic priest, yet who have no such prejudice against putting themselves in communication with a Catholic lay-

It is to this class, therefore, that the Correspondence Guild pre-eminently appeals, and it is especially for the benefit of such that it has been established. It may be that they see the Guild's advertigement, which appears in Catholic Times every week, or a framed copy of the Guild's notice, which is displayed at the entrance to a number of churches throughout the land : or they may learn of the Guild's land : or they may existence in some other way.

the neglect of moral or religious training is at best but an imperfect

system. Indeed religious knewledge is as fai above human science as the soul is time. above time. God has given us a heart to be formed to virtue as well as a head to be enlightened. By secular education we improve the mind; by religious trainabove

ing we direct the heart. The desceration of the Christian Sabbath is the third social danger

against which it behooves us to set our faces and take timely precautions before it assumes proportions too for-midable to be easily eradicated.

A word must be added on two other pregnant evils. Our young men know that the ballot is the expression of the will of a free people, and its purity should be guarded with the utmost icolony.

jealousy. Religion is the foundation of all morals; it is the cornerstone of all civilization, the one feature that distinguishes a man from an animal and bond which unites him with his the

Creator. It is a virtue by which due honor and

worship are paid to God. It embodies all those fundamental truths that involve God's sovereignty over us and our entire dependence on Him.

I employ the term religion here in its broadest and most comprehensive sense, as embo iying the existence of God, His infinite power and knowledge, His providence over us, the recogni-tion of a divine law, the moral freedom and responsibility of man, the distinc-tion between good and evil, the duty of rendering our homage to God and justice and charity to our neighbor, and, finally, the existence of a future state of rewards and pur ishments.

state of rewards and put ishments. I hold that religion is the only solid basis of society. If the social editor rests not on this eternal and immutable foundation it will soon crumble to pieces.

Progress All Around.

As many of our realers have probably heard, one Baptist minister objected to the resolutions in honor of the late Mayor Collins, of Bo-ton, passed at the conference of the Baptist clergy in that city, on the ground that "Mayor Collins was a Roman Catholic, and his son had attended a Jesuit college and was a devoted Catholic." Commenting on this little incident, Harper's Weekly remarks: "The ministers very much regretted the dissent of the one object r; yet it was useful in its way, as showing the progress of the rest." So it was. Would it be altogether ungracious to add that the progress of Harper's Weekly in the same direction is illustrated by its comment, so neat and pat?-Ave Maria.

One of the most gratifying results of the recent mission in St. Patrick's Church, Toledo, was the reception in-to the church of thirty adult converts. All were instructed in the private class conducted by the Jesuit Fathers and received their first Holy Communion in a b dy last Sunday.

A DELIGHTFUL ENTERTAINMENT.

A DELIGHT FOR EAST ERST HEAT A. At St. Joseph's Convent, Lindsay, on Oct. 30, was given one of those treats to which the friends of teachers and pupils always look for ward with pleasure—a musicale and presenta-tion of mecais and diplomas to the successful students of the past year. A few minutes before So'clock His Lordship the Bisnop of Peterborough entered the well filled music hall, accompanied by the Vener-able Archdeacon Casey. Rev. Father P J. McGune of D. wasyville. Rev. Father McColl of Peterborough and Rev. Father O Sullivan, Lindsay.

Part I.

" This Festival Day " Choral Class

atomic of Peterborough and Roy. Father O Sullivan, Lindsay. The programms opened with a bright and well-sung choics, "This Fee vial Day." The following eight numbers were what the andience termed "Something New." Miss Grace Podger give in a very creditable and pleasing mannor a reading the import of which was that music conveys, not only senti-ment but thought, and multiple such as Beth-oven's thought of a dee ply reliable with a state music only sentimer and the such as Beth-oven's therest in what followed—the playing of the different movements of Bethoven's Grand Sonsain C. each movement being pre-ceded by the recitation of a brantiful allegory, entitled "The Life of the Soni," This poem was reclied by the graduates in a manner that called forth much preise. Many said, "every member of that So with two score millions behind me, Should Europe in famine call. I will feed my own and the mother, And yet have enough of all. I will scotf at the "Pit" and "Street, With a thousand million busbels From my limitless leagues of Wheat ! —GORDON ROGERS, Durnty Minister's Offlice Durn of Azienture Deputy Minister's Office, Depu, of Agriculture Otawa, NEW BOOKS. "The Dollar Hunt," From the French By G. E., Martin, Published by Benziger Bros. Price 45 cents. "The Children of Cupa," by Mary E. Man-nix Published by Benziger Bros. Price 45 cents. "For the White Rose," by Katharine Tynan Hinkson, Published by Benziger Bros. Price 45 cents. a minner that called forth much praise.
 Many said, "every member of that class discrete a medal, and to capture the two that have been presented must have taken more than ordinary ability and labor. These young ladies will indeed prove very useful members of the teaching profession."
 The Sonata was played by the Third Year pupils whose technique, tone coloring and phrasing were exceptionally good. It was to whose technique, tone coloring and phrasing were exceptionally good. It was to do the yourg mulcitans has been accustomed to look for and try to interpret the deep thought underlying the composition of a musical theme. At the close of the Sonata Mr. Paul Hann delighted the andience with one of his ever welcome 'cello solos. He was skill fully accompanied by Miss Thompson. Ia re sponse to an enthusiastic encore he played lrish and Socich airs."
 Then His Lordship and each of the reverend Fathers present addressed the yourg ladies in terms of congratulation and encouragement, after which they presented the prizes to the Thisk presented the prizes to the Thisk presented the prize to the played of the prize to the sourg ladies.

THE CATHOLIC RECORD.

Miss M. Flurey. Recitation in Concert. Miss m. . Recitation in Concert. Graduates. 4th Movement of Sonata. Miss N Kingsley. Vocal Trip. Misses E. Brady, K. Gannon, N. Obyle. Distribution of Medals and Diplomas.

" God Save The King."

At the close of the entertainment Mr. B. J. Gough, town, anounced to the Superioress that he would present a gold medal to the com-mercial class at the end of the present year.

CEREMONY OF RECEPTION.

At St. Joseph's convent, Hamilton, on the Feast of Al Saints five young ladies received the habit of the Order and commenced their second term of probation in the novitistic. Teelr names are Sister Mary Filtx, who was Miss Mary O Hara of Coceley; Sister Mary Gerard, Miss Rose Miran of Gueiph; Sister Mary Yon cont, Miss Mary Birgin of Gueiph; Sister Mary Itabel. Miss ida McLeod of Paris; and Sister Mary Callista, Miss Eizabeth Cronin of Chats worth. As His Lordship Bishop Dowling, on account

As His Lordship Bishop Dowing, on account, of recent liness, was unable to be present, which was much regretied, the coremony was conducted by his representative. Rev. Father Mass at 9 o'clock and presched a short but very impressive sermon suitable to the occa-sion. There were with hum in the sanctuary Hev. Fathers Weidner, F. rgueon and Savage of the cathedral, and R. v. Father Donovan S J, of Gueiph. The chapel, which was beautiful decorated, was filled with relatives and friends of the new Sisters.

A Public Necessity

A Public Necessity. Accident and Sickness Insurance is no longer regarded as a luxury, bu is now considered by binking men as much a necessity as files or life insuran e. This is emphasized by the fact that the man who thicks he can't afford such insur-ance can in reality least afford to do without it. No better—if any, as good—propositions in this line are offared any where than those of that progressive Canadian concern, The Em-pire Arcident and Surviy Company, whee head office is in the Tempie Building, London, Out. Their pepular monthly payment policy is also a line in which his Company incarded its bonds being accepted by The Domining of the Em in Constant which has com-and P. orticals (Govern, financially, is in the highest darses in Canada which has not re-sorted to the policy of drawing on tis Capital, thus leaving the capital unimpaired.

NEXT !

(CANADA SPEAKS.)

(CANADA SPEAKS.) "Sir Frederick Borden, the Canadian Minis-ter of Milita, bas predicted that the North-West of the Dominion will yet yield a harvest of a thousand million/bushels of wheat. Next!" —Foreign paper. (Written for The Montreal Herald by Gordon Rogers, Ottawa.) This is a voice prophetic : This is a secr who sees ! Think you he dreams but idly ? Think you he dreams but idly ? Think you he dreams but idly ? Think a vaster vision Than man has dared for a theme ; But dreamed on un y fortile prairies.

More vast than the fields of dream.

For though he has planned in wisdom To fashion a living wall; To mould my children to warfare, To ra-hioa s living wall ; To mould my children to warfare, Lesi ever ine drum should call ; He dreams of a subler power, Whose mu-ic beats in his brain— The myriad bancered-bayonets Of a standing army of Grain !

You have breakfasted of my bacon. O brother, but skeptic born; Entrain with your some of Euston Some drizz ing London mora; Then over your garden Island North westerly ride, and soon You have travelled across all England, And the hour is hardly noon.

Then steam from your port of England, Fast as our turbines may : With the blue as beneath above you, Speeding the nearest way : And as many dawns and twilights As ye mark on the heaving brine, Ye will see, though my engines pause not, As ye traverse these miles of mine !

I need not the East's alluvion; I need not her citles lees, To fasten upon my citles; I call rot for such as these; Who are citizens conced by commerce, And subject to profit's page; Who gain and hoard and spend not, And cheapen an honest wage.

But ye who will be my children, Canadian first of all, Wilh hands that shall sow and harvest— My provinces westward call. For the science a people endures by I teach by practice and pen; And I am upbuildreg a nation For an empire made of men.



LONDON, SAT REV. MR.

Says the Rev "The Roma had the faires time again, b utterly failed t ject to her to a individual Chr The leaders agree with Rev indeed, howev assent to the fo its refutation i pages of histo every day life,

to none in greatness." preachers can without violat amenity and th commonplaces from the easy Now Protesta reason, Dr. Sthat "the La Church. She the barbarian stands like an witness to the facts of our Catholicity, u and independ she is as zeal enterprises a Christian cha Dr. Schaff Rev. Mr. Ma

> AN We may me

Mackay is co

of Quebec. he is to sol in print t able asserti is to-day." every section thing which century civil French, but Not being a say what t everything teenth cent accept Eme truest test census, not kind of man Frerch Cans civilization. mother of 1 eminent for have conser past and w story, and sistent in cept and morality wh

civilization. aught of th to acknowle

FIVE GREAT EVILS.

CARDINAL GIBBONS NAMES DANGERS TO SOCIETY-RELIGION IS NEEDED-HIS EMINENCE POINTS OUT THE GREAT VICES WHICH THREATENS SOCIETY TO DAY:

All young men of to day who are anxious to win success and anxious to fulfill their full duties as citizens should realize that society to day is confronted by five great-five very great collect great evils : Divorce, which strikes at the root of

graduates. This pleasing interlude over the Kerry Dance and the beautiful hymn "Invioiata" were sung in excellent style. The National Anthem then brought to a close a most enjoyable evening. blyorce, which strikes at the root of the family and society; an imperfect and vicious system of education, which undermines the religion of cur youth; the desceration of the Christian Sabbath sung in excellent siyle. The National Anthem then brought to a close a most enjoyable evening. The prize list and programme are as foll was: Gold medal for honors in third year music presented by Mis Lordship Bishep O'Connor of Peterboro awarded to Miss M.ry Flurey. Uold medal for honors in third year music, presented by M. Paul Hahn, Torono, award-ed to Miss Cora Thompson. Gold medal for hiss class honors in second year music, presented by a friend of St. Joseph's Academy, awarded to Miss May Crowe. Gold medal for honors in junior leaving pre-sented by the Rev. Father Fluzpatrick, award-ed to Miss Kavie Gancon. Gold medal for honors in junior leaving pre-sented by the Rev. Father Fluzpatrick, award-dt of Miss Kavie Gancon. Gold medal for honors in junior leaving pre-sented by the Rev. Father Fluzpatrick, award-dt of Miss Kavie Gancon. Gold medal for honors in junior leaving pre-sented by the Rev. Father Fluzpatrick, award-dt of Miss Kavie Gancon. Gold medal for honors in Kavier for the year sharer F. J. McGuite, Downeyville, awarded to Misse Eils B-Ray. Souvenies of junior leaving, presented by the Venerable Archide coon Gasey, awarded to the Wisses Mary Dodd and Minnie Young. In COMMERCIAL DEPARTMENT The diplomas awarded to Misse Liel Adams, for stenography (honors) book keeping and typewriting. Miss Hertha Rea, for stenography, and book-keeping. Miss Hertha Rea, for stenography and book-keeping. the desceration of the Christian Sabbath which tends to obliterate in our adult population the salutary fear of God and the homage we owe Him; the gross and systematic election frauds, and, lastly, the unreason ble de lay in carrying into effect the sentences of our criminal courts and the numerous suberfuges by which criminals evade the execution of the law. the law.

Our insatiable greed for gain, the to existence of colossal wealth with abject poverty, the extravagance of the rich, the discontent of the poor, our eager and impetuous rushing through life and every other moral and social delinquency may be traced to one of the radical vices enumerated above.

The reckless facility with which divorce is procured is an evil scarcely less deplorable than Mormorism. Inless deplorable than information in a deed it is in some respect more dan-gerous than the latter, for divorce has the sanction of the civil law which Mormonism has not. The second evil that bodes mischief

Miss Details keeping, Miss May McDonald, for stenography and typewriting. PROGRAMMES to our country arises from our defect-ive system of Public schools. I am persuaded that the popular errors now to our country arises from our determined in the popular errors now existent in reference to education spring from an incorrect notion of that term. To educate means to bring out, to develop the intellectual, moral and reliations faculties of the soul.]

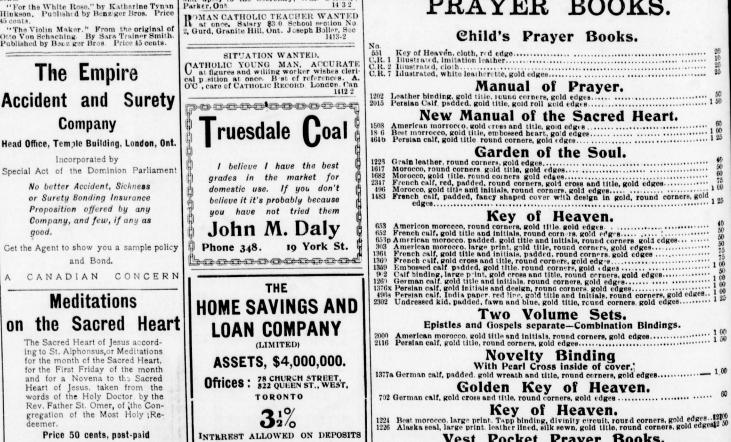
ligious faculties of the soul.) An education, therefore, that im-proves the mind and the memory to

45 cents. "The Violin Maker." From the original of Otto Von Schaching. By Sara Trainer Smith. Published by Bezz ger Bros. Price 45 cents.

The Catholic Record, London, Ont.

PRIEST HOUSEKREPER WANFED,

WANTED IMMEDIATELY PRIEST'S housekeeper. Middle aged priedred, One accustomed to country. References re-guired. Address I. F., CATHOLIC RECORD Office.



Vest Pocket Prayer Books. 1651 Leather bound, very small gold title and initials, round corners, gold edges, color red and black. 1650 American morocco, gold title, blind cross, round corners, gold edges. 1700 American morocco, with epistics and gospels, round corners, gold edges. 1700 American morocco, with epistics and gospels, round corners, gold edges. 1700 American morocco, and initials and itile, round corners, gold edges. 1710 Morocco, Tapp binding and divinity circuit, round corners, gold edges. Withdrawap.e cy cheque. OFFICE HOURS : 9 a.m. to 4 p.m. Saturday s, 9 a.m. to 1 p.m. Every Saturday Evening 7 to 9

JAMES MASON, MANAGING DIRECTOR CATHOLIC RECORD, LONDON, CANADA.

London, Canada progress. CIVILIZA PRAYER BOOKS.

1 25

The Fre not on his material ci regard for and science men, but schools and tion which impartial a purity of virtue of m To gentl lems we co rate of O ing again preachers idea that innocents ! something all their i when they that spot have taug the toler given proc with then at present remember joined to the "open

OUR Why ta " unificat stand, of concerne cured at we, how jections these no are willin

to inspire

in them o