TORONTO, Ont.

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rds of Wisdom. ilip Sheridan, Civil War P. By MARY T. WAGGAMAN. Four

Monasteries. By Mary F. Years. By Anna T. Sadliss. nce of An Indian Maiden.

Lily. By JEROME HARTE. Three Mistake. By Magdalen Rock. ble Events of the Year 1907

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Catholic Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY JANUARY 23, 1909.

My Penance.

The Spirit breathed in Mary's upturned The breath of life upon the life of

grace!
The Spirit bloweth where it listeth; far Beyond the music of life's singing bar, Whence Law swept out on Love's unfettered wings

And Love sings Law, and Law Love's anthem sings.

The Spirit breathed in Mary's upturned Among the shining pinnacles that trace God's constellated glories; for so fair, So pure a star had never risen there Since God had breathed in Adam's face,

It blazing in Creation's coronet.

The Spirit breathed in Mary's upturned

O miracle of power and power of grace! Within, the lily breathed Love's bloodred rose And wrapped the Virgin in a mother's

throes, Which budded forth the Saviour, undefiled—
And Law and Love stooped o'er the

brim and smiled! -JESSIE WILLIS BROADHEAD

THE CONDEMNED PROPOSITION.

Dr. McKim, in his criticism of Car dinal Gibbons, does not see how Cath-olies can approve of toleration and at the same time believe in Pope Pius the Ninth's condemnation of the following

proposition:

"Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason. Piux IX. condemned the above proposition because it is not true, never was true, and never will be true. No nation or people since the beginning of human history believed it to be true; no nation or tribe or people believes it to be true

Dr. McKim, if he understands nimself, does not believe it to be true This may appear a strong statement, but wait till we get through; that is, till the meaning of the condemned proposition s clearly understood.

The right to embrace and profess

religion implies the right to practice it, the right to live up to it, to realize it in one's life. Religious liberty means not only the freedom, from government constraint, to choose what one believes—for the government can-not take cognizance of mental acts, and consequently can neither approve nor condemn those unknown acts; nor does it mean only the freedom to tell somebody what you believe, since religion is not a matter of mere talk. It means also the right to live your belief, to wership anything you please and in any manner you please. Anything less than this is a denial of religious liberty. He who asserts religious liberty asserts the right to do all these things without let or hindrance from God or man. Such is the right which the proposition condemned by Pius IX, affirms.

Will Dr. McKim or any other man in the possession of a normal intellect, and while awake, affirm that the condemned

proposition is true?

Let us see. It will be observed that the proposition is a universal one; it recognizes no limits or exceptions. If therefore a single exception can be found, or a limit recognized, the proposition must be false, and every logical mind must hold it to be so.

mind must hold it to be so.

Take this universal proposition for example: "All men are black." We know it to be false. Why? Because we know one white man at least. That one exception proves the fallacy of the proposition. Where, in the proposition, does the fallacy rest? It rests in its universality, indicated by the word "all," or "every," the denial of limitation or exception.

Universal propositions should be used very circumspectly. They are the hardest to prove and the easiest to

There was once a sect in Germany that worshipped God by marching through the streets naked, as naked as Adam and Eve before they had recourse to fig leaves. Of course they greatly scan-dalized the community.

What would Dr. McKim do in a case

like that? Would he approve or con-demn such conduct? Would he apor condemn the authorities for arresting and putting a stop to such

worship?

If he believes the proposition condemned by Pius IX., to be true, he would have to condemn the act of the author-ities as persecution in interfering with the "right" of the naked worshippersthe rights affirmed by the proposition he approves. Is he ready to go that far in the way of toleration? We think not. If he approves the act of the authorities he must, if he have any logic in his head, condemn, as Pius IX. did, the proposit-ion which affirms the right of those naked people to do as they did.

The Mormons believe in polygamy, and in the light of their reason, they believe it to be not only their right but their duty to practice it.

Does Dr. McKim believe in this right.

If so he must condemn the law that prohibits it as an intolerant and persecuting law. If he denies the right and approves of the law he must join Pius IX. in condemning the proposition that affirms the right without limita-

There is a pagan sect in India called Thugs. They worship the goddess Kali, the wife of the God Siva, and believe the most pleasing worship to her is that of human sacrifice. They strangle their victims and take their

where Dr. McKim lives, and continuing besides those upon w their belief and practice, they were to had been conducted.

strangle and sacrifice his wife, son, or daughter, what attitude would he take towards them? Would he insist on the truth of the proposition condemned by Pius IX., or would he hold, like a man of common sense, that there must be a limit to the liberty of worship, that a line must be drawn somewhere for the protection of society and the right of innocent citizens to live? We think he would. Then he must condenn the very proposition which he censures Pius IX. for condemning, and which he adduces as a bar to Cardinal Gibbons' profession of toleration. He will say these naked worshippers

and Mormons and Thugs go too far. Then he must admit that there must be a line beyond which there is a "too far," a point where religious liberty must have a limit, as all human liberty must

Now the fallacy of the proposition ondemned by the Pope and quoted with approval by Dr. McKim, consists in the fact that it denied all limitation.

Let us quote the condemned proposition again: "Every man is free to embrace and profess the religion he shall believe to be true, guided by the light of reason."

Now we have seen that the freedom

of worship was very properly denied to the naked worshippers. The Mormon's religious liberty is limited; and that of the Thug would not be tolerated in Washington by Dr. McKim, or by any community. No Christian will deny community. No Christian will deny that such limitation is justified and proper, and that society has the right to make it to protect its own existence. Therefore the proposition denying all limitation is false and the Pope was

right in condemning it as false.

But Dr. McKim will tell us we are wrong in holding that the condemned proposition is a universal and that it denies all limitation. It makes a limit when it says "Guided by the light of

The author of the condemned proposi tion who wrote the above phrase intended by it to exclude the light of revela-

tion. But passing that, let us look at the phrase and see what it means. "Guided by the light of reason." Whose reason? Dr. McKim's, or the Mormon's, or the Thugs? All these claim to be guided by some light which leads them to believe as they do; it is the light of their individual reason or mind, and in the last analysis it is their private judgment masquerading under mother name. We must consider it then with the mask removed. Dr. McKim's private

judgment, alias his light of reason, tells him that polygamy and Thugism are wrong. The private judgment, alias the light of reason, tells the Mormon and the Thug that they are right in their belief and practice. Such a contradic tory light is of course unreliable, but it opens a thoroughfare through the line of limitations. Instead of being a limit to the rights affirmed by the condemned proposition, it is the abolishment of all limitation. The proposition is, there fore, a universal one, and as such was

condemned by the Pope.

The first example of intolerance was that of Cain who killed his brother Abel for offering up a sacrifice different from his cwn. He was punished by his Creator for the crime. But since that time and through all the world ex-perience teaches that man has in his

and conditions. Polygamy is tolerated in Turkey; it is not in the United States. The position of the Church in regard Divorce is tolerated in most of the States of the Union, but not in South Carolina. A successful thief was once honored in Greece, now he is jailed. And so it goes. Tempora mutantur, et nos mutamur in illis.—N Y Freeman's Journal.

THE PSYCHICAL RESEARCH

An interesting event of a recent week has been the course of lectures on the "Phenomena of Psychical Research" delivered by Dr. J. Godfrey Raupert before the clergy of the archdiocese. Dr. Raupert has been an interested student for years of the different phases of spiritism, and began his researches before his conversion to the Church. Since becoming a Catholic he has continued his investigations and he gives n his lectures the conclusions regarding this important matter at which he has arrived as the result of a long experi

Psychical research has assumed in our day a greater degree of interest and the significance of the movement has become more emphasized from the fact that many scientific men are taking a deep many scientific men are taking a deep interest in this absorbing realm of mystery, and are bringing to bear upon its manifestations the tests of scientific investigation. Many of these scientists, who up to a comparatively recent period scouted the reality of the phenomena of spiritism, have felt compelled, as the result of a thorough and minute inspecthese as facts and to acknowledge the existence of an external intelligence acting through these phenomena. This has been the experience of Lombroso, the celebrated Italian criminologist, who after upholding for years the prinst that of human sacrifice. They strangle their victims and take their property as a gift from Kali.

Now suppose a community of these Thugs were to locate in Washington, where Dr. McKim lives, and continuing where the continuing the second strained in the face of the patent proofs to acknowledge the existence of other principles and realities besides those upon which his life work

The danger that lurks in this whole movement is the attempt on the part of Sir Oliver Lodge and others to construct n new Christianity on the facts of physical research, a Christianity which is at total variance with the traditional and thistoric system of beliefs recognized by the Church. As in the battle between the Church and science the whole dis-agreement comes not from the facts, but from the inferences made from the facts, so in this latest thought movement, while its facts may no longer be denied, the inferences which its votaries seek to

consequently have not the required basis of certitude.

It is certainly a strange characteristic of the vicissitudes of human thought that in all the sciences there s a certain class of men who are willing to grasp at any inference deducible from facts which m.y be hostile to the teaching of the Catholic Church, while on the other hand they refuse to investigate any graphical results of the catholic Church, while vestigate any conclusion equally dis-cernible in the revelations of the science which favors the established and tradi-tional views of the Church. But sooner or later, as the progress of the science brings further light, the positions of the Church receive justification and the earlier conclusions of the scientists re-

The case at present in regard to the phenomena of psychical research stands in this wise. The chief exponents of scientific investigation in regard to these phenomena have come to the conclusion that in all such cases an intelligence outside of those who are taking part in the spiritistic meeting is at work. When it comes, however, to de-termining who this external intelli-gence is there is a divergence of views. The scientific investigators claim that it belongs to some one who has departed from this life and who through the medium is revealing secrets of the world into which he has entered. The view of the Church is that the superior intelligence acting is of the number of those malign spirits who, once banished from the presence of God, became the enemies of that race of beings who are destined to occupy the high places which these condemned spirits have

forfeited.

• While it is not impossible that God, in the exercise of His omnipotent power, may make use of the ministry of langels who, assuming human form, may make known messages to men, still from the character of the revelations made and from accompanying cir-cumstance it may be determined that in the ordinary spirituatistic seance it is not the good intelligences who are working, but the evil ones who are the

foes of the human race.

The lectures of Dr. Raupert have dis closed the fact that dabbling in spirit-istic phenomena is a dangerous and degenerating occupation. The many cases of physical and moral shipwreck which have been brought about in this way should serve as a warning to all not to seek this way of finding out the secrets of the unknown world, but to be content with the declared and authentic revela-tions of God made through His Church. The whole system of spiritistic pro-cedure, with its kindred allies of Creator for the crime. But since that time and through all the world experience teaches that man has in his nature an intolerant strain that actuates him in all matters of deep concern to him whatever may be his religion or his predominant thought or interest. It is to fallen human reture and not to religion that it mus be attributed, though human nature is found in the adherents of freedom, and any surrender of it to a of every religion.

Toleration is a matter of degrees and its limits are regulated by circumstances tharm and mischief to the whole moral

to all these modern extravagances is the same as she has held in the past to-wards the shifting, varying currents of human thought. She stands firmly upon the bedrock of God's Revelation as confided to her keeping, and she has never swerved from her she has never swerved from her unchangeable base by novel, in-dividualistic conceptions, however startling their appearance or how-ever plausible their conjectures.— Boston Pilot.

REBUKES BAPTIST BIGOTRY.

A Baptist conference in session at Philadelphia recently, went or record with the Lutherans and Presby terians of New York, who oppose equality of political rights for Catholies in this country. They also condemn the President's letter on bigotry and at-

Rev. H. J. Heuser, editor of the Ecto set the true Catholie teaching over against the caricature that the Baptists gave. It is so pertinent that, with the Catholic Sun of Syracuse, N. Y., we consider it worthy of as wide circulation as can be given it. Father Heuser says:

"The Church claims infallibility centered in the Pope when he speaks ex cathedra. This necessarily involves his right to define the sphere of his own au-thority." (Baptist conference).

The inference that the claim of papal

Pope to define the sphere of h's own authority rests upon a misconception of what the term "ex cathedra definition of faith" signifies in Catholic doctrine. The tenets of that doctrine are clearly set forth in the creed or profession o faith to which the true members of the Church are pledged. When doubt is thrown on any one of these tenets by

inspired character of the Bible, or the ike—the Pope is called upon as supremented of the teaching Church to define he nature of the doctrine in question. As the doctrine itself, being the teaching of the Man-God, is held to be infalle, so the definition of it, in virtue of assistance of the Holy Spirit, prom ised for the maintenance of Christ's doc-trine to the end of time, is held to be in-fallible. It never exceeds the limits of the recognized deposit of faith, nor does it ever regard any other matter

han faith or morals comprised in what

called spiritual doctrine These ex cathedra definitions have colitical interests. Like the term Royal Supremacy," which occurs in the English statutes of Henry VIII., the octrine involved may be misconstrued o extend over the realms of both con-cience and secular rule; but such misterpretation would not come from Atholic legislators, since they must understand the true meaning of "exathedra definitions." It can only come rom non-Catholics not familiar with the erms of theological teaching.

Nor is there any warrant for the atement that Catholics would carry at the principle of union of Church and but the principle of union of Church and State by a supposed order of the Pope rather than favor the American ideas of civil and religious liberty. Where anion of Church and State obtained in the Middle Ages and in the Latin countries of later ages, it was so become it had been the expressed will of the countries of later ages, it was so become it had been the expressed will of the countries of later ages, it was so become it and been the expressed will of the countries of later ages, it was so become it and been the expressed will of the countries of later ages, it was so become it and been the expressed will of the countries of later ages, it was so become it and the countries of later ages, it was so become it and the countries of later ages, it was so become it is a few that you have been able to tell me that there are no Catholics here, maybe you can give me some idea of the Catholic Church.' She said: 'I know all about it.' 'Oh, you have been able to tell me that you have bee nuse it had been the expressed will of ne nations or accepted as a remnant of ch will and legislation.

These conditions changed when the o-called Reformation demanded recog-ition of dissenting religious bodies where formerly there had been but one What Catholics, when in the ajority, would do under these changed unditions is best demonstrated by a udy of the little Kingdom of Belgium within the last century. Since 1830 he struggle between the Liberal and e Catholic parties have thrown the balance of power now on one, now on the other side. From 1857 to 1884 the Catholics were subject to the most unest and intolerant discrimination in ducational matters and in the appointent of the public offices.

This created a reaction, and in 1884 This created a Raction, and it loss the Catholics attained an overwhelming majority. Since then the laws limiting the free exercise of religion, of instruction, and of accession to public offices, have been eliminated. The people enjoy the fullest liberty of assembly, the privacy and education. The privacy press and education. The primary The State subsidizes these schools or

condition that they accept the State program and submit to State inspection. In short, all laws subversive of liberty were repealed, and the broadest spirit o toleration prevails under a Catholic gov ernment. A similar condition will be found in Canada where Catholics are in the majority both in population and in the Government; the only exception, pointing toward sectarian discriminaion obtains in Manitoba under a Pro estant or non-Catholic majority.

The Baptist Conference objects to the Pope's claim of temporal power as rather of independence from temporal power of foreign potentates who might interfere with the free exercise of his spiritual Pope's actions is an example in point. If we remember that the Catholic Church is a very different thing, in its legitimate extent and influence from the ocal churches claiming allegiance of religious-minded men, the necessity of its international representation will be

nore easily understood. The Church, though its aims are purely spiritual, must reach her children through an external adminstration. For the local trustees of the ordinary institutional church, she has to provide adminstrative Colleges of Cardinals, Sacred Congregations and Commissions regulating a uniform discipline and maintaining the integrity of doctrine. Thus the exercise of spiritual jurisdic-tion implies the need of an immense ex-ternal regime by which the head of the Church keeps in touch with its mem-bers, and this demands a certain freedom or independence from the interfer ence of possibly prejudiced rulers who may wish to claim for themselves the title of "The Only Supreme Head on Earth of the Church," as did Henry

VIII. for England.

The habit of pointing out certain phases of past history to show that "Rome has approved of persecution for the suppresion of heresy" is altogether fallacious. Apart from a good deal of considering writing of history in which prejudiced writing of history, in which the authors injected their individual bias, as is shown by more recent, criti cal study of historic documents, it might be argued that religious partisan ship, whether Catho'ic or Protestant in ame, has always fostered persecution for the suppression of any opinion different from its own. A lenient view might be taken even of this weakness ommon to human nature, when we re nember not merely the fanaticisms of opular uprisings and persecutions r own time and country, but the imple fact that much of all this is foreshadowed and exemplified in the history of the Bible, particularly that of Israel, in whose divinely guided destinies Protestants believe hardly less implicitly than Catholics or Ortho

which we entertain for any one is to do

WHY CATHOLICS GIVE LECTURES TO

ECESSARY IN ORDER TO CORRECT MIS

Recently Right Rev. James J. Keane O. D., Bishop of Cheyenne, Wyo., spok on "Why I am a Christian" at a lec on why I am a Chistan a a lee-ture course arranged for non-Catholies by the Knights of Columbus of Cedar Rapids, Iowa. As a preliminary he an-swered the question, "Why do Catholies give lectures to non-Catholies?" saying

"The real motive is this: To give

"The real motive is this: To give helpful information on a question of supreme import and practical concern to every one. I once, years ago, when a young man filled with enthusiasm, was persuaded to campaign for the Prohibi-tion party in Minnesota. One evening my companion and myself entered a my companion and myself entered a little village in Southern Minnesota, and went to the best hotel we could find and went to the best hotel we could find which happened to be one managed by an elderly lady. I asked her if there were any Catholics in that town. She said: 'No sir; why do you ask:' I said: 'Just to satisfy idle curiosity.' Then I said to her: 'Now that you have been able to tell me that there are no Catholics here maybe may be. never put a foot inside of one.' 'Per-haps you are well acquainted with some priest?' 'Oh, no, never saw one some priest? On, no, never saw one before I saw you, if you are one.' 'Well then, where did you get your information?' 'I got it from a book written about Catholics which I read.' 'Will you kindly tell me the author of that book?' 'Father Chiniquy.' Now, this poor fellow had been unfortunate in his life; he loved wine and women too well priests, and was excommunicated fron the Church, and after a while he turned against the Church which had been his mother, and said some of the nastiest things that ever escaped the lips of man. This poor lady got her impression of the Catholic faith from this book.

" Am I not stating the matter correct ly when I say that multitudes who de-test the Catholic Church have their information from just such sources as this? Now, is it not indeed unfortunate that any one should be wrongly informed on a matter of great importance? And is not the Catholic Church a matter of great importance; does she not merit this term? Is she not wonderful in her extent, in her influence, and is she not venerable in her age? Should she not merit careful investigation and consideration, rather than the ready acceptation of the calumny of lies that have been told about her?

"Therefore, the object of these meetings is to correct these impressions. There are too many men living to-day who would have accepted these untruth ful stories about her, and they in turn have enlarged upon these wrong impressions, and perhaps have even hated the Church. I deem it a great misfortune that ary one should hate the Catholic Church, when if they were rightly in-formed they might have loved her. Then there is another reason. Chris-

cianity and religion generally is at considerable disadvantage in this day of ours, when a fakir with no fear of results may stand up in New York, Chicago or Baltimore on Sunday and deliver any of the old calumnies against revealed religion, denying the virgin birth of Christ, or His divinity, or anything that is sensational, and every newspaper in the country on Monday will publish it in glaring headlines before the multitudes, who are perhaps enough to want to know if these charges are true. But if one of the de-fenders of our faith should go to the same newspaper and say to them: 'I have here a refutation of the calumny uttered by Mr. Jones in New York last Sunday. Will you kindly publish it?'
'Oh, no,' no doubt would be the reply of the editors. The world knows this, there is nothing new about it; every-body knows that the charges he made were false, and people do not care for things of that kind.' So that month after month, week after week our newspaper contain sensational attacks upon our faith, and it is only seldom that they contain an answer to these charges

BY HIS OWN WITNESS.

Rev. Dr. Vernon, preaching in the West York street Methodist Episcopal church, December 13, 1908, says:

"The argument I make is that the Roman Catholic people in America ow first allegiance to this foreign potentate who claims the right to rule all citizens and all rulers, and that in a conflict of interests between the Pope and the American people their first duty would be obedience to the Pope.

"I have an inexpressible longing for fellowship with my brethren of the Roman Catholic Church, many of whom have shown themselves incorruptible patriots on the battlefields and in the patriots on the bacteriers and in the legislative halls of our country, and many of whom are beautiful examples of the Christian virtues and of all that belongs to the higher and nobler life of that separates these our fellow-citizens and in Christian fellowship. I sometimes think it is at hand when I read theutterrationalism of the premature assertions of seience or in any other way—as, for example, the divinity or the virgin birth of Christ, the apostolic succession, the

Archbishop Ireland, preaching in Bal-

imore, November, 1884, on "T blic Church and Civil Society:" "The American people have had their alse prophets who sought to create orejudice against the Catholic Church. gain and again, from sectarian pulpit and popular platform, the accusation has cone forth that the Church is the enemy civil liberty, and that loyalty to her

Catholic Church and America. I speak beneath this Cathedral dome as an Catholic Bisbop. The Church is the mother of my faith, the guardian of my hopes for eternity; America is my country, the protectress of my liberty and of my fortunes on earth. I could not utter one syllable that would belie, however remotely, either the Church or the Republic, and when I assert, as I now solemnly do, that the principles of the Church are in thorough harmony with the interests of the Republic, I know in the depths of my soul that speak the truth."

CATHOLIC NOTES.

Very Rev. Dean Harris, who is engaged in writing an early history of Catholic Missions and Missionaries in Utah, finds from ancient documents preserved in the Washington library, that

An entire community of Anglican nuns, with their superior at their head, were received into the Church in England last month. All will continue their religious Life, going into a novitiate in their own house, and learning the interior life from one appointed to train

An unique scene was witnessed in a hall in Scotland recently, when an ex-minister of the Scotch Presbyterian Church, now a Catholic priest, was the lecturer at a special meeting of the League of the Cross Literary Association, and the chairman at the meeting was also an ex-Presbyterian minister, Father Gray Graham, M. A. Cardinal Gibbons has been invited by

rresident Moseveit to be one of the speakers at the celebration to take place at the Lincoln Farm on the one hun-dredth anniversary of the birth of Lin-coln. The farm is in Kentucky, and the Cardinal, while he has not yet given a definite acceptance of the invitation, it s believed will be present and speak. Miss Gertrude de Wolffers, a recent

President Roosevelt to be one of the

order, was confirmed privately by the Right Rev. Thomas F. Cusack, on the feast of the Holy Innocents, December 28, in New York. For several years Miss de Wolffers was a Sister in the Protestant Episcopal Order of St. Mary, Peekskill, N. Y In the Trappist monastery at Geth-

semane, Ky., the sub-master of novices is Rev. Alberic Biddle, who is a greatgreat-grandson of Right Rev. William White, the first Bishop of the diocese of Pennsylvania of the Protestant Episcopal Church of the United States and second Bishop of that denomination. Twelve years ago Father Alberic be-came a convert and joined the Trappist Order.

A golden harvest of souls has ble-sed the autumn work of the ten Jesuit missionaries who have been laboring in the Maryland New York province. In the class of instruction which has always been a feature of Jesuit missions, the results were even better than in the fall of 1907. Converts numbered 171; there were 646 adults confirmed, and 350 adults were prepared for first holy comsurprisingly large total of 60,616. In the Philippines there are Episcopa

lian missionaries who are wearing the clerical cassock like our priests. They give away medals and crosses, have a service in English which they call the Mass," and wish to be known as Catholies, but not Roman Catholies. On Dec. 8, 1907, they even opened a church there, dedicated to the Blessed Virgin under the title of the Immaculate Con-ception. They have received \$25,000 from the United States to build a hospital for the Filipinos.

During the Eucharistic Congress Dom Cabrol, Abbott of Faraborough, was commissioned by the Archbishop of Westminster to give religious instruc-tion to the Sisters of the community of Anglican Sisters of St. Catharine, in London, who had desired for some tin to enter the Catholic Church. The feast of the Immaculate Conception was chosen for the reception of the Superior. Dom Cabrol presided at the ceremony, and some days later the Mother Super-ior received her First Communion in the chapel of the Italian Hospital, in Queen's Square. The other Sisters will soon follow the example of their Superior.

In connection with the sacerdotal golden jubilee of Pius X. a story is told that when Leo XIII. was celebrating his golden Jubilee in 1888, a certain priest came to say Mass at a side altar in St. Peter's but found himself without the acolyte he had expected. Seeing his disappointment, a Bishop who was passing by offered to serve Mass for him. The priest protesting that he could not think of allowing a Bishop to wait upon him, the latter humorously pretended to misunder-tand him, and said: "Don't Sarto, of Mantua, and the altar at which he served Mass twenty years ago is only a few paces from the altar at which he celebrated the Papal Mass on the day of

THE LIFE OF SIR WILLIAM WALLACE

BY MISS JANE PORTER.

CHAPTER XX.

CAPTURE OF STIRLING. The moon was at its meridian as the vearied troops halted on the deep hadows of the Carse of Stirling. An shadows of the Carse of Stirling. An hour's rest was sufficient to restoreevery exhausted power to the limbs of the followers of Wallace: and, as the morning dawned, the sentinels on the ramparts were not only surprised to see a host below, but that they had passed the ditch, gained the counterscarp, fixed reable towers, and were over

looking the highest bastions.

At a sight so unexpected, the Southrons fled from the walls; but recovering rons fied from the walls; but recovering their presence of mind, they returned, and discharged a cloud of arrows upon their opponents. A summons meanwhile was sent to the citadel, to call De Valce and Cressingham to the defence of the garrison. The interior gates now sent forth thousands to the walls; and in proportion to the numbers which approached, the greater was the harvest of death prepared for the arm of Waliace, whose war-wolfs, throwing prodigious stones and springalls, easting forth brazen darts, swept away file after file of the reinforcement. The enemy, shrinking under the mighty tempest, ehed, the greater was the harvest

ground. The ramparts deserted, Wallace sprung from his tower upon the walls. At that moment De Valence opened one of the gates, and, at the head of a formidable body, charged the Scots.
Murray and Graham were prepared to
receive him, and forced him back upon
the troops in the town. Wallace with
his followers had absorbe and forced. his followers had already put Cressing-ham and his legions to flight; and, closely pursued by Kirkpatrick, they threw themselves into the castle. Meanwhile, the victorious commander-in-chief surded the amazed De Valence, who called to his men to fight to the latest

At last, he encountered the conquering chieftain arm to arm. Great was the dread of De Valence; but he resolved, if he must die, that the soul of his enemy should attend him to the other world. Drunk with rage, he made a desperate plunge at the heart of Walacce; but his swand missed its aim and lace : but his sword missed its aim, and lace; but his sword missed its aim, and entered the side of a youth, who had thrown himself before his general. Wallace saw where the blow fell, and closing on the earl, hurled him to the crossing on the earl, nuried him to the ground, and setting his foot upon his breast, would have buried his dagger there, had not De Valence dropped his sword, and raised his clasped hand in speechless supplication. Wallace suspended the blow; and De Valence exclaimed. "My life this case again, get claimed, "My life this once again, gal-lant Wallace! by your hopes of heaven, grant me mercy

Wallace looked on the trembling recreant with a glance which, had he ed the soul of a man, would have sessed the soul of a man, would have made him grasp at death rather than deserve a second. "And hast thou escaped me again?" cried Wallace. Then turning to his bleeding friend, "I yield him his life, Edwin; and you

"I yield him his life, Edwin; and you perhaps are slain?"

"Forget not your own bright principles to avenge me," said Edwin; "he has only wounded me; but you are safe, and I hardly feel a smart."

Wallace replaced his dagger in his girdle, "Rise, Lord de Valence; it is my honour, not my will, that grants your life. You threw away your arms. I cannot strike even a murderer who bares his breast. I give you that bares his breast. I give you that mercy you denied to nineteen unoffend-ing, defenceless old men, whose hoary ds your ruthless axe brought with blood to the ground. Let memory be the sword I have withheld!" While he spoke, De Valence had risen, and stood conscience-struck before Wallace. There was something in this denun ciation that sounded like a decree of a Divinity, and the condemned wretch beneath the threat, while he

panted for revenge.

The whole of the survivors in De Valence's train having surrendered when their leader fell, in a few minutes Wallace was surrounded by his chief-tains, bringing in the colours and the swords of their prisoners. "Sir Alexander Ramsay," said he to a brave knight, who had joined him in the Lothians, 'I confide Earl de Valence to your care. See that he is strongly guarded, and has every respect, according to the honour of him to whom I commit this charge."

The town was now in the possession of the Scots: and Wallace, having sent the captive Southrons to safe quarters, reiterated his pursuasions to Edwin to leave the ground, and submit his wounds to the surgeon. "No, no," replied he: "the same hand that gave me this, inflicted a worse on my general at Dumbarton: he kept tre field then, and shall I retire now and disgrace my example? No, my brother:
you would not have me so disprove my

'Do as you will," answered Wallace, "so that you preserve a life that must never again be risked to save mine. While it is necessary for me to live, my almighty Captain will shield me: but, when His word goes forth that I but, when His word goes forth that I shall be recalled, it will not be in the snan be recaited, it will not be in the powes of friendship, nor of hosts, to turn the steel from my breast. Therefore, dearest Edwin, throw not yourself away in defending what is in heaven, to be lent, or to be withdrawn

Edwin bowed his head, and, having suffered a balsam to be poured into hi wound, braced his brigantine over his breast, and was again at the side of his friend, just as he had joined Kirkpatrick before the citadel. The gates were closed; and the dismayed Cressingham was panting behind its walls, as Wallace demanded the parley to be sounded. Afraid of trusting himself within arrowshot of an enemy, who he believed con-quered by witchcraft, the terrified governor sent his lieutenant upon the

walls to answer the summons. The herald of the Scots demanded the immediate surrender of the place. Cressingham was at that instant informed by a messenger that De Warenne was approaching with an immense army. In-

THE SCOTTISH CHIFFS; flated with confidence, he mounted the flated with confidence, he mounted the wall himself, and returned for answer, that he would fall under the towers of the citadel, before he would surrender to a Scottish rebel. "And, as an example of the fate which such a delin-quent merits," continued he, "I will change the milder sentence passed on Lord Mar, and immediately hang him Lord Mar, and immediately hang him and all his family on these walls, in sight of your insurgent army.'

"Then," cried the herald, "thus says Sir William Wallace: 'If even one hair on the heads of the Earl of Mar and his family falls with violence to the ground, every Southron soul who has this day surrendered to the Scottish arms shall ose his head by the axe.'

"We are used to the blood of traitors, "We are used to the blood of traitors, cried Cressingham, "and mind not its scent. But the army of Earl de Warenne is at hand; and it is at the peril your necks for the rebel your master to pet his threat into execution. Withdraw, or you shall see the dead bodies of Donald Mar and his family fringing these battlements; for no terms do we keep with man, woman, or child, who is linked with treason!"

At these words, an arrow, winged from a hand behind Cressingham, flew to the unvisored face of Wallace; but it struck too high, and ringing against his helmet, fell to the ground. "Treachery!" resounded from every Scottish lip; and, indignant at so villainous a rupture of the parley, every bow was drawn to the head; and a flight of arrows, armed with retribution, fied towards the battle ments. All hands were at work now bring the towers to the wall, while the archers drove the the archers men from their ramparts, soldiers below with pickaxes destroyed the wall to make a breach.

Cressingham began to fear that his Cressingham began to lear that his auxiliaries might arrive too late; but, determining to gain time, he shot flights of darts and large stones from a thousand engines, and discharged burning com-bustibles over the ramparts, in hopes of setting fire to the enemy's attacking machines. But all his promptitude machines. But all his proved of no effect. The giving way in parts, and Wallace was mounting by scaling ladders, and clasp ing the parapets with the bridges from his towers. Driven to extremity, Cress ingham resolved to try the attachmen of the Scots for Lord Mar; and, at the moment when Wallace had seized the barbican and the outer ballium, this singular politician ordered the prisoned earl to be brought out upon the wall of the inner ballium. A rope was round his neck, with one end run through a groove which projected from he nearest tower.

At this sight, horror froze the blood

At this signt, norror roze the block of Wallace, and the intrepid earl, descrying his friend on the ladder which would carry him to the summit of the battlement, exclaimed, "Do not hesi-Let not my span of life stand be tween my country and this glorious

"Execute the sentence!" cried Cress ingham. At these words, Murray and ingham. At these words, Murray and Edwin precipitated themselves upon the ramparts, and mowed down all before them in a direction towards their uncle. The lieutenant who held the cord, aware of the impolicy of the cruel mandate, hesitated to fulfil it, and, fearing a res-cue, hurried his victim back to prison. Meanwhile, Cressingham perceiving all would be lost should be suffer the enemy to gain this wall also, sent such number upon the men who had followed the cousins, that, overcoming some, and repelling others, they threw Murray over the ramparts. Edwin was surrounded; and they were bearing him off, struggl ing and bleeding, when Wallace rushed in amongst them; he seized Edwin; and, while his falchion flashed in their eyes with a backward step he fought his passage to one of the wooden towers he had fastened to the wall. Cressingham parley might be sounded.

"We have already taken Lord de Valence and his host prisoners," returned Wallace; "and we grant you no cessa-tion of hostilities till you deliver up the Earl of Mar and his family, and surrend er the castle into our hands.

Think not, proud boaster," cried the herald of Cressingham, "that we ask a parley to conciliate. It was to tell you that, if you do not draw off directly, not only the Earl of Mar and his family, but every Scottish prisoner within walls shall perish in your sight."

While he spoke the Southrons uttered a great shout. The Scots looking up, beheld several high poles erected on the roof of the keep; and the Earl of Mar was led forward. He was surrounded by shricking female forms clinging to his knees; and his aged hands were lifted to heaven, as if imploring its pity. "Stop!" cried Wallace, in a voice whose thundering mandate rung from tower to tower. "The instant he dies, tower to tower. "The instant he d Lord Aymer de Valence shall perish.

He had only to make the sign; and in a few minutes that nobleman appeared between Ramsay and Kirkpatrick "Earl," exclaimed Wallace, "though l granted your life in the field with uctance, yet here I am ashamed to put it in danger; but your own people com-pel me. Look on that spectacle! A venerable father in the midst of his family, he and they doomed to an igno minious and instant death, unless I be tray my country, and abandon these walls! Were I weak enough to pur-chase their lives at such an expense, they could not survive the disgrace but that they shall not die while I hav power to preserve them, is my resolve and my duty! Life, then, for life; yours for this family!" Directing his voice towards the keep, "The moment," cried he, " in which that vile cord presses to closely on the neck of the Earl of Mar, or any of his blood, the axe shall seven the head of Lord de Valence from his

De Valence was now seen on the top of one of the besieging towers. He was as pale as death. He trembled, but not with dismay only: ten thousand varying emotions tore his breast. To be thus set up as a monument of his own defeat; to be threatened with execution by an enemy he had contemned; to be exposed to such indignities by the unthinking ferocity of his colleague, filled find us prepared."

consider on terms of surrender.

Aware that Cressingham only wanted to gain time until De Warenne should arrive, Wallace determined to foil him with his weapons, and make the gaining of the castle the consequence of vanquishing the earl. He told the governor that he should consider Lord De Valence as the hostage of safety for Lord Mar and his family; and he consented to and his family; and he consented to withdraw his men from the inner ballium till the setting of the sun, at which hour he should expect the surrender of the fortress.

Thinking that he had caught the Scottish chief in a snare, and that the Lord Warden's army would be upon him long before the expiration of the armis-tice, Cressingham congratulated himself upon his manœuvre, and resolved that the moment Earl de Warenne should appear, he would destroy Lord Mar secret

ly in the dungeons.

Wallace fully comprehended what were his enemy's views, and what ought to be his own measures. As soon as he saw the unhappy group disappear from the battlements, he recalled his men from the inner ballium wall; and stationing several detachments along the ram-parts and in the towers of the outer wall, left De Valence in the barbican, under the charge of Lord Ruthven, who was eager to hold the means that were to check the danger of relatives so dear to him as were the prisoners in the

CHAPTER XXI.

DEEEAT OF DE WARENNE.

Having secured the advantages he had ained in the town and on the works of gamed in the town and on the works of the castle, by manning all the strong places, Wallace set forward, with his chosen troops, to intercept De Warenne. He took his position on a commanding ground, about half-a-mile from Stirling ground, about half-n-mile from Stifling, near the abbey of Cambuskenneth. The Forth lay before him, crossed by a wooden bridge, over which the enemy must pass to reach him, as the river was not fordable.

He ordered the timbers which supported the bridge to be sawn at the bottom, but not displaced in the least, that they might stand perfectly firm for as long as he should deem it necessary To these timbers were fastened strong cords, which were intrusted to sturdiest of his Lanark men, concealed amongst the flags. These preparations being made, he drew up his troops in order of battle. Kirkpatrick and Murray commanded the flanks. In the centre stood Wallace himself, with Ramsay on one side of him, and Edwin with Scrym-geour on the other awaiting the ap-

proach of the enemy.

Cressingham was not less well informed of the advance of De Warenne; and burning with malice against Wal-lace, and earnest to redeem the favour of De Valence by some act in his be-half, he left orders with his lieutenant, and went alone to an avenue of escape that was never divulged to any one but to the commanders of the fortress; and there, by making his way through a passage in the rock, he emerged at its western base, screened from sight by bushes. He had arrayed himself in a shepherd's dress, and, unseen, crept through the thickets, till he came up with the advance of De Warenne's army

on the skirts of Torwood.

Having missed Wallace in West
Lothian, De Warenne divided his army nto three divisions, to enter Stirlingshire by different routes, hoping to intercept him in one of them. The Earl of Montgomery led the first of twenty housand men; Baron Hilton the second of ten thousand men; and De Warenn-himself the third, of thirty thousand.

It was the first of these divisions that Cressingham encountered in Torwood Revealing himself to Montgomery, he recounted how Wallace had gained the town, and in what jeopardy the citadel stood. The earl advised waiting for a junction with Hilton or the Lord Warden, "which," said he, "must happen in

the course of a few hours."
"In the course of a few hours," returned Cressingham, "you will have no Stirling Castle to defend. The enemy will seize it at sunset, in pursuance of the agreement by which I warded him off, to give us time to annihilate him before that hour. Therefore, no hesita-tion, if we would not see him lock the gates of the north of Scotland upon us, even when we have the power to hurl him to perdition." By arguments such as these, the young earl was induced to give up his judgment; and accompanied by Cressingham, whose courage revived amid such a host, he proceeded to the

The troops of Wallace were drawn up on the opposite shore, hardly five thou-sand strong; but so disposed, the enemy could not calculate their numbers yet the narrowness of their front sug-gested to Cressingham they could not be numerous, as many must have been left to occupy the outworks of the town and the citadel. "It will be easy to surround the rebels," cried he; "and on the opposite shore, hardly five tho surround the rebels," cried he; "and that we may effect our enterprise before the arrival of the Warden robs us of the nonor, let us about it directly, and cross the bridge.

Montgomery proposed a herald being sent to inform Wallace that besides the long line of troops he saw, De Warenne was advancing with double hosts; and if he would surrender, a pardon should be granted to him. Cressingham was vehement against this measure; but Montgomery being resolute, the messenger was despatched. In a lew min-senger was despatched. In a lew min-utes he returned, and repeated to the Southron commanders the words of Wallace. "Go," said he, "tell your masters we came not here to treat a pardon of what we shall never allow to be an offence; we came to assert ou rights, and to set Scotland free. Til that is effected, all negotiation is in

"Then onward!" cried Montgomery.

bulent wishes to deprive of life them by whom he suffered.

Cressingham became alarmed, and dreading the vengeance of De Valence's powerful family, ordered a herald to say that, if Wallace would draw off his troops to the outer ballium until evening. Lord Mar and his family should be taken from their perilous situation, and he would consider on terms of surrender.

Aware that Cressingham only wanted to gain time until De Warenne should

precipitated into the stream. The cries of the maimed and the drowning were joined by the slogan of two bands of Scots, the one with Wallace towards the head of the river, and the other under the command of Sir John Graham, who rushed from his ambuscade on the opposite side upon the rear of the dismayed troops; and both divis-ions, sweeping all before them, drove those who fought on land into the river, and those who had escaped the flood to meet its waves again—a bleeding host.

In the midst of this conflict, which

rather seemed a carnage than a battle. Kirkpatrick, having heard the shouts of Cressingham on the bridge, now sought him amidst its shattered timbers with the ferocity of a tiger hunt-ing for his prey. He ran from man to man as the struggling wretches emerged from the water; he plucked them from the surge, but even while his and uplifted glaring eye-balls and uplifted axe threatened destruction, he only looked on them, and with imprecations of disappointment, rushed forward on chase. Almost in despair that the waves had cheated his revenge, he was hurrying in another direction, when he perceived a body moving through a hollow on his right. He turned and saw the object of his search crawling amongst the mud and sedges. "Ha!" cried Kirkpatrick, with a voice of thunder: "art thou yet mine? Damned, damned villain!" cried he, springing upon his breast. "Behold the man you dishonored! behold the hot cheek your dastard hand defiled! Thy blood shall obliterate the stain: Thy blood shall obliterate the seal and then Kirkpatrick may again fron "For mercy!" cried the horror

struck Cressingham, struggling to ex tricate himself. "Hell would be my portion did I gran

any to thee," cried Kirkpatrick; and with one stroke of his axe, he severed his head from his body. "I am a man again!" shouted he, as he held its bleeding veins in his hand, and p'aced it on the point of his sword. "Thou ruthless priest of Moloch and of Mammon, thou shalt have thine own blood to drink while I show

my general how proudly I am avenged! As he spoke, he dashed amongst the victorious ranks, and reached Wallace at the very moment he was extricating himself from his fallen hore, which a random arrow had shot under him. Murray at the same instant was bringing up the wounded Montgomery, who came to surrender his sword and beg quarter for his men. The earl turned ale as the first object that struck his sight was the fierce knight of Torthor land walking under a stream of blood which continued to flow from the head of Cressingham, as he held it triumph-antly in the air. "If that be your chief," cried Montgomery, "I have mistaken him much: I cannot yield my

sword to him."

Murray understood him. "If cruelty be an evil spirit." returned he. " it ha fled every breast in this army to shelter with Sir Roger Kirkpatrick; and its name is Legion! That is my chief!"
added he, pointing to Wallace. Wallace rose from the ground, and his eye fell on Kirkpatrick, who, waving the head in the air, blew from his bugle the triumphal notes of the Pryse, and then cried aloud, "I have slain the wolf of Scotland: My brave Highlanders are now casing my target with his skin; and when I strike its bossy sides,

skin; and when I strike its bossy sides, I will exclaim. 'So perishes my dishonour! So perish all the enemies of Scotland!'"
"And, with the extinction of that breath, Kirkpatrick," cried Wallace, looking sternly, "let your fell revenge perish also. For your own honour, commit no indignities on the body you have slain."

have slain. 'Tis for you to conquer like a god!" cried Kirkpatrick: "I cried Kirkpatrick; "I have felt as a man: and like a man I revenge. This head shall destroy even in death: shall vanquish its friends for me: for will wear it like a gorgon on my sword, to turn to stone every Southron who looks on it." As he spoke, he disappeared amongst the ranks; and, as the triumphant Scots bailed him as he passed, Montgomery, thinking of his perishing men, suffered Murray to lead him to the scene of his humility. Wallace perceived him; and, guessing by his armour and dignified demeanour who he was, with a noble grace he raised his helmet-bonnet from his head as the earl approached. Montgomery looked on him; he felt his soul even more subdued than his arms. The blood mounted into his cheeks; he held out his sword in silence to the victor: for he could not bring his tongue to pronounce the word "Surrender." Wallace understood the "Surrender." Wallace understood the sign, and, holding up his hand to a herald, the trumpet of peace was raised It sounded; and where the moment before was the clash of arms, the yell of conquest, and cries for mercy, all was as still as death. The voice of Wallace rose from this awful pause. "Soldiers!" cried he, "God has given us victory: le

cried he, "God has given us victory: let us show our gratitude by our moderation and mercy. Gather the wounded into quarters, and bury the dead."

Wallace then turned to the extended sword of the earl; he put it gently back with his hand. "Ever wear what you honour," said he; "but, gallant Montarymer, when you past draw it let it he gomery, when you next draw it, let it be in a better cause. Learn, brave earl, to discriminate between a warrior's glory and his shame; between the de-fender of his country and the unproof his country and the unpro voked ravager of foreign states.

Montgomery blushed, but it was not with resentment. He looked down for a moment. "Ah!" thought he, "perhaps I ought never to have drawn it here." Then, raising his eyes to Wallace, said: "Were you not the enemy of the

But you have my heart, a heart that knows no difference between friend or foe, when the bonds of virtue would unite what only civil dissensions divide."

"Had your king possessed the you believe he does," replied Wallace, "my sword might have now been a prun-ing hook. But that is past. We are in my sword might have now been a prun-ing hook. But that is past. We are in arms for injuries received, and to drive out a tyrant; for believe me, noble Mont-gomery, that monarch has little pretensomery, that monarch has fittle precedules to virtue, who suffers the oppressors of his people or of his conquests to go unpunished. To connive at cruelty is to practise it. And has Edward ever is to practise it. And has been showned on one of those despots who, in his name, have for these two years past his name, have for these two years and ashes?" The laid Scotland in blood and ashes: appeal was too strong for Montgomery to answer; he felt its truth, and bowed with an expression in his face that told more than, as a subject of England, he dared declare.

The prisoners were conducted to the rear of the town, while the major part of rear or the town, while the major part of the tro. ps (leaving a detachment to un-burthen the earth of its bleeding load) came in front of Stirling, just as De Warenne's division appeared in the horizon. At this sight Wallace sent Edwin into the town with Lord Mont-Edwin into the town with Lord Montgomery; and extending his line, prepared to bear down upon the appropriate earl. But the Lord Warden had re ceived information which fought better for the Scots than a host of swords When advanced a little way onward or the Carse of Stirling, one of his scouts brought information, that, having ap-proached the south side of the Forth, he had seen the river floating with dead bodies, and Southron soldiers flying on all sides, while the Scottish horns blowing the notes of victory. what he had learned from the fugitives he also informed his lord, that he had found it necessary to fly, for fear of being impeded in his return to him; as not only the town and citadel of Stirling had been taken by Sir William Wallace but the two detachments under Mont-gomery and Hilton were both discomfited, and their leaders slain or taken.

At this intelligence, Earl de Warenne stood aghast, and, while he was stil doubting that such disgrace to King Edward's arms could be possible, two or three fugitives came up and witnessed to its truth. One had seen Kirkpatrick with the bloody head of the governor of Stirling on his sword. Another had been near Cressingham in the wood when he told Montgomery of the capture of De Valence, and concluding that he meant the leader of the third divi-sion, he corroborated the scout's information of the two defeats. These accounts persuaded De Warenne to make a retreat, and his men, with no

make a retreat, and his hell, with helittle precipitation, turned to obey.

Wallace perceived the retrograde motion of his enemy; and, while a stream of arrows from his archers poured upon them, he bore down upon the rearguard with his cavalry and men-at-arms, and sent Graham round by a wood to prise the flanks. All was executed with promptitude; and the terrified Southrons, before in confusion, now threw away their arms to lighten themselve for escape. De Warenne saw the effects of this panic in the total disregard of his orders; and dreadful would have been the carnage of his troops had h not sounded a parley.

The bugle of Wallace instantly an swered it. De Warenne sent forward his herald. He offered to lay down his arms, provided he might be exempted from relinquishing the royal standard and that he and his men might be per mitted to return without delay to Eng land. Wallace accepted the first article and granted the second; but with regard to the third, it must be on condition that he, Lord Warenne, and the officers taken in his army, or in other engage-ments lately fought in Scotland, should be exchanged for the like number of noble Scots he should name, who were prisoners in England; and that the common men of the army, now about to surrender their arms, should take an oath never to serve again against Scot-

These preliminaries being agreed to the Lord Warden advanced at the head of his 30,000 troops, and first laying down his sword, which Wallace immediately returned to him, the officers and arched by with their heads uncovered, throwing down their weapons as they approached their conqueror. Wallace extended his line as the procession moved; for he had too much policy to show his enemies that 30,000 had yielded almost without a blow to scarce 5,000. The oath was adminis tered to each regiment by heralds, sent for that purpose into the strath of Mon-teith, whither he directed the captured legions to assemble and refresh them selves, previous to their departure next morning to England. The privates thus disposed of, to release himself from the commanders also, Wallace told De Warenne that duty called him away, but that every respect would be paid to them by the Scottish officers. He then gave directions to Sir Alexander Ramsay to escort De Warenne and the rest of the noble prisoners to Stirling. Wallace himself turned with his veteran band to give a conqueror's greeting to the Baron of Hilton.

CHAPTER XXII.

STIRLING CASTLE. The prisoners taken with Montgomer were lodged behind the town, and the wounded carried into the abbey of Cam-buskenneth, but when Edwin came to move the earl himself, he found him to faint with loss of blood to sit a horse to Snowdon. He therefore ordered a litter and so conveyed his brave prisoner to the palace of the kings of Scotland in Stirling. The priests in Wallace's army not only exercised the Levitical but the good Samaritan's functions: and they soon obeyed the young knight's sum-mons to dress the wounds of Montgomery.

Messengers had arrived from Wallace acquainting his chieftains in Stirling with the surrender of De Warenne's Hence no surprise was created army. Hence no surprise was created in the breast of the wounded earl, when king, who, though a conqueror, sanctions none of the cruelties that have been committed in his name, I would give you my hand before the remnant of his brave troops, whose lives you grant.

"Blush not, my noble friend!" cried De Warenne: "these wounds speak more eloquently than a thousand tongues the gallantry with which you maintained the sword that fate compelled you to surrender; but I, without a scratch, how can I meet the unconquered Edward? And yet it was not for myself I feared: my brave soldiers were in all my thoughts, for I saw it was not to meet an army I led them, but against a storm of war, with which no strength that I commanded could stand."

while the English generals thus conversed, Edwin's heart yearned to be again at the side of Wallace: and he gladly resigned the charge of his noble prisoner to Sir Alexander Ramsay. Soon as he found a cessation in the conversation of the two earls, he drew near Montgomery to take his leave. "Fare well, till we meet again!" said th well, till young earl, pressing his hand. "You have been a friend, rather than an

enemy, to me."

"Because," returned Edwin, "I fol-lowed the example of my general, who would willingly be the friend of all man-

De Warenne looked at him with surprise; "And who are you, who, in that stripling form, utters sentiments which might grace the maturest years?"
With dignity Edwin replied: "I am With dignity Edwin replied: "I am Edwin Ruthven, the adopted brother of

Sir William Wallace."
"And the son of him," asked De Warenne, "who with Sir William Wal-lace was the first to scale Dumbarton walls?" At these words the check of Edwin was diffused with a more ani-mated bloom. At that moment when his courage was distinguished on the heights of Dumbarton by the vowed friendship of Wallace, he found himself eloved by the bravest and most amiable of beings, and in his light he felt both warmth and brightness; but this question of De Warenne conveyed to him that he had found fame himself; that he was then publicly acknowledged to be an object not unworthy of being called the brother of Sir William Wallace; and casting down his eyes, beaming with exultation, from the fixed gaze of De Warenne answered, "I am that happy Ruthven who had the honor to mount Dumbarton rock by the side of my general, and from his hand there received the stroke of knighthood."

De Warenne rose, much agitated.
"If such be the boys of Scotland, need we wonder, when the spirit of resistance s roused in the nation, that our strength should wither before its men?'

"At least," said Montgomery, "it de-prives defeat of its sting, when we are conscious we yielded to power that was irresistible. My lord, if the courage of this youth amazes you, what will you say ought to be the fate of this country, to be the crown of Sir William ought to be the crown of Sir William Wallace's career, when you know by what chain of brave hearts he is sur-rounded? Even tender woman loses the weakness of her sex, when she be-longs to him. I witnessed the hero-ism of Lady Wallace, when she defended the character of her husband in the midst of an armed host, and preserved the secret of his recreations late. I saw the loveliest of women whom the dastard Heselrigge slew!"

"Disgrace to knighthood!" cried

"Disgrace to knighthood!" cried Edwin with vehemence. "If you were spectator of that bloody deed, retire from this house: go to Cambuskenneth, anywhere; but leave this town before the injured Wallace arrives: blast not his eyes with a second sight of one who could have beheld his wife murdered."

Every eye was now fixed on the commanding figure of the young Edwin.

Lord Montzomery held out his hand.

"By this right arm I swear, noble youth, that had I been on the spot when Heselrigge lifted his sword against the breast of Lady Wallace, I would have sheathed my sword in his! It was not then that aw that matchless woman. Offended with my want of severity in the scrutiny I had made at Ellerslie a few hours before, Heselrigge sent me to Ayr. Arnulf quarrelled with me on the same subject; and I retired in disgust to England."

"Then how—you—you ought to be Sir Gilbert Hambledon?" said Edwin "but whoever you are, as you were kind to the Lady Marion, I cannot but regret the hasty charge, and for which I beg

your pardon."

Montgomery took his hand and pressed it: "Noble Ruthven, your warmth is it: Noble Kuthven, your warmin is too generous to need forgiveness. I am that Sir Gilbert Hambledon; and had I remained so, I should not now be in Scot-land. But in an interview with the Prince of Wales on my accession in the earldom of Montgomery, he said it had been rumored I was disloyal in my heart to my king: and to prove the falsehood of your calumniators, continued he, I

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now sl

of the Murr your pect I sho M noble friend!" cried these wounds speak han a thousand tongues n which you maintained ate compelled you to without a scratch, he unconquered Edward unconquered Edward? ot for myself I feared: m, but against a storm ch no strength that I stand."

ish generals thus conheart yearned to be e of Wallace: and he he charge of his noble Alexander Ramsay. Alexander Ramsay, a cessation in the con-two earls, he drew near ake his leave, "Fare-eet again!" said the sing his hand. "You tiend, rather than an

turned Edwin, "I folple of my general, who be the friend of all man-

who are you, who, in orm, utters sentiments ce the maturest years?" Edwin replied: "I am the adopted brother of lace.'

on of him," asked De with Sir William Wal-st to scale Dumbarton ese words the cheek of used with a more ani-At that moment when s distinguished on the barton by the vowed dlace, he found himself prayest and most amiable in his light he felt both ghtness; but this quesrenne conveyed to him ad fame himself; that he ely acknowledged to be aworthy of being called ir William Wallace; and his eyes, beaming with the fixed gaze of De ered, "I am that happy had the honor to mount ek by the side of my rom his hand there re-ce of knighthood."

rose, much agitated. boys of Scotland, need n the spirit of resistance nation, that our strength pefore its men?" aid Montgomery, "it de-

its sting, when we are elded to power that was y lord, if the courage of zes you, what will you the fate of this country, e crown of Sir er, when you know by en tender woman loses her sex, when she be-I witnessed the hero-

Wallace, when she deracter of her husband in in armed host, and preret of his retreat invio-the loveliest of women to knighthood!" cried chemence. "If you were

t bloody deed, retire from we this town before the ee arrives: blast not his econd sight of one who held his wife murdered." as now fixed on the come of the young Edwin. hery held out his hand, arm I swear, noble youth, on the spot when Heselsword against the breast ee, I would have sheathed is! It was not then that chless woman. Offended of severity in the scrutiny Ellerslie a few hours begge sent me to Ayr. led with me on the same

you—you ought .to be ambledon?" said Edwin; you are, as you were kind arion, I cannot but regret

I retired in disgust to

took his hand and pressed. Ruthven, your warmth is o need forgiveness. I am ort Hambledon; and had I should not now be in Scotan interview with the es on my accession in the ntgomery, he said it had I was disloyal in my nd to prove the false miators, continued he. I

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ring would be avoided and disease prevented if every he writer of this letter sug-

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appoint you second in command to Earl de Warenne in the new expedition against Scotland. To have refused to fight against Sir William Wallace would have been to have accused myself of treason; and while I respected the hus band of the murdered Lady Marion,

yet condemned him as an insurgent; and with the same spirit you follow him to the field, I obeyed the order of my "Lord Montgomery," returned Edwin,
"I am rejoiced to meet one who proves
to me what my general, wronged as he
has been, yet always inculcates—that
all the Southrons are not base and cruel. When he knows who is indeed his prison er, what recollections will be intimate. Till you again meet, I will not intimate what recollections will it not awaken! to him the melancholy satisfaction he is to enjoy; for with the remembrance it

will arouse, your presence must bring the antidote." The brave youth then, telling Ramsay in what part of the palace the rest of the lords were to be lodged, took his eave, and descended to the courtyard to heave, and descended to the courtyard to take horse for Torwood. He was gallop-ing along, when he heard a squadron approaching; and presently Murray appeared at its head. "Edwin," cried he, "I was coming to you. We are sent to demand the instant surrender of the citadel. Hilton's division has surrendered, and we are complete masters of the field."

The baron came up, about half an hour after Earl de Warenne had marched to-wards the town. Wallace immediately sent forward his heralds with the colors of De Valence and Mont-gomery, also the warden-banner of De Warenne, and required him to lay down his arms. The sight of these standards was sufficient to sure Hilton there was no deceit in the embassy; the nature of his position pre-cluded retreat; and, not seeing any reason for ten thousand men disputing the day with a power to whom fifty thou sand had surrendered, he embraced the terms proposed. The instant Hilton put his banner into the victor's hand, Wallace knew the castle must now be his. lace knew the castle must now be his, since he had discomfited all who would have maintained it against him. Im-patient to apprise Lord Mar and his family of their safety, he despatched Murray with a considerable escort to demand its surrender.

Murray gladly obeyed, and, accompanied by Edwin, with the banners of Cressingham and De Warenne trailing in the dust, he arrived before the castle, and summoned the lieutenant to the walls; but that officer feared to appear. From the battlements of the keep he had seen the conflict on the banks of the Forth he had seen the thousands of De War enne pass before the conqueror. To punish their treachery in having sufpunish their treachery in naving sur-fered Cressingham to steal out under the armistice, the terrified officer be-lieved that Wallace was now come to put the whole garrison to the sword.

At the sight of Murray's squadron the lieutenant hurried to Lord Mar, to offer him immediate liberty if he would go forth to Wallace, and treat with him to spare the lives of the garrison. Closed up in the solitary dungeon, the cosed up in the solutary dungeon, the earl knew nought of what had happened without; and, when the Southron entered, he expected it was to lead him to the death that had been twice averted; but the trembling lieutenant had no sooner spoken the first word, than Mar discerned it was a suppliant, not an executioner, that stood before him; and he was promising that elem-ency from Wallace which he knew dwelt in his heart, when Murray's

trumpet sounded. The lieutenant started, horror-struck, on his feet. "It is now too late! I have not made the first overture; and there ounds the death-bell of this garrison I saved your life earl," said he, turning to Mar, "when the enraged Cr. ssingham commanded me to pull the cord which would have launched you into eternity! I disobeyed him! For my sake, then, preserve this garrison, and accompany me to the ramparts."

The chains were knocked off the limbs of Mar; and the lieutenant presenting him with a sword, they approached the battlements. Murray did not discern that it was his uncle who proached the battlements. Murray did not discern that it was his uncle who mounted the will; but, calling to him in a voice which declared there was no appeal, pointed to the colors of Edward, arms, I heard my husband's step appeal, pointed to the colors of the proaching, accompanied by a tread of the proaching accompanied b manded instant surrender of the

venerable earl. "With every pledge, Lord Mar," re-"With every pleage, Lord Mar, Feturned Murray, recognizing his uncle, "which you think safe to give.

"Then the keys of the citadel are yours," cried the lieutenant. "I only

ask the lives of my garrison."

This was granted, and immediate pre-parations made for the admission of the Scots. Edwin heard the chains of the portcullis drawing up, and the bolts of the huge doors grating in their guards. He thought of his mother's liberty, of his father's joy in pressing her again in his arms: and hastening to the tower where Lord Ruthven held watch over the now sleeping De Valence, he told him all that happened: "Go, my father," added he; "enter with Murray, and be the first to open the prison-doors of my dear-

Lord Ruthven embraced his son. 'My dear Edwin! this sacrifice to my feelings is worthy of you; but I have a duty to perform superior to even the tenderest private ones. I am planted here by my commander; and shall I quit my station for my gratification till he gives me leave! No, dear boy. Be you my representative to your mother; and, while my example teaches you, above all earthly considerations, to obey our general, your tender embraces will show her

what I sacrifice to duty."

Edwin no longer urged his father, but left his apartment, and flew to the gate of the inner ballium. It was open, and Murray stood on the platform, receiving the keys of the garrison. "Blessed sight!" cried the earl to his nephew. "When I put the banner of Mar into

to the Ladies Mar and Ruthven, that I chair, and straight way the ewerdanced

may assure them they are free."
The gates of the keep were now un-closed; and the lieutenant conducted his victors along a gloomy passage to a low door studded with knobs of iron. As he drew the bolt, he said to Lord Mar, "These severities are the hard policy of Governor Cressingham." He pushed the door slowly open, and dis-covered a small miserable cell, whose wall of rugged stone had no other covering than the incrustations which time and many a dripping winter had strewn over its vaulted sides. On the ground, on a pallet of straw, lay a female figure, in a profound sleep. The light which the lieutenant held streaming full upon the uncurtained slumberer, she started, and with a shriek discovered the features of the Countess of Mar. The earl rushed forward, and caught her in his rushed forward, and caught her in his arms. "Are we then to die?" cried she, in a voice of horror. "Has Wallace abandoned us? Are we to perish? Heartless, heartless man!"

Overcome by his emotions, the earl could only strain her to his breast in could only strain her to his breast in speechless agitation. Edwin saw a pieture of his mother's sufferings in the distraction of the countess, and he felt his powers of utterance locked up; but Lord Andrew jocosely answered, "My fair aunt, there are many hearts to die by your eyes before that day; and I come from SirlWilliam Wallace to set you free!" The name of Wallace, and the intimation that he had sent to set the intimation that he had sent to set her free, drove every former thought of death or misery from her mind. Again the ambrosial gales of love seemed to breathe around her; she felt herself again in his presence; and, in a blissful trance, rather endured than partici-pated in the congratulations of her husband.

Edwin and Murray withdrew, to follow the lieutenant. Stopping at the end of the gallery, "Here," said he, "is Lady Ruthven's habitation: it is not better than the countess's." As he spoke, he threw open the door, and discovered its inmate asleep; but when the glad voice of Edwin pierced her ear, when his fond embraces clung to her bosom, her sur-prise and emotions were almost insup-portable. Hardly crediting her senses, that he whom she had believed was safe in the cloisters of St. Columba, could be within the walls of Stirling; that it was his mailed breast against her bosom, that it was his voice she heard exclaiming, "Mother, we come to give you freedom!" all appeared to her like a dream of madness. She listened: she felt him: she found her cheek wet with his rapturous tears. "Am I in my right mind?" cried she. "Am I not mad? Oh! tell me, is this my son that I see, or has terror turned my brain?"

"It is indeed your son, your Edwin, my very self," cried he. Murray ad-yanced, and, kneeling by her, took her hand. "He speaks truth, my dear madam. It is your son Edwin. He left his convent to be a volunteer with Sir William Wallace. He has covered himself with honor on the walls of Dumbar ton, and here also. A sharer in his leader's victories, he has come to set you free.

TO BE CONTINUED.

WILLIAM HENRY DRUMMOND.

By Clara Morris in Collier's Weekly. Canada still weeps for her big, be loved, adopted son, as genial man, devoted doctor, and gifted poet; he who loved her forests, lakes, and streams, who draped the asperities side of the "habitant's" life with the glistening tissue of his own imaginings and his understanding love, until, for the outside world, the "habitant" only begins to exist in William Henry Drummond's poetry. And since the very fact of my neeting this remarkable man is an illus tration of his kindly spirit and hospit-able impulse, I shall place before you the bright, fragrant memory of one after-noon with Dr. Drummond, in his habit as he loved.

My husband and I were in Montreal, ordered there for the benefit of my health and Dr. Drummond, hearing of my ill-ness, sought out "the good man," as he termed my life-partner, extended to him such weight and emphasis as made the "Let it be, then, with the pledge of floor shake. In another moment there stood the big, broad man, in a loose - fitting, rough, gray business suit; and he did bulk large in that furniture crowded room. A quick glance up, a quick glance down, and our eyes met in dancing laughter, just as I caught the words, "Dr. Drummond, dear," and in pleased surprise I forgot everything but the desire to welcome him, and with an excited little "Oh, what a pleasure!" attempted to lift myself on my elbow and offer my hand. And there I was caught and held by an agony of pain, rigid and motion less, unable to rise higher, unable to lie down again, unable to breathe deeply, temporarily trapped by those convulsive

Dr. Drummond quickly grasped my hand in his left, and slipping his big. capable right hand under my shoulder, as a mother supports a babe, he lowered as a mother supports a babe, he lowered me to the pillow, saying, with some sharpness as he did so: "Don't do that! Let go! Groan—cry out—yell! It's an awful waste of pluck to fight pain silently like that!" He turned to pick up a magazine in the chair, and, as he did so, there fell from it a cheap paper-covered copy of "Johnny Corteau."

"Ah!" he said, then turning it over rather distanted like medials, and ded. "I'd

rather distastefully, he added: "I'd like you to have something a bit better than this-if you will permit me to offer

"Oh, what a temptation! But I suppose I have to confess that I have at home a better copy. This we bought because the train-boy seemed to feel it was the necessary thing to do before entering Montreal."

"Little imps! I've often heard of their capers in cramming me down trav-elers' throats. But may I scribble a little

THE CATHOLIC RECORD

chair, and straight way the ewerdanced audibly in the basin. I smiled, and he broke out with: "Oh, I say now, I'm not so mighty heavy. That ewer is bewitched. There's a spell been put upon it. I have naught to do with its rattling."

As he fell to ruffling over the leaves of his book, I dared impulsively: "Oh, doctor—I wonder if you would—" and I disjointedly went on: "It is so quiet—it would be such a delight—such a memdisjointedly went on: "It is so quiet— it would be such a delight—such a mem

ory for the future?"

"What do you like in it?"

"Like? Why I like even 'Strathcona's Horse,' but I love all the rest.
Of course, 'Little Bateese' is far above and beyond praise, and is shrined in the craven ivory palace of perfection. There's one poem holds such natural heartbreak as is not to be endured unless—unless you read it—for me." "You can't mean?" he murmured, and

as I noticed his fingers instinctively turning to the front of the book, I re-plied: "But I do! You have living hearts in that book and dead ones, but you have surely caught only one in the very act of breaking."

The color of his cheek Legan to climb

into his temple, his eyes were as eager as any boy's. "I wonder if you really do mean the 'Hill--'" as any boy's. "mean the 'Hill-"'Of St. Sabastian,'" I completed.

"That's just what I mean!"
"By Jove, I'm glad, for that has my preference!" And straightway he be-

'I ought to feel more satisfy, an' happy dan I be.'

He was half-reading, half-reciting, and doing it well and with tenderness, but in the second verse, at the line— 'But somet'ing's comin' over me, I feel it more an' more-

he slowed—stopped. "Confound it!" he said petulantly. "I began on too low a key"—then went back and began again. But long before the end was reached, with a blurred delivery, thick-pred voice, and tear-filled eyes, he reached, with a blurred delivery, thick-ened voice, and tear-filled eyes, he stopped for good. "I'll never try to read that thing again!" he declared. Dr. Drummond's laughter rumbled

long in the small room : " It is funny long in the small room: "It is tunny how a man resents any show of excessive emotion." He turned again to the "Hill of St. Sebastian," and holding out the book, said gravely: "You read it?" I shook my head. "Perhaps, little woman I can lift you up without causing that torment, so you can see better?"

"It isn't that, doctor -it isn't my posi tion. It is your dialect, your patois, that calls the hal. I am not familiar with it, and it would be simply sinful to stumble through such lovely lines."

He stared thoughtfully a long moment, then urged: "I wish you'd try. You ought to do it beautifully, for you have that rare good gift, larmes de la voix?' Again I shook my head, but regretfully He looked over the lines, then suddenly asked: "Where would you get your best effect?"

"In the last half of the last verse," answered promptly. "The whole thing leads up to that sacrifice of self— 'So let de heart break-I don't care-

won't say nothing-me-"An audience should be a perfect fountain of tears from there on.

As I quoted he leaned over, and for a instant laid his kind, strong hand on the back of mine; then, shaking his head, said heavily: "Ah, it needs a woman's

voice—I'll drop it!"

"No, doctor, for Heaven's sake, do nothing of the kind! But if you won't think me presuming or impertinent" (he waved across the suggestion with an imperative hand,) "I would like to suggest you transpose the second and third verses, reading them in order of first— third—second. You'll find the strain upon y ur feelings will be considerably delayed."

He sat reading and re-reading the poem to himself shaking his head as in assent. Then when the silence began to distress me lest I had offended, he dropped the book, thrust out his long limbs before him, let his hands hang heavily over the chair's arms and his head droop toward his breast. And as I was surprisingly thinking how like was to a stiff-jointed, tired old man,

And fairly holding my breath in the joy of it, I was listening to Dr. Drummond's own flawless recitation of his world known "Little Bateese." Satisfying it was in every look and tone and gesture, and I recognized a strong mim etic gift, that showed particularly in the annoyance and fatigue of the old man, fading slowly with rest. His naive trust in God's accepting to-morrow the prayer due to-night; his old man's wonder at the boy's growing appetite, and his won derful powers of sleep. And when Dr Drummond, with elbow on knee, made act to remove the coverlet, and with glowing downwird glance, pointing



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your unpractised hand, little could I expect that, in the course of four months, I should see my brave Andrew receive the keys of proud Stirling from its commander!"

Murray bowed to his uncle and the lieutenant. "Now," said he, "lead me elers' throats. But may I scribble a little something in the book I send?"

"You may indeed! and I'll rise up and all you blessed!"

"Not much, you won't with that back," he answered grimly. Then, still holding the little book, he sat down in the arm-

But see heem now lyin dere in bed, Look at the arm onderneat' h

almost saw the trundle-bed, and th famost saw the transleted, and the sturdy sleeping boy, whose physical per-fections were arousing a pagan passion of pride in the adoring old gran pere's head; while the apologetic, half-laughing sob of-

We rader you're stayin' de small boy

was as perfectly artistic as it was mov-

"Have you a Lancet about you?" groaned. He lifted inquiring brows, "If so, why did you not gently but firm-ly remove me, when I said you required he curb of art ?' " Because, little woman, you

right. One strikes at the lie, not at the truth. Now you've had my best and "Is there no middle-no in between?"

I asked eagerly, setting his laughter a-rumble again. "No 'Cure of Calu-mette,' or 'Habitant's Summer,' or Little Cabane?'
"Or," he added, 'The Dublin Fusiler

- Strathcona's Horse?'"
"No," I objected. The 'Fusilier' is

all right, but not 'Stratheona. "Very well—but what's the row be-ween you and the 'Horse'— why don't ou like it ?"

"Oh — because —"I answered, with the beautiful mental clarity of the woman who feels first and reasons later on. "It is too boastful: too cocksure just as if there was no fighter on earth,

just as if there was no fighter on earth, no reckless rider, who might induce Stratheona man to take a sip from that theatric 'Cup of Sorrow?' Tell me the most pathetic thing you ever saw."

"Oh, I say now, you're theatrical your own self!" he cried amusedly.

"I'm not! I am an actor — actress if you choose—but I am not theatric. The poem is too powneys artificial and preem is too pompous, artificial, and pre

Dr. Drummond asked: "Do you mow A Child's Thoughts?" And leaning forward, one elbow on the bed, he nce more began to recite-

Oh, memory, take my hand to-day-"Thank you," I said very low. "Is that your own true mother you speak

He nodded and went on speaking tenerly of the past, and gradually stood that he was talking of Ireland and I cried sharply: "What, in God's name were you doing in Ireland at that

And in exactly the same tone he re-orted: 'Where, in God's name, else rould I be, since I was born in Ireland?" torted: "Why, I thought you were a Canadian

"Don't say it!" he warned; for I But the name—Drummond?" I in-

ited. "It sounds Scotch enough?"
"Oh, Scotch! What nonsense! Why, there's not a Scotch Drummond alive

"Tell me," he begged, "the most pathetic thing you ever saw. Let's see f you can beat my heartbreak poem." He hitched his chair about so that, insiead of facing me, he sat beside and could only see my face by slightly turning his head.

"It's not a long story, doctor; don't prepare for a seige. You see, I was in the far West, and riding at sunset over a great level plain. On one side strange shaped mountains, like animals, crouched against the sky, while all the rest was purplish-gray level, stretching till it met the horizon. No moving leaf, no sound of water or of bird—it seemed the concentrated loneliness of an abandoned world. Yet a moment later it was deepened into anguish, for there alone, be tween the empty sky and empty plain, bleated a tiny lost lamb
The safe, far fold not even within sight; overlooked by shepherd and dog, it stood there desolate; and there were coyotes away yonder in the mountains that hunt the plain after nightfall. That helpless lamb, on the chill wide plain with the darkening sky above it, was the second saddest thing

ever saw, Dr. Drummond.' He rubbed his face hard between both ands. "I'm glad you would not tell the the first." Then he muttered broken, me the first." half-completed sentences to himself:
"Good Shepherd — the hireling fleeth leaveth the sheep—and the wolf catcheth them. I'll never hear the good old parable read again without seeing you and your abandoned lamb."
"Being a hunter, I thought you might

smile at my pitiful tale?"

"By the way, doctor," I interrupted his vigorous disclaimer, "you are not treated as are most prophets in their own country?"

"Ne "be answored straightening up

"No," he answered, straightening up in his chair. "No, no man was ever so well treated in his own home city as I am. My sales are enormous: my books are in every house, and I am in receipt of unfailing praise and profit; and a new

or untaring praise and profit; and a new poem is an event."

"That's pleasant bearing, doctor—you should be very happy."

"If I'm not it's no fault of Montreal's,"
and be existed."

and he smiled.' Now these few words of Dr. Druma touch of boastfulness, but not so in the hearing — far from it. In the deep voice, the eager eye, and smiling speech there was gratitude, warm and hearty. If there was any boast it was not for the fair City of the Maple Tree, not for him-

And then a clock of accursed memory struck in the next room — struck and struck and struck, until with a great "God forgive me, what have I been doing?" Dr. Drammond sprang to his feet. He pulled out his watch, gave a sort or suppressed Indian yell, and said: "Waat have you done? I'm over an hour and a half behind an engagement!"

I closed my eyes and murmured:

"The woman tempted me, and I did
eat —the whole apple."

"I wish I could see that good man of
yours." Then he suldenly changed to:

"No,I don't either. He'd be giving me 'what for 'for tiring you out. Say, don't tell him at what time I left — there's a good soul."

"No use to lead me into the devious paths of deception. He will know."
"I'll dodge him!"
"You can't," I answered. "He is not

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"I'll go out the side way. "You'll meet him surely if you do. And he will have his watch right in his hand, so you must just 'drei yur aine weird.

all the wealth of all the Indies.'

A sort of tremor passed over his face. He looked down into his hat a good moment or two, then he came to the bed-side, and he struck hands heartily. The world calls you a brave woman but there's a big fellow up here in Canada who, because he is a doctor, really and Times. knows how brave you are."

"And because he is a poet?" I jested

uncomfortably.

He raised my hand, brushed it lightly with his lips, put it down gently, and stalked out of my room, and of my life. And all I have left of Dr. Drummond is book, a few written lines, and this precious memory of his genial personal-ity, his perfect reading, his gentle baner, and real sympathy.

WIT AND HUMOR.

Mrs. Boardem.-How do you find the chicken soup, Mr. Boarder? Mr. Boarder.—I have no difficulty in finding the soup madam; but I am in-clined to think the chicken will prove an alibi.

"I consider this painting a beautiful piece of work," commented the art dealer, contemplating the portrait of the sleeping canine. "It's a dog after Landson"

"Is that so?" exclaimed Neurich, "Well the pup doesn't seem to be going after him very industriously." Friend (noticing the confused heaps

of goods of every description scattered promiscuously about the shop.)—Hello! What's happened? Been taking an inventory, had a fire or are you going to move out?
Draper—That shows how little you know about the dry-goods business. We have merely been waiting on a lady who dropped in for a paper of pins.

In one of the great houses in West-end of London there was a dinner and reception. After a while the maid was called and the mistress said: Serve the dinner; there is no one else to come, except a relative of little

Five minutes afterwards the maid anounced, in a loud tone "The relative of little importance!"

The visitors in the historic museum razed curiously at a small feather pillow

which nestled in a glass case.
"I don't see anything unusual about that pillo v," remarked one of the visit-

ors; 'turning to the guide."
"It's a very valuable pillow," replied the guide. "That is Washington's original headquarters." 'illustrated' throat," wrotethe mot

a boy who was at home with an ulcerated throat. "LUTHERANISM."

Christ which they have so constantly on their lips? These self-righteous indi-viduals know not the practice of charity. you will find on every page the trail of manner."

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the adder and the viper of lying unchar-itableness. Here is just one specimen called at random to show the kind of spirit that animates the Lutheran propaganda :

"The Roman Catholic Church has ruled over Porto Rico for over four hundred years, and is responsible for this lamentable state of affairs. Most of the people to some extent, profess religious sentiments; but the Church, on account of the wickedness of the Spanish priest-hood, has lost her hold on the people, and comparatively few attend church and in any way perform religious

What is the reason why the fifty million "adherents" of the sects in the United States do not go to church or show any interest in religion? Is it because of the high standard of moral Laughingly he put back his watch, picked up his hat, and then suddenly, apropos of nothing asked: "What was your earliest salary, Clara Morris?"

"Fifty cents a night, but I felt it to be good course of reading of the Gospel good course of reading of the Gospel according to Luther—the spirit-stirring "Table Talk" of the wallowing apostle
—and then the scales will drop from their eyes and they will be able to perceive the meaning or the language of cant.—Philadelphia Catholic Standard

FALSE QUOTATION AND MISTRANS-LATION.

Catholies against the insult to their religion in the accession Declaration of British Sovereigns, the London Times British Sovereigns, the London Times prints a letter from a correspondent signing "Observer," calling attention to words alleged to be "in the oath that every English Roman Catholic Bishop takes at his consecration," the alleged words being: "Heretics, schismatics, and rebels against our Lord aforesaid or his successors I will persecute and fight against to the best of my ability (pro against to the best of my ability (pro posse persequar et impugnabo) So help me God and these Holy Gos-

pels."

The Tablet, noticing the matter, remarks on the absurdity of the transla-tion which renders the Latin "perse-quar" by the words "I will persecute," and the Archbishop of Westminster writing in reply to the Times letter

says:
"Your correspondent "Observer" is
mistaken. The words (those above
quoted) are not to be found in the oath taken by Catholic Bishops who are subect to the British Crown. Although they have a perfectly natural technical sense, they are, no doubt, liable to the mistranslation into which your correspondent has himself fallen; and, probably on this account, they have, with the sanction of the Holy See, been omitted from our oath for the last ninety years. The matter was fully explained by Cardinal Wiseman in 1850.'

And doubtless it will have to be explained again and again, for again and again there will be "Observers" who will persist in false quotation and mistranslation. — N. Y. Freeman's Journal.

PRAY AND GET MARRIED.

As a solution to the problem of the great unwed, Bishop Colton of Buffalo has recommended that all the unmarried women under his spiritual guidance pray for husbands. The recommendation is contained in

a circular letter addressed to the rectors of parishes in the diocese, and was read in all the churches at services Sunday. It is one of the results of the new marriage laws of the Church as recently prescribed by Pope Pius X. The Bishop impressed on all the unwed of marriage-"Please excuse Tommy; he has an the greater part of the human race to tiously consider the matter.

The only exception made by the Bishop in his letter were those who contem plate entering holy orders.
The letter in part is:

Will those pious Lutheran and Baptist and Methodist preachers never learn due respect for the gospel of learn due respect for the gospel of learn due respect for the gospel of scientiously consider the advisability of entering the married their lips? These self-righteous individuals know not the practice of charity. Take up the Christmas number of one of their leading publications, The Lutheran, and you will see beautiful pictures representing Christ in various stages of childhood, the Holy Family and other exaltative things of the artist's creation. But look inside, and you will find on every page the trail of manner."



If you will only let me do it. I will prove much in One Wook, if you will only write and ask my Company to send you a dollar bottle FREE according to the following effer. I don't care what form of Rheumantism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a real Rheumatic Remedy will do. Road our offer below and write to us immediately. A FULL-SIZED \$1.00 BOTTLE FREE! want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheum feuralgia, order more to complete your cure and thus give us a profit. If it does not help you sit. We do not send a small sample vial, containing only a thimbleful and of no practical a full-sized bottlo, selling regularly at drug-stores for One Dollar Each. This be yand we most pay postage to carry it to your door. You must sound us 25 conts it tage, mailing case and packing and this full-sized \$1.00 Bottle will be promptly sent you trything prepaid and Duty Froe. There will be nothing to pay on receipt or later. Don'il your Hourt-Valves are injured by Rheumatic Poison, but send today and get a Dollar on Only one bottle free to a family and only to those who sound 250 for charges.

KUHN REMEDY CO., DEPT. M. C. HOYNE & NORTH AVES., CHICAGO

funeral cere ing, Oct. 24t

mills, factor

The Catholic Record

THOS. COFFEY, L.L.D., Editor and Publisher. Advertisement for teachers, situations wanted, etc.

s. Luke King, P. J. Neven, E. J. Broderick and nley are fully authorized to receive nd transact all other business for the opp. Agent for Newfoundland, M. St. John. Agent for district of Nip eynolds. New Liskeard.

LETTERS OF RECOMMENDATION.

bishop of Ephesus, Apostolic Delegate Ottawa, Canada, March 7th, 1900.

LONDON, SATURDAY, JANUARY 23, 1909.

THE PASTORAL STAFF.

Several circumstances connected with the election and enthronement of the new Anglican Bishop of Montreal, the Right Rev. Dr. Farthing, were surely interesting although not very edifying. The election itself turned more upon the decided opinion of parties than anything which might have been weightier in the choice of a bishop. It was low church and high church, lay vote and clerical vote. These were not exactly parallel divisions. Some of the clerical ballots the Greek church sycophant. were cast for the low church candidate A few-indeed very few-lay votes went high church. There seemed to be a deadlock until the choice of the Bishop of Stepney in England relieved the pressure. Steam had to be again turned on because the man of the Synod's choice would not accept. After some more ballo'ing the low church party won. Dean Farthing was elected. This is also to be interpreted as a victory for the lay delegates over the clerics. What lessons might be gathered from all this -in which principle was by no means so prominent as anti-Roman prejudice-are too numerous to dwell upon. Shortlyafter the election and before the enthronement some were inspired to make the new Bishop a present of a pastoral staff or crozier. This was a spark to powder. The flame and noise of division began again. A pastoral staff seemed to some only a poor imitation of Bible, Kick - the - Pope tone, about the Rome. It gave no power and bestowed no dignity. Whatever symbolical not be trained in thorough William meaning it had it was anti-Anglican and pro-Roman. Anglican bishops were not agreed in the use of it. Some used it L. Hughes and Dr. Pyne. An evil day sometimes -employing it at the performance of a function and afterwards performing the same function without it. fuss was made. It was nothing com-Very few used it consistently. This was to Bishops of Montreal. Feeling upon the subject ran so high that trouble was anticipated in case a public presentation took place on the day of Bishop Farthing's enthronement. This item was omitted, order was preserved, and both victors and vanquished smothered their sentiments. It was a second triumph for the laity and the Low Church party, or more correctly speaking, the second part of the first triumph. A Low Church Bishop would hardly go back upon those who had elected him quite so soon. What difference could the pastoral staff make any way? A pastoral staff is only a symbol of power. It does not bestow power. It is only a mark of powers already possessed. It has no meaning at all except in the hands of those who have power and jurisdiction. An Anglican Bishop may have a whole forest of pastoral staffs - a wood pile of themthey are nothing, for they lack validity of orders and bestowal of jurisdiction. The staff or crozier is given by the Church and symbolizes the authority of the Bishops to correct vices, to stimulate piety-a symbol of doctrinal and disciplinary power of Bishops to whom it is as the sceptre to a king. Its origin is of very early date. In liturgical usage it goes back to the fifth centuryand even earlier than that date staffs were found in the catacombs. Their ceremonial character is thus of very ancient establishment. All this is of no consideration with Anglicans of certain classes. They are undoubtedly in a

dilemma. If their Bishops are real

not real Bishops. The validity of Ang- ents may rejoice upon the adverse vote. lican orders is based upon the power and jurisdiction communicated to them by Rome. In pre-reformation period this was asked and given every time. The ent advantage in fighting with sweeps : chain broke-the power fell, jurisdiction could not be resumed by empty formulary.

The hand let go the pastoral staff which could never be taken up again. The laity could not pick it up and present it. What mattered it therefore whether Bishop Farthing had one or not? To him it was no more a symbol than a broken reed to a play-king. There are a few other points in connection with the consecration of this Bishop which are worthy of notice. In the first place the report tells us that the ceremony was of the most simple character " without any element not expressly prescribed by the Anglican prayer book-unless it were the carrying of the processional cross always used at Christ Church." In reading that we must remember that Cranmer mutilated the ritual more particularly in two points, viz., the holy sacrifice and the different ordination services. The report does not assure us that all the prescriptions of the prayer were in this case carried out. Our Anglicans are so divided that much would depend upon the Bishop-elect's personal views. They are so timid they would not displease. They are so weak in authority that none is at hand to command or decide. The other point is the fact that the head of the Greek Church in Canada took part "in the imposition of hands." This is the language of the despatch reporting the proceedings. Courtesy may be all very well. It stops at the temple door, for it cannot participate in ma'ters divine When this prelate of the Greek Church wert beyond the bounds of courtesy, lent his anointed hands to a ceremony in whose validity he could not believe, he was degrading himself and courting contempt. Those who invited him could not respect him for it, those who wit nessed him must have doubted his sincerity, and those who read it next morning were confirmed in their idea that the Greek character is subtle and

TORONTO IN DANGER.

Education in the boastfully good city of Toronto has been for the last month simmering pot of cowardly fear or : seething cauldron of prejudice. The fire was started by the mere thought of approaching elections. Most of Toronto's municipal institutions are managed fellow could not face the task. The under lodge colors. Education is no exception. The trouble is like the typical graphers or others wish to follow Christ fire which begins from a small spark. This all started from an estimable Catholic young lady winning her way by her talent and other qualities to the ranks of the teachers of the Public schools. She won esteem and was successful. None could find fault with her. But she was a Catholic. That was the sting. Hitherto the ranks were solid-solid as the brethren on the 12th of July-open schools-10 fear that the children would the Third Protestant bigotry - graduates for the lodges, supports for James came. A good Catholic girl was appointed teacher. At the time a certain pared to the row just on the eve of the be especially remarked about previous elections. A trustee by the significant The passer-by may see them here and name of Levee was charged with getting up a circular calling upon the citizens "to rise in their might as Protestants to drive out the thin wedge of Roman Catholicism which had secured a fingerhold in our Public schools." This charge Trustee Levee did not deny. The meeting at which the matter was ventilated was the strongest electric storm for many a season. Truth is not always pleasant. It is well that sometimes it is told clearly and pointedly. This time it was told in unvarnished plainness and with an open energy which ought to frighten some of the rats into their holes. Dr. Hunter, the principal speaker, and one of the defeated candidates, candidly avowed he had some nasty things to say. He no doubt had. What he said, although richly deserved, was not composed of compliments or framed with euphonious expressions. "Three of our opponents," said Dr. Hunter, "entered the contest by way of the sewer and all have been successful. They had adopted the sectarian cry, which was a most damaging and damning one." Dr. Hunter, referring to his own defeat. rightly attributed it to these circulars calling upon the people to vote against Catholic influence. We congratulate Dr. Hunter, and all others who are defeated by these methods. Catholics have little to do with Toronto Public Schools; and the less they have to do with them the better. Whatever Catholic influence there may be in Toronto will never be used in or around those

public schools. The pretended guard-

They are well out of such company. Time and patience will do better than active resistance. Nor is there sufficipeople surely stain their hands. When circulars, secret and lodge-room in character, precede elections, either national or municipal, their purpose is uniform, aiming always as it does a blow at Catnolics and the Catholic Church. If similar circulars failed in the late Dominion elections, it was because they cooled as they travelled from Toronto and met with a cool reception from reasonable men and patriotic citizens That a circular from some source in Toronto to the brethren and other citizens of Toronto would effect the opposite result is readily understood by every one who has ever heard of Toronto or

LIVING LIKE OUR LORD. Some stir has been caused by a num-

ber of young business people in the

like Our Blessed Lord. From the reports

of Cleveland, gave it only two days'

business life had to write lies. Another stenographer hailing from New York confesses that so far as competition business is concerned "Our Lord would not succeed with His ideas of brotherly love in commercial lines today." Another writes : "Christ's morality and business tact clash." The jury, not agreeing in its verdict, are largely of the opinion that modern business life is not generally conducive to preserve delicacy of conscience or to cultivate self-sacrificing charity. Few should take the warning which all these actions threaten. Children run the are convinced that modern commerce is schools and students run the University. much more than sharp commutative justice. To undertake to change the basis or to put it upon the foundation of charity would be extreme socialism rather than Christian love. No one can justify a falsehood; but we must allow a great deal of give and take in business transactions and in failures to fulfil promises. Excuses will not often be wanting. Perhaps the so-called white lie is readiest for it is human to err. It is doubtful, however, if it really deceives. The young people remind us of the young man in the gospel who wished to follow Our Blessed Lord. When the Master laid down the hard conditions of giving his goods to the poor and taking up his cross the young same conditions remain. If stenoand to live like Him they must leave the office and the world, study and contemplate His life, and most of all pray to Him. Christ's example is no doubt the ideal. He is not merely the example all must copy. It is by His grace we live up somewhat to the lives of our Lord and His holy servants. How clear is the division between matters of command and of counsel Catholics understand. They will not look in the markets of the world for the chosen and the beloved who leave the world that they may follow Christ, who are poor and chaste and obedient for His sake and the better to serve His interests. They are quitting their fathers homes by the thousands, the wide world over, without heralding it through the press or noising it through the streets. there through the city making for the homes of the needy, passing down to the school with the cross upon it or bending over the sick bed in the hospital ward These are they who know how to live like our Blessed Saviour. Their heart and strength are His; they vowed them to Him in the morn of life, and they renew their offering in their unremitting prayer and work. Sisters of Charity they are called, wherever they dwell or under whatever special banner they may have been enrolled.

EDUCATIONAL DISCIPLINE.

Two examples of the unfortunate low level to which educational discipline is sinking are found in Toronto. The first was given at the University of Toronto The President had placed a notice on the usual announcement board proclaiming that the lectures for the winter term would begin upon the 6th inst. This seemed too early a date for the students. They put a notice upon the same board stating that lectures would not begin until Monday the 11th inst. In order that this notice might be efficient precautions had been taken lest the unwary and industrious students who had some lingering respect for authority should attend. Vigilant committees were appointed by the different years and stationed at the entrance of the lecture rooms, or so arranged that they stopped all too zealous companions. The second example is taken from the senior Toronto ians need have no fear upon this point. Collegiate institute, where an eruption Bishops they are Roman Bishops. If The candidates who are smarting under of protest has broken out. The ground

past three to four. A pamphlet was issued in which such extracts are contained as the following: "To anyone who knows the labored and tedious discipline of Jarvis Collegiate or who has ever been bound by the fetters of sign after your name the hour of leav ing,' the idea of our most worthy Prin cipal ever having granted a concession comes as a morsel of spicy humor.' That is certainly spicy language for pupils to their headmaster. Other and more radical ideas follow. "Allowing ism. Many a time the little boy on the the pupils to leave at 3,30 could never have been a privilege. It was and is a right. The withdrawal of this right was only a trivial matter compared with some things we had to put up with, but the downright nerve of that which There is, however, another condemnable followed floored most of us" Here we have high school pupi's dictating to their Principal, speaking of him most disrespectfully and pamphleteering him - accusing him of self-seeking, of trying to humiliate his scholars in order that he might, as they term it, crow over United States making an attempt to live the ill-treated classes which for their own good the headmaster wished to prothey do not boast of their success. We long one half hour. "This," says the fear that the majority have given up the pamphlet, 'was the straw that broke effort. One, a Miss Selma McGovern the camel's back." The last sentence we shall quote displays irreverence as trial. Her complaint was that girls in well as insubordination and vulgarity. It reads: "Agreeing to miracles that would have made Moses look like thirty cents." There needs no comment to characterize either the condition itself | the yellow press of New York. or the means which these youngsters are taking to correct their pretended LECKY STATES that habitual novel read. wrongs. It is to be hoped that the parents will do what the school authorities seem unable to attempt. Edu cation in Toronto is a scandal to the country-University, Collegiate Institute and trustees. Catholic parents

> THE CATHOLIC REGISTER. Our contemporary of Toronto come out in its issue of the 7th inst. with its new title and an interesting supplement of four pages which is to be continued monthly. The heading is now "The Catholic Register and Canadian Extension." We miss the familiar type with whose prominent graceful form the Catholic Register greeted us every week; nor do we think the substitute fully takes its place. It is too modest, plain and slight, otherwise the front page is very striking. The photogravure of Cardinal Merry del Val with interesting items of news from all quarters of the world in clear type and well printed forms a front of which those concerned in the collection, the arrangement and the mechanical work may well feel satisfled. This page is no exception. All the rest of the paper gives evidence of ability, energy and taste. "Matters of Moment," although in a more retired column, still retains a deservedly prominent place. As might be expected, considerable attention is devoted to the Church Extension movement. We congratulate the Catholic Register and Canadian Extension. We wish it success. May it in extending Christ's Kingdom widen its own boundaries and bestow upon an ever enlarging circle of patrons the same proof of talent and excellent Catholic reading as it has at the start of its new career.

An interesting document appeared last week in photograph in the Catholic Register and Canadian Extension. It was a letter from the Cardinal Secretary of State to His Grace the Archbishop of Toronto, written at the dictation of the Holy Father, upon the subject of Church Extension. We rejoice to see that His Grace's zealous works are meeting with the approval and encouragement of the Supreme Ruler of the Church. The following is the Holy Father's letter:

Dal Vaticano, 3 Dec., 1908. Secretary of State's Office.

My Lord Archbishop,-The Holy Father has learnt with deep satisfaction from the Apostolic Delegate, the estab-lishment in Canada of a Catholic Church Extension Society similar to that exist in the United States, and founde ing in the United States, and rounded with the same object of promoting the interests of the Church, by building churches and schools in districts where these are required, by providing vest ments and altar plate for poor churche and by assisting in increasing the circulation and extending the influence of

the Catholic press.

The progress already made by the society, thanks to the zeal and energy of the founders and to the generosity of the Catholics of Canada, is a good omen of the work which it is called to ac

complish.

The Holy Father is convinced that all to whom the Council of the Society ap peal to co-operate with them in forward ing the work so well begun, will glad! do what is in their power. And in token of his good will he affectionately imparts to all the members of the society

and to their families the Apostolic Bene diction. I am, My Lord Archbishop, Your obedient servant in C. J. R. Card. Merry del Val. His Grace the Most Rey. Fergus Mc-

Evay, Archbishop of Toronto.

London Times to print a paper in Can- exchange. In a few hours he found himada. We never had much regard for self penniless. Stock exchange gamblopinion, as it has always been the mouth- duty of our law-makers to protect the piece of the pampered and privileged aristocratic class, but as a newspaper it other journals, and it is to be regretted that it has not been followed more generally. There is that about a portion of the American press which may be characterized as discreditable sensationalstreet corner carries about with him a bundle of vulgar rubbish called news, but the public have always a wellgrounded suspicion that the said news should be taken with a grain of salt. feature to which it is worth while to draw attention. Many of the papers are built up in poster-like fashion and it seems as if a little French milliner were employed to put merry widow hats on the sensations of the day. Papers of line. The boys of to-day who may be old had a dignified appearance which is the drunkards of after years, will in the sadly lacking in this our day. They are, however, not altogether to blame. Before the strenuous age came to us the average newspaper reader would sit down and spend a reasonable time reading the news. He now pays his penny for a collection of hand bills, takes a glance at the headings, and throws it away. A few of our Canadian papers, we regret to say, copy the vulgarities of

ing often destroys the taste for serious literature, and few things tend so much to impare a sound literary perception and to vulgarize the character, as the habit of constantly saturating the mind with inferior literature, even when that literature is in no way immoral. Lecky's estimate of the situation is quite correct. We cannot have high hopes for the average men and women of the future, when we see our youth of to-day troo, ing from the public libraries with novels, oftentimes of the baser kind, calculated to fill the mind with all manner of grossness and nastiness. Love murder, suicide, divorce-works spiced with all these things have their bindings time and again renewed by the librarians. Even the works of the masters in fiction are too often passed by and preference given to those of the literary charletans who do not believe they have a soul to save and in consequence care not for the eternal welfare of their readers. Money is their god. For it they live and move and have their being, because its acquirement serves to bring them that gratification which is far removed from the standard set by Christian men and women worthy of the name.

AN INTERESTING story is told of the poet Rette, who has obtained consider able distinction in France. He had been baptized a Catholic, but brought up a Protestant. Afterwards he became an atheist and a socialist, all the while as might be expected, a frenzied hater of the mother church. One evening at a conference he railed at religion with more than usual fury. At the conclusion of his speech a friend asked him to explain the beginning of the world. He was dumb-founded, could not reply, and asked for time to study. He soon discovered that the scientific theories on which he had been building were all nonsense. He was on the point of com-ENCOURAGEMENT FROM ROME, mitting suicide when a staunch Catholie Charles Connee advised him to see a priest. It ended in his complete conversion, and there is one more name added to the list of literary men whom the Church has won over recently in France.

> THE MAYOR OF INDIANAPOLIS has compelled one of its citizens to remove from his place of business a sign on which was painted, "The Devil's Cafe." Children going to school passing by the establishment were made to behold a hideous picture of his satanic majesty and many complaints were in conse quence made to the chief magistrate who at once took action, declaring that the minds of the little ones should not be shocked in that manner. If we had in our Canadian cities men of the build of Mayor Bookwalter that abovinable play entitled "The Devil" would not have been permitted in our Canadian cities. But there are people who like that kind of thing. The gross and impure have a fascination for them The little red school-house, where the name of God is never mentioned, and religious instruction tabooed, is getting in its work.

Does it ever occur to the people who practice gambling that they are on the down grade and will sooner or later come to that pass where remorse will be their constant companion. A splendid man, we are told, committed suicide recently in New York. In a moment of weakness he became enamoured of the game of chance. From the bank he withdrew a deposit of \$16,000, every cent he had in the world, and, having lic Order of Foresters. During the

they are not Roman Bishops they are the success of their unprincipled oppon- of complaint is that the Principal A RUMOR HAS REACHED us that it is received an inside tip from a friend, inchanged the hour of closing from half- the purpose of the publishers of the vested the whole amount on the stock The Thunderer" as an organ of public ing has ruined thousands. Is it not the people from its ravages. The police will raid a Chinese laundry where gamblhas certainly set a respectable pace for ing is going on, and the barbarians are fined or sent to jail, but the police may not enter the stock exchange to interfere with the gambling of the furious financiers.

> A TEMPERANCE PRIMER will soon be issued in the city of Pittsburg, Penn. The Right Rev. Bishop of that diocese is the author. It will, we are told, be adopted as a text book for the parochial schools, not alone of the diocese named, but of many others throughout the Ropublic. The little book will treat of the moral and physical results of abstemiousness. In our opinion it were difficult to estimate the vast amount of good which may be accomplished along this study of this catechism in the schools. imbibe principles which will guide and guard them when they attain manhood's estate. If we are to have a community of sober men it is important that the work in that direction should begin with the youth.

THE MOST REV. DR. DUHAMEL, the

distinguished Archbishop of Ottawa, has, we are told by a press dispatch, denounced the custom of dancing in connection with Catholic societies This action of His Grace will be commended by all sincere lovers of the Church-by all who desire to have everything attached to it of the most decorous form. Time and again much scandal has been given by the character of amusements carried on for church purposes .- The Catholic who will not give freely of his means to its support unless under the influence of the ballroom or the card table, is a very poor specimen of a Catholic. We heard a distinguished churchman remark some years ago that it is a pity we have so many young men who seem to have more sense in their heels than they have in their heads. And he was right.

THERE IS STILL a good deal of discussion in the American papers having reference to the Lutheran pronounce ment that Catholics should not be elected to public office in the United States. The Lutheran preachers claim that the mass of non-Catholic voters would not cast their ballot for a Catholic. The Chicago Tribune claims that this is not true of the present day, but admits that there was a time when such was the case. It adds that were such the custom Americans could not claim that religious liberty prevailed in the Republic. Another American paper turns the tables on the Lutherans and makes the suggestion that men holding such narrow views should themselves be boycotted when election time comes, on the principle that they are the enemies of civil and religious liberty.

OUR OLD ACQUAINTANCE the " Chain Prayer," turns up periodically. From Regina we have advices that it is circulated widely in that district. Our advice to all who receive it is to throw it in the waste basket.

MEMORIAL CHURCH OF THE JESUIT MARTYRS.

We have received from Rev. Father Brunet, administrator of the diocese of Penetanguishene, a neat album souvenir in memory of Rev. Father Laboureau, late pastor of that parish. The following notes made by him will now be read with interest:

Over two hundred years ago Penetanguishene and the surrounding country formed the country of the Hurons, evangelized by the Jesuits, especially from 1634 to 1650, who converted nearly the whole nation. But the nation having been dispersed and destroyed, the cour try remained uninhabited till the first quarter of this century.

Penetanguishene received the first visit of a priest in the person of Bishop McDonell. It was about the year 1830 About that time the Catholics built first church under the direction of their catechist, one Mr. DeRevol. The mis sion then included Owen Sound, Collingwood, Stavner, Barrie, Orillia, Flos, Me donte, Coldwater, St. Croix, Midland, donte, Coldwater, St. Croix, Midland, Penetanguishene. Several priests, among whom Bishop Gautin and the Fathers Proulx and Charest occupied the prominent place and attended to the needs of the mission. In 1861 Father Kennedy built the church which served to the Catholics as a home of worship

until the present one was erected.

The Rev. Th. F. Laboureau who succeeded to Father Kennedy (1873) was born in the diocese of Dijon, France. His elevation to the priesthood took place in Montreal in 1866. In Septem ber 1873, he was appointed to Penetanguishene and remained there ever since until September 1906, when nd retired to the House of Providence, ill with paralysis. Two years later, on October the 22nd, 1908, he died. His remains were then borne to Penetanguishene, where they were received by a large concourse of citizens and the members of the C. M. B. A. and Cathocitizens and the came hundre During Fa ene, and the Penetanguis It was in ! monument t Huron Miss Brebeuf, La The corner s satisfied to in December Memorial C onto, in pres ion and Pet Jesuits, Jea to the energ

the glory of the church. had labo his life. It in the tower speak to th enerations The bells of Toronto. Rev. Henry ent sketch was publish

His Grace ied by His spent Sun where the Laboureau ormed, with Roman R out of the the bells w performed Penetangui parishes. narishes in atisfactori ters arrang town on Mo LETTER

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I from Rov. Father or of the diocese of neat album souvenir Father Laboureau. parish. The followim will now be read

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received the first the person of Bishop bout the year 1830. Catholics built the ne direction of their DeRevol. The mis Owen Sound, Colling-ie, Orillia, Flos, Me-St. Croix, Midland, Several Several priests, op Gautin and the d Charest occupied and attended to the on. In 1861 Father thurch which served a home of worship e was erected. Laboureau who suc-

Kennedy (1873) was se of Dijon, France. the priesthood took in 1866. In Septempointed to Penetan-ned there ever since, 6, when he resigned louse of Providence, Two years later, on 1908, he died. His borne to Penetancitizens and the M. B. A. and Cathofuneral ceremonies, on Saturday morning, Oct. 24th, all places of business, the mills, factories, and shops were closed, and from all the country surrounding came hundreds to pay a last token of respect to their old friend.

respect to their old friend.

During Father Laboureau's pastorate, churches were built in Midland, Victoria Harbor, Port Severn, Waubaushene, and the "Jesuit Memorial" at Penetanguishene.

Penetanguisnene.

It was in 1884 that Father Laboureau first proposed to erect at Penetanguishene, a Memorial Church as a fitting monument to the first martyrs of the Huron Mission, the Jesuit Fathers De Huron Mission, the Jesut Fathers De Brobeuf, Lalemant and their companions. The corner stone was laid by Archbishop Lynch on the 6th of September, 1886, Until 1902, the Congregation had to be satisfied to use the basement. Finally in December of the above year, the Memorial Church was opened for the congregation and blessed by the Most Rev. D. O'Connor, Archbishop of Toronto, in presence of the Bishops of Lon-

don and Peterboro.

The church in honor of the Martyre!
Jesuits, Jean de Brebeuf and Gabriel

was published on the same occasion.

BLESSES THE BELLS.

His Grace the Archbishop accompa His Grace the Archbishop accompanied by His Chancellor, Rev. Dr. Kidd, spent Sunday in Penetanguishene, where the ceremony of blessing the Labonreau Memorial Bells was performed, with all the magnificence of the Roman Ritual. Great preparations were made for the reception of the Archbishop and the successful carrying out of the functions. The blessing of the hells was not the only enisconal act. the bells was not the only episcopal act performed during His Grace's visit to Penetanguishene and the neighboring parishes. The boundaries of all the parishes in that locality were adjusted satisfactorily and other important mat-ters arranged. His Grace returned to town on Monday night.

LETTER OF AN EDUCATIONIST.

Dear Mr. Editor .- As one of your subas one of the Canadian teachers looking into the Educational System of the

Upon the arrival of our small party in Liverpool we were met by a committee sent by the city schools and given the freedom of all educational institutions, andbooks, descriptive of the different classes of schools and in fact were treated royally on every hand. Here and at every town or city visited we met many, very many American and Canadian teachers, and in the schools and especially at the pleasant home-like firesides of the English homes, were held many interesting discussions in educational topics, kinds of schools, methods of instruction, etc., based on our observa-tions of schools visited, drawing comparisons or contrasts with systems operating in Canada or the United States. The classes of schools found in

ment control and by local authorities throughout the towns and cities of England and Wales, grants being paid according to attendance and equipment, and children of all classes rich and poor assembling here. Strange to say, however, these Council Schools are not in England considered as the schools "sine qua non." This is largely the result of the class system and the wealthy classes are inclined to look down upon them as the schools of the poor; and so they have not the prestige that the Public schools in Canada and the United States have. These schools receive a larger grant, however, on the whole than do any of the church schools, which any of the church schools, which latter class have since 1903 been receiving grants from the Government, provided they conform to certain regulations laid down by the Education act of that year. The church schools may be divided into Church of England, Catholic, Wesleyan, and some schools of the Jews. There are over thirty Catholic schools in Liverpool, some of them very large institutions such as the Notre Dame Convent, a high school and training school for girls which is affiliated with the Liverpool University, granting degrees and diplomas for teaching, and the Christian Brothers Secondary School, Hope st. The Good Sister who showed be through all the departments the great building on Mount easant, fully informing me on all ints of interest with a zeal that Pleasant. showed how heartily she espoused the cause of education, was quite confidential to me on the great questions that affected Catholic education. When I in-formed her I was a Catholic she told me of the danger that threatened all Catholic schools just at that time through the Education Bill that had been brought

away with any religious test for teachers in the church schools and to make it possible that children of every denomination could enter their schools. The Education Bill in question has fortunately been dropped by the Government, such a storm was raised by all classes against it and although the terms of compromise were arranged by the Arch. ination could enter their schools. The Education Bill in question has fortunately been dropped by the Government, such a storm was raised by all classes against it and although the terms of compromise were arranged by the Archishop of Canterbury in behalf of the church schools, the majority of the Bishops of the church of England protested against the Bill. But the Catholic Church stood as a unit against it and lie Church stood as a unit against it and its influence proved no small factor in the withdrawal of the Bill. It is gener ally admitted that any government will not now peril its life by bringing in any similar Bill whose object is mainly to secularize all classes of schools.

At London the Canadian and American teachers were given splendid receptions at ever turn, and time would not permit the futilling of all engagements. A trip to Paris, to Stratford-on-Avon, Windsor Castle, to Stoke-pogis (Grav's Country Churchyard), were At London the Canadian and Ameri-(Gray's Country Churchyard), were some of the delightful excursions prepared for us. In London at the West-Lalemant, remains a lasting monument to the energy and zeal of their worthy successor, Father Laboureau, in the cause of religion and the extension of the glory of God and his saints. minister Cathedral, where I had the privilege of attending High Mass I had the glory of God and his saints.

It was but fitting that some memorial of the late pastor should be erected in the church, for the completion of which the church, for the completion of which he had labored so strenuously and given his life. It was decided to have placed in the tower a peal of bells that would speak to the whole parish and to the generations to come of the zealous priest and citizen of Penetanguishene, Father Th. F. Laboureau.

The bells were blessed and dedicated on January the 10th, 1909, by His Grace of Toronto, Archbishop McEvay, the Rev. Henry Brunet being for the time to show their gratitude for this special Rev. Henry Brunet being for the time administrator of the parish. The present sketch of the history of the parish London church on the following Sunday I had the privilege of hearing Rev. Father H. Benson, who is a convert and a son of the late Archbishop of Canterbury as well as a writer of note, preach a sermon on "Modernism in Religion" in which he showed that religious thought outside the Catholic Church was daily drifting further out to the sea of infidel

But it was with a deep interest that I made a visit to a number of the old English Cathedrals, notedly those at Chester Oxford, Canterbury and Westpinster, but it was to me an interest not untinged with sadness; for here vast imposing monuments telling of th faith and devotion of ages that have gone—but now stripped as they appeared to me, of the very soul of religion, seemed but mere shadows of their former glory and but empty echoes of the past. Little did the nious Catholics of those early centuries who reared these temples to religion and made them Dear Mr. Editor,—As one of your subscribers for some time, and having spent some six weeks in England and Ireland would be despoiled of their sacred relies and treasures, and that a man-made form of religion would be practiced at their country, I take much pleasure in sending you some few observations that I have made in my travels in the hope that they may be of some little interest to your many readers. dows on either side, o pressive with the gloom of centuries, yet wondrously pre-served, I could not but recall the lines of Moore:

I feel like one who treads alone

But it does not need a great stretch of the imagination to see again at no dis-tant day a return of at least a large sec-tion of the English church to communion with Rome, for the English people now are earnest searchers after the truth, and may it not be that Providence has preserved those old cathedrals not in

DO OUR CATHOLIC SCHOOLS

parasons of contrates with systems operating in Canada or the United States. The classes of schools found in Liverpool and throughout all England may be divided into Board schools (Eton, Rugby, Harrow, etc.) and private schools. (Eton, Rugby, Harrow, etc.) and private schools of course the Board or Council schools are entirely secular in their education and the supporters naturally look with disfavor upon all other classes of educational institutions as being obedications. They are managed by a Board of Education in London, under Government control and by local authorities

DO OUR CATHOLIC SCHOOLS

CATHOLICIZE?

We have in the country several organizations whose special object is to awaken the Missionary spirit and to direct the attention of the well-churched disfavor upon all other classes of educational institutions as being obstances in the path of their progress.

They are managed by a Board of Education in London, under Government control and by local authorities

To OUR CATHOLIC SCHOOLS

CATHOLICIZE?

We have in the country several organizations whose special object is to awaken the Missionary spirit and to direct the attention of the well-churched disfavor upon all other classes of educational institutions as being obstances of educational institutions are preaching their propagations are preaching their propagatizations are preaching their propagations are preaching their propagations.

They are managed by a Board of Education in London, under Government control and by local authorities of the local propagations are preached with the shadow of a mighty name, nor an empty sound, but a title which He has purchased by the loving service of His shod by the shedding of His blood. For, 'Jesus,' says St. Paul, thumbled Himself, becoming obedient into death, even the death of the cros organizations are preaching their propaganda to a people who are concentrated on their parochial enterprises, because o their narrow view of Church needs.

But what of the children in the Catholic schools? They are the Church of the future. It is a fact that the Catholic child of America, especially in the large centers, judges the Church universal by the splendor of Church and school and presbytery of his own narrow circle. He sees on every side a Catho lie Church, prosperous, substantial and powerful. He hears the Church lauded by even the steadfast Protestants. If casionally he hears an outburst of hatred, he knows that the hatred i generally generated by jealousy or fear. In short, the Catholic child in parochial school very often grows up fully convinced that the Catholic Church is: Church triumphant. He grows to man' estate, and in his Catholic school train ing he has learned nothing of the fact that there is beyond his own line of vision a Church that is in want and suffering, that there are souls lost to the Church because there has not been held out a hand to help.

Look at the negro end of it. The Catholic child is accustomed to hear in common converse the negro despised and reviled. He grows up with the idea that the negro must be kept in his common converse the negro despised and reviled. He grows up with the tidea that the negro must be kept in his idea that the negro must be kept in his implace," even in the Church. The child has not been convinced that Christ and forthwith his feet and soles became came not to save the body but the soul; that the soul of the negro is quite as mands of his master, nature yields obediprecious in the Saviour's eyes as the soul of the most beautiful white person since it cost His Precious Blood. "Love one another, even as I have loved you."
"By this shall all men know that you are My disciples, that you have love, been a public begrar. The high priority property is a soul of Jesus puts the disease to flight.
"The report of this miracle soon spread through the city, for the man who was healed of his lameness had been are myllic begrar. The high priority priority is a soul of Jesus puts the disease to flight.

THE CATHOLIC RECCED

sionary enthusiasm is knocking at the door of the Catholic schools for recognition in the class-room. The day is not far when missionary topics will claim a place in the graded textbooks. There will be a demand for missionary pictures, morthly at least and the Brethers and monthly at least, and the Brothers and Sisters must be prepared to teach the missionary spirit. A broader view of the Church of God must be presented, so as to take the child out of his narrow environment. To Catholicize the child, his sympathies must be awakened for the struggling non-Catholic who is feeling his way to the Church, for the negro who needs the Church for the salvation of his race, and for the heathen who is awaiting the gospel message. There are many advantages to be gained by the introduction of this missionary idea into the parochial school system of the country, but without a doubt the greatest is that it makes provision for the Church of to-morrow.—The Missionary.

THE NAME OF JESUS. On New Year's Day, the Feast of the Circumcision of our Lord, Cardinal Gibbons preached in the Baltimore cathedral from the text: "His Name was called Jesus." (Luke ii. 21.) As tomorrow is the feast of the Holy Name, a day of great significance to all Christian Company of the Company of th tians but particularly so to the many thousands of members of the Holy Name societies, we feel that in reproducing the Cardinal's beautiful sermon, we are

other names.

"The Jewish people were accustomed to name their male children at the time of their circumcision. From them Christians have borrowed the custom of giving names to their offspring at their baptism, of which sacrament circumcis-ion was the shadow and the figure. Eight days after His birth, our Saviour, in compliance with the Mosaic law, was circumcised, on which occasion He reeived the adorable name of Jesus.

"The regard which we entertain for a man's title is regulated by the dignity of the source from which it is derived, the eminent qualities it expresses, and by the fidelity with which the bearer of the title illustrates those qualities by his life and actions.

"The name of Jesus comes from the highest authority. It was not given to Him by Joseph or by Mary, or even by the Archangel Gabriel, but it was conferred by the Eternal Father Himself. For the Angel was the bearer of a message from God, when he announced to Mary that she should call His name Jesus. And, indeed, it was most proper that this name should be given by the Most High. For as none but God had an adequate conception of the mighty works our Saviour was destined to perform, so none but God was capable of bestowing on Him a designation corres ponding with His divine mission to man

"The name of Jesus signifies Saviour, or salvation. It embodies in one word all that is good and mereiful, all that is noble and exalted. It is the sweet concentrated essence of all the flowers of Paradise, enriching the earth by its fragrance. It is a fruit most delicious to the spiritual taste. It is a precious to the spiritual taste, it is a precious to the spiritual taste. SIGNIFICANCE OF THE NAME. compound containing every medicinal ingredient for the healing and comfort of the human heart. "Thou shalt call His name Jesus, for He shall save His people from their sins."

shield of strength to apostles.

"The name of Jesus was a shield of strength to the Apostles, and their rallying cry in all their perilous ministry. Our Blessed Lord told His Apostles that His name would be the golden key which would unlock for them the treasures of Heaven. 'Whatsoever,' He declares, 'you shall ask in My name, it shall be given unto you.' 'My disciples,' He says, 'in My name shall cast out devils; they shall speak with new tongues; they shall lay their hands on the sick and they shall recover.'

And this prediction of our Saviour was literally fulfilled.

"The Apostles went forth with confidence. The only credential they bore with them was the name of Jesus. Invoking this name, they gave sight to the blind, health to the sick, and strength to the paralyzed arm, and even life to the dead.

"Peter and John, shortly after the erucifixion of our Lord, were going one day to the temple to pray, and at the gate of the temple they met a man, lame from his birth, who asked alms of them. Peter said to him: 'Silver and gold I have not, but what I have I give unto ence to nature's God, and the very name of Jesus puts the disease to flight.

are My disciples, that you have love, one for another."

The same argument, of course, is to

before you whole. Aether is there sav-vation in any other. For there is no other name under Heaven given to men whereby we must be saved.' Like mur-derers who tremble with fear when the name of their victim is mentioned before certed at the announcement of the name of Him Whom they put to death, and, therefore, they charged the Apostles not to pr ach the name of Jesus. But the Apostles replied that they must obey God rather than men.

GAVE FORTITUDE TO MARTYRS

"It was this sacred and venerable name which gave strength and fortitude to the martyrs which enabled them to bear with patience the rack and other instruments of torture. This hallowed name infused a secret joy in their hearts and instired them with courage to preach Christ crucified to their tortur-

"It is in this name of Jesus that the Church exercises her ministry for you. In this name you were baptised; in this name the chrism was marked on your forceheads in confirmation. It is in this name that your sins were washed away in the sacred tribunal of penance. In in the sacred tribunal of penance. In this name you will be anointed in your last illness. And when your soul is about to leave its earth y tenement the minister of God commands it in the name of Jesus to speed its flight to a happier world. 'Go forth,' he says, 'from this world, O Christian soul, in the name of God the Father Almighty, Who created thee; in the name of Jesus who created thee; in the name of Jesus and Jesus the Cardinal's beautiful sermon, we are offering our readers something that will help them to understand more clearly why the Church holds up to the eyes of Holy Ghost, Who was poured out on all men that name which is above all her prayers in the name of our Lord Jesus Christ.
"I need not tell you, my brethren, that

it is in the name of Jesus that I appear before you. Woe to me if I should address you under the sanction of any other ares you inder the sanction of any other name. Woe to me should I present to you my own views and speculations. Then I would be trespassing upon your time. I would be as a sounding brass and a tinkling cymbal. But when I exhort you to virtue, to chastity. to patiare clothed with authority, because they are spoken in the Name of Jesus. Name gives force to my words. I shelter myself behind it as an impregnable rampart. I stand upon it as on a rock. lean upon it as upon an immovable column.

A SYMBOL OF SALVATION. "You have heard of the supernatural

"You have heard of the supernatural power and salutary influence which the name of Jesus exercises in the ministry of the Church. Is it not your desire that this hallowed name should be also to you a symbol of strength and salvation? I do not doubt your reply.

"Let me exhort you then to have this name frequently in your heart and on your lips. Let it often sound in your ears. Let it be invoked in your daily actions.

We may appropriately apply to the name of Jesus the earnest words in which name of Jesus the earnest words in which Moses admonishes the people of Israel to observe the precepts of the Decalogue: This holy name which I commend to thee this day shall be in thy heart. And thou shalt tell it to thy children, and thou shalt meditate upon it sitting in thy house and walking on thy journey, sleeping and rising. And thou shalt bind it as a sign on thy hand and thou shalt write it in the entry and on the door of thy house.'

redient for the healing and comfort the human heart. "Thou shalt call s name Jesus, for He shall save His ople from their sins."

"I do not ask you, indeed, to inscribe that name in cold type on your door, | Such a display would savor of pharisaical formalism and ostentation. But let this name with all the virtues it

"Our Lord said of St. Paul, that ardent lover of Jesus: 'He is a vessel of election to Me to carry My name to the Gentiles.' That apostle could hardly write a sentence without mentioning the name of Jesus. That name was deeply impressed on his heart and was therefore, often expressed by his line and his pon.' From the follows of

MANY TIMES IN THE EPISTLES. "Those who are familiar with his epistles cannot fail to notice how often the name of Jesus occurs in those sacred pages. On opening his epistles at random I discovered the Name of Jesus nine times in ten short verses. If we cherish that name like St. Paul it would spontaneously gush from our lips and flow from the point of our pen.

The Name of Jesus,' says St. Bernard, 'is honey to the mouth, music to the ear and gladness to the heart. This Name, piously invoked, is an infallible salve to heal the complex wound of the human heart. For, as Jesus by the sound of His voice was capable of calming the seas and tempests while He lived on earth, so will the picus invocation of His Name quell the tumults of passion which rage within our soul. Call upon that Name in temptations and you may be confident of His protection.
For, as the Scripture says: 'Whosoever shall call upon the Name of the Lord shall be saved.'

The names of Alexander the Great, of Caesar and Napoleon, inspired the soldiers of those generals with indom-itable energy. Soldiers of Christ, call upon that name, and it will be to you a tower of strength against the face of the enemy. Let this name be your battle-cry and then, though you walk in the midst of the shadow of death, you shall fear no evils, for He is with

you.'
"Seek Jesus also in your books. St. with much relish a certain book of Cicero's on the pursuit of virtue. 'The book,' he says, 'though written by a pagan, pleased me very much. There was only one thing that I disliked in it—the name of Jesus was not found in it; that name of Jesus was not found in it; down in the House of Commons, and which proposed among other things to take from the schools in question the appointment of the teachers, to do

The same argument, or course, is to down in the same argument, or course, is to down in the same argument, or course, is to down in the same argument, or course, is to down in the same argument, or course, is to down in the same argument, or course, is to down in the same argument, or course, is to down in the same argument, or course, is to down in the House of Commons, and be used concerning all mankind. The visit's heart prodigy, not with joy, but dismay. They that name, O Lord, which I was taught that name, O Lord, which I was taught that name, O Lord, which I was taught that name, O Lord, which I imbibed and demanded of them by what power with my mother's milk.'

"TEACH YOUR CHILDREN."
"Parents, let this be the first name
ou will teach your children; let it be the first which their lisping tongues

will utter. 'Love to hear others speak that name 'Love to hear others speak that name, and listen to it with joy. Always speak of that name with profound reverence. We sometimes, alas! hear it in the streets spoken, not with awe, but with levity; not to edify, but to scandalize; not in love, but in hatred; not in praise, but in hatred; not in praise, but in biasphemy.
"Atone as far as you can this impicty

by always uttering this venerable name with profound reverence and love.

with profound reverence and love.

"Let all your actions be undertaken in the name of Jesus. Thus advises St. Paul: Whatsoever ye do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father through Him." With the inspired prophet I would say to you: Young men and maidens, old men and children, praise the name of the Lord, because His name alone is exalted above all the heavens. Sing to the Lord and bless His name; proclaim His salvation bless His name: proclaim His salvation from day to day.' May it be a name full of consolation to you in life, a name full of hope at the hour of your death. May it be your passport to the Kingdom of Heaven.

WHERE THE STAR SHINETH NOT.

For Catholics who enjoy what someone calls the "luxuries of religion"—conveniently accesible churches, resident priests, many Christmas Masses at radiant altars, constant and generous opportunities to receive the sacraments—it is well at this season of brotherhood, to recall those other children of the household of faith who are deprived of all the spiritual blessings and conveniences most of us take for granted. There is suggestion for charity and thanks giving in an article in Extension by nissionary priest, who calls attention to the fact that there are more than a million Catholics in the United States living in out of the way places to whom Christmas has no spiritual significance

"They have no Mass on Christmas day, for the simple reason that the priest who now and then comes to the place in which they live cannot be everywhere at one and the same time. One priest who visited us recently has a perish as-

large as Ireland.
"And when he does come to offer up the holy sacrifice of the Mass where and what do you suppose is the house of worship—what constitutes the altar? The house of worship may be anything from a barn to a parlor—from a dilapidated, rickety town hall to a deserted,

necessary altar cloths. This much at least is provided for him, for if we have not given God a proper abode in which to worship Him, the Church has at least taken care that the body and blood of Christ can repose in the proper receptacle. But the carrying capacity of the wandering missionary priest is limited: he can take with him only those things prescribed by the Church as absolutely essential for the sacrifice of the Mass. He must, therefore, trust to chance for the other things that add solemnity to the great solemn event of the Mass. The altar utensils he is forced to contrive are often unique. Think of it, impty bottles serving as candle sticks.

"The modern city mind can hardly realize this state of affairs. But that

realize this state of analis. But that it exists there are several thousand zealous missionary priests willing to testify. And if you could only understand how wretchedly some of these priests must live in their efforts to save souls that have been made precious by the blood of Christ; if you coald only see them uncomplainingly enduring hardships, insufficiently clad, going often without necessary nourishing food,

"We journey to church to hear the Christmas Mass, Sunday after Sunday we enter the sacred portals to pray to God, We hear the voices in the choir and the peal of the organ. We listen to the priest in the pulpit always with a degree of reverence. But on Christmas day, with an indescribable gladness lodged in the heart, we help to swell the anthem of joy and drink in the harmonies of sound; and the priest's words

find an abiding place in our hearts.
"Christmas is not a day of universal joy. Are you aware that, in a thousand places, there are Christians—Catholics—to whom Christmas, this year, and next, and next, will bring no spiritual joy? Are you aware that there are a thousand localities where there is not even a church; where the priest cannot travel; where there is no holy sacrifice of the Mass? What does Christmas nean to these-your brethren?

WHERE IS THERE REVERSAL?

Several of our non-Catholic religious exchanges affect to believe that the Church of to day is undoing the work of the Church of yesterday in entering a decree of beatification in the case of Joan of Arc. One is especially severe in declaring that "the Catholic Church which burnt the Maid of Domremy as a heretic in 1431, is now preparing to raise her to its altars as a saint. This institution which claims infallibility for its head." The error of these critics arises from

their pretended belief that Cauchon Bishop of Beauvais, Joan's persecutor was a representative of the Church— even the Church itself. As a matter of fact it would be just as proper to believe Judas Iscariot a good Christian because he chanced to be one of the Chosen Twelve. That he had sold himself to the English as Judas did to the chief priests, is a fact that every life of the Maid certifies. Joan of Are was burned

HOW TO CURE A HEADACHE

To attempt to cure a headache by taking a "headache powder," is like trying to stop a leak in the roof by putting a pan under the dripping water. Chronic headaches are caused by poisoned blood. The blood is poisoned by tissue waste, undigested food and other impurities remaining too long in the system. These poisons are not promptly eliminated because of

sick liver, bowels, skin or kidn ys.

If the bowels do not move regularly -If there is pain in the back sh wing kidney trouble-if the skin is sallow or disfigured with pimples—it shows clearly what is causing the headache.

"Fruit-a-tives" cure headaches because they cure the cause of headaches. "Fruit-a-tives" act directly on the three great eliminating organs—bowels, kidneys and skin "Fruit-a-tives" keep the system free of poisons, "Fruit-a-tives" come in two sizes—25c and 50c. If your deales does not have them write to Fruit-a-tives Limited, Ottawa. "Fruit-a-tives" cure headaches be

at the stake through the perfidy of this traitor to his God and his country, just as obviously as that our Divine Lord was crucified on the Cross through the

was crucified on the Cross through the perfidy of Judas Iscariot.

The viewpoint of the Church with regard to the Maid of Domremy has been known for centuries. Twenty years after her terrible death a Process of Rehabilitation was ordered and carried through. As a result of the facts then brought to light Pope Calixtus III. declared that the Maid was "a martyr of religion, of her king and of her country." From that hour to this her position has been secure. The current issue of Rome, a Catholic weekly published in English in Catholic weekly published in English in Rome, Italy, thus shows how her cause

Rome, Italy, thus shows how her cause has progressed:

"The cause of her beatification was begun in 1876 when Mgr. Dupanloup, Bishop of Orleans, began the process in his diocese; it was continued by his successor, Mgr. Couille, now Cardinal Archbishop of Lyons, who completed the diocesan examination, and had Father Captier, the present General of the Sulpicians, appointed as Postulator of the Process. The English Cardinal Howard gladly assumed the office of Ponent of the Cause. On Jan. 27 it was formally admitted to the Congregation of Rites and from that gregation of Rites and from that moment Joan became "the Venerable Servant of God." Four years later, on June 28, 1898, the Tribunal of the Sacred Rota pronounced a favorable sendated, rickety town hall to a deserted, rat infested cabin.

The aitar is composed of barrels and boxes; sometimes a fairly respectable table or a venerable dresser is pressed into temporary service. The sacred vessels—well, it is fortunate that the itinerant missionary priest that the itinerant missionary priest must carry with him a chalice and the necessary altar cloths. This much at least is provided for him, for if we have not given God a proper abode in which the first time since the election, and the occasion was the reading of the Decree pronouncing that the Maid of Orleans had practiced virtue in the heroic degree. Then came the examination of the three miracles alleged to have been wrought through her intercession. On Nov. 24 the miracles were approved and last Sunday this approval was solemnly announced in the presence and by the authority of the Holy Father. Shortly another decree known as the Tuto will be issued, proclaiming that there is no further obstacle to the beatification of the Venerable Servant of God, and it may be taken as practically certain that the crowning function will take place next April in St. Peter's."

From this it may be seen that instead of reversing her viewpoint the Church of to-day actually is affirming the de-cision of the Church in 1453. If this is not a striking instance of agreement with oneself, what is?

It remains to be remarked further-more, that if the Catholic Church had not begun the Process of Rehal illitation regarded as that of a heretic, liar and common wench. If the Church did not desire the unimpeachable truth known, whoever may suffer, she would not have been so anxious to restore the good name of the Maid of Domremy and hand down to eternal infamy that of Cauchon, Bishop of Beauvais.- New World.

It is because we give way to the enderness of nature that we are so-backward in discerning the will of God, and so stupid in interpreting its mean-





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FIVE-MINUTE SER MON.

Third Sunday after Epiphany. THE SACRAMENT OF MATRIMONY

I think you are all persuaded, my brethren, of the wrong and the danger of Catholics going to a Protestant minister for marriage; and similar ones can be given why we should not go be-fore a magistrate for that purpose. It is plain that the authorities of the State are not the right persons to assist officially at the sacraments of the church. It would be just as proper to ask the mayor to baptize your children asto go to him for marriage. To refer the matter him for marriage. To refer the matter of your marriage to him, however fine a man he may be personally, would be to acknowledge the right of the civil authority to take charge of religious affairs; and such a right Catholics can-

the same difficulty as a Protestant min ister in conducting a Catholic marriage, of not knowing the laws of the Church on the subject, and the impediment which may make the marriage invalid; that is, which may make it, though seemingly good, in reality no marriage at all. You know, for instance—to speak of this a little more fully—that the catechism says that you should not marry within certain degrees of kindred; very well, it is not only forbidden to marry within these degrees, but a marriage within these degrees is not recognized by the laws of the church as a real and true marriage, and the parties have to be married over again at least privately, if it is ever found out. And have the same effect. It is of no use to publish all these and try and explain them; many mistakes would be made, and matters would only become worse. No, to be safe in all affairs of this kind you must go to those who have made a special study of it; just as you find the law of the state from your lawyer, and not from a book. Go, then to the priest; he is the one who has made a special study of the law of the church, and the

In order to make sure that Catholic an order to make sure that Catholic marriage shall be contracted before the priest, a law has been made that binds in some countries, and in some parts even in this country, making it invalid, or null and void, if contracted without the presence of the parish priest or at least one of the parties. This does not however, hold just here. But there is a very special and urgent law in this se, and in many others, forbidding the going to a Protestant minister for marriage, and reserving the absolution for this to the Bishop, or some one authorized by him. Catholics, there-fore, who are guilty of such a rash act get themselves into a very unpleasant position; still, they must, of course, try to get out of it sooner or later, and if any one finds himself in this predicament the only sensible thing to do is to come at once to the priest, who will help him as far as possible. All sins can be forgiven, and all mistakes rectified, if one has the right dispositions.

One word more on this most important subject. Some people seem to imagine that the difficulty which may come, especially in a mixed marriage, of avoiding the Protestant minister, may be got over by going both to him and to the priest, and going through the form of marriage twice. Now, let it be understood that this course cannot be tought of for a moment; for by it not only is the law broken which I have just mentioned, but a profanation of our will be understood that the course cannot be tought of for a moment; for by it not only is the law broken which I have just mentioned, but a profanation of our will are rederly fixed and our black. just mentioned, but a profanation of the sacrament also is committed by endeavoring to make the contract to which it is attached twice in the same It is as if one tried to be conned twice. No, in this matter there can be no compromise; a marriage in which a Catholic is a party must be put in charge of the Catholic clergy, and of no one else, except as far mere settlements of money and the like are concerned.

Go, then, to the priest for marriage do not think of doing anything else. But do not go to him, as I have said some people do, for the first time just at the moment you want the ceremony performed, and expect him to marry you off-hand; for there are some very and it may take some time to settle them.

A PROTESTANT GIRL IN A ROMAN CONVENT.

A YOUNG AMERICAN DESCRIBES HER EX MONTI."

The managers of the Home for the Friendless, a Protestant institution of this city, says the Buffalo Catholic Union and Times, publish an entertaining little monthly journal, Our Record, which tells of the work of the home. In the current number we find "A P otestant Girl's Experience in a Catholic Convent in Rome." It is a simple tale and truthful. Happy months were those spent with the nuns in Rome. They would have been just as enjoyable had they been spent in any convent in the These institutions are all the Behind their walls is perfect The writer is Dorothy Seabury

Copeland. Her story follows:
A shrill whistle announces that the omnibus is waiting. Quick, quick! We put on our things and run out. It would not do to be slow because it only waits three minutes, then gives another whis-tle and starts. A nice, quiet old lady in black opens the door from the inside for us. There are a dozen or so other girls. They look up from their books, give us a friendly nod, then resume their reading. Most of them are reading their French grammars which they find difficult, for they are mostly Italians. My friend and I, though, generally look out of the windows. We have only Most of them are reading out of the windows. We have only been in Rome three weeks and are still Trinita del Monti" is especially beau-It is early in the morning and the

fate. At our right stands the great "Trinita del Monti," the pretty chapel with its two high towers, and next to tit the old pink convent which would look rather fierce if it were not for the pretty climbing roses which peep ove it so timidly.

We mount the old staircase to the left of the chapel. Perhaps we are all think-ing of the people who have mounted them before our generation. Some of them were very mighty and yet so small in front of this great monument erected to God. Some of these people have even been kings. A nun opens carefully and slowly the great door to let us in. We find ourselves in a small vestibule; but presently she leads us into a great cloister, the walls of which are covered with frescoes-most of them master We all make a curtesy and cross our-selves. Then we go up a long narrow winding staircase at the top of which another nun meets us. She brings us another nun meets us. She brings us into a small room where we take our hats and coats off. There are no looking-glasses, in front of which we may fix our disleveled hair. Looking-glasses are not permitted in a convent. Nuns may not know what they look like, for some of them might realize the hearty. some of them might realize the beauty of their pure faces! The same nun leads us to the general schoolroom where we all find our own teacher, who takes us in the room where she teaches All these rooms have once been cells and still keep their bareness, but we can see the beautiful garden from the window-a garden thick with trees and little mysterious nooks.

We are never more than fifteen minutes with one teacher. Of course, all the teachers are nuns; and how patient and quiet they are! They never raise their voices nor get angry. I found after a while that my Italian teacher was a princess—a member of one of the great Roman families. We called her "Madre Doria."

After each lesson we have a recreation of about ten minutes. We go out in the garden and play childish games: ball, puss in the corner, skip the rope, and all sorts of things. A nun stands by us, and when there is any discussion it is to her that we go.

At luncheon all the externes and the internes sit together. It is the only time when we are allowed to mix, but speaking is not permitted during meals. There are three long tables in the room At the middle one, all the younger girls sit, and it is very amusing to watch all these pretty little children of five and six sitting there so demure and quiet. During luncheon Madre de Neuville walks up and down between the tables reading the letters sent to the internes. When a girl wishes something, she stands up and Madre de Neuville comes

stands up and Madre de Neuville comes to her to satisfy her wish.

At table every sixth girl serves the other five. The dishes and the plates are placed in front of her. If you wish anything she is to be asked. But of course, every week it is somebody else, so that every serious girl has the right to be a mother every row and then. During luncheon one girl sits up on a high pulpit and reads the Bible aloud in high pulpit and reads the Bible aloud in After and before meals Madre de Neuville says grace.

What I like the most is Sunday. Sunour veils are orderly fixed and our black kid gloves buttoned, we go through a private passage to the chapel. But we con't mix with everybody; we are behind the great grill which divides the church in two. It is a very pretty church. All the way up the aisle there are tiny little chapels on each side; these are just big enough to held a toy altar, a beautiful fresco and two or thre erouching nuns. There are geseveral priests to attend Mass. There are generally times they are even higher than priests. Sunday afternoon the nuns sing behind the division. And many are the people who come to hear this glorious chant.

For they have heavenly voices! We found the "Trinita del Monti" delightful, if that adjective may be attriouted to such a sacred place. Protestants had great trouble in enter-ing the convent. We got in through the courtesy of a friend who knew Merry del Val.

To my astonishment the Sisters never tried to convert us or never spoke against our religion, which I found very noble in them. It is so easy to convert a child !

The nuns were very kind to us and they all treated us as if we were their equals I have often regretted that we only stayed there for two months; but I am pleased that I had a glimpse of a life so secluded to the world and yet so sweet and simple. And I can truthfully

say that I never saw an unhappy look on anybody's face while I was there. One of the nuns told me the secret— how always to have a smile on one's lips—to forget yourself and only think

JOAN OF ARC.

That was a phrase of masterly eloquence, considering all the circumstances, used by Mgr. Touchet, recently, when he spoke of "this Vatican which is the highest place in the world." They were in the Hall of the Consistory: the Pope was on his throne surrounded by many of his Cardinals: Cretoni, Pre fect of the Rites, Merry del Val, Vivesy Tuto, Ferrata, Lecot, and with them the high officers of the Congregation of Rites, the Postulators of many causes of Beatification, a great many Bishops from various parts of the Catholic world. And then Pius X. made a sign to Arch-bishop Panici to approach and read four solemn decrees concerning the sanctity curious as to its beauties. Besides, this ride from the Hotel Quirinal to the "Trinita del Monti" is especially beautiful. It is early in the morning and the sky is dazzling in its blueness.

Finally, we come to the open place in front of the old convent. To our left are the graceful Spanish steps, covered with beautiful flowers and with pretty models, in bright colors, awaiting their models in this nignest part of the world with the world star problems. The world with the world models, in bright colors, awaiting their nican who is to be known as the proto-

martyr of China, with Stephen Theodore Cuenot, Bishop of Metellopolis, Peter Neel, Peter Francis Neron, Theophanius Venard and twenty-nine companions who died for the faith in Cochinchina, Tokin and for the faith in Cochinchina, Tokin and China, and the Venerable John Eudes, Missionary Apostolic and Founder of the Congregation of Jesus and Mary (Eudists) and of the Order of Our Lady of Charity. For all, except the Venerable Joan, the Decree meant the hanny conclusion of the processor the happy conclusion of the processes for their beatification, and the declaration that there is now no reason why the tion that there is now no reason why the Church should not solemnly proclaim that they are worthy of the honors of the Altars. For her the Decree meant that God has given us the evidence of miracles to prove her heroic sanctity and that there is every reason to be-lieve that within a few months the faith-ful may publicly invoke her as among ful may publicly invoke her as among the Blessed. When that happens Joan will be the

most epic of all the saints, worthy of the songs of some Christian Homer of the future, who shall tell how half a thousand years ago, at the end of a century of warfare which left France, bleeding and exhausted, at the feet of England, and exhausted, at the refet of England, appeared the peasant Maid from obscure Domremy with the incredible declara-tion that heaven had sent her to save France and crown the young King Charles VII. at Rheims and to free her ountry. In the annals of chievement is more remarkable than that which culminated in the solemn coronation of Charles in Rheims on July 17, 1429. Joan's heavenly enterprise for France ended here, as she her-self declared at the time, but she was self declared at the time, but she was given two years longer to become more perfect through tribulation. She was to be delivered, perhaps through treachery into the hands of the recreant Duke of Bourgogue, to be by him sold to the enemies she had so marvellously conquered, to be tried on the charge of practising black arts, to be condemned as a relaysed heretic by an unhappy as a relapsed heretic by an unhappy Bishop of the true Church for which she was ready to give her life, and to be burnt with ignominy as a witch by the English at Rouen in her twentieth year on May 30, 1531. What a marvel-ous story! A simple, illiterate country girl: a general of superhuman skill and power; a heroine whose name was blessed by millions: a spotless virgin amid the lusts and brutalities of war; tender woman who never shed a drop of blood, a heretic, a witch, abandoned by the King and the people she had saved and burned amid executions in the public market-place, and now after nearly five hundred years about to be numbered among the Blessed to the exultation of the whole Catholic world! "I do not know A from B." Joan had

said, when she first appeared before the royal court, "but I come on the part of God to liberate Orleans and crown the Delphin at Rheims. But first I must give notice to the English: God wills it. You have paper and ink—write as I shall dictate: You, therefore, Suffolk, shall dietate: You, therefore, Suffolk, Classidas, La Poule, I warn in the name of the King and of heaven to return to England." After the coronation she wished to return to her quiet fields and attend her flock. "Gentle King," she pleaded to Charles VII. after he had attend her flock. been anointed, "now is executed God's pleasure that you should come to Rheims to receive your sacred Sign, showing that you are a true King and he to whom the realm belongs. I have accomplished what my Lord commanded me, which was to raise the siege of Orleans and to have the gentle King crowned -now I would that he had me taken back to my father and mother to tend the sheep and cattle and do as I

would wish.' But the Church had not waited all his time to reverse the judgment of Bishop Cauchon and the English. Twenty-four years after that tragedy in Rouen Pope Calixtus III. declared that the Maid was "a martyr of religion, of her King, of her country," and the scene recently in the Vatican, "the highest place in the world," was the solemn confirmation of the Pontiff's words. The cause of her beatification was begun in 1876 when Mgr. Dupanloup, Bishop of Orleans, began the process in his diocese; it was continued by his nis diocese; it was continued by his successor, Mgr. Couillie, now Car-dinal Archbishop of Lyons, who com-pleted the diocesan examination, and had Father Captier, the present General of the Sulpicians, appointed as Postu-lator of the Process. The English Cardinal Howard gladly assumed the office of Ponent of the Cause. On January 27 it was formally admitted to the ary 27 it was formally admitted to the Congregation of Rites and from that moment Joan became "the Venerable Servant of God." Four years later, on June 28, 1898, the Tribunal of the Sacred Rota pronounced a favorable sentence on the question of the non cultus. The second stage of the process was practically terminated in 1903 when Leo XIII. a few months before his death, assembled in the Vatican a meeting of the Congregation of Rites to de c'de concerning the heroic virtue of the Venerable Joan. On January 6, 1904, Pius X. presided over a solemn assembly of the Congregation of Rites for the first time since his election and the occasion was the reading of the Decree pronouncing that the Maid of Orleans had practised virtue in the heroic degree. Then came the examination of the three miracles alleged to have been wrought through her intercession. On Nover per 24 the miracles were approved and recently this approval was solemnly announced in the presence and by the authority of the Holy Father. Shortly another decree known as the Tuto will be issued, proclaiming that there is no further obstacle to the beatification of the Venerable Servant of God, and it may be taken as practically certain that the crowning function will take place

next April in St. Peter's. A few days before this inspiring scene in the Vatican a remarkable incident took place in France. At the usual



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11 o'clock Mass in the cathedral of Laon, Mgr. Pechenard preached before a modest congress of young men on the subject: "Truth begets liberty, and error begets servitude." Among the arge congregation present in addition to the young men were five officers o the French army. A few days later without the semblance of a trial the five officers were degraded—a colonel was deprived of his command, the others were reduced in rank. They had been denounced to the government by spies sent to the cathedral to watch them! A local newspaper which nobody will accuse of clericalism, the Republican de la Terre, expresses the general indigna-tion thus: "Such an attack upon officers on the cowardly denunciation of police men in the service of freemasonry means the direct encouragement of espionage.' It will be remembered that Combes was obliged to retire from power a few years ago on account of the indignation caused by the revelation of the wholesale system of espionage devised by the free masons against officers who attended masons against officers who attended Mass or sent their children to Catholic schools. To-day the freemasons of France laugh in their sleeves at the futile and passing indignation of honest

A TEMPERANCE SERMON.

Out in Jackson prison, the State penal nan, a lifer, ended his earthly career recently by hanging himself with torn strips of a sheet. The unfortunate man had been declared insane a few days previous and was to be committed to the insane asylum at Ionia. Linehan murdered his wife in cold blood in Detroit. Oct. 8. At the time, some who knew him thought his mind was diseased, as undoubtedly it was. He was reared in Detroit, for years was a good workman was intelligent and made friends. Then boon companions and drink absorbed his attention, and home was neglected, work left undone while he enjoyed the liquo which makes demons of God's best.

His wife was a hard-working good woman, who tried everything to make him do justice to himself. She failed, and time and time again left him and returned, only to meet abuse. Both were Catholics; both reared in good Irish Catholic homes, and both met the unhap piest and most unprovided for deaths Drink was the cause of it all. Liquor with all its horrors, blighted their lives wrecked their home and sent them into eternity without warning. When mis fortune came to Timothy Linehan his boon companions deserted him and only his broken hearted wife came to his aid. Drink had mastered the man and broke his promises to reform and began again. ain. The revolver in the hands the drink - maddened man ended the life of the crushed wife, the rope cut off the earthly career of the crazed mur-derer. Surely a strong temperance sermon.-Michigan Catholic.

CATHOLICISM AND SOCIALISM.

To a letter from a " Catholic Socialist Society" soliciting his approval and support, the Catholic Bishop of Salford (England) replies through his Secretary that whilst there may be, and are, many social and economic reforms which can be advocated both by the Catholic Church and by the system known as Socialism, the latter itself, as a system, is not con-sistent with Catholicism. It is, theresistent with Catholicism. It is, therefore, the Secretary writes, as inconsistent to speak of a "Catholic Socialist Society" as it would be to speak of a "Catholic Wesleyan Society." There are many doctrines and many social reforms which are held and advocated both Wesleyanism and Catholicism, but by Wesleyanism and Catholicism, but the two religious systems, as such, are clearly incompatible; and it is self-evi-dent that no Catholic could be a Wesleyan and a Catholic at the same time same holds good of Socialism. Under these circumstances the Bishop not only finds himself unable to extend any encouragement to your society, but feels bound in conscience to express his entire disapproval of any Catholic join-ing the ranks of any society which proesses itself Socialist, of is in any way allied with the system known as Social-

It seems strange that well-informed Catholics should have expected from a Catholic Bishop any other judgment on "Catholic Socialist Society."-New York Freeman's Journal.

KNOCKING AWAY THE PROPS

"See, father," said a boy who was walking with his father, "they are knocking away the props from under that bridge. What are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers which are now finished. "God often take away our earthly props that we may rest more firmly upon Him. He sometimes



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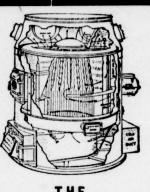
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takes away a man's health that he may rest upon Him for his daily bread. Be-fore his health failed bhough, he per-haps repeated daily the words, "Give us this day our daily bread," he looked to his own industry for that which he asked of God. That prop being taken of God. That prop being taken away, he rested wholly upon God's bounty. When he receives his bread he receives it as a gift of God. God takes away our friends that we may

look to Him for sympathy. When our affections were exercised upon objects around us, when we rejoiced in their abundant sympathy, we did not feel the need of divine sympathy, we felt our need of God's sympathy and support. We were brought to realize that He alone can give support, and form an adequate portion for the soul. Thus are our portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God.-Calendar.

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tion to to move Is it not Wealth is Created Mentally.

When we have faith enough in the law opulence to spend when necessary ir last dollar with the same confidence

and assurance as we would if we had thousands more, we have touched the

law of divine supply.

A stream of plenty will not flow

A stream or pienty will not now toward the stingy, parsimonious, doubt-ing thought; there must be a corres-ponding current of generosity, open-mindedness going out from us. One current creates the other. A little rivulet of stingy-mindedness, a weak,

poverty current going out from our-

selves, can never set up a counter-cur-rent towards us of abundance, generos-

ity, and plenty. In other words, our mental attitude determines the counter-

Current which comes to us.

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No mind, no intellect is powerful or great enough to attract wealth while the mental attitude is turned away from it—facing in the other direction.

it—facing in the other direction.

Our pinched, dwa-fed, blighted lives come from our inability to tap the great source of all supply.

The Creator never intended that man should be a pauper, a drudge, or a slave. There is something larger and grander for him in the divine plan than perpetual slavery to the bread-winning problem.

Train yourself to come away from the thought of limitation, away from the thought of lack, of want, of pinched

supply.

Stoutly deny the power of adversity or poverty to keep you down. or poverty to keep you down. Constantly assert your superiority to your environment. Believe that you are to dominate your surroundings, that you are the master and not the slave of

circumstances.

Every child should be taught to expect prosperity, to believe that the good things of the world were intended for him. This conviction would become a

never want again.

It is our sense of separateness from the Power that created us that makes us feel overty stricken, helpless. As long as we imit ourselves by thinking that we are eparate, insignificant, unrelated atoms in the universe; that the great supply the creative energy is outside of us, and that only a little of it can, in some mysthat only a little of it can, in some mysterious way, be absorbed by a comparatively few people, who are "fortunate," "lucky" we shall never come into that abundant supply which is the birthright of every child of the King of

kings.

We must think plenty before we can realize it in the life. If we hold the poverty thought, the penury thought, the thought of lack we can not demonstrate abundance. Thinking abundance and defying limitation will open up the mind and the thempt to write toward a second of the second of th

mind and set thought currents toward a greatly increased supply. If it were possible for all the poor to turn their backs on their dark and dis-couraging environment and face the light and cheer, and if they should re-solve that they are done with poverty and slipshod existence, this very resolut'on would, in a short time, revolu-tionize civilization.

We were made for happiness : to express joy and gladness; to be prosper-ous. The trouble with us is that we do not trust the law of infinite supply, but close our natures so that abundance can not flow to us. In other words, we do not obey the law of attraction. We keep our mind so pinched and our faith in ourselves so small, so narrow, that we strangle the inflow of supply. Abundance follows a law as strict as that of mathematics. If we obey it we get the and no individual and as scrict as that of mathematics. If we obey it, we get the flow; if we strangle it, we cut it off. The trouble is not in the supply; there is abundance awaiting every one on the

our present power comes from, and that we can draw upon this great source for as much as we can use.

When we realize the fact that we do not have to look outside of ourselves for what we need, that the source of all supply, the divine spring which can quench our thirst, is within ourselves, then we shall not want, for we know that we only have to dip deep into our own natures to touch the infinite supply. The trouble with us is that we do not abide in abundance, do not live in touch with the creative, the all-supplying sources of things.

A Jesuit's Admonitions.

Rev. Father Wilberding, S. J., recent

Rev. Father Wilberding, S. J., recently addressed the young men on "Self-Improvement." He spoke practically and forcefully of the need among Catholic young men of an ambition for culture and intellectual development.

"If 'ou wish to be somebody," he said, "if you wish to rise from a lower to a higher grade of society, if you wish to heap up wealth, if you wish to gain distinction and power and influence, you must cultivate your mind, form your will. You may object in your mind now, thinking, how can we, who are overburdened with hard, manual labor, devote our energies to the improvement of vote our energies to the improvement of our mind and will? I believe I am able to show you that you enjoy special advantages to do so, if you make a good use of the opportunities offered to you, of the means at your disposal. Much time is at your disposal during the long winter evenings. Shun dangerous or useless amusements or enjoyments. As to means, there are libraries, contact with quick-witted, sharp men. But be select in the choice of your books and friends. Read under direction and guidance.

"To induce you to give your attention to your intellectual improvement, I may call to mind the manifold advantages of education. Without a considerable degree of culture, it is impossible Is it not almost impossible to ascend to a position of honor in city or state without a well disciplined mind? Besides,

CHATS WITH YOUNG MEN

does not a trained mind feel the highest and noblest enjoyments? How superior are the pleasures of art and literature to those of the senses! Without a con-siderable amount of education, you can-not, even intellectually, discharge the duties of citizenship. How many vote without knowing for what they east their duties of citizenship. How many vote without knowing for what they east their without knowing for water as ballot? To vote reasonably you must understand the points at issue of the different parties and be able to form a

different parties and be able to form a correct judgment in regard to their use fulness and practicability. Finally, who possess influence and power? Power is the prerogative of the educated man."

Father Wilberding also spoke of the necessity of moral culture. "You may be an educated man, a learned man," he said, "and yet you may be a failure. You may be an educated man and be a curse to your fellowman. Knowledge is power, but power is useful only when it power, but power is useful only when it is under control. This necessary con-trol comes from our moral training. We must keep our passions in check; learn to master them; else they cause our to master them; else they cause our ruin. Our passions are powers stored away in our being to be used at the bidding of reason, but if we let them do as they please, if we let them rule, they as they please, it we let them rule, they will soon drag us down to irreparable misery and ruin. Every boy or man who is ruined, is ruined by his passions. Judas affords an example of avarice; Herod of sensuality; Pilate of human respect.—Catholic Citizen.

OUR BOYS AND GIRLS

Mother. A father, talking to his careless daughter, said: "I vant to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any action of yours. Still it is your duty to chase it away. I want you to get up to-morrow morning and get the breakfast, and when your mother comes and begins to express her surprise go right up to her and kiss her. prosperity, to believe that the good things of the world were intended for him. This conviction would become a powerful factor in the adult life.

Abundance Follows the Law.

The great fundamental principle of the law of opulence is our inseparable connection with the creative energy of the universe. When we come into full realization of this connection we shall never want again.

surprise go right up to her and kiss her. You cannot imagine how it will brighten her face. Besides, you were a little girl she kissed you when no one else was tempted by your fever tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadow she was always ready to cure by the magic of a cother's kiss the little, dirty, chulby hands whenever and shadow she was always ready to cure by the magic of a nother's kiss the little, dirty, chubby hands whenever they were injured in those first skirm-ishes with the rough world. "And then the midnight kiss with which she routed the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow have all been on in-terest these long, long years. Of course she is not so pretty and kissable as you are, but if you had done your share of work during the last ten years the con-trast would not be so marked. Her face has more wrinkles than yours, far more, and yet if you were sick that face would appear more beautiful than an angel's as it hovered over you watching every appear more beautiful than an angel's as it hovered over you watching every opportunity to minister to your comfort, and all of these wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens if not lifted from her shoulders will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her lifeless breast. Those neglected lips lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—Our Young

The Right Time.

People.

Three boys in a house were told to go and take the exact time by a clock in the town. The first went, looked at the clock, came back and said: "It is 12 o'clock." In after life he became a came a doctor. The third looked at the clock, found out how long it had taken low; if we strangle it, we cut it off. The trouble is not in the supply; there is abundance awaiting every one on the globe.

We should live in the realization that here is an abundance of power where ur present power comes from, and that him to walk back to the house, returned C. Orphan Friend.

His Honesty Won Him an Education. Joe Hunter, a manly little bootblack, whose honest eyes and cheerful bearing won him many customers, was a familiar figure about the Grand Central depot, New York City. Joe had his regular customers, who would rather wait to be served by him than have their boots "shined" by any other bootblack. He took great pride in his work, and looked so pleased and happy when he made a pair of dusty or muddy boots shine like ebony, that the most persistent pessimist could not help brightening up a little.

Joe was only eight years old, yet he was already dreaming of a future when he should be grown up, and educated, and—he almost blushed at his own au-dacity in thinking it, should wear a shiny silk hat, patent leather boots, a suit of broadcloth, and a gold watch and chain, like some of the "swells" whose boots he

"Shine, sir, shine?" he interrogated in his cheery voice, as he one day stepped

his cheery voice, as he one day stepped up to a well-dressed man.
"Shine' my boy," the gentleman repeated as he looked down at his boots.
"Yes' I would like a 'shine' if you can get it done before the Boston train pulls out. You have five minutes time."
"All right, sir, I'll get it done."
"A service of the finishing touches."

Joe was giving the finishing touches to his job when, "All aboard for Boston! All aboard!" rang out above the din of trains coming and going. The gentle-man threw the boy half a dollar and started for his train. Joe ran after him with his change, but was too late, the

with his change, but was too late, the train was moving out.

Six months passed. Joe was still plying his trade at the Grand Central depot. Business was dull that evening. Everyone was hurrying home. No one thought of his shoes. Suddenly Joe spied a face in the passing crowd which he recognized as that of the gentleman. he recognized as that of the gentleman whose shoes he had blacked six months before, and who had left on the Boston train before he could get his change. "Mister! Mister!" the boy cried, as he

STATE OF OHIO, CITY OF TOLEDO. SS.

LUCAS COUNTY.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure, FRANK J. CHENEY Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886, (SEAL)

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so glad to see you again to give you your change," and he explained to the astonished traveler how he, Joe, came to

Such honesty in a little homeless waif touched the prosperous man of business, "Keep the change my boy," he said, handing him a card, "and come to this address to morrow morning at 10 o'clock."

That day saw the beginning of the realization of Joe's dreams His education was arranged for by his generous customer, who remarked, years after-ward, that he had never made a better investment, than when he put that boy in the way of earning an education for himself.—New World.

What One Boy Did.

Every once in a while some incident is given which shows what even the smallest child can do under the inspiration of the Holy Spirit. One does not need to be a grown up before work for the Lord can be done. There are occasons and circumstances placed at disposal of even the youngest, which they can grasp and use for their own personal good and the salvation of others. Is not this evident from the

following? A missionary of South Africa who A missionary of South Africa who has been among the Kaffir tribes for the best part of twenty years tells how his people emigrate to different parts in search of work. Among them was a man and his son aged nine who left his mission station two years ago and all trace of them was lost.

The priest in question was changed also to another post where no attempt.

also to another post where no attempt had been previously made to bring the natives within Christian influence. The first village he visited was inhabited by four hundred persons, the majority of whom had never seen a white man. He gathered them together with the inten-tion of telling them the story of the Redemption, and discovered that they not only knew about it, but knew also some Catholic prayers and practices. Upon inquiry he found that the little Kaffir boy had been their teacher, during the year he had been with them and had implanted the first seeds of the Faith in the hearts of his hearers.

Not everyone may have the oppor-tunity of the Kaffir child to do extraordinary things, but all, old and young alike, can answer God's call to help and bring others to Him. There are many ways to help, but the most practical plan to adopt is to do the little that lies right at your hand and not wait for the big things. A small offering and a breath of alms are within the reach of

PICTURES IN THE HOME.

Before the recent convention of the American Federation of Catholic Societies in Boston, Mrs. Katherine A. O'Keefe-O'Mahoney delivered the following address on the subject, Pictures in Catholic Homes:

We have heard at this convention, and with much pleasure in the hearing, frequent reference — more than reference, admonition — that we, members of the Catholic Federation, shall do all in our power against bad literature; shall do clock, came back and said: "It is 12 o'clock." In after life he became a prosaic bookseller. The second was more exact. He said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes and the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes past 12. He between the said on returning that it was three minutes and many three minutes past 12. He between the said on returning the said on returning that the said on returning t yet heard referred to. It may not be as important as the others; still, it is one that Popes have thought it worth while to speak upon, and that Catholic councils have discussed—and that is the subject of pictures. of pictures.

I do not presume to say anything about the pictures in our churches. That is in charge of those possessed of the proper authority. Neither will I at-tempt to say anything about pictures that are, as they say, studied simply for art's sake. Those may be alright in picture galleries and art museums. I eak only of pictures in Catholic homes And in that connection I refrain from speaking about the so-called "daubs" that many deplore, inartistic represent-ations of Our Saviour, of Our Blessed Mother and the saints - except to venture the assertion that such may, sometimes, be too severely criticised: for, in many cases, they have done what some of the greatest works of art may have failed to do. Many of us can recall them as they hung in the homes of our fathers and mothers, where no doubt, they accomplished their noble purpose. They consoled in sorrow; they were an inspiration to prayer; to pati-ence; and to hope; and the sublimest art can have no higher objects. Improved circumstances among our people, increase of means, of resulting education and general culture have had their effect, and time will, under good influences, do more artistically. My idea is to call attention to the kind of pictures that we find in the average Catholic homes.

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Starr and others, in which the symbol

sm in works of art is thus allowed to

reflect the glory on the Church that Catholic artists intended.

A PROTESTANT ON CATHOLIC

Speaking at a Wesleyan missionary exhibition recently held at Leeds, Eng-land, Sir Robert Hart, Inspector Gen-eral of Chinese Customs for the past forty-five years, paid the following trib-

ute to our Catholic missionaries in the

with me, I can not omit on an occasion such as this to refer to the admirable

work done by the Roman Catholic mis-sionaries, among whom are to be found the most devoted and self-sacrificing of

Christ's followers. The Reman Catholic missions have done great work both

in spreading the knowledge of our God

and our Saviour and more especially in their self-sacrifice in the cause of de-

serted children and afflicted adults. Their organization as a society is far ahead of any other, and they are second

anead of any other, and they are second to none in zeal and self-sacrifice person-ally. One strong point in their ar rangement is the fact that there is never a break in continuity, while there is perfect union in teaching and practise,

and practical sympathy with their people in both the life of this world and the

preparation for eternity. The Roman Catholics were the first in the field; they are the most widely spread, and they have the largest number of followers. Sir Robert Hart knows more about China than any other living white man

—of an English-speaking race, at least— hence his words have an added weight. He is of Irish birth, although a Protest-

EVIDENCES OF BETTER FEELING.

The Catholic Sentinel has the follow-

ant in creed.—Sacred Heart Review.

Although many of you may not agree

MISSIONS.

I am speaking on the impulse of the moment. I did not think of doing so fifteen minutes before I rose, so I fear I may not put my ideas in proper shape. Perhaps I can best express my meaning by relating a little personal experience, and probably many others here could recall similar instances.

recall similar instances.

Not long ago I visited the home of a friend, a newly married woman, who had in her arms a little girl about a year old. On the wall of the sitting room I saw a picture—a pretty picture. The woman noticed that I looked at it rather disapprentiate the state of the sitting room is a six of the same of the provingly, and asked:

"Don't you like it?"
I answered that I thought it a pretty But you do not like it?" she went

"I do not like it, particularly in your

sitting room."
"Why not?" she persisted, "Surely handsome Lady Hamilton was a very handsome "Yes, so she was," I replied. "It

would, perhaps, have been better for her and all concerned if she had not been so "Well, now, just tell me why you do not like it," she again questioned.

not like it," she again questioned.

The child in her arms suggested an explanation to me. I said: "When your little daughter grows old enough to ask questions, she will want to know the story of the picture."

"By that time I will look it up and be able to tell her."

"Oh no: if you look it up you will

"Oh, no; if you look it up you will not want to tell her," I said. "You will think it wrong to tell her. But when she is old enough to study English his-tory, and she reads the record of Lord Nelson, she will learn the story of Lady Hamilton, and she will look back to the time when her mother had that picture in the family sitting room; and, perhaps, she will wonder that her mother kept her so many years there under the influence of Lady Hamilton's picture, when she might have had her under the influ-ence of the Blessed Virgin."

The closing protest of this no doubt well-meaning woman was: some beautiful religious pictures upstairs

HIDDEN IN SLEEPING ROOMS.

And that is the way with so many. They have religious pictures, but only in the sleeping rooms. The few minutes they and the children can look about them in those rooms, they are under the influence of our Saviour and His Blessed influence of our Saviour and His Blessed Mother, and the saints and all the rest of the time they are under the influence of pictures like Lady Hamilton's. Pictures of that description are one of the kinds that are objectionable. Some years ago I was teaching history in a high school in my home city.

There was a picture hanging in the library there, that, as soon as I saw it, I wished very much to have it removed. At that time, however, there was only one Catholic on the school committee, and I was the only Catholic among the temphora; see I was afraid to protest. teachers; so I was afraid to protest against that picture. Time passed, and we became a little stronger. One day there were repairs being made in my class room, and the principal told me to take my pupils to the library, but I said to him: "I don't wish to teach history

"Why not? It is not large enough?" Yes, it is large enough, I said, but there is an historic lie on the wall in the library, and I do not wish to teach

history with my pupils looking at it."

The picture I referred to was one representing Mary Tudor signing the death warrant of Lady Jane Grey. It is true she did it; I am sorry history has to record it. But she looked very sad, as thereby he did not wish to death warrant of the strength of the strengt her woman's against the reasons of state that had been forced upon her; and the picture would lead one to think that she would not have done it were it not for three or four others standing by goading her on—Bishops or priests, men, at least, in ecclesiastical robes, and with diabolical faces, who were represented as forcing her to do it, thus giving the idea that it was the Catholic Church, through its elergy, that was responsible for it. After I had explained my objection, the principal had it removed.

CATHOLIC ART NEGLECTED. Now, in this connection, I would like to offer a suggestion. There is everything grand and glorious about art—about Catholic art—everything to make us rejoice in and thank God for it; but, as far as I know, in our Catholic schools and academies, there is not much said about it. I believe they have a fine pic-ture gallery at Trinity College, but not many of our girls go as far as that; and it seems to me it would be a good idea if there could be more said in our Catholic schools and academies upon Catholic art, and upon the kind of pictures Cath-olics should surround themselves with in their homes. Protestants are lectur-ing and writing on art, and they are, in most cases, sadly misrepresenting it. I have heard and read explanations of Cath-lic masterpieces that were an insult to

art of any kind. BIE 8 - 12

Let us read, and let our young people read and study in their homes and their schools, such books on art as those of Mrs. Jameson, who, though not a Catholic, certainly writes from a Catholic standpoint: such books as "The Symbolism of the Saints," edited by Katherine E. Conway, and the many beautiful books on Catholic art by Eliza Allen

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The Catholic Record LONDON, CANADA

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to the Sacred Heart Review of Boston noted the change in the attitude of Catholics and Protestants toward one another since his boyhood days. He re-membered standing by his mother's side and watching the burning, in 1834, of the Ursuline Convent near Boston, a crime due to a disgraceful outburst of of Protestant fanaticism. He says he "The State convention of the Connecticut Christian Etdeavorers, in its annual meeting, passed resolutions of regret at the death of Bishop Tierney, whose splendid work for temperance the Endeavorers wished especially to lay stress on. This is said to be the first instance on record in Connecticut where

instance on record in Connecticut where a purely Protestant organization passed resolutions of condolence on the death to live now in the presence of saints and resolutions of condoicines on the death of a Catholic prelate. Colonel Thomas angels, who are to be our everlasting Wentworth Higginson, in a recent letter companions hereafter.—Newman.



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For i

Tis

St. S Lash Who Upo The The

of the second of

CHURE.

The following open letter will be printed in February Extension, the editors of which have kindly sent out an advance copy. Mr. Cockran's reply to his critic will probably cause that gentleman to think, if he is at all cap-

Washington, D. C., Jan. 7, 1909. Dear Sir—I beg to acknowledge the receipt of your letter dated December 29th, and of the brochure wherein according to you "the Reverend Professor W. H. T. Dan politely points out some of the inaccuracies in 'my' recent Chicago speech."

That speech was delivered on

Chicago speech.

That speech was delivered on
November 18th. The letter which it
discussed appeared on Monday, the
16th, while I was in New York. There 16th, while I was in New York. There was, therefore, no opportunity to write out in advance what I proposed to say. It was reported verbatim as delivered, but I have not revised any copy of it, except one which was corrected for insertion in an account shortly to be published of the Missionary Congress and its proceedings. The extracts quoted in the brochure must therefore have been taken from some stenographic

accuracies, and my speech evidently furnishes no exception to this rule.

I must confess, however, that I am at a loss to discover any historical in-accuracy which this brochure points out or any which it even imputes to me.
If the author really intended to charge me with error of statement, I assume he had reference to my discussion of the conflict between Pope Boniface VIII. and Philip the Handsome, or the Fair of France, which I stated was based not on the narrative of any Catholic writer, but of Guizot, a Protestant historian. I did not, of course, profess to give the language employed by Guizot, but merely its substance in my own words, as I was speaking entirely from memory. The extracts from a translation of Guizot's work given in the brochure (p. 24) far from impeding confirm the e with error of statement, I assume he (p. 24) far from impeding confirm the

ibstantial accuracy of my statement.
While I cannot admit the authority of the reverend professor as an exponent of inaccuracies, logical or historical, his "politeness" is beyond all ques-tion. So also is his courage. This in-deed, is not only beyond question, it

is beyond comprehension.

Few men who are either reverend or
learned would venture to describe the learned would venture to describe the violent assault on the person as well as the authority of Pope Boniface VIII. by few of his own subjects, instigated and encouraged—"financed" we would say nowadays—by Philip the Handsome as an invasion of the papal states by a French areay (p. 23). The reverend professor's expansion of Nogaret, the French king's agent—and his purse filled with corruption funds—into an army, might be considered a brilliant display of enterprise in that field of display of enterprise in that field of journalism known as "yellow." As a specimen of historical statement it is, to speak mildly, bold in the extreme.

It requires no little courage to speak

gently, almost approvingly as does the reverend professor, of the ruthless vio-lence with which Philip, to satisfy an unbridled rapacity, butchered the Knights Templar, seized property ad-mittedly belonging to the Church, and completely paralyzed the commerce on his own subjects by clipping the coins current in his kingdomthis day—while at the same time con-demning in vehement terms the language in which the Pope protests against some of these enormities. The reverend professor boasts that he

possesses a translation of Guizot's work in which practically all the charges ever made against Pope Boniface are collected and considered. Assuming him to have read it, he must know that Pope Boniface stands accused of no offence except extreme energy in maintainin the prerogatives of his office. Arro gance in asserting papal pretensions is perhaps how the reverend professor would describe it.

would describe it.

Philip, on the other hand, is acknowledged by every one to have been
a murderer of peculiar atrocity, a countfeiter who debased the entire coinage of a great country, a pillager of property wherever he could seize it on any pretext. And these crimes were per-petrated not under the induence of mis-guided fervor or perverted patriotic most sordid avariee. Yet the reverend professor says (I quote his exact words) "The Lutheran ministers have only a negative interest in the moral character of Boniface VIII. and Philip the Handaran being heaven the trans on bondace vill, and raitip the Handsome, but in a choice between the two, they would regard Bondace VIII. as the villain of the deeper dye." His authority to speak for all the Lutheran ministers is perhaps open to question. His right to speak for himself cannot be doubted.

This surely is an astounding spec-

Here is a man avowedly reverend and presumably learned, capable at least of writing coherently, who has obviously read something concerning the reign of king, which through all the interven ing centuries has remained a sinister monument of unbridled violence and prostituted power, ministering to human depravity, and yet has nothing but expressions of toleration for stupendous crimes that have cast a dark shadow over the age in which they were committed, and works of set was presented. mitted, and words of actual approval for

BOURKE COCKRAN TO A CRITIC.

ELOQUENT NEW YORKER HANDS REVEREND PROFESSOR DAU, LUTHERAN, A
FEW CHOICE NUTS TO CRACK—WONDERS DISCOVERED IN A PRETTY BRO-Even for the brutal blow which Sciara Colonna struck him in the face, this helpless, captive, threatened, beaten, yet disdained to surrender the gr at office to which he had been chosen—to abase its dignity or compromise its in-dependence—at the demand of a tyrant enforced by the fist of a ruffian.

And stranger still, other men enjoying equal advantages of education and asso-ciation appeal willing to approve openly this attitude of the reverend professor, W. H. T. Dau.

If it be a sound maxim of conduct that

a man shall be judged by the company which he keeps, it is equally sound to judge him by the historical characters m he honors

This reverend professor who declares that he prefers Philip the Handsome to Boniface VIII. must therefore be held to proclaim that in his judgment wholesale torture and butchery of human beings, innocent of any offense except the possession of treasure coveted by their in the brochure must therefore have been taken from some stenographic notes which I have never seen. Although they betray many offences against style and grammar, for which I cannot acknowledge responsibility, they are substantially correct—a most creditable display of skill in shorthand writing on which I beg to offer the author my congratulations.

It is, I hope, quite unnecessary to add that I stand by every word uttered by me during that Conference.

Inaccuracies of logic are of course faction of the person charged with them. The critic and the author of a statement criticized, usually remain firmly convinced each of the other's inaccuracies, and my speech evidently fervictes re execution to this rule. any effect against the wrongs perpetrated or contemplated by royal authority. This certainly is self-revelation which leaves nothing to be desired on the score of candor or of courage.

Thus revealed, I leave the reverend professor to enjoy the enconiums of those who by circulating this production of his pen announce that they share the views which it embodies. These views I cannot undertake to discuss. I cannot even claim to understand them. I have ventured to describe them only that I might express my wonder at them, and at the men who appear willing to acknowl-

Yours very sincerely, W. BOURKE COCKRAN To Mr. Edmund Seuel, Concordia Publishing House, St. Louis, Mo.

OUR PASTORS.

NUMBER WHO HAVE SOMETHING AGAINST THE PRIEST.

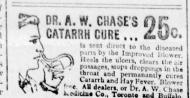
On moving into a new parish lately and becoming acquainted I was sur-prised to note what a small percent-of the congregation can be counted on for active assistance and cordial co-operation with the parish priest. The great majority are well disposed in a negative way, contribute to the collec-ions and attend to their spiritual duties fairly well, but without much

Strange to say, there is a large number who "have something against the priest," Generally it is a trifling matter, but they have nursed it so long that it has assumed magnitude in their eyes. Then the amount of criticism of the pastor and his methods is a revelation. Some say he is too fond of money and others blame him for lavishness. Some aver that he is too familiar with the people and others call him "distant." He has a bad temper or is irritatingly calm, accordingly to the company you

I did not notice these things in the old parish. Time and familiarity had softened down the roughness of comment and criticism and I knew that some of the talkers did not matter and that a course which others did not mean half what they won for him the title "Philip the Counterfeiter," under which he is known to time in my life I begin to realize what a difficult work is that of a pastor. Of course, much of this half-hearted service and readiness to criticise comes from a lack of knowledge of responsibility. Few of those who have so much to say about the priest give much thought to the priest's side of the question. They find it hard enough to keep their own households in order and yet never hesitate to find fault with the man who must look out for a family that runs up

nto the thousands. The generality of pastors do not inorm the people when they are sick, sore or sad, and yet, when we come to think of it, this must often be the case. In practice it is the clerical hypochondriac o receives the sympathy that should to the men who suffer and are silent. There is the genuine ring of the true arishioner in the statement of the centrion in the Gospel who asked the Lord to heal his son. He was a man of respon-sibility and understood the worth of instant and willing obedience. And Christ was quick to approve of that loyal stand with the words: "I have ot found such faith in all Israel." This not found such that it is generally the case. The people of the congregation who have much to attend to are the most helpful and most charitable to the priest, while those who are shiftless and careless have the most

to say. Doubtless the Church has had the Doubtless the Church has had the grumblers, like the poor, with her from the beginning. In all likelihood there were individuals in old Rome and Corinth who found St. Peter too impetuous and St. Paul too plain-spoken. Some people would be lonesome without some sort of a grievance against the priest.



Family life is the common lot; it has its blessings and its comforts, but it often narrows a man and causes him to make mountains out of molehills. The wife and mother can stir up a small tempest by an injudicious story of some re proof given the children at school, some lack of warmth on the part of the priest. reverend professor has not a word of condemnation, or even of criticism. But he has abundant expressions of contempt and denunciation for the venerable Pontiff, who, though unarmed, deserted, mind to tell the priest what he thinks

Our parish is large; it has a great school and a costly church. The fixed charges and incidental repairs on the plant may be thousands of dollars a year, yet I am constantly hearing of people who wonder what the priest does with all the money he gets. I am surprised that he can run the parish at all with so few extraordinary calls upon the congregation. There is another fact which strikes

ne most impressively—the change in the attitude of the younger generation toward the priest. The old school had an abiding respect for "the priest." It was slow to criticise, and large in its capacity to explain away unpleasant things. The new school makes no such allowances; it is very matter-of-fact and judicial upon all affairs of the parish. Somehow, the young people seem to me to have torn away that mystic veil which enwrapped the priest in the old days. They see him more as a man and less as a minister of God.

I suppose some priests are tempted to pride when they preach well. They would never be bothered with it if they could hear the comments of the congregation on the sermons. Often the main point is entirely lost sight of by the people, and some minor incident or illustration claims all their attention. As I go out from Mass after a good sermon, I often hear people remarking that it was "too high-flown," and remarking that they like simple sermons best. So the comment ranges from the whole parish field. No detail is too trivial, no characteristic too petty to call forth complaint and grumbling. It is a good thing that the priest works for a good Master who will console him in the day of trouble and it is a blessing that he hears so little of what is said of his hardest work and his greatest self-sacrifice. The populace is ever the same. Like Israelites in the desert, they weary of miracle, of manna, of the pillar of fire. I fear much that the Archangel Gabriel would fail to satisfy some of the people in our parish if he were pastor.-Looker-On in Boston Pilot.

WHEN WE GO TO MASS.

The Church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish through Jesus Christ to be forgiven and to sin no more. When we go to Mass we should think of what Mas

go to Mass we should think of what Mass is. Do not think of business; of your family; of your friends; of who is at Mass besides yourself; of what you have just read in the paper.

What would you do if you were on the hill of Calvary and saw Jesus dying for you; the wounds of His hands and feet; the though in His band, the whole bear

the thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon you; the white lips asking God the Father to forgive you? What you would do then, do now at the Mass for your love.

When you go to Mass, put before your mind Jesus, the loving Jesus on the altar; tell Him that you are sorry that you ever sinned against Him; tell Him that you will never sin again; that you will avoid those with whom you sin and

while avoid those with whom you sin and the places where you sin.

Ask Him to bless you and to bless all who belong to you; ask Him to help you in all you need; thank Him for all that He has done for you; and then tell Him that you love Him with your heart, and your soul, and your body, and your mind. and that you will never permit sin to tear your heart away from His.

Pray in this way at Mass and do not mind what anybody else is doing; pray as if you and God were alone in the church. Do not talk to others.

What Catholics Believe.

Rev. Thomas F. Burke, a missionary priest of the Paulist Fathers, in a sermon on "The Church of Citizena sermon on "The Church of Citizen-ship," delivered in the presence of Archbishop Farley at St. Patrick's Cathedral recently, replied to critics of President Roosevelt's letter as to the holding of public office by Roman Catholics. He said: "Some ministers of Protestant churches have objected to the letter of President Roosevelt in which he stated that a man's religious faith should not be regarded as an obstacle to his candidacy for office. They maintained that no Catholic should elected to high office, because he could not conscientiously subscribe to the Constitution. They argued that since a Catholic had to believe in the union of Church and State and that since the Constitution is against such union a good Catholic could not support the Constitution. In answer we can say that the Catholic Church has always taught that the State is of itself an inde pendent and perfect society. In his encyclicals, especially those in which he spoke in the highest terms of American institutions, Leo XIII. insisted clearly upon this point. There are two power that govern mankind, the ecclesiastical and the civil. These have their distinct spheres and their distinct limits."

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ONE TOUCH OF NATURE.

But Jenny only turned | appealing toward the man on the seat.
"Poor Jenny, poor little horse!" said

At the sound of his voice the little

"Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and take a rest," and he led her away from the crowd and stood patting her well-curried sides while she rubbed her nose against his

The other drivers moved on, then turned and looked. Some of them smiled |; others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.—New York Times.

Give the Boy a Chance.

that both the son cannot be sent to college and the daughter to the academy, but there is money enough only to educate thoroughly only one of them, give the preference to the boy. He needs it more than his sister. He must face the world. She will be sheltered. He must be a bread-winner. She will he must be a bread-winner. She will be a housewife. He needs training against temptation. She is in the best school—a home, and has the best teacher —a mother. Give the boy the school-ing.—Catholic Columbian.

Our Easter goods are now having a arge sale and are sold in over two hundred stores in Canada. We are waxing our Easter Lilies and afterwards sprinkling them with diamond dust. They are sold at \$1.00 a doz. They are very pretty and brilliant. To all those who will order 2 doz. at once we will make them a present of 1 doz. silk threaded Shamrocks that sell at 5 cents each, 1 large white Bell, 1 doz white perfumed Carnations, and 1-2 doz. of Fleur de Lis. a very pretty Easter flower, also an Easter basket filled with chickens. As this advertisement may not appear again, we would advise you to wrife at once. If you are not satisfied we will return the money. All goods go by express, Brantford Artificial Flower Co., Box 45, Brantford, Ont.

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MONY OF RECEPTION AT MOUNT ST. JOSEP

Wednesday, December 30th, the beautifuel of Mount St. Joseph, Peterborough, was again scene of an impressive ceremony, when five ypestulants received the holy habit of the Sis of St. Joseph

seeph.

seeph: emonies of reception are of quite freque
at Mount St. Joseph's novitiate, showir
e number of postulants, who, each ti
habit.) the good Providence of Gc
hes so carefully over His vineyard, th
harvest of souls may be lost, through r
istering angels to care lovingly for t
and of the soul for the soul for

facturing Co., London, Ont.

Down the street came a wagon, loaded with meat and drawn by a well rounded, well fed little mare. Her steps became slower and slower, and finally, in the middle of the car track, she stopped.

"Git ap!" said the driver, "Git ap, Jenny!"

the big dirty man. "Is she all tired

horse sighed a sigh of tired apprecia-

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iaplain to the Mount. Rev. Father Hurley of St. chael's College, Toronto: Rev. Father Galvind Rev. Father Kelly of the Cathedral staff, and v. Father Maguire. O. M. I., of Orlawa. Rev. Father Dowdall, addressing himself to the enostulants who were to receive the Holy Habit, relt, at length, upon the love of predilection which mighty God had shown them, in calling them manongst thousands of others, (whom He might ve chosen) to dwell in His own house; to be a might with the second of the second the second had shown them, in calling them manongst thousands of others, (whom He might ve chosen) to dwell in His own house; to be a might with the second the second had so graciously called them, a gratuitous love for them. He might will be service. Parents and friends would, doubtless, sad at heart in parting from their dear children, t, they would also, be proud and happy in know, of that such an exalted p.ivilege had been beowed upon them.

The reverend speaker told them, that, in beging their religious life, these postulants were (to use comparison) standing at the foot of a high mountain which they must ascend. This mountain was mount of perfection. At the base was self-love, the summit God-love. Step by step and inch by the they were to ascend this mountain, by death to flowe and by living, daily, more and more enely for God.

-love and by living, daily, more and more en ly for God. Le wished them every happiness and blessing that dhad in store for them and exhorted them to renothing undone which might assist them in ching the blessed goal where God was waiting to live them and reward them with eternal bliss. The names of the postulants, together with thein es in religion, are as follows: Miss M. Blanch uturier of North Bay, Ont, in religion Sister Martoline; Miss Sarah Ö'Neill of Shanaway, Bellineer Cork, Ireland, in religion Sister Mar Felix; Misr Hamilton of Eganville, Renfrew Co., Out, ter M. Sylvester; Miss Elizabeth Mrulity of M. Patrick, Renfrew Co., Ont., Sister Mary Margaret se Elizabeth Guinea of St. Ann's parish, Montreal ler Mary Leona.

Director Appointed.

Welch.—At the Water St. Hospital, Ottawa, Ont. on Sunday, Dec. 10, 1038, Mrs. Joseph Welch, Provin-cial President of the Ladies' Auxiliary of the Ancien Order of Hibernians. May her soul rest in peace!

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