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DODGING THE QUESTION.

In endeavoring to make out a case against Rome, correspondents either go far afield for material, or they becloud the issue at stake. In regard to the French crisis they begin with the assumption that the Pope's action is in opportune. They descant on the re versal of the traditional policy of the Vatican toward the French Government, and in the cordial relations between it and Leo XIII. Cardinal Rampolla, erstwhile hooted at by venal scribes, is dubbed a statesman, while Cardinal Merry del Val runs the gaunt let of adverse criticism and contempti ble calumny. They insinuate that the present occupant of the Vatican is unfitted by training and education to cope with present day problems. And, with a word or two anent the riches amassed by the monks, their efforts to impede the development of Republican institutions, and with a sentence here and there implying that the French Bishops are not in accord with the Pope on the subject of the Law of Separation, they leave their readers under the impression that the French Gov ernment is the victim of undeserved hostility. The main issue, however, is avoided, viz : Has the French Cabinet the right to interfere in the management and Government and to vio ate the fundamental principles of the Church? The Caurch regards itself as a complete society founded and commissioned by Christ, deriving its powers from no human authority, and possessing a con stitution and doctrine against which no human law shall prevail. Hence the Pope cannot but be opposed to the policy of the French Government. His demands, however, are not of a nature to tax the generosity of the officials ; for he merely wishes the Church in France to be free of external control in its worship of God-to have the rights of the Roman Pontiff and of the Bishops established in irrevocable security. But the French Govern ment would change the constitution of the Church, and impose upon her, statutes that are antagonistic to her divinely - given powers. The Bishops then will be figure-heads; the real power will be in the hands of the lay associations which are to decide what religion shall be carried on. In a word, the Church in France, which is supposed to be free, enjoys fewer fac ulties than it did in the days of the Napoleonic concordat by which both parties were bound. With everything ecclesiastical, from finances to clergy, controlled by the lay associations, it is difficult to see how the Pope could have acted otherwise than he has done. They who admire the answer of the interfering tactics of the British Government of some seventy years ago. cannot, with any show of reason, refuse the Holy Father a meed of praise for his battle in the interests of religious freedom. It is not a question which concerns monks or nuns, but which concerns the powers and duties of the Church. Rome has spoken: the cause is ended. Hatred will ever dog the steps of the true Church. For we read: "If the world hate you, know ye that it hated Me before you. If you had been of the world, the world

world hateth you." At present, so far as we can discern, the Catholics of France walk under skies that are very gray, and seem to be in nowise perturbed. We read much acrid criticism of the Govern ment. We see eloquent speeches and have reports of demonstrations that are as puerile as they are ineffective, but against the enemy, organized, intent upon action and chary of academic discussion which does nothing, we have scattered groups of Catholics crying aloud for miracles. Has France lost its "religious vocation?" It certainly needs a leader - a Charlemagne.

AN OBJECTION.

il "It may be urged," says the Bishop of Orleans, "that the constitution of the Catholic Church is not compliant, while that of the Anglican, Orthodox and Protestant, is more easy to deal with. I agree. But, I will add, we are made that way, and no one will make us whole matter, and with history before as, we declare we are made for the con-

Catholic Church cannot afford to ignore these facts." But they have ignored them; they ignore them to day, and France, with an apathy that is incom prehensible to us, allows them to ignore them. But, as Proudhon observed, to destroy the Church it is necessary to pluck God out of the reason and heart of man. And Infidels even of the French brand cannot do this.

THE CORRESPONDENT ON THINGS THAT AIN'T SO.

Mr. Wm. Curtis, special correspondent of the Chicago Record Herald, tells us in one of his recent letters that Cardinal Merry del Val is a young man of fifteenth century ideas." What these ideas are, are not specified. The implication is that the Cardinal is hopelessly out of touch with present day en lightenment. From his position of correspondent he looks with pity on the fifteenth century, though historians of repute note, and with approval, its achievement in the suppression of lawlessness and anarchy and the diffusion of learning. It is sad, of course, to be relegated to a far off epoch, but long after Mr. Curtis is gone to the land where there is no time, some fifteenth century ideas will blossom and bear fruit in the souls of men.

Mr. Curtis says also that Cardinal Merry del Val is "an intense fanatic." A fanatic is one who has wild and extravagant notions especially in religion. As the Cardinal is a zealous and cultured member of the Church, which, to quote Professor Peck, speaks to the troubled and wavering soul in the serene and lofty accents of divine authority, and which, according to Dr. Schaff, still bears witness to the funda mental facts and truths of our holy re ligion, we cannot see how he can with propriety be dubbed a fanatic. If he did not have any views of his own he might be styled broad minded. If he took correspondents into his confidence he might be rewarded with adulatory platitudes. But as he is merely a Cardinal of Holy Church, intent upon his business, and a gentleman whose charm and taci are beyond dispute, he must needs be called an "interse fana-

Continuing Mr. Curtis says: "His brother, who is private secretary to the young King of Spain, once told me that Cardinal Merry del Val regretted that the days of martyrdom were over, because it is now impossible for him to be burned at the stake."

In our opinion, being burned at the stake is preferable to being pursued by the assassins of the press. And on the assumption that the story, which, with such good taste, Mr. Curtis gives to the public, is true, what does it prove? Anything to be ashamed of? Or does the ideas of this generation preclude the possibility of a dying for his faith ? give their blood for country. Are the soldiers of Christ less brave? If Cardinal del Val did speak as reported by Mr. Curtis, he spake the language of men of every clime and century who place principle above expediency and cherish it, however the wind may blow. When Mr. Curtis, going from romance to falsehood-from efforts to make copy to attempts to place the Cardinal in a false light before his readers-he shows himself to be a man of whose ideals no century could be proud. We wonder if on the planet there are individuals so benighted as to believe that Cardinwould love its own; but because you al Merry del Val hates the United States are not of the world, therefore the and France because they are republics; that he is opposed to all progress, etc. So avers Mr. Curtis, and the Chicago Record Herald does not challenge him. From a gentleman of Mr. Curtis' pre tentions we do not expect lying so bold and crude. It is a "whopper without an artistic touch to hide its ugliness. This kind of "letter" means easy money, but its writer is not the type of man that a Westerner " would cross the plains with." May we suggest to Mr. Curtis that he can be a " special correspondent " and yet " be white" and not play the game

THE MODERN DRAMA.

with stacked cards.

Mr. Ries has done good work for the poor of New York. He has let sunshine into tenements erstwhile dark and pestilential, and has enabled the children there to have a play-day. Mr. W. Winter, the dramatic critic of the New York Tribune, proves, by his battling against the vicious and imotherwise; and after weighing the moral drama, that he is also an efficient citizen. He gives no quarter to the stage that teaches lessons of sensuality tion of the human conscience. States—thronicle of sin. He crushes mercithen who undertake to treat with the lessly the pretexts that would justify course, to have Masses said for the deOatholic) in Sacred Heart Review. and unfolds before young and old the

the play that is a power for evil. The unclean stage, however, waxes influent ial. Its promoters are prosperous: its patrons are many and are in noxise reluctant to witness performances that tend to vitiate the moral sense, and are contributions to vileness. These patrons yelept " prominent citizens ' by the reporter, heed not the disreputable dra na that can do more harm than the disreputable districts of the community that arouse their indignation. Women who would scorn to speak to a fallen sister have not a scruple about watching adventuressed ladies with pasts, and more or less clothes, immersing themselves in cess-pools.

And we are told that this kind of drama opens the tear-ducts of the woman patron. She may not regret non payment of her debts, or berating her servants, or nagging at husband, or neglecting the poor, but the lady of the problem play, with her attacks on decency and antics that should bring the blush of shame to the cheek of any. one not devoid of the most elementary ideas of morality, is a tear compeller. Strange, for there are so many other things worthy of tears!

In the Tribune, (Sept. 19), Mr. Winter pays his respects to a few plays which have been given a word of approval by some Canadian newspapers: "The present dramatic season," he says, "has started with 'The Hypocrites,' a story of florid didacticism about amatory incontinence: 'His House in Order,' a story of infidelity in marriage and the consequence thereof: and two versions of 'The Kreutzer Sonata,' a story of depravity adultery, disease, madness and murder. Who is the better for them? The same old distressing picture is shown and the same old rancid scrap of stale morality is dangled before the public nose-as if any human being having access to the New Testament stands in the slightest need of precepts commendatory of cleanly life. Or, as if any person having access to the newspapers has any need of additional information as to creatures of depravity, deeds of crime and scenes of horror."

LET US HELP THE DEAD.

Written for the CATHOLIC RECORD. "If heaven and earth," says Father Faber, "are full of the glory of God, so also is that most metancholy yet most interesting land, where the pris oners of hope are detained by their Saviour's loving justice, far from the Beatific Vision and if we can advance the interests of Jesus on earth and in heaven, I may almost venture to say that we can do still more in Purgatory. Each of us, without aiming beyond our grace, without supernatural gifts to which we lay no claim, may by simple ness and the practice Catholic devotion, things, things so great that they seem incredible for the glory of God, the in-terests of Jesus and the good of souls If we are fully possessed with this Cath shall never be without the grateful consciousness of the immense powers which Jesus has given us on their behalf. Oh! what thoughts, what feeling, what love should be ours, as we, like choirs of terrestrial angels, gaze down on thewide, silent, sinless, kingdom of suffering, and then, with our own ventuous touch wave the sceptred hand of Jesus over its broad regions all richly dropping with the balsam of His saving blood."

He pictures in a very beautiful passage, the loveliness of those immaculate, patient souls, the moonlight of Mary's throne, lighting up those vales of dread mysterious fire, through which silverwinged angels voyage, and he goes on to show how the angels and other holy ones of heaven, and the Blessed Virgin and Christ Himself are deeply inter ested in our efforts for the poor souls, which promote God's accidental glory Ha reminds us, how souls we have loved matters and remain there an unexpectedly long time."

He emphasizes the fact that their

gratitute towards those who have assisted them is greater than anything we can imagine, and that our suffrages, our prayers, our alms deeds, our suffer ings, interior or exterior, can all powerfully assist them, while returning in showers of grace upon our own heads. In fact, he uses every argument to in-duce us to do what the Church likewise gives us an urgent invitation to do, in this month of November, to assist by every means in our power those departed, especially, our friends, kindred, benefactors and enemies. Perhaps, what will not deter us from this pious practice is our penet our loved ones, who were so good upon earth do not need our prayers, that were good, the devout Catholic mother who has given us, under God, our very plar, the friend whom we revered, the holy priest, who ministered at an altar, and their reward will be exceeding great. But they were human and God's justice must be satisfied. His mercy, equally great, places the means within

The means of helping the dead are

ate about insisting from the pulpit upon this vital trath, for carping critics are not wanting. But lay persons can remind each other of the im mense utility and the sublime charity of having the holy sacrifice offered for the prisoners of Purgatory—a practice which will assuredly read practice which will assuredly react upon the souls after living. Hearing Mass, receiving Communion, making the Way of the Cross-which is enriched with innumerable indulgences, many of which plenary - reciting the Rosary

ences, are all means to this great end. Then, there are the little, ejaculatory prayers, familiar to every one, and such practices of devotion as the chaplet of the Sacred Heart, all heavi ly indulgenced and whi h can be employed efficaciously by even the busiest persons, to speed the holy souls to heaven.

Besides all these things, there are

certain organizations in the Church, which it is useful to join, for the continual relief of the dead. The order of the helpers of the holy souls, founded by Mother Mary of Providence, is one of the most important. The whole life of those religious, a life of prayer and work and sacrifice, is devoted to assisting the departed. Many priests and nuns of other communities are affiliated with them for this pious work. Lay persons may become honorary members of the payment of a yearly Lay persons tee, say one dollar or upwards, and reciting a short prayer every day. They procure for themselves after and their deceased relatives, enormous advantages. Admission may be pro-cured by applying to Rev. Mother Superior. Convent of the Helpers of the

Holy Souls, 114 East 86th Street, New York City. Tacre also exists at Montligeon in France, a superb basilica, devoted to the relief of the suffering souls. It is the headquarters of the "Espiatory work," of which the late Holy Father said, "when raising it to to the dig nity of an archeonfraternity, a solemn and special pledge of his favor and as a recompense proportioned to its

We have learned with pleasure of the association canonically erected in the parish of La Chapelle, Montligeon, under the title of L'Aluvre Expaitorie for the forgotten souls in Purgatory, composed of a great number of asso-ciates and spread far and wide, and which is doing good and excellent work by having the Holy Sacrifie frequently offered each day for the relief of the suffering souls. Pius X has also given elessing and approval, and the work has been encouraged by upwards of a hundred Bishops, including eight-een Cardinals. Priests in all parts of the world are its zealous promoters, making offerings of one or more Masses, and they have as members, the advantages of a privileged altar. The laity everywhere have enrolled them-selves by thousands. The conditions are very simple. To have one's own name or the names of others living or dead, enrolled on the register at the basilica, and to pay 1 cent yearly, or \$1 in perpetuity, that is, until the per son so enrolled has entered heaven. By this simple means, the associates obtain a share in about six hundred Masses daily, many of which are said by missionary priests and that is in itself a charity. The archconfrater nity is enriched, moreover, with many inculgences. It is a wonderful thing to think of the work being done in that immense Cathedral, with branches everywhere outspreading, especially for the poor, forsaken souls, those wh the vast army of the unknown dead. who perish in great calamities. Priests are specially remembered there and o course, all classes of the dead. Not nly are all these Masses said, but other services and prayers are offered many times during the day. It is a very sanctuary of God's mercy. Those who wish to be enrolled can send their own offerings, and if desired those of friends or neighbors, by postal order or in some other safe way to Mgr. Paul Buguet, La Chapelle, Montligeon,

Orne, France.

If these various means of giving assistance to the dead, be widely employed the present month of November nay be made one of special joy for the dear departed, and many a beloved soul will pass into the light of God's pre to help us thither by the A. T. S. prayers.

THE PRIESTHOOD.

"He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. (I Cor. 7-32 33) But he that is with a wife is solicitous for the things of the world how he may please his wife; and he is divided." St. Paul here covers the whole case. Nothing earthly should have a claim on a priest, neither father nor mother, nor brother nor sister, nor wife, nor children, may claim him. The priest, body and soul, belongs to the Church of Christ. To promote and protect its interests, to live for its people, to work for them, to die for them if necessary, to think of them, to mission of the Catholi; priest. If he has a wife and children to work for he can not give his whole time and thought and work and the fruit of his labors to his people. In the words of the Apostle "he is divided." The gospel of self-denial must have a self-denying priesthood to preach it. It is

FATHER SUTTON, C. P. BRISTOL NON-CATHOLICS.

MISSIONARY RETURNS TO SCENE OF FRUITFUL LABORS OF LAST YEAR-IMPRESSIVE DISCOURSES - PICKINGS FROM THE QUESTION BOX.

Catholic Standard and Time Bristol, Pa., September 30 — Rev. Father X. Sutton, the Passionist mis sionary, is with us again. Just one year ago Father Sutton conducted a ission for non-Catholics in St. Mark's, After leaving Bristol he went to the State of Alabama, and since that time he has been engaged in that State ecturing in all of its large cities and n many of its small towns.

Great interest was taken in the mission here last year, both by Catholics and non-Catholics. Every night the the questions which Father Sutton was called upon to answer. As an evidence of the great good done during the mission, as soon as it was over the various Protestant ministers of Bristol were aroused to a wonderful activity to stem the Romeward drift of their people. They made use of pen and voice in pulpit and press to hold their people to their old moorings by the rotten ropes of ignerance and prejudice. But a change had come over the people; hese old ropes had been broken, and many earnest searchers were cruising on the sea of inquiry. Some at last entered the safe harbor of the Catholic Church. THE CONVERSION OF A FAMILY.

One evening during this years mis-sion Father Sutton remarked, "Since the mission of last year there have been received into the Catholic Church in this parish twenty five converts, and they are the fruits of that mission, either directly or indirectly. To illustrate," continued the missionary, "how a person may be brought to the Catholie Church indirectly by a mission to non Catholics, "I'll give you an ex ample. A married lady, the mother of children, attended the lectures, and ere the mission was over she was under instruction. After her recepti n into the Church her example and influence nad such effect upon her husband and children that it was not long until they tollowed in her footsteps, although

tures. Toe mission to non-Catholics this year was preceded by a two weeks mission to the Catholics. Fathers Robert and Hubert of the Passionist order. conducting it. The Catholics were called upon to lend their aid in arousing an interest in the mis sion to nor Catholics. As usual on such occasions, they entered heart and soul into the work, and thus the success of the mission was assured.

IF CHRIST BE GOD. The non Catholic mission opened Monday night, when a large audience assembled to great Father Sutton for His lecture, on "The eligion," made a deep the second time. His lec Importance of Religion," impression upon all present, and caused many to ask themselves the question,

' An I following the sure way to ever The following night the missionary poke on "The Divinity of Christ. was a soul-stirring argument, and when, in conclusion, he showed, in clear and forcible language, what consequences flow from this doctrine—that Christ is God, the tense aspect of the audience was strikingly impressive. He said:
"If Christ be God, then it follows,
first, that there can be but one true religion, the one He established; second, the religion He would establish would be complete in all its parts, and it would never need the aid of men to improve it; third, being the only true religion, there is no other way of salva tion but through it, and every one is bound to belong to it.

S) clear and evident are these conity of Carist that many who were pres and who were not members of this ' old religion the strong appeal which Father Sutton made to them to become members of that Church which the God man, Christ, had founded for their salvation. THE INNER LIFE OF A CATHOLIC.

The subjects treated in the lectures

this year were of a different character from those presented by Father Sutton last year, and whilst each one of the ectures produced a deep impression, the one wherein he explained the real I fe, the inner life, of a Catholic made a decided "hit" and touched the hearts of many non Catholics who listened to his burning words. I shall quote his own words: "What is the real life of a Catholic? When you view a beautiful cathedral from the outside, you may admire its proportions, the symmetry of its parts, its lofty tower and massive walls; but to behold the beauty of its interior you must enter within through the door. Then all its grandeur will busrt upon you, the long, majestic aisle the vaulted ceiling, the superb altar and the beauty and design of the stained glass windows—all are revealed in their full splendor, and you stand thrilled with awe and wonder. with the Catholic Church. Your reason may lead you to admire its wonderful power and influence. You marvel at may lead you to admire its wonderful power and influence. You marvel at its unity, its vitality and its claims. You view it only from withou. To behold its inner, real life you must pass through the door, which is faith; then all its grandeur, power and sanctity are revealed to you. Allow me to take you by the hand: let us enter. We stand on hallowed stones, trod by saints of old. Their tears have moistened th impossible, it is absurd, to think of a priest being a married man. This is the obvious answer to our second question.— Professor Star-buck (non-Catholic) in Sacred Heart Review.

| Description of the doubters of Creighton (arm near to over us, as it we had drawn near to over us, as it we had drawn near to the Jesuits, deeded to that institution two buildings in the university about \$505,000, and will pay the university about \$505,000, and will pay the university about 5 per cent.

priest, the public representative of the Church, demands of it, 'What do you ask of the Church of God?' It answers, 'Faith.' Again I hear the priest de-' Faith.' Again I hear the priest de-mand, 'And what doth faith bring thee to?" The child, through its sponsors, answers, 'Life everlasting.' 'If,' says the priest, 'you wish to enter life ever lasting, keep the commandments.

"Here we have the secret of the Catholic life. It is a life dominated by faith—ruled by faith, directed by faith—sale. It is this gift of God given to the soul in baptism which makes visible the things of God. It is the sun of a higher and better world. This gift of called the supernatural life. Faith brings the Catholic into the spiritual orld; it is near to him. Angels, God, heaven are not mere truths to him : they become actual to him. The little child speaks of its angel guardian, of heaven and of God as if it saw them. The Catholic becomes familiar with the unseen world. He lives for life everlasting. As light and food are necessary for the life of the body, so also sary for the life of the body, so also are they necessary for the life of the soul. Ca holic faith not only fills the soul with light, teaching requires to know in order to serve God aright, but it refreshes the soul with the food of hope and charity. Thus the Catholic walks among unknown things as if they were seen, and when he bids adien to this world he goes with joy and confidence to meet his God, who he has loved and served in this life."

Church, and it was one well calculated comfort in the cold and hellow shell of

CATHOLICS AND RACE SUICIDE.

(From The London Daily News)

A year ago the Fabian society appointed a committee to investigate the causes of the decline in the English birth rate, and find out whether it was due to physical degeneracy or race suicide. This committee has not yet made its report, but Sidney Webb, a writer on social economics and one of the principal members of the Fabian society, in today's Times mentions seven conclusions have arrived.

The decline in the birth rate is not merely the result of the alteration in the age of the marrying population r in the proportion of married women.

It is not confined to the towns.

It is exceptionally marked where
the inconveniences of children is the inconveniences of children is specially felt. 4 It is most noticeable in places inhabited by the servant-keeping class. 5 It is much greater that section of the population which gives proof of thrift. 6 It is due evidently to some cause which was not appreciably operative fifty years ago. It is principally, if not entirely, the sult of the deliberate action of

married people. Among Roman Catholics the regulation of the birth rate is strictly forbidden. It is significant therefore that Ireland is the only part of the United Kingdom where the birth rate has not declined. It is true, the writer says, that it has gone down a little in Protestant Beliast but it has not fallen in Catholic Dublin. In the towns of Great Britian the decline is least in Liverpool, Salford, Manchester and Glasgow, all of which have large Catholic populations.

THE ART OF LISTENING.

Father Faber says : "There is a grace of kind listening as well as a grace of kind speaking. Some men listen with an abstracted air which hows their or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts as being more interesting, at least in their own estimation than what you have been saying. Some interrupt and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves making your case only an illustration of their own. Some meaning to be kind, listen with such a determined, lively, violent attention that you are at once made uncomfortand the charm of conversation is at an end. Many persons whose manners will stand the test of speaking But all these things should be brought under the sweet influences of religion.

Prince-Priest Took up Collection, Wnat but the Catholic religion could show such a spectacle as this: A prince of a reigning German house preaching and collecting in a French Church in the French capital for the the scene witnessed recently in the Church of St. Lawrence, Paris, when H. R. H. Prince Max of Saxony, once a tireless worker for the poor in the East End of London, the brother of the present King Frederick Augustus of Saxony, spoke in favor of the missions of St. Joseph to help the needy in Alsace Lorraine, and to assure them the aids of religion. The five The five isles of priest himself made the collection, a

In commemoration of his seventy-fifth birthday, Count John A. Creigh-tion, one of the founders of Creighton University of the Jesuits, deeded to that institution two buildings in the

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A VICTIM TO THE SEAL OF CONFESSION.

A TRUE STORY BY THE REV. JOSEPH CHAPTER XXIII.

AN UNEXPECTED VISITOR. In the meantime Father Montmoulin and the trial that excited so much in the trial that the trial trial that the trial tr clerical journals seemed to have con signed to oblivion the scandalous occur rence at Ste. Victoire.

nce at Ste. Victoire. On a cold stormy evening in Febru y, 1891, the solicitor Meunier was rking by lamplight in his office at a law suit concerning some right of way, a tedious and tiresome litigation, which he had to bring into court a few days later. After a glance at the window against which the wind was driving of snow and frozen rain, the solicitor was just putting together his papers, preparatory to leaving off work, when the office boy entered and an nounced that a stranger wanted to see

him on urgent business.

'' A stranger at this time and in this weather!'' Meunier exclaimed in surweather !' What is his name?"

prise. "What is his name?"
"He would not tell his name, sir,"
the boy replied. Then he added, "If
I were you sir, I would not let him in. He is fairly well dressed, but there is ething so strange and wild in his

manner.

Mr. Meunier lighted a cigarette, and stood for a minute irresolute, without answering. Then he decided that it would be best to see the man. "Show him in," he said to the ser-

but do you stay within call, in I should want you." Then be bis back to the fire, awaiting his

stranger entered in an eviden state of excitement. As he advanced into the room, and the light fell upon involuntarily.

"I believe you are the lawyer wh defended the priest of Ste. Victoire in the law-courts three years ago, are you not?" the stranger inquired, as he stood twisting about a grey felt hat nervously in his hands.

I am, sir : at your service. And I fancy I know who you are, although, as far as I am aware, I have never seen you before," Mr. Meunier replied. "I daressy you do. The sabre-cut across my face makes me a marked man. Yes, I am the sacristan Loser,

n you vainly endeavored to trace." e solicitor did not utter a syllable. He looked at the pale, agitated face of the man before him, and saw from the working of his features the force of the struggle that was going on within his He guessed that he had come with the purpose of making a confes sion. For a few minutes not a soun heard but the crackling of the logs, the ticking of the clock, and the rattling of the hail upon the window At length Meunier broke the e. "You wish to tell me some Mr. Loser, I think," he said

gravely.
"Yes, that is what I have come for "Yes, that is what I have come for all the way from Valparaiso in South America. And now that I am here, I cannot bring myself to say it." The man stopped short, and wiped the perspiration from his temples. Then in a hoarse voice he jerked out the words:
"The priest is innocent. It was I that 'The priest is innocent. It was I that

It cost him an immense effort to utter these words; as soon as the strain was removed, he burst into convulsive sobs. Mr. Mennier pushed a chair towards him, and Loser dropped into it, utterly broken down; it was a long time before he could recover himself sufficiently to answer the questions addressed to him. In fact the solicitor felt some doubt to whether he was in his right mind.

"Have you come over from South America with the purpose of making this confession? What was the motive that induced you to do so?" he in-

"To make reparation, to make atonegroaned Loser.

no peace !

The solicitor thought of the terrible fate which he had been unable to avert from the innocent priest and the members of his family, merely through his inability to trace this man, who now sat before him, and who, as it appeared to him, had done his very utmost to cast the guilt of his bloody crime on one blameless. His heart swelled with just indignation. Then again he could not resist a feeling of sincere Then again he compassion for the wretched criminal, tormented by the stings of conscience who declared himself desirous to mak all the reparation within his power. These two feelings struggled for the mastery within his breast. At length he said, not unkindly, but with an accent of reproach: "Unfortunately you come rather late with your self-How will you atone for all the misery that you have brought upor the unhappy Father Montmoulin, and his aged mother?"

s aged mother? Loser sprang to his feet and wrung s hands. "Good God!" he ex aimed, "is not that what I say to claimed, myself by day and by night! Have pity on me sir. I know that I cannot ando the past, but I can expiate my crime by laying my head upon the

Compassion got the upper hand in the solictor's mind. He stretched out his hand to his visitor, and said: "Pardon me. I did not mean to wound you. Besides, you can make satisfaction in what is most important. Father Montmoulin was not executed, thank God! As far as I know, he is still alive in New Caledonia. His mother and sister also are both living. And the terrible scandal that the whole affair caused, the shame attaching to Father Montmoulin's name will be re-moved by your confession. If only you resolved to do this act o justice sooner, when the innocent man

"Indeed, it never occurred to me for a moment that the suspicion of murder would fall on Father Montmoulin.

was undergoing his trial !"

Loser replied. "I was on board ship on the way to Buenos Ayres, while the case was being tried here. Besides I thought for certain, that he would at any rate, when it came to that, say that he had seen me, or even that I had been to confession to him; in fact I believed it most likely that he would not consider the seal of confess ing on him in regard to a penitent who had sought safety in flight. And for the matter of that, I persuaded myself that what the clergy preached about the secrecy of the confessional was all idle talk, and confession itself only in vented by them as a means of obtaining influence. I had read so much of that sort of thing in bad books and infidel papers. That is what I thought then, and I blamed myself for having been such a fool as to go to confession in the first access of terror and agitation produced by the fatal deed of which I

Then it was as Father Regent and I surmised. Father Montmoulin was made a victim to the seal of confession!"

Mr. Meunier exclaimed. "Yes, he was a victim to the seal of confession," Loser replied in a sorrow-ful tone. "It was the knowledge of ful tone. that fact that brought me to a better mind, and made me resolve to offer reparation and make amends for my will tell you how it cam about." about." Then Loser began a leng narrative, to which the lawyer lister with ever-increasing interest. He told how he had made good his escape, taking his passage on board a vessel bound for Buenos Ayres. On arriving at the port, he was sorely afraid of being recognized by the scar on his face, and arrested by the police; for he had little doubt that Father Montmoulin would, either directly or indirectly, have indicated him to the authorities as the probable murderer. But to his astonishment no one said a word to him, and he at once joined party of Italian emigrants, who were going across the Pampas to the silver-mines of Potosi in Bolivia. Phenomenal luck attended him; the funds where with he started were multiplied tenfold but no accession of wealth brought peace and content to his mind. After journeying to and fro he crossed the Andes, and purchased a hacienda near Valparaiso; for he felt satisfied that his crime, of which he had heard nothing more, was long ago passed out of mind, and thus he could under an assumed name, enjoy the proceeds of his theft without dread of a sword hanging over him. He was however mistaken blood he had shed cried aloud for vengeance, and gave him no rest Nothing afforded him any pleasure not the fine estate, charmingly situated with a view of the beautiful bay of Valparaiso and the snow-crowned mits of the Andes; nor the splendid horses reared on his pastures, nor the nor the large dividends he received on the sums he had invested in the salt petre mines of Tarapaca—in none of these things could he take real pleasure. After a time, he bethought himself of a plan whereby he could learn the truth concerning the consequences of his crime, in order, as he told himself, to set his mind at rest once for all. Ac-cordingly he wrote under a false name to a well known house of business in Aix, ordering a box of the dried plums for which Provence is famous, to be sent out to him, at the same time sent out to him, at the same time requesting that copies of the Provence Gazette for the last three years might be enclosed in the chest, and charged for with the goods. He wished, he wrote, while enjoying the delicious fruits of his native country in a distant land, to revive happy memories of the past, and learn what had occurred there during his three years of exile. The m he addressed the letter was pleased to comply with the request, as he believed he was doing a kindness to a fellow countryman on the other side of the Atlantic.

"Two days before Christmas," Loser went on, "the case arrived. I locked myself into my room with the bundle of old newspapers and soon looked out the momentous 20th February. In the next number there was the first report of the murder of Ste. Victoire, and the arrest of the parish priest. I laid down the paper in consternation. In the following issues column after column was filled with mockery and abuse of the zealous pastor of Ste. Victoire, the chief grounds of suspicion against him being enumerated. arrest of his mother and sister was also entioned. Presently I came upon the most important part of the proceedings the trial-it occupied twelve closely printed columns—with trembling eager-ness I looked for the verdict—there is was. Condemned to death! My head

swam ; my senses seemed to desert me You cannot conceive, sir, how this sentence cut me to the quick. I do not know how long I paced up and down the room before I could collect mysel sufficiently to read through the trial Midnight struck before I laid the paper down. So it was actually true; Father Montmoulin had not uttered a syllable that might reveal what I confes him, he had not so much as let it be nown that I had been to confession to him, nay, he did not even own to have ing seen me that night! And all this because in his excessive conscientious ness, he feared lest he should in the slightest degree violate his duty as a priest. It appeared to me that he never attempted in any way to shift the suspicion from his own shoulders to nine. He kept silence, although silence entailed ignominy and death on himself, the cruellest grief on his mother, and would be the occasion of terrible scandal to untold numbers terrible scandal to untold numbers! All this forced itself upon me, as I read throu h the long account of the legal proceedings. When I had finished, I felt positively crushed with shame and remorse; I cried bitterly.

Presently I turned to the newspapers again, in order to read the end of the states. There were endless articles

natter. There were endless article about the trial, and a great deal that was uncomplimentary was said of you sir, as the counsel for the defence, and the failure of your attempt to exculpate your client by suggesting that he was probably pledged to secrecy by the obligations of the confessional, as had

been recently the case with a priest in Poland. And after all you were correct in your surmise! Other articles fol-lowed, making use of this affair at Ste. Victoire to serve the ends of the anticlerical party, casting contempt on the Church and her ministers. Finally in turning over the pages these words in large type caught my eye: The Ste. Victoire tragedy. Pardon of the murderer.

of the murderer.

For a moment I breathed freely; but alas, on looking further I saw that the pardon only meant that the sentence of death was commuted to transportation for life. A description followed of the conduct of the prisoner, who had to exchange his priestly cassock for a convict's jacket, and of his embarcation convict's jacket, and of his embarcation on board the Durance for his life-long exile. I read it through to the end. By the time I had finished day was breaking, and I heard the cocks crowing in the grey dawn. I resolved to act promptly. I selected the newspapers which gave an account of the trial and the pardon, and folding them up carefully, I put them into an envelope and slipped them into the breast pocket of my coat. Then I took two thousand gold posetas out of my cash box, called the manager, as soon as I heard him stirring, gave him my orders, and without losing a moment mounted my horse and rode over to the Jesuits' house in Valparaiso. I aske for the rector, who I knew understood French, and to him I acknowledged my crime, begging him to assist me in expiating it. He entered into my feelings most kindly and compassionately elped me to examine my conscien and prepared me to make a general confession of my past life. This took long time, but it brought ease to my conscience, and the hope of forgiveness and this hope in the mercy of God en and this hope in the mercy of others, couraged me to persevere in my determination to do all within my power to make amends for my dreadful crime. The priest of course made me prumise to spare no effort to get the unjust sentence reversed, and the innocent prisoner liberated and his name cleared; to restore the stolen money, and make compensation as far as pos-sible to the relatives of the priest for all they had suffered. Above all the sad scandal that had been given must be removed. Not until I made a formal deposition in writing concerning the murder in Ste. Victoire, and ing the murder in See. Victorie, and signed it in the presence of a notary, did he give me absolution. Immediate ly after the Christmas, which I passed in the House of the Fathers, I made my will, disposing of my property in case of my death, and started on my way home, choosing the overland route way home, choosing the overland rout as the quickest and safest. I reache Buenos Ayres just in time to catch the steamer which was leaving for Borde steamer which was leaving for Borde-aux. Yesterday we landed, and I came straight on here by train; my first in quiry was for your residence, sir, as I had seen your name as the Counsel for

the unhappy priest. So here I am ready to make amends and atonemen to the utmost of my power. Mr. Meunier had listened with rapt ttention to this lengthy narrative At its close, he pressed Loser's hand and said: "In spite of your past errors, and said: "In spite of your pastjerrors, I cannot help respecting you for what you have done. I regard you now as my client, and I assure you your confession will be safe with me. You did well to ne to me first of all. We will cerpossible, but more need not be done than is necessary. You shake your than is necessary. You shake your head? Just hear me out. It will be quite easy to make restitution of the stolen money and compensate the Mont-moulin family for the pecuniary loss they have sustained, you have only to write a cheque on the Valparaiso bank and leave it in my hands. A reversal of the sentence can also be obtained, by means of which Father Montmoulin will regain his liberty, and be acquit-ted of all stain on his character, withsimply have to sign a confession of your crime, which I will draw up. As a precaution I will have your signature attested by two witnesses, but they need know nothing of the contents of the document to which you append your name. As soon as that is done, you can return to Chili by the next steamer, sell your estate and go off to North America or to Australia under an assumed name. I will see that you have time to get clear off, out of the reach of the law, before your deposi tion is laid before the authorities. The case will then be tried again, and the second hearing is certain to resul

in Father Montmoulin's acquittal.' Loser smiled sadly, as he answered My confessor in Valparaiso said jus the same to me. He expressly told me that I was by no means bound to give myself up to justice, at the risk of being sentenced to death. It would be quite enough if I consented that my declaration, witnessed by the notary, were sent in to the judge. But that seemed rather a shabby thing to do. Tather Montmoulin acted most gener ously towards me, though he was only fulfilling the obligations of his office. And then I thought the blood of the poor defenceless old lady, which I shed in such a brutal way, called for a more complete expiation of my crime. Be sides, would not my personal evidence, given in public, do far more to obtain the acquittal of the prisoner who was so unjustly condemned, and by making a greater impression, contribute more to reinstate him in public opinion, than any written confession could do? I said all this to my confessor, and he agreed with me. Therefore I begged him to keep my deposition, and in case I should repent of my resolution, or any accident should happen to me Then I set out on my journey hither.

"Have you never since that time re ented of your resolution ?" the solici

tor inquired. "I cannot deny that I have wavere several times. But reading the trial over again always confirmed me in the

etermination I had taken.' "There is very little doubt that th verdict against you will be wilful murder, and you will be sentenced to

"I expect nothing else."

could look for would condemn you to the hard lot of a convict — penal servi-tude for life."

"Through my sin Father Montmoulin has had to endure that lot for nearly three years; it is high time that [get his chains taken off, so we will if you please, not delay a single day longer."

"This is then your free deliberate determination?" determination ?"

I had time enough and to spare, to think it all over on the voyage. I beg you not to put my constancy to a fresh and painful trial, nor to postpone Father Montmoulin's release for one

hour longer than can be helped."

"You are right. So let it be. May God give you strength to bear the weight of expiation, which you have voluntarily taken upon yourself."

Mr. Meunier himself accompanied the repentant criminal to the police station, where he gave himself up to the astonished Commissioner of police who was on duty at the time. By a curious coincidence, this man happened to be one of the police agents who had gone with the examining magistrate to institute the inquiry at Ste. Victoire and who had apprehended Father Montmoulin.

"Mr. Superintendant," Meunier said to him, "I am sure that you will treat this gentleman, who has come all the way from South America to deliver himself up to justice, with the utmos

deniency that the law allows."

"Let me have the same treatmen that the innocent priest had,' Loser said, in a voice of quiet resignation. Meunier took a friendly leave o

him, and hastened away to the residence of the President, Mr. Justice Peultier. "It is Wednesday," he said to himself, "so I shall find the Prosecutor Jobbert and some other Jastices there. I know they meet on this evening every week for a game of cards. There is ten striking! I hope

shall not be too late.' He got there precisely at the right noment. The cards had been thrown moment. The cards had been thrown down, and the friends were about to disperse, when Meunier was announced. The gentlemen, who had risen to depart, looked at each other and at him in questioning surprise. The newcomer apologized for intruding upon the President at so unsuitable an hour; he did so, he said, because he had something of great importance to com-municate to them. The other gentlemen would perhaps kindly remain and hear what a singular thing had occur red. He then repeated the story he had just heard from Loser's lips. The lawyers listened with profound and lawyers listened with profound and growing interest, as was shown by the attention they paid to the narrator, and the averaged. and the questions which now and agai one or other of them addressed to him.

The Public Prosecutor remembered how ruthlessly he had pilloried the unfortunate criminal, and regretted his sharp speeches. "You are quite con-vinced of the man's sanity?" he inuired, when Meunier had ended his

"As sure as I have ever been of any

man's," was the reply.
"Heaven be thanked," exclaimed the
President, "that I bestirred myself to get a pardon for Montmoulin. get a pardon for Montmoulin. We can now hope to be able to do something for him. That is to say if the poor fellow has not succumbed to the horrid climate, and the fearful hardships of a convict's life in the penal settlements. "At any rate the case must be tried

"At any rate the case must be tried over again on account of this confession," said one of the judges.
"Yes, of course," Joubert replied.
"To-morrow morning I shall cross-examine this fellow Loser, and in my

report recommend a revision of the after looking through it I

shall instantly apply to the Home Secretary, to have the man who was so wrongfully condemned cabled for to New Caledonia. In how long could we

expect to get him back?" dent. "It would take several months, at

said the

any rate," Meunier answered. "The telegraphic communication stops short at Brisbane in Australia The telegram would have to be carried to Port de France by the next steamer touching at that port, Our unhappy friend may be at one of the farthest stations on the larger island, and then the journey back would take five or six

"Well, that will give us abundance of time to get everything ready, so that the case may be brought for a second time into court immediately upon his arrival, and the wrong which has unfortunately been done him may as far as possible be set right. The fatal thing was that at the first judic ial inquiry circumstances all see point to him as the perpetrator of the crime, so that despite the able defence of our talented colleague here, there was from the outset little hope of an acquittal."

"If the unhappy priest had eithe when before the examining magistrate or in court, given the least hint that the sacristan had been with him after the crime was committed, he would not hove been condemned!" exclaimed the

Public Prosecutor. "As the man went to confession him, he considered himself bound to deny having seen him." Meunier ans-wered. "Father Montmoulin is truly a victim to the seal of confession.

TO BE CONTINUED.

MARY ANDERSON TO ACT.

Mrs. Mary Anderson de Navarro has Mrs. Mary Anderson de Navarro has been prevailed upon by Father Bernard Vaughan, S. J., the famous castigator of the smart set, to emerge into the public gaze this winter but only for the ake of helping London orphans. She has consented to act three nights in es from Shakespeare. Although many years have passed since the ther beautiful young actress performed what beautiful young actives person and impossible feat, namely that of playing Shake-speare's "Winter's Tale" at the old Lyceum for one hundred and sixty-four nights, doubling the parts of Hermoine and Perdita, she still retains sufficient charm to rouse a London audience to enthusiasm.

THE SHADOW PORTRAIT.

By Mary Catherine Crowley.

one had said, "the real heart of New York is the section between Four-teenth and Fortieth." Here are to be found the people who write our dramas, who make our songs, to whose wit we owe many bits of humor that brighten moments of our days, whose brains invent many of the ideas that other men utilize. Here are the haunts of the artists, the musicians, the literary workers, the journalists of the metropolis, and on the part of Broadway that forms the chief artery of this district one may frequently encounter men and women with whose names fame has con-

Jured the world over.

In a wide, red brick house at one ex treme verge of this representative arena, namely, the lower side of Washington Square, Maxwell Norton, the portrait painter, chose to erect his lares and Penates.

He might, indeed, have selected more

imposing quarters at the Beaux Arts, further uptown, and also facing a pleasant park—for success had rewarded his patient endeavor, and there was a repatient endeavor, and there was a respectful saying among younger votaries of the palate and brush that for years Norton had been "hard up"—but to the quiet, self constrained man of middle age, there was an enchantment about "the Square." There on its northern border, almost within the spade of the new Washington Arch. shade of the new Washington Arch, stand the mansions, ivy-crowned, as if by the tradition of half a century, to which still cling the descendants of the prosperous merchants who built them; two blocks sacred to exclusiveness and two blocks sacred to exclusiveness and fashion. On the east loom up the hoary walls of the old University. And here, to the west and south, lies Bohemia, a colony of toilers with brain, pencil, baton, and pen, who in turn are being fast crowded out by the children to the course of the control of the control of the course o being fast crowded out by the children of sunny Italy. Once a dreary "Potter's field," the Square was soon claimed by wealth, the paupers being left in situ, while under the gracetul nd along the walks between the green lawns, strolled the gallants and belles of the town, in days long before the trolley cars, that now incessantly clang by on Fourth street, were fore shadowed in the minds of the modern

electrician.

It pleased Norton to paint mentally the portraits of the youth and beauty of the past who thus haunted the place, unseen save by the artist fancy. he loved also to sit here during a he loved also to sit here during a fai afternoon, or in the lingering light of a fair summer evening, making sketches of the life around him, the failures and waits and strays of humanity who lounged upon the benches; the black haired, bonnetiess Italian women, sturdy and Juno like, who walked through the park with babies in their arms or clinging to their skirts; the swarth-skinned men. Sicilians, Neapolitans, Piedmontess, who chattered and frolicked like school boys; the dark-eyed urchins playing in the fountain as though it were the de Trevi of Rome; the little girls, mother ing their rag puppets, even as the "eternal feminine" ever seeks some thing upon which to lavish love and tenderness. As for Norton's abiding place, if in the glare of day the some what shabby exterior showed that it had fallen from its high estate, not so the studio—the old time drawing-room. It had, at least, lost nothing of it space iousness. The great mirrors still adorned the walls; from the ceiling hung the antique crystal chandeliers, through which at night the gaslight soft radiance, while by day their many prisms sparkled like mamnoth clusters of jewels. Norton had gathered to ther some wellnigh priceless things Among the rugs that covered the floo were one or two that a millionaire col ector might have envied; the small tapestry opposite to the door was o period of the Italian renaissance the porcelains and the few armor were worth their weight in gold. But, above and more precious than all these treasures, the studio possessed that desideratum of the painter, splendid north light. Here, then wa an inspiring nook wherein to paint here Norton lived, a tranquil, indust-rious existence, breakfasting before he rose, according to the European custom, lunching and dining at a case where his confreres congregated, and, at home, being served by his Hindu servant, Ab salam, with a solicitude akin to that wherewith a mother watches over her first born.

It was an afternoon in October, when the trees of the Square were in full splendor of their crimson and golden glory, that a hansom cab stopped in the street on the south side. A voung voman alighted from the cab and after short search up and down the block made her way to the studio. She was closely followed by a typical negro mammy, who evidently acted in lieu of

Absalam answered the light tap of the door and reported to his master Norton laid aside his palatte, told the model she might rest—at this hour he had no regular sitting—and, with a regretful glance at the ideal picture of

"Coquetry" upon his easel, came forward, brush in hand.
"Mr. Norton," said the girl, advancing into the room with an ease of man ner that at once settled her socia status in his mind, "I hope my call in

not inopportune.
After a second a second glance at her face, the artist amiably accepted the interruption "N-no:" he said, nevertheless with

some hesitation.
"I am Elizabeth Van Ruyter, the daughter of Frederic Van Ruyter," she continued, taking the chair Absalam placed for her, while the imperturbable Mammy stood on guard behind it, "and I have come to ask you to paint my

portrait."

The name was that of a well-known banker. Norton smiled. No one's face was ever more changed by a smile than Norton's. When serious, he appeared cold and reserved, but when his features grew animated and his steel-grey eyes lighted up, either with pleasure or friendliness, he became like one who invited confidence and who could be

"You see, I am going to be married,"
Miss Van Ruyter chatted on naively—
she was very young, after all—" and I

wish to hang the portrait in the diningwish to hang the portrait in the diningroom at home, so that father will not
be quite so lonesome after I have gone.
He has oeen both father and mother to
me, for I lost my mother when I was a
child." Her voice trembled and she
turned away her head.
Norton found himself wondering why

woman so often sheds tears when she

a woman so often sheds tears when she is happy.

"Yes, I see;" he said gently. "When would you like to begin the sittings?"

"Now, if you wish."

He glanced at her rich dress and shook his head. "Come to-morrow morning; the light will then be at its best—and—eh—wear something simple, a little home frock in which your father has often seen you."

as often seen you."
She nodded and went away; the old egress attending her with the air of a

Yes, yes; Norton paints charming portraits of women," admitted Tom Morley, Elizabeth's flance, that evening when she told him where she had been "He's a fine fellow, too, and a gentle-man; but eccentric, as no doubt, you will soon notice. It is said he has never recovered from his grief over the death of his wife, although it happened years

The next day the sittings began. Mammy, of course, accompanied her "little Missy" to the studio.

"Lors a massy, of it ain't a queer chiny shop, wif sarpents, an' fishes, an' strange folk a lookin' out from de bowls an' jugs," she commented in a whis pered aside to the young lady. "Bnt, Lawdee, ef de queerest sight o' all ain't dat fool nigger wif de tea-cosey on his haid an' breeches big ernuff for two o' his size!'

Nor could she ever be persuaded that the turbanned East Indian was other than "jest an 'onery black man.'

Absalam, a waif from the St. Louis Exposition, returned her aversion with an oriental scorn, which anyone but a comfortable "colored pusson" of adi-pose and assertiveness would have found withering. Mammy, however, only chuckled over it to herself until her fat sides shook, and often, while Norton painted, his eyes twinkled with amusepainted, his eyes twinkied with amuse-ment as, straying from his pretty sitter, they noted the little comedy enacted in the background by the serio-comic representative of the African and Aryan

Although so pleasing to look at, Miss Van Ruyter could not be called a beauty. Her features, though fairly good, were irregular. The fascination of her face pression that reflected a charming perconsisted in a certain sweetness of exsociety, yet was not of it; she had been educated in a convent, and her tastes were simple. Naturally cheerful, at time, even vivacious, she was also very conscientious and effectually devout. During the hours when she sat for her portrait, she had many people and things to think about—her father, her lover, the care free life of her girlhood, the new sphere of duty of which her wedding-day would be the threshold. And sometimes, too, soaring higher, her thoughts, perhaps, dwelt upon "the peauty of things unseen.

On the occasions of the sitting, however, she was not always stient or absorbed; she liked to talk to Norton, and they became friends. He was as old as her father; frequently there old as her lather; requestly there was something paternal in his tone as he conversed with her. Of the eccentricity of which Tom Morley had spoken Elizabeth saw no sign for several weeks. By December the portrait was

early finished. One morning Miss Van Ruyter came to the studio unexpected. After sending Mr. Norton word that she could not give him a sitting, she suddenly changed per mind. It was a "grav day," and model. As Elizabeth entered the room he hastily drew a curtain half way across his canvas, but upon recognizing his visitor, and, as if on second thought, salam had disappeared. Mammy took her accustomed place on the corner settle. The artist discovered long ago that she could not see well without the pectacles she was too amusingly vain to wear, and that she was also a

"I was able to come after all," began Miss Van Ruyter cheerily. Then she broke off with a little cry of admiration as her eyes tell upon the picture on the painter's easel. Norton again started torward as if to cover it; but, deterred this time perhaps by her interest, he again drew back, and Elizabeth noticed that he sighed, as if involuntarily. The picture was the portrait of a woman, no longer young, but still beautiful. Clear, frank and true the dark eyes looked from the canvas into the girl's very heart, yet in them there seemed to be a mystery of an infinite longing, as of a spirit not quite at peace. The lovely mouth was so sweet, however, that Elizabeth wished that she could kiss it, as she had often wished she might caress her mother, whom she had scarcely known. The hair, once brown —as could be seen—was now touched with silver. The face was still a periect oval; but over the sparkling eyes, and the broad, low forehead, time had passed a gentle hand. About the sweet mouth, too, were lines that, to herself, Elizabeth, called, not wrinkles, but "the record

of many smiles. " Miss Van Ruyter, you have unintentionally learnt my secret," said Norton as, enthralled, she continued to gaze upon the canvas. "This is the gaze upon the canvas. "This i portrait of my wife, Marie, who twenty years ago, when she was about your age, I should judge. You are sur-prised I know the question you would like to ask. This is not, you the face of a young woman. Dear child you have a nature that glows with huyou have a nature that glows with man kindliness; you are simpatica as my neighbors around the corner in Little Italy say."

"When my wife was taken from me,

my grief was so great that it threatened my reason. When I grew calmer, I resolved to keep her likeness with me all the time. In order to do this I decided that year by year I would

Always, on the anniversary of our wedding day, I have altered the lines of this dear face, adding what I thought would make the difference of one year. would make the difference of one year. There have been many anniversaries, and many changes of the portrait, until you see here a fading woman, 'a rose of yesterday.' Yet, had time done its worst, she would have still remained beautiful. Is it not so?''
"The portrait is exquisite."

beautiful. Is in not so "
"The portrait is exquisite," declared Elizabeth with enthusiasm.
"And dear friend, I feel, I know what a consolation it must have been to you to try to keep even this shadow from her. Nevertheless "—Elizabeth hesitated and then many to the shadow of the shado ated, and then went on, impelled by the eagerness of her thought—" have you eagerness of most sometimes felt also regret that, in in altering the portrait you lost the likeness of your wife as she appeared in fection of her beauty? Does not death lose something of its victory, when we reflect that the dear ones who have called away remain forever young, that old age, or sorrow, or the cares of the world can never touch them?"

"You mistake me," said Norton nietly, "I would as soon have taken quietly, "I would as soon have taken my own life as destroy the likeness of my dearest Marie as she was when she became my happy wife." Opening a drawer of the Chinese cabinet, he took from it a miniature and placed it in Elizabeth's hand. His visible emotion cast a spell upon her. She glanced alternately from the little painting on ivory, to the portrait in oils. The ar-tist, feeling that she understood him, proceeded to take a packet of sketches in color from the cabinet, and spread them out before her on the divan. They represented every year of the shadow life which had become so real to him. Beginning with the miniature of the bride, they were like a series of medallions that terminated in the pic ture on the easel, linking together the past and the present in one continuous chain. Or, like the beads of a rosary, beginning with the cross, they came ck to the cross again.

Oh, they are all beautiful," Elizabeth murmured, half to herself, "and only the mind of a true artist could have conceived the thought of thus portraying a life as it might have

Norton gathered up the sketches and replaced them, with the miniature, in the drawer. Elizabeth had returned to the contemplation of the large por which combined the excellences

"I painted it for no other eyes than my own, but into it I have put my best work," said the artist. "And yet and yet-Miss Van Ruyter, whenever study this portrait, I am hunted by the fancy that it lacks something, that in some point I have failed. Yes; there was an indescribable charm, a dominant acteristic of my wife's personality, that I have been unable to interpret or or portray. Whenever I even think of the picture I am easily conscious that after all, it is not herself as she would have been had she lived. At such times times, in my despondency and disap pointment, I am often tempted to slash the canvas into shreds.'

Oh, no, no; never commit such an act of reckless vandalism," protested Elizabeth in alarm. "If you had done no other work than this, Mr, Norton, you would still be acknowledged a great

Her appreciation.
Thank you," he said simply, and the 'Thank you," he said simply, and the 'Thank you, "he said simply, and the 'Thank you," he said simply and the 'Thank you. appreciation pleased him. went on: "But the most singular part of it all, Miss Van Ruyter, is that the illusive quality I have missed in the pertrayal of my dear wife, I imagine I find in you. Or is it imagination? During the hours when you sit for your portrait, when you are present here bodily—apparently idle. yet occupied your own thoughts and often in spirit far away, while I paint and watch you, striving to interpret your inner self, this being always the aim of the true portrait painter — at such times I see your face the expression that is lacking in the pictured face of my wife, the charm I have failed to grasp. Perhaps you can tell me what it is?" His control and management of all churches, delicate hand swept across his brow and over his gray hair with a gesture of discouragement, and, turnin began to pace up and down. turning away, he

For a few moments Elizabeth stood silently studying the dream picture, thinking of the painter and of this woman whom he had so loved, whom he so loved still, although she had been dead for nearly a quarter of a century. The girl had had little experience beyond her two short seasons in society. And what are the pleasures or jealousies of the social whirl but the froth of the nectar, or of the bitter draught of life? She knew, moreover, that Norton was a man of world. Tom Morley will be the accordance of the said he was a good man, as men of the world go. Norton had told her once that, like herself, he and his wife were Catholics—adding, with a little laugh and a shrug of the shoulders: "But you know, we painter fellows are a care-less set, and so now I am not much of

It must be ad itted that Miss Var Ruyter knew as little of art as she did of life. The chatter of the critic and the dilettante anent techinque and brush work, tones, values, and matif, was all as Greek to her. Nevertheless, was all as Greek to ner. Nevertheless, together with a feminine perception of character, she possessed the artistic temperament; she loved pictures and felt their beauty. So now, as she scrutinized the canvas on the easel,

the truth came to her.

"Norton, arresting his impatient stride, paused at her elbow. "Well, what does the portrait lack?" he inquired in a tone that was half a demand,

him back. "Yes, Miss Van Ruyter, you are right," he repeated, as his gaze again riveted itself upon the beautiful face he had attempted to save from oblivion. "This woman has forgotten how to pray. And my wife, thank God, would never have forgotten. It is I who did not remember; and, therefore, the shadow-life I sought to win her to My ideal fell short of the reality. Had she lived, she would have been more beautiful than I have painted her; had she lived I would have been a different

nd better man. He flung himself into a chair, folded his arms, and dropped his head upon his breast. So he might have portrayed "Remorse," or "Vain Regret."

There was a tense silence. Elizabeth hesitated, perplexed and distressed Elizabeth After a moment, however, she crossed the room swiftly, and her kind hand touched his arm. "Mr. Norton, you will yet make the portrait a true ture of your beautiful wife," she said in a voice that thrilled with womanly sympathy. "And — and — you know while we live, it is never too late for us to become better than we are."

Then, signalling to Mammy, who, forgotten, had watched the little drama in stupid wonderment, Miss Van Ruyter went quietly out of the studio. - Nev World.

A CAMPAIGN OF FALSEHOOD.

MISREPRESENTATION IS DELIBERATE POLICY OF FOREIGN CORRESPONDENTS.

-AFFECTS CATHOLICS. The London Saturday Review, which among all the great secular journals did not try to justify the persecution of the Church in France but eloquently upheld the justice of the Holy Father osition, again comes forward in defence of truth and right by publishing from its Paris correspondent a notable revelation of the deliberate campaign falsehood and misrepresentation which has been the policy of secular papers in this country and Eng-land, in the treatment of the recent

religious crisis in France. "During the last five years' resi dence in France." writes the corres pondent, "I have followed the course of events very closely, and am simply amazed and aghast at the accumulation of falsehoods and misrepresentations which fill the columns of the American and English dailies when they conde scend to occupy themselves with the associations bill and the separation law. Twenty seven thousand Christian schools, built up at the cost of great sacrifice and labor, have been brutally swept away. One hundred and six thousand men and women of blameless lives have been robbed and blameless lives have been robbed and ejected from their homes. Many of them, aged and infirm, were cast adrift without mercy for age or sex. If such orimes had been committed in Turkey or in Russia, Anglo-Saxons would have been up in arms."

MISREPRESENTATION AFFECTS CATHOLICS. This policy of misrepresentation is so general in foreign correspondence to English and American papers, especially when it relates to Cataolic affairs, that it has come to be the expected thing. An English priest who has been investigating the reasons for this policy, Canon Keatings, of Tun-bridge Wells, recently preached a ser-mon on the subject which deserves to be read by Catholics everywhere. The discourse is quoted in The Catholic Weekly, of London, with the remark that such enlightenment is more and more needed because the constant stream of misrepresentation of the Holy Father and his advisers in respectable newspapers is calculated, by its very constancy, to affect the judgment of

Catholics Canon Keating preached on "France

and Christianity. and Christianity.

"You get only one side of the question," he said "in the English papers, for reasons which I will give later; property, seminaries and the rest from the Church and puts it into the hand of these newly created lay associations These associations are to decide wha religion shall be carried on in religion shall be carried on in the churches, what services, if any. They control the buildings, the finances, the clergy. In practice they have the powers which in the Catholic Church belong to and are exercised by the Bishops. The first objection to this law is that these lay according are antirely independ. associations are entirely independent of Pope and Bishops. The second is that they are entirely dependent on the government of the day. The Council of State can restrict their wers or abolish them, but the Bishops of the Church of God cannot touch them. * * * You and I have great them. * * * You and I have great respect for the worthy aldermen and Town Council of Tanbridge Wells, but we should strongly object to any law which gave them power to decide whether St. Angustine's was to be henceforth a Catholic Church or a Salvation Army barracks. Some seventy years ago the British government, influenced by the spirit of Macaulay, Brougham and the Edinburgh reviewers, attempted to interfere in the management and government of the management and government of the Presbyterian Church of Scotland. The result was an object lesson for the The result was an object lesson for the government and the House of Commons which has never been forgotten. Rather than suffer such interference, 470 ministers of the Scottish Presbyter. "Norton, arresting his impatient stride, paused at her elbow. "Well, what does the portrait lack?" he inquired in a tone that was half ademand, half an entreaty.

She answered slowly, absently, almost to herself, and as if only following out ther own thought: "The fault lies—I think—ah, I know, it is simply this—The woman in the picture has forgotten how to pray.

Norton, dazed, stared at her. Then how to pray.

Norton, dazed, stared at her woman in the picture has forgotten his eyes searched the portrait as though it possessed a soul into whose depths he sought to look. "My God, child, you are right!" he cried unnerved.

Going to a window, he glanced out without seeing anything. But the light borne in upon him by the young girl's involuntarily scathing criticism, drew

Lord Ashburnham, our neighbor here, was on a visit to the Duke of Norfola, at Arundel Castle. The conversation lish papers, I was shown a letter which Lord Ashburnham had written shortly before. He was then Viscount St. Asaph. A French paper, Le Monde, had expressed its surprise that English papers, which were so well served by their foreign correspondents in all that concerned politics and trade, were so ignorantly served in all that concerned the Pope and the Cathelic Church. Lord St. Asaph had written the Monde to explain the reason. He took the case of the foreign corres pondent of the Times in each Europe-an capital. He gave the history of each, and showed how in Paris, Berlin, Rome, Vienna and the rest the corre pondents were all either Jews or fre thinkers, or revolutionaries banished from their country. He pointed out that there was one exception. The Czar would not permit in St. Peters burg any correspondent with a doubt ful history and a past, and the result was that the news from Russia was generally authentic. To-day the Czar will not allow any Times correspondent in Russia at all. In other capitals the correspondents of the English papers are, to a man, against the Catholic Church. They know what English

readers want, and they give just that and nothing else. "To-day in Tunbridge Wells there are many doubtless who are hoping for the downfall of the Church in France. Their papers have told them how large-minded and statesmanlike are MM minded and Statesmanniae are M.M.
Briand and Clemenceau, M. Briand,
reporter of the bill, who holds a position analogous to that which Mr. Birrell occupied in England with his edited cation bill in the late session, is looked on as a fair and able man, without preon as a later and able man, whould pro-judice or bigotry, anxious only to serve his country; and almost every English paper praised him for the way he car-ried through his bill of associations. Frenchmen know him better.

THE ART OF SUPPRESSION. "Foreign correspondents know how to suppress as well as how to report. Let me give you a couple of extracts I me weeks ago from the speeches of Mr. Briand, which were not reported in England: 'Il faut en finir avec l'idee Chrestienne.' (We must be done with the idea of Christianity) he says with the idea of Christianity) he says to the teachers at Amiens, this Minister of Worship and Education. And again: 'Nous avons chasse Jesus Christ des ecoles, de l'universite, des hopitaux, des asiles, meme des prisons et des maisons de sante ; il faut maintenant le chasser du Gouvernement de France." (We have hunted Jesus Christ out of the schools, out of the university, out of hospitals and asylums, nay, even out of prisons and madhouses w remains for us to hunt Him out ing like this is ever reported in our The pious ladies in Tunbridge Wells who support the S. P. C. K. would probably accept the saying willingly if it was 'Nous avons cha Pape, or 'I Eglise Catholique,' but Jesus Christ, is too strong a saying for them.

"M. Briand says what he means. He knows that the Catholic Church is the only practical defense in France for Jesus Christ and His teaching and so when he wants to 'chasser' Jesus Christ he says so openly, and sets to work to do it by tying the hands of the Church of God. None of this will our Englsh papers tell us, so I must tell you here if you are to know the manner of men who voted for this law. Are you much surprised if the Pope and Bishops do as those four hundred and seventy Scottish ministers did sixty years ago, and say that rather than accept it they too, will abandon churches and schools and begin again? Brethren, if the truth were properly known, this country would recognize, as it did in the time of the French Revolution, that the Pope is fighting the battle of Christendom for religious freetheir face; and Edmund Burke gave voice to the feeling in Protestant Eng-land when he held up this act of the Pope for the praise and admiration of the people in England. For one hundred years and more since the Church has been yielding much for the sake of peace and the time has come to make a stand or go under."

VOICE FROM THE GRAVE.

Dr. Augustine Egger, Bishop of St Gall in Switzerland, whose recent death was mourned by Swiss Catho death was mourned by Swiss Cannot lies, was a most prominent figure in the work of promoting organizations among the laity for their social and economic improvement. His latest appeal to his beloved priests is permeated with the spirit of the Apostles. The following is a translation of an address he ordered to be read to the diocese at the time of his funeral.

Rev. Confreres-You hear in these words a voice from the grave, and the words of a dead man are eloquent even without vanity of vanities. I have been the first one amongst you, but what was it and what is it to me? My life was a chain of cares and of troubles and the higher I ascended the more pressing became that chain, and with it grew the weight of the responsibility.
All is vanity! Praise is pleasing no more, misjudgment hurts no more; all excitement over these things were vain, except whatever of both I offered

just. I am a sinner, but he is also mercitul, and I go to meet Him confessing with heart and mouth the Catholic faith, embracing with contrition and confidence the cross, confiding in the promises, the merits and the graces of my Redeemer. "To Thee, O God, have I hoped I will not be confounded forever." But even if I hope to be tall the promise that the confounded forever." obtain heaven a hard time of purgation I cannot escape. Entirely too quickly people think a dead man needs no more help, entirely too soon a Bishop is for

" Have mercy on me, have mercy on me, at least, ye my friends! With a pious sigh I am helped more than by all the praising panegyrics. I also beseech you most earnestly to recommend me to the pious prayers of the

faithful. Vanity! Eternity! Stepping out of this life, I seem to be a tired sailor landing at the harbor of my fatherland whilst my bark is tossing to and fro on the waves, cheerfully I leave this disuiet, miserable world, joyfully I lay wn my crosier which I reluctantly took into my hands and carried with many tres; indifferently I leave the past ences and some wishes which even in the light of eternity do not extinguish. see in my life a great many proofs of ve from God toward me obliging me show myself grateful in death or all eternity. Also my fellowmen nd especially my dear confreres have owered an unmerited measure of love, onfidence and patience upon me, for which I thank them heartily. I am well ware that I have not fulfilled the ishes of all, it is known to God, to what extent this was my own fault. I numbly beg pardon of both, the offendg God and the displeased fellowmen. also will offer up to Jesus crucified all that I felt as an offence and I forgive and I love all as I wish God to forgive me and to love me.

The thought of the flock confided to

me and of my dear confreres will also accompany me to eternity. All with and for Christ! for the Church! for the souls! for heaven! And now au revoir at judgment! Oh! may the Lord address us all with the happy invitation: "Come, ye blessed of my In the meanwhile remember Father." me in brotherly love, and once admitted to the beatific vision of God I will with St. Gall and the other patrons and blessed forefathers, in union with the heavenly Queen Mary and the Communon of Saints, pray for the Church and the priests, the land and the people St. Gail. May ye see happy days on earth and after a happy death, land there where unto, with the mercy of God I hope to precede you.

AUGUSTINE, Bishop,

A HISTORIC SOLEMNITY.

The " Ave, Regina Coelorum," having been sung by the choir, Mgr. de Cabrieres, Bishop of Montpellier, de livered an allocution, choosing as his text the words, "They have placed me as guardian." On this happily selected text the Bishop pronounced a grave, weighty and moving discourse. He spoke in the first place of the profound impression elicited by this historic solemnity. In the name of the Bishops elected by agreement of the spiritual and civil owers, the eminent prelate saluted the Bishops chosen by the will of the Pope alone, and proclaimed the union, the fusion of the entire French episcopacy Recalling the ceremony at Montmartre, and commenting on that now being held at Notre Dame, the learned orator dwelt on the high signification to be attached thereto. In formulating their collective consecration to the Sacred Heart and to the Immaculate Virgin the Bishops pronounce, he said, in the face of the Christian peoples, veritable profession of faith. They they thus affirm what is their principal mission. Doubtless, they are of their time, they understand it and wish to legitimate aspirations: but they are, first of all, men of doctrine and tradition—they are the guardians

of the faith. Closing his noble and pious discourse
Mgr. de Cabrieres recalled the grand
days of the illustrious metropolis in
which they were met, and in this brief
memorial of a glorious history he took care not to forget the comforting re membrance of the promulgation of the Concordat, succeeding, after some years, to the sacrilegious orgies of a pagan cult. To-day, he went on, it is again a Concordat which is concluded and is promulgated in this venerable edifice—the Concordat of the Bishops and of the people—a Concordat that will never be broken.

As the prelate finished, the Bishops,

rising, turned towards the people, and with one voice and one gesture im-parted to the multitude, bowed in subdaed emotion, their solemn blessing. Then the Solemn Benediction began, the

weak and sickly.

entire body.

blacksmith.

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International Harvester Company of America, Chicago, U. S. A.

Archbishop of Sens, the doyen of the Archbishops, being the cebebrant Just before the entoning of the "Tan tum Ergo" the Bishops, kneeling producing altogether a solemn act of consecration of themselves, of their dioceses, of all Catholic France living in them, to the Sacred Heart of Jesus and to the Immaculate Virgin. act of faith, so splendid, yet so simple, caused a profound impression.

After the ceremonies in the glorious Cathedral had terminated a larg crowd remained outside to await the departure of the Bishops. As they appeared ture of the Bishops. As they appeared acclamations from thousands of throats tent the air. Cries of 'Vivent les eveques!' "Vive Monseigneurs!" were heard on all sides. The Bishops passed through the crowds blessing the people, some accompanying their bene-dictions by encouraging words which evoked new plaudits. So great was the crowd that the traffic was for the time being stopped. The police, finding it impossible to make a free way, were wise enough not to interfere, and thus all ended happily.

CATHOLIC MISSIONS.

The missions held by the Paulist Fathers in Boston have attracted much attention to the preaching of the Catholics. The services at the Cathedral in the spring were attended by throngs of Protestants and made a marked im pression. It would not do to say that Protestant evangelists are destitute of the oratorical power of the preachers but we have some things to learn from One is that the most effective preaching is absolutely impossible without a strong dogmatic note. Preaching is something more than argumentative or expository lecturing: it is the utterance of deep and vital convictions. That feature was marked at all the The Fathers of course apservices. pealed to the authority of the Church. The question occurred more than once; Have Protestants any ground of author ity which can match the Romanist appeal? Of course I think they have, but this is not a theological lecture. Another impression the Fathers made on many minds was to the immense influence of objective fact. The miracles, the words, the crucifixion, the ressur rection, the ascension, were presented as external facts, not as parables of phases of human experience. mind anchorage. The system of thought was not adrift either in water or in the air. We have some things to learn.—Rev. George Harr, in Baptist Standard.



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Apostolic Delegation,
Ottawa, June 13th, 1905.

e Editor of the CATHOLIC RECORD,

to the Editor of the CATHOLIC RECORD,
London Ont.

My Dear Sir.—Since coming to Canada I have
sen a reader of your paper. I have noted
rith satisfaction that it is directed with intellisuce and ability, and, above all that it is imused with a strong Catholic spirit. It strenuusly defends Catholic principles and rights,
and stands firmly by the teachings and authorry of the Church, at the same time promoting
be best interests of the country.
Following these lines it has done a great deal
f good for the welfare of religion and counry, and it will do more and more, as its
reolescome influence reaches more Catholic
omes.

refore, earnestly recommend it to Cath

blessing on your work, and bes or its continued success,
fours very sincerely in Christ,
DONATUS, Archbishop of Kphesus,
Apostolic Delegate UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

of THE CATHOLIC RECORD te Editor of THE CATHOLIC LANGUAGE LONGON, Ont: r Sir: For some time past I have read satimable paper, THE CATHOLIC RECORD, congratulate you upon the manner in n it is published.

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

refore, with pleasure, I can recommend

thful.

ing you and wishing you success,

Believe me to remain,

Yours faithfully in Jesus Christ

† D,FALCONIO, Arch. of Larissa,

Apost. Deleg.

LONDON, SATURDAY, Nov. 3, 1906.

AN OFFENSIVE MISTAKE.

As a general rule reporters of the daily press are fairly correct in the summaries of events which they give their constituents. Juniors, however, sometimes, owing to inexperience, make serious errors, and put into mouths of public speakers something very different from what is said. We would like to believe that such is the case in regard to a lecture delivered by Rev. W. J. Clark in the First Presbyterian Church of this city, on Monday evening last, and reported in the Free Press. Having recently taken a vacation trip to some of the American cities, the lecture was intended to describe his experiences

The following paragraph we read with astonishment :

"The problem of dealing with the ever increasing French population of the Dominion was as nothing when com pared to the question the people of the States have before them in the

This placing of the French Canadians and the negroes side by side is not in accordance with the fitness of things, and will be justly considered an insult of by those who are of the first mentione class, a splendid race of whom all Cana dians have reason to be proud. But the insult aside, where is the problem? The emigration department of this country has sent its agents to the ends of the earth seeking emigrants to occupy our vast territory. We could give abundant sustenance to a hundred millions of people. Why, then, should the rapid increase of our French Canadians, because of their large families, be considered a problem ?

Insults are from time to time cast or the French people of Quebec by a very few in Ontario whose opinions count for little in the discussion of public questions-a few whose bigotry blurs and blunts their common sense. We would not like to put Mr. Clark in this column. His past forbids it.

He is reported as having also said he saw no evidence of race suicide amongst the foreign element of New York city. This, no doubt, is meant to be commendatory. Then why, we ask again, should a like condition prevail ing amongst the French Canadians be termed a problem? The reverend gentleman also stated that "immense wealth and degeneration seemed to go hand in hand, and that with every man sion on Fifth Avenue there wa some scandal connected." Will Mr. Clark allow us to supply a word to make this quotation complete? To our mind he should have stated that "immense wealth, Godless education and degen-

eration seemed to go hand in hand.' Let us consider for a moment what kind of people we have in the province of Quebec. Travellers from other sections tell us that they are law-abiding, honest, frugal, industrious and moral. They love their homes, and life's sweetest and holiest pleasures are found herein. The children obe and reverence their parents—their schools are in the shadow of their churchesheaven and earth are, as t were, en-

Their education in these schools fits them for the world of business, and, withal, the Holy Family of Nazareth is constantly held before them as nodels to be followed throughout their lives, no matter what befalls. In splendid churches - made because nothing is considered too good for Go - with their crosses pointing Heav nward to show our Redeemer that we forget not the tragedy on Calvary-the people congregate to pour out their fervent prayers and thanksgivings to the good God Who has given them their all. Their spiritual adviser reigns over them as a father reigns over loved and loving children He baptises them, he marries them, and when life is ebbing he is with them to bestow the blessings of God's Church upon them in their journey. But this is not all. Jealous of death, that Church guards them still; and long years afterward, that curé and that congregation rememoer them in their prayers. Would to God we had many parts of Ontario the simple, sober, blameless lives of Quebec's habitants. There the social question looms not to disturb the people's minds, and there sobriety pre vails, not promoted and enforced by Legislative enactment, but by a loving obedience to the command of God's ambassador. And are we to under stand that the rapid increase of such people is a problem? Pity 'tis we have not a like problem in other parts of Canada.

In many a city and town in this poastful province of Ontario Fifth Avenue conditions prevail. Our di-vine Lord said: "Suffer little children to come unto Me and forbid them not." There are certain people, and, sad to say, in numbers not small, who declare: "Away with the children, What care we for them? Let us drink deep of the world's pleasureslet us fly to the whirl of the ceaseless rounds of gayety. What care we for parental duties? Let us ake our Heaven in this world, postponing thought of the next."

And so the giddy life glides on. The visitor to our centres of population drives through our streets and admires the faultless pavement - the green lawns so well cared for -the wealth of rarest flowers-the splendid mansions, where every device has been employed to promote luxurious living. But where are they to whom Christ said : " Come unto Me?" O the hollowness of it all! Here we have a surfeit of life's frivolity, and all the while the law of God and the law of nature spurned and defied; and, as the winter of life comes on, the canker worm of remorse is eating the heart. Where is the problem? Does it belong to Ontario or does it belong to Quebec?

AN AMUSING EPISODE.

One of the first seven deacons who were ordained by the Apostles was the first martyr of the Christian Church, and his festival is celebrated by the Catholic Church on Dec. 26, the day great festival of Christn And good reason has the Church for holding him in great respect, for he is described as "full of grace and fortitude," so that the Jewish sectaries who suborned false witnesses to testify that he was a blasphemer "were not able to resist the wisdom and the spirit with which he spoke."

But some of those who at the presen day assume the office of deacon seem to be of a different stamp, as may be judged from the following funny scene which gave zest to the session of the Baptist Convention on the morning of Oct. 18. For the main facts as related nere, we are indebted to the Toronto Globe of the 19th inst:

A deacon, so-called, of a Baptist Church near Peterboro, who is also ar Orangeman, Peter Graham by name, listened with much indignation and spleen to a vigorous address by the Rev. John MacNeil of Toronto. The subject of the address was "Missions," and this gave occasion to the speaker for some references to the Jesuit missions which have been very successful in the Canadian North-West.

But to speak of a Jesuit in the pres ence o ...ekwood's Orangeman is like flourishing a red handkerchief in the face of a mad bull, and so the pious ' Deacon of Gilmour Memorial Church' raved like Caliban at the mention of the word.

He accused Sir Wilfrid Laurier of having made the Canadian North-West

a Jesuits' home, and continued: "We thought we had a noble grand at the head of our Government the has proved a traitor and a man at the Jesuit.'

So bothered with Bacchus was Peter. That's what he knows about the Jesuits.

Deacon Peter quoted from a speech

which he said Sir Wilfred had delivered in 1905 to the effect that he was thankful that the children of his country are taught Christian morals and dogmas in the schools.

"What do you think of that?" exclaimed Peter: "Children taught in the schools in Christian morals and

The deacon then said that the Globe was a noble paper under George Brown, but now it does not stand up for the rights of the people. It seems as if there is no one to stand up when Sepa rate schools are allowed to be estab lished in the West.

"No party politics," mildly suggested President Warren.

"There's no party at all," cried out our modern deacon, while the whole grave assembly was convulsed with laughter. He continued; should trample party under foot till we get the country on a safe basis. When we get the country safe, then we may return to party."

"The late Hon. Alexander Macken zie, who was a good Baptist, was the first to establish Separate schools, said Rev. Dr. Cameron, of Ottawa.

"Well, I consider him an ignoran Baptist," retorted Deacon Graham, who is, we presume, one of the literati of his

This sally caused more laughter, and the incident ended.

Descon Peter does not seem to be ware that the Catholic Church, including the Jesuits, was teaching Christian morals and dogma in Ontario before his fellow members of the yellow lodges were showing their spirit by shooting bullets at the house of one of her late Majesty's colonels at Malton, Ontario. and at the occupants of the ancient Catholic cemetery of the Nottawasaga, and at Catholic Churches in the same Township and elsewhere.

THE MARRIAGE QUESTION IN SPAIN.

Cable despatches from Madrid indieate that the "Liberal" Government is desirous of following the course purned by the French Government in curtailing the rights and privileges of the Church. It appears from the statements made that the Government insists on the recognition of civil maralages by the Church, and that those who die after having contracted a civil marriage only shall be held as entitled to all the rights of the Church as granted to real and practical Catholics, so far as regards burial in consecrated cemeteries. The object of such a law is evidently to take away from the Church the right of inflicting any outward penalty for a breach of the laws of the Church, and it could not be proposed for any other purpose than to wrest from the Church her natural right to impose spiritual penalties upon those who refused to conform to the laws of the Church enacted to promote the spiritual welfare of a Catholic

The consecration of a cemetery omething purely religious, and it is the business of the Church only to permit or deny burial in a consecrated portion of a cemetery.

being a sacrament of the Church. It constantly being put forth as the truth must, therefore, be subject to the laws of the Church. The civil power cannot, according to the laws of God and the Church, assume to itself the right to confer this sacrament, or to make the laws which are to govern it in the sight of God. It must be subject, therefore, to the law of God, and not of the State, and the Church is the judge which i alone authorized to pronounce whether or not the laws of God have been fulfilled when the marriage contract has been entered upon. She alone has the authority from God to enact the laws under which a marriage may be contracted, and to declare under what conditions a marriage contract is null and

void. The Church, therefore, very properly does not regard the civil marriage as a marriage in those countries where the decree of the Council of Trent is in force, by which clandestine marriages are declared void. Spain is one of these countries, and as the civil marriage comes under the designation of clandestinity, a civil marriage is null there according to the law of the Church. In such localities, parties who have had no marriage, according to the rite of the Church, are not duly married, and must be regarded as rebeli against the laws of the Catholic Church. The Spanish law has always hitherto recognized this law of the Church, which the present Liberal Government appears now to wish to abolish, so that a civil marriage may be deemed lawful and sufficient to secure to parties so married all the benefits which a valid religious marriage secures.

The Pope, and the Spanish Hierarchy basing their contention on the Concor dat made with Spain in 1850, maintains that the civil marriages which the Government has instituted may be held to establish the civil effects of the con-

tract, but that the religious marriage alone justifies the conscientious obliga tions of husbana and wife, and gives tue parties thus married the status of a married couple before God and the Church. The Government wishes that these rights be given them by virtue of their civil marriage. These opposite contentions have for some time given occasion to strained relations between the Government and the Pope, but as it has now been announced that King Alfonso has nominated the Marquis de Ojeda as ambassador to the Vatican, there is good reason to suppose that the disagreement between Spain and the Holy Father will be removed by an amicable interchange of views, and that the Pope's desire will be acceded to, notwithstanding that a very recent cablegram announces that the Spanish Government maintains its position with an obstinacy which may make such an

agreement difficult. The Marquis Ojeda, who is at the present time under-Secretary of Foreign Affairs, was formerly the Spanish Minister at Washington and Tangier, and is highly esteemed as a diplomatist. We cannot believe otherwise than that. after the state of the case has been duly investigated, a satisfactory solution of the trouble will be reached.

BIRLE.

Bishop Charles D. Williams, who has een not very long elected Bishop of the Protestant Episcopal Church of the Diocese of Michigan, in an address de livered to the members of the Y. M. C. A. on Oct. 1, created considerable commotion by saying plainly that the Bible is not the Word of God, and the teachings to the contrary are the most prolific source of unbelief the Church (?) has to contend with."

We have here written "Church" as we have information that this was the word made use of, though the newspaper making a short report of the ddress has the word "charge," which we believe to be a typographical error. as it does not make sense, and the whole report tends to prove that Church is the correct reading of the Bishop's words.

To prove his contention, the Bishop further said:

"Nowhere does the Bible declare itself the word of God. Yet we are told we must take it in its entirety, The Bible needs no defence. All it needs is a square deal. There are those who read it devoutly, diligently: but never say the Bible is the Word of God. I say the Bible and the Word o d. To those who accept the entire ok as the literal Word of God, I would point out that it is not here so

We are not very much surprised at this language, even from a Bishop of the American Episcopal Church, which is recognized by the Church of England as part of itself, though it is a perfectly distinct and purely local Church, as purely local as the Church of England even in its title admits itself to be.

It is well known that the Church of England wears a cloak of very ample dimensions to include within itself all who believe or repudiate the most contradictory or contrary doctrines, and we have frequently had occasion to A Catholic marriage is a sacred rite, point out that these contradictions are pastors of that Church as if to be selfcontradictory were a characteristic of Christian truth.

Thus even in the Archbishop of Canterbury's viz. Dr. Temple's celebrated manifesto or bull of 1900, professing to define Anglican doctrine, tells us of two or three different beliefs which Auglicans may hold concerning the Real Presence of Christ in the Eucharist or the Lord's Supper without further definition on the subject, but declares there is one doctrine which they must not hold, namely, the Catholie doctrine of the real and objective presence of Christ therein, which is called by the Catholic Church Transubstantiation. In fact, an Anglican may adopt Luther's or Calvin's heresy, and he thinks he cannot teach that of Zwinglius, which is that this sacrament confers no grace. He may hold almost any conceivable notion on the subject, provided he rejects the Catholic teaching, which has come down from the apostles, and which has been taught uninterruptedly by the Fathers of the Church even to this day.

But there is no doubt that one doc trine which the Church of England has always taught, from the very beginning of the Reformation, is that the Holy Scripture is the true word of God which the Bishop of Michigan now s blantly denies.

In Art. 8 of the Church of England we are told that "the Three Creeds ought to be thoroughly received and believed; for they may be proved by most certain warrants of Holy Scrip

The sixth article of the American Episcopal Church implies this same doctrine, saying : " Holy Scripture containeth all things necessary to sal vation," and the 8th is identical with the 8th of the Church of England, requiring the three creeds to be believed because they may be proved by Holy Scripture.

It is clear, therefore, hat the Right Rev. Episcopal Bishop of Michigan is in direct opposition to His Church in declaring against the divine authority of Holy Scripture; but we by no means suppose that the Church will come orward to discipline him for heresy, for it is well known that the Church of England as well as the Protestant Episcopal Church of the United States does not insist upon beliefs even in the most fundamental doctrines of Chris tianity. In fact, only a few months have passed since a manifesto was issued, signed by a large number of the clergy of the Church of England, in which it was positively stated that Christianity does not depend upon the historical truth of either old or new Testament, and this is equivalent to saying that the Bible is not worthy of belief as regards the whole life of Christ and His Apostles.

We have evidently reached that stage in the history of Christianity in which the Catholic Church alone stands forth as the vindicator of Biblical truth, while the Protestant sects have declared themselves to be without A PROTESTANT BISHOP ON THE any basis of faith, since they have declared the only basis we have for our faith to be unworthy of credit.

The Bishop continues:

"Christ tore asunder the Old Testamert precepts, the law of Moses, and furnished new ones."

This statement is not correct. Christ Himself declared the continuance of the Moral Law as it existed before His coming on earth, though the mere ceremonies of the old law which had relation to the future coming of the Redeeme of mankind ceased when that Redeemen actually came to do His work. But the Moral Law was for all ages, and so Christ taught the young enquirer after truth : " But if thou wilt enter into ife, keep the commandments." (St. Matt. xix. 17.)

ANTI-CATHOLIC MISSIONS.

A recent speech by Dr. Andrew S. Draper, a non Catholic, will prove to be a revelation to many of our separated brethren in these parts. At a meeting in Lake Mohonk, N. Y., on the 17th Oct., of the Conference of Friends ot the Indian and other dependent peoples," the gentleman named, who is Commissioner of Educaton of New York State, spoke of the condition of the people of the Philipine Islands. His address had the ring of a broadminded stetesman. Here is what he says, having reference to the material con dition of these people:

"We will not cast them away," he says, "because we cannot see the end.
We will not for a mess of pottage trade
them with some other nation which has
no such outlook or mission as we have
come to have in the world. Neither will we enter upon another experiment of enfranchising millions before they can, without danger to themselves and us, carry some part of the burden of governing the world. We will not give them independence until they can be independent. This business of the hour to develop the industrial habits and the moral sense and the political wisdom of these people so that they may be safely admitted into our sovereignty or

independence of their own.' But what he advanced concerning the religious problem is still more interesting. It will be remembered that, when the United States took possession of the Philipines, the missionary societies of the different non Catholic sects contributed large sums of money to wards the support of mission aries in the new possessions, and these missionaries invaded the field in goodly numbers, fortified by every resource necessary for carrying on their propaganda. The customary reports were made to the central bodies regarding the Catholic Church and its priests. There were, of course, ignorance and superstition to be found everywhere, the results of the teaching of Romanism. It is always found that funds towards the support of Protestant missions flow more freely if the claim is made that " converts " are expected from the Catholic fold. Discussing the religious problem, Dr. Draper

spoke as follows : "Clarified and reinvigorated, the religious reign of the Roman Catholic Church is established, not only in the towns, but wherever in the wilderness towns, but wherever in the wilderness its priests may go. Its mission work is so aggressive and so much better than so aggressive and so much better than any other that is there that it quickly receives the affection and engages the devotion of a people to whom its solemn ceremonies, its beliefs and its adminis-trative methods are especially adapted. Our Protestant denominations are asnuming to contest the ground, but in comparison with the werr of the Roman Catholic Church their doings are not a elight to us. It seems to be the fact hat the Protestant denominations have hat the Protestant denominations have greed upon some division of territory s as to avoid conflicts with one another

far as may be, but there is no possi bility of avoiding rivalry with the church of Rome in any part of our insular territory. I cannot help wonder ing if it is worth while. The people of the Philippine Islands will hardly need variety of sects to accommodate their

theological thinking for a long time. If they ever reed them they will know how to have them. Denominations will multiply in the natural order of things as fast as they are needed. I have none but Puritan blood in my veins, none but Puritan blood in my veins, but I no longer fear that any church will subvert American political institutions. I think that the Roman Catholic Church will be made more thoroughly American by giving it American confidence. No one can doubt its spirituality or its patriotism. I am in favor of Protestantism wherever it can be self-sustained, but I do not fear to express my misgivings about the wisdom press my misgivings about the wisdom of the policy which taxes weak churches n America to support weak churches in our island possessions, with no prospect of those churches becomingself-sur porting, so long as one strong church is on the ground, occupying it force-fully and evidently adapted to the

THE FRENCH CRISIS.

The new French Cabinet formed under M. Clemenceau has a adical majority, so that we cannot expect that the new Government will be any better than that which it displaces, which was very nearly as bad as it could be.

Perhaps the wish is Father to the thought, but we cannot believe without further evidence that Catholicity is dead in the France of a Pepin and a St. Louis, a France which even since the Reign of Terror and the Commune of 1871 has pronounced itself faithful to religion, has fallen away so completely from its primitive faith as to have hopelessly bound itself to the chariot wheels of such atheists a M Clemenceau and Briand.

Well, indeed, did these men know the power which would fall into their hands if they could secure the sole education of the children of the nation for a few years. They would turn the tables against religion if they could only for a short time oblige the children of the nation to go to godless schools, or worse, to schools in which God's name was mentioned only to be sneered at and ridiculed, and unfortunately they have succeeded in this.

The first pretence was that the religi ious teachers of France were fostering in the rising generation a sentiment of disloyalty toward the Republic. It is undoubted that since the fall of the Empire of Napoleon III. the French populace were settled in their antipathy to monarch,, whether under the form of a kingdom or an Empire, and by the constant repetition of the calumny that the Catholic relig ion is entirely inseparable from a monarchical form of government, the people were persuaded into apathy when a secular school system was established to take the place of the school system which was chiefly under the auspices of the religious orders who were entirely devoted to the Church.

It was soon proved that, with the ab-

olition of religious teachers, immorality

of every kind was introduced into the country, and, as the religious schools were not at first entirely abolished, it was comparatively easy to make the comparison of the two kinds of schools which were kept open in the same districts. It was proved that the criminal records grew larger year after year by the fact that the names of state school pupils were to be found there every year in larger numbers, while ames of pupils of the religious school were absent from these records. At the same time, the population of the country suddenly ceased to increase, as it had done before. There was one cause, and only one, for this sudden change. Both facts were attributable only to one cause, the decline of religious sentiment among the people. With a blindness for which we cannot account, the generality of the the people were kept in darkness in regard to these results, or if some were roused to action thereby, the whole power of the Government was used to persecute them, and from the fact that even the most petty offices, which are necessarily numerous in so large and populous a country, are filled by slaves to the will of the Government, the Government was able to exert a pressure upon a majority of the people, while unofficial France was apathetic in the matter. And yet, instead of restoring religious teaching, the Government abolished all religious schools, so that there should be only atheistic schools in operation, though in many instances actual opposition was shown to the soldiery who were made use of to enforce the orders of the Government. High officers of the army have chosen rather to resign their positions than to carry on the war against unarmed religious men and women. But this is just what the Government seemed to want, that the army might be completely under its control performance of the meanest deeds. Also in the churches, when the Government took the inventories of church property, there was frequently determined opposition shown and many serious wounds inflicted, though there was only one defender of Church property actually killed, and it was this fact which led to the defeat of Premier Combes' Government. It remains to

be seen what M. Clemenceau will do in

the difficult position in which he now

The crisis will come in the se week of December, which is the time appointed for possession to be taken of the churches by "Associations Cul tuelles." These being repudiated equally by the Pope and the Bishops of France, if any of them are formed independently of the Bishops, the essential constitution of the Church will be attacked. The churches will thus be secularized, and the Mass and all liturgical offices of the Church will be transferred to buildings to be erected for the purpose. They will thus be literally robbed, and the rulers declare that the church buildings, priest's residences, hospitals and asylumns for children and needy persons will be sold for the benefit of the parish poor. It will be as much for the parish poor as the similar buildings in England, Ireland and Scotland were for the parish poor. They will undoubtedly be given for the use of traitors to God and to religion who shall have aided the Government in gaining its temporary victory.

We do not think the victory will be more than temporary, for we be lieve that the public mind will be stirred to its utmost depth by the sacrilege which the present Government threatens against the Church and its property.

AN APOSTOLIC WOMAN.

The following sermon by the great and loveable Cardinal of Baltimore will be read with special interest in these days when certain women crave for a sphere in life which the Almighty never intended they should occupy. We trust those who devote the greater part of their time to the frivolities of the world, regardless to a remarkable de gree of those duties belonging to the home, will give due reflection to this timely pronouncement, delivered on the occasion of the death of a model Catholie woman :

"The life, brethren, of a good mother, like Ann Schriver, has far-reaching, most edifying and salutary conse quences, because the world is governed and it always will be governed more by

"The world is always moved more by the concrete example of the living than by any abstract principle of

virtue.
"If I were to single out this morning the virtues for which Mrs. Schriver was most conspicuous I would lay par tienlar stress on her domestic virt the care of her household, her love for her children and her attachment to the faith and religion of her tathers.

"She was of a most retiring dis position. She paid very few cere s visits. The visits she paid were, , for the most part those sanc tioned by duty or charity or friendship She was attached to her home, and the aim of her life was to make her home so attractive that it proved to be an asylum, a place of rest, for her husband after the labors and fatigues of the day

"What an example she sets to many who are so neglectful of their domestic duties, who are never in repose unless they are in motion; who are never at peace unless they are in a state bid activity and who never feel at home ce unless they are in a state of mor

"We have a lesson to learn from this woman. Then I would speak of her children, her care for them and how she brought them up in the fear and all inheritances, the inheritance sound, Christian education.
"That her sons and daughters are

to day so well grounded in the principles of faith and virtue, they are indebted, under God, more to her than anyone else, to her whose remains now lie before us.

She was an exemplary Christian and unostentations in her piety. She belonged to that noble army of apostolic women who are the glory of Jerusalem and the joy of Israel, who are a credit to the resident and the second se to the nation, who are the saviours of society and who are the benefactors

They are not ordained to the ministry: they are debarred from preach ing the gospel in the churches, but oh how well they preach that gospel in the circle of their own homes. They are apostles of prayer, apostles of good works and apostles of charity. The words we preach from the pulpit, the seed we scatter from the pulpit would bear but little fruit if it were not sanctified, nourished and watered by the care and devotion of pious women.

"I know not what influence our preaching has upon you, but this I know, that the life and conduct of mothers and wives such as Mrs. Schriver have always been an inspiration to me. It has quickened my faith. It has strengthened my zeal, and has set before me in most alluring characters the beauty and attraction of the Gospel has strengthen of Jesus Christ.

"On, brethren, how many homes would be desolate were it not for the care of mothers and wives like Mrs. Sehriver. In how many of our homes would the lamp of faith and piety be utterly extinguished if it were not kept

alive by the care and zeal of such a woman as she has been.

"I say to you, brethren, that she was a lady of retiring disposition and seldom seen abroad. I have made that statement between the second seldom seen abroad. statement before, but there was one path with which she was most familiar and that was the path that led from her home to the Cathedral. Hither she has been coming for a period of hearly sixty years. Hither she has as a daughter, a wife and mother at the feet of her blessed Lord all her cares and troubles. Here she came to receive strength and inspiration from ise of perfection, reaching upward with steadlast aspiration after perfect holiness.—Cardinal Manning.

Jesus Christ in the tabernacle in order that she might discharge those very onerous duties that devolved upon her.

TURKS RATHER THAN PAPISTS. ANTI CATHOLIC ANIMOSITY OF NEW

ENGLAND ARMINIANS. When New England Arminianism se largely lapsed into Unitarianism, writes Professor Starbuck in the Sacred Heart Review, it might have been thought that a breach in the schools was in . And indeed this gave strength to the contention for religious neutrality in the schools, which has gradually turned into its natura has gradually duried into its haddra-sequel, practical Atheism, although this, with us, has not yet reached the French point of forbidding God or Carist to be mentioned reverentially cher, nor the Australian poin mutilating the whole literature of the language in the interest of irrelig ion. However, Unitarians, as most of owever, Unitarians, as most of them, in New England, still adhere to the Christian name are, not greatly hostile to the language of Christian devotion. I have attended Unitarian worship twice in my life, and think it might very well be described as Christian worship served up on ice. It was only of so exceedingly advanced a gentleman as the Rev. Moncure D. Conway that someone has said that he found at his evening service "three persons and no God.

Moreover, Unitarianism is not very strong in New England outside of Eastern Massachusetts. There are one or two Arianizing Baptist sects, but they do not differ in language or feeling Trinitarians They are rather a sort of ante Nicene Trinitarians.

It was only when the Catholics began to multiply so enormously as to compel recognition as a reality that the inevitdeadlock in school matters en

At first all Catholic claims to special consideration in the Public school scornfully rejected. Protestants mut tered, if they did not say, aloud, what the early Romans said to the Christians at large :
"Non licet esse vos." You have no

right to be. The claim to existence is beyond your deserts, and what claim have you to anything further?

o'It is true there are too many of you to hang. Besides, it is getting hard to hang even a murderer, and as you were brought up Baptists, poor things, we suppose we can hardly say that you are as wicked as murderers. Even the banishment of so many is scarcely practicable. Besides, how could we then ring the changes on the cruel expulsion of the Jews and Moors by the Popish Spaniards? Moreover, you have arms and brains, and are of a certain necessity 'for maintaining the state of the

"We suppose therefore that, however unwilling, we shall have to let you abide in the land as our Gibeonites, our hewers of wood and drawers of water. Take heed, though, that you never pretend to the rights of true Israelites. If you do, be sure that re prisals will not delay. Leagues and orders of pious men and holy women will spring up, to harass you and hecto to bura your numeries and lay aste your churches, to shoot your selves, to refuse help to your poor, to bar you out of all higher employment, and above all out of all higher office. Nay, committees of grave citizens and reverend divines will be formed to bring back the political prohibitions against you which our too easy fathers have let slip.

"In short, although we do not exactly profess to be Mohammedans, yet if you provoke us, you shall find that we have not forgotten the sacred motto of the godly Dutch Calvinists, slightly modified; 'Turks rather than Papists.' If we do not follow the injunctions of the Koran to be charitable and truth ful, and other such precepts of carnal morality, you shall find that we are love of God and gave them the best of reverently mindful of its august com mand, meant of Christian generally, but by us restricted to you: "Harry them, and humble them, and keep them

However, multiplying millions from across the sea have rendered these warnings as futile as Canute's fabulous monitions to the tide. And on our side too, as an orthodox Protestant minister complains. Catholics refuse to accommo date themselves to the comity of citizenship. They will not consent to follow Protestant precedent in declining to have large families or any families at all. The consequence is that they are becoming far too uncomfortably n to be at y longer the objects of the old objurgations. Indeed, while in many places, at least in New England (hardly in Pennsylvania and the Upper South) the Protestants seem to bent on self destruction, the Catholics are able to fling out on their banner the primal blessing: "Increase and multiply,' and to appeal to its rein forcement by our Presbyterian Presi dent, as proving that they are speci-fically the true citizens and the true

Christians. It is very distressing to be in the face of a fact which we hate, but which we cannot abolish. If we are sure that God hates it too, we can be tranquil, for we then know that it will yet dis-appear, or be transformed into some-thing glorious, were it only at the end of an aeon. "All power is given unto Me in heaven and on earth."

Unhappily a large part of the facts against which we rage are only hateful to us because they contradict our selfichness, or our laziness, or our bigotry. Then our writings are scoldings become pitiable, and also ridiculous.

When shall we bear in mind this plain truth that the future perfection of the saints is not a translation from one state or disposition of the soul into another diverse from the former, but the carrying out, as it were, the blossom and the frui age of one and the same principle of spiritual life which through their whole career on earth has been growing with an even strength putting itself forth in the beginnings and prom

POPE FIGHTS FOR CHRISTENDOM.

TRIKING STATEMENT OF GREAT ENG-LISH SECULAR JOURNAL UTTERED IN EXHAUSTIVE REVIEW OF CONDITIONS TO DAY EXISTING IN FRANCE.

The Saturday Review of London is ot a Catholic journal. It is a secular publication of high class, and is usually listened to with deep respect by the statesmen and thinkers of England. In a recent issue, discussing the in France, it made this remarkable pronouncement:

The encyclical of Pius X., the brav est thing in truth that has come to France from the Vatican since the day when Pius VI. hurled the constitution" of the clergy in the faces of the men of the first revolution, should herald the dawn of a new era in the annals of French Carbolicism, an era in which the Church will aba don the Erastian superstition that has been her blight in the past, and set up sgainst the Jacobin's enthusiasm for the tyrannical state the Christian's zeal for religion and ordered liberty. One thing is certain. The Church can not lose more by an appeal to principle than she lost by her unwise and Eras tian compromises of the past. "The details of the Encyclical are of

less interest than the principles that it proclaims. The Pope has fore een and refuted in advance the charge that in refusing to recognize the associations cultuelles he is condemning in France a system that his Church tolerates in other countries. It is true that of canonical principles there is no em-jection to the employment of laymen as the trustees of ecclesiastical property. In England and in other before the Reformation the laity either as individuals or as corporate bodies. exercised considerable powers in refer ence to the fabrics and temporal pro fessions of the Church, as th wers of our church-wardens tes-In the Roman Catholic Church in America to-day a similar state of things exists, and ecclesiastical assoc iations of like character are allowed in Germany. These precedents, however, have little application to the state of things contemplated by the French law. That law proposes to transfer Church property to associations legally established in conformity with the general regulations of the form of worship which they desire to maintain.' The function of deciding whether a particular association falls within this definition pertains to the Council of State, a body which is in great measure the creature of the executive for the time being. In the senate it was admitted that the disapproval of the bishop by the association would not necessarily prevent its recognition by the Conneil of State. (The fact by the way that the law sets up such a secular and partisan tribucal to decide on grave questions of faith and morals) is proof hat French republicanism, while de priving the church of all state aid, in-tends to preserve and exaggerate the worst features of the Erastianism of the Bourbons and Bonapartes. This conception of associations of laymen for ecclesiastical purposes responsible to a Council of State and independent of the bishop, is absolutely un-Catholic. When as in medieval England, or mod rn America, the laity are trusted with ecclesiastical functions, they are bound to act in obedience to the bishop, and to the ecclesiastical law. We have said that the principle of the associa-tions is un Catholic; no small propor tion of Protestants would repudiate it as anti-Christian. Strange as it may seem to the ordinary Protestant, the seem to the ordinary Processant, one Pope is to-day fighting with far better justification and far greater moderation the very war that Chalmers and the other founders of the Free Kirk waged

in Scotland sixty years ago for the 'Crown rights of Christ.' "Such associations as the law proposes are intolerable, and the Pope wisely refuses to consider any scheme ir modification. Un these associations may seem to us, they are too Catholic to sait the taste of M. Clemenceau and his friends; consequently to suggest plans for their modification would be idle. At the same time the Pope gives the French government to understand that on cer tain terms an understanding is possible. As we read the Encyclical it does not seem that the Papacy makes any impossible demands. All that the French State need do is to arrange with the Papacy for a concession to the French Church of a similar status to that which Mr. Gladstone allowed to the Irish Church at the time of its disestablishment. On these terms, it seems, there may be religious peace in France; if they are refused, the responsibilities of the disturbance and sacrilege that may follow will rest

solely on the Kepublic.
"Not the least melancholy feature Not the least melancholy feature in this unhappy story is the fact that English sympathy is generally on the anti-Christian side. As a fact the Pope is in every way the injured party, and in this case the cause for which he is fighting is the cause of Christendom. The men who rule France to day make no concealment of their hatred and con-tempt for Christianity and its Founder.
'You are like Jesus Christ,' said M.
Clemenceau to M. Jaures the other day,
'Who though He was going to set the
world right with His theories, and who
only succeeded in conjuring up an era of
violence and blood.' Less violent in
tone, but even more illuminating, was
the declaration made a few days ago by the declaration made a few days ago by M. Aristide Briand, Minister of Justice and Education, to a congress of teachers at Amiers, for he told them that the time had come to root up from the minds of French children the ancient faith which has served its time, and to replace it with the light of Free Thought: 'Il faut en fluir avec l'idee Chretienne.' The English press in gen Chretienne. The English press in general suppresses such interesting exhibitions of the attitude of French republicanism to Christianity, which, did space permit, we could multiply ad nauseam from the speeches of the presesent day rulers of France. We have no concern here with the multiple of the present day the second of the present day the second of the present day rulers of France. have no concern here with the political policy of these anti Christian statesmen. They are, for what reason we will

cultivate friendly relations with Great other matters, it is necessary to do so Britain. Were Englishmen a little more logical, they would see the ab surdity of allowing this absolutely irrelevant act to affect their judgment of the struggle between Church and State in France. There is no question here of differences between Anglican ism and Romanism, or indeed, between Othanism and Protestantism Pope in this matter is fighting the battle of Christendom. The secularist will, of course, be on the side of th French Government against the Church; will the narrow and paltry type of Protestantism that can any form of religion but its own sort is quite content that there shall be no Christianity at all so long as at all so long as But the sober, there is no Rome. But the sober moderate English Christian can not possibly doubt with which side pathies will be. Especially if he be a inservative engaged during the last few months in denouncing our Government's education bill as an attack on religion, he can for very shame appro policy on the other side of water nich magnifies a hundredfold every vice he had been objecting to in education and ecclesiastical policy of the Government here. A century hen English Protestantism and Eng lish politicians still had some regard for good of Christendom, English opinion in the majestic tones of Burke held up the sacrilege and atheism of the first good of Christendom, English Jacobins to the scorn and detestation

THE PRIESTS' TOTAL ABSTIN-

of Europe."

ENCE LEAGUE OF AMERICA. This association is made up of Bishops and priests of the United States and Canada, banded together for the pronotion of temperance. Such a society was first proposed to Archbishop Elder and Father Conaty, now Bishop of Lcs Angeles, but then president of the C. T. A. U. of A. by Father Kittell, of Loretto, Pa., at the General Convention of the Union in 1892, in Indianapolis. But it was thought too early in the Catholic temperance movement for such an organization The venerable Archbishop kept subject in mind, how-ver, and a few years later, under his direction, Father Stebenfoercher organized a priest's league in the Cincinnati Province, and the Student's League in ecclesiastical seminaries.

At the General Convention of the C. T. A. U. of A. in Pittsburg, 1903. the League was made national under the honorary presidency of Archbishop Elder, who Archbishop Ryan. Father Siebenfoe cher was chosen active president, and provision was made for diocesan branch leagues.

The League has the approval most the entire hierarchy of the United States and Canada. Many diocesar moters have been appointed and a few diocesan branches formed.

Conditions for membership are : I. Total abstinence from all intoxicating liquors, except used medicinally by order of a physician. II. The preaching of two sermons a

year on total abstinence, and, in case of pastors, the formation of a total abstinence society, however small, in the parish.

III. Contributing at least one dollar vear to the work of the Leagne, which is to be sent to the secretary before the first of August. Membership may be for one or more

years or for life.

Diocesan branches can make such other regulations as they desire, one o which should be to offer a Mass for de ceased members within a reasonable time. The formation of diocesan branches and membership in them is optional, but recommended.

The annual meeting of the League is held at the time and place of the General Convention of the C. T. A. U. of A., usually the second week of mhere have a voice and vote in the meetings, and the League is entitled to three delegates in the General Convention of the Union, and diocesan branches a semin

ary societies to one each.
The fourth annual meeting of the League was held in Providence, R. I., August 7, 1906. As Father Siebenfeercher wished to retire from the pre-sidency, Father Walter Shanley was elected president, and M. A. Lambing secretary and treasurer. The member-ship of the Priests' League was re ported about two hundred, and of the Seminarians eight hundred and fifty.

This statement is published merely as a history and report of the League, but principally to induce priests who are total abstainers al ready to join it and thus make their labors more efficient and lasting. Unlabors more efficient and lasting. Un-organized individual effort, no matter how earnest and persevering, has not the force of united widespread en-deavor. The success of temperance work among Catholics depends on the priesthood; and though the work is a gigantic one, the priesthood is equal to it if only they unite. But even the best of them, and the majority of total best of them, and the majority of total abstainers among them, shrink from the publicity membership in the League would entail. But they may not hide their work alone with God. He, in deed, seeth in secret; but those for whom Christ died, and for whose salvation private are alled to the secret. whom Christ died, and for whose salva-tion priests are called to the sanctuary and who need their example as well as ministrations, do not. The light of the world may not hide or allow itself to be hidden under a bushel. Leo XIII. exhorts priests "to shine before all as models of abstinence," to promote temperance, and the present Pontifi trusts they will do so; just as Christ commands them to let their light so shine before men, that seeing their good works, they may glorify the Father who is in heaven.

Father who is in heaven.
In union of light—of example—just as in any other union, there is strength; and when the evil conspire, the good should combine. The priest of God, called to spead and be spent for His people, may not consult his own preferences, even if he wished. He must deny himself and run to the rescue of the fleek of Christ no matter what and

in this matter of intempera

Priests wishing to join the League or desiring further information concerning it, are requested to wrise to the Se tary Treasure who will regard such communications a favor, and count it a pleasure to answer them with as little delay as possible

M. A. LAMBING. Secretary-Treasurer, Box 15, Scottdale, Pa.

POPE REFUSES TO WITHDRAW HIS VETO

-Tae Gautois printed an in terview which its correspo Rome had with Pope Pins X. hurch and State sej aration law, which

notes the Pontiff as saying: " It is not I who condemned the law, but Christ, o whom the Pope is simp the Vicar The Savient granted the Church a Constitution ad a Doctrine against which no hum vail. The Separation law is contrary to tholic doctrines and opposed to Di vine rulings, is an unjust law and there

ore carries no obligations to obey it."

The Pontiff said that he had only done his duty as commanded by the moral well-being of the Church, which exacted

God. I await Providence to make His designs manifest."

Pontiff further declared with great firmness that his veto would re-main absolute while the French Chamber refused to modify the law in accordance with the Catholic dogma, and concluded

"It is not necessary for the govern ment to surrender. Surrender means to bow before the will of a victorious to bow before the will of a victorious enemy, and the Pope applies the name of 'enemy' to no one in France. If the legislators committed an error in good laith and will acknowledge it, they will find nowhere a more concilatory spirit than at Rome. If they deliber-ately seek war they will find themselves confronted by the defender of Christ, animated by supreme energies.'

DEVOTION TO THE MOTHER OF GOD THE OUTCOME OF HOLY COMMUNION.

The Catholic Church, which teaches to honor both his father and his mother, impresses upon her children that they must in a special manner show honor to the Mother of the Son of God, of Whom by their baptism, they have been made members. The Head of the Church, our Lord Jesus Christ, who was the Author and giver of this royal com-mand, practicised this honor to His beloved mother in a most remarkable and perfect manner, and it follows that e head of the body shows honor to its mother, the members also must of necessity do the same, unless they have become mortified and liteless and so are prevented from acting in servience to the head. It is thu that the Catholic Church bids he children love and honour the Blesser Virgin, and it is for this reason that devotion to her is so essentially and vitally connected with the devotion to her divine Son, in such a way that it is practically impossible to separate them one from the other.

It is a truth taught by the Holy Church and proclaimed by all the saints and holy doctors that the more fervently a soul practises devotion to the Blesse Virgin, so much the more fervent and devout does he become in the worship es he become in the worship of her divine Son; first, because, by so doing, he fulfils the royal which is to honor His Mother, and thereby gives pleasure to God Who i His heavenly Father; and secondly because, when he seeks her aid, she intercedes for him and obtains the favors which he desires, for her ivine Son can refuse her nothing

But if it is true that the devotion to the Blessed Virgin is the cause of an increased devotion to her divine Son even still more true is it that devotion to her divine Son increases devotion to her. For the highest act of devotion to the Son of God is to abide in Him by feeding upon His Sacred Body (together with which also is His Soul and His Divicity.) By feeding upon and His Divicity.) By feeding upon Him in Holy Communion, we become actually and substantially united with Him. By our baptism, we are made members of "His body, His flesh, and His bones," and by means of this spiritual food, each time that we receive it worthi y we are charged as it were with a fresh and abundant supply were with a fresh and abundant supply of fortifying strength into our naturally weak and feeble nature, from that divine-human nature, which, at the right hand of the Father, still gives, and ever will give, honor to His holy

mother. Seeing then that the partaking of this spiritual food of our souls actually vivifies and strengthens our incorpora-tion with Him who both honored and still honors this Blessed Mother, and conforms us more and more into His image and likeness, the more frequently and fervently the Christian communicates, so much the more truly does he become a partaker of the divine nature and as the 'Divine Nature' loves he and as the 'Divine Nature' loves his and as the 'livine Nature' loves his 'holy Mother with a perfect love, so also must the partaker of that Divine Nature, the more solidly he's built up in Him, also by consequence the more surely increase in His love, and devotion to her also for the mind at the formal solution. to her also; for the mind, of the frequen communicant is becoming more and more the mind of his divine Lord, and his sentiments those of a dutiful son to his beloved mother. Hence, it follows that the more frequently a Christian communicates the more truly will he consequently love and honor his mother, the Blessed Virgin, the mother of his

From the preceding remarks it may be said that the striking fact of this love which the members of the Catholic Church manifest towards the Blessed Virgin, is a proof of the 'real presence' in the Blessed Sagaranas, and said in the Blessed Sacrament, and a proof also that the manifold denominations outside her fold have not the 'real pres They are, for what reason we will the flock of Christ no matter what publicity it may give him. He does so in ence of Christ in that which they hold

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vigor and heaun.

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out to be, or to represent His presence. for how often so ever their members partake of what they claim to be the 'means of grace,' the result does not manifest itself in producing in them a filial devotion to the mother of Lord. G. F. F.

BE IN TIME FOR MASS.

"Admitting, then, the obligation of at-tending Mass," says the Paulist Calen-dar, "how should it be fulfilled? We should remember that when we go to Mass we are going to unite with the whole Church in offering to the eternal Father the Sacrifice of His Beloved Son, which was once offered by Christ Himself on Calvary in atonement for our sins, and in order to obtain special blessings for our daily needs. This should be the spirit in which we should approach the House of God. Having this spirit, we will readily realize he important it is to be present in the church when the Holy Sacrifice begins, and not come in five or ten minutes after the priest approaches the altar. Leaving aside the seeming want of respect which latecomers she source of discomfort and distraction to all who do come in time.'

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FIVE-MINUTE SERMONS.

Twenty-third Sunday after Pentecost. HEAVEN.

Blessed are the poor in spirit, for theirs is the ingdom of heaven. (St. Matt. v. 2.) All Saints' day is a solemn and glorious festival for all heaven as well as for all the world; for to-day God is praised, and the great salvation of our Lord and Saviour Jesus Christ magni fied and landed by a common, universa act of holy congratulation and worship among all the saints—that is, among all souls that are united to God in the communion of saints, whether in the Church triumphant, in the Church suffering, or in the Church militant.

ns to me that none but Catho its seems to me that none but Catholics believe in heaven, the eternal home of the saints after death, because they alone appear to understand what a saint is, as the Church has proved here. self to be the only power wh which has

saint is, as the Chiter has proceed as self to be the only power which has been able to train and canonize one.

Yes, all that we can know of heaven is, that it is the reward, the everlasting life, the new and divine state of being which the saints enter into and enjoy when they have left this world—that is, when they die in the Church militant and rise in glory in the church triumphant. If any Christian then, or so-called Christian, fancies he can meditate about heaven, and hopes to get there without knowing what a saint is, and without striving to be as near one as he can, he is is simply deceiving himself. I fear that the kind of place some people think would deceiving himself. I fear that the kind of place some people think would be a good enough heaven for them, if we are to judge by the way they live, is, in fact, not much above what the state of hell really is. Many are the souls who ought to have been saints, and are damned because they were unfaithful to the vocation God gave them, and too sensual to make the necessary sacrifices that such a vocation cessary sacrifices that such a vocation demanded. What kind of a heaven, demanded. What kind of a many in-for instance, do you think the many inevery day will likely get, who know they ought to become Catholies to save their souls, and are veh afact. their souls, and are yet afraid to take the step; who stand still and count the cost, and cheat their consciences with the false doctrine that no real sacrifices were demanded of them, be cause God will be more glorified if they leave all to Him and do nothing they leave all to Him and do nothing themselves? And yet these people, and a good many Catholics, too, are living just such lives, and in their deaths they will not be divided.

And now do you say: O Father! tell us then, what a saint is, that we may be sure we are not all wrong, but may have some home of imitating such

may have some hope of imitating such, and so join the company of the glori-fled ones in heaven when we die! I answer: A saint is one who does every thing he feels that God wants him to do and carefully gives up and avoids every-thing that he feels is not pleasing to God. Apply that to yourself. God does not want the same thing of every-body. nor require all to make the body, nor require all to make same sacrifices. So that, as a fact, there are all kinds of saints, as we know. But in what he does require he demands that one should aim at doing it perfectly. "Be ye perfect, as your heavenly Father is perfect," said our heavenly Father is perfect," said our Lord. Be perfectly honest, be perfectly pure be perfectly sober, be perfectly charitable, be perfectly obedient to the laws of God and man, be perfectly humble, be perfectly free from loving money or other riches.

Don't let me ever hear you say that again that you are "a man of the world and must live in it" as an excuse for the wretched apology for a Christian life you lead. You know

Christian life you lead. You know that is a lie. You are a man, and a Christian man of the kingdom of God and of His saints, and that is the kind of place you live in, and must square of place you live in, and must square your life accordingly, or you will never see the kingdom of God and of His saints in glory, which is heaven, when you die. In tc-day's gospel, our Lord pronounces the eight beatitudes. Think on them, and if you do not know the saint ways. them by heart, take out your Bible when you go home and read them at the beginning of the fifth chapter of St. Matthew's gospel. So live that you will merit to be one of thos, our Lord declares to be "blessed," and you will surely be a saint.

TALKS ON RELIGION.

SATISFACTION.

Penance not only included contrition and confession, but also satisfaction. Besides being our own accusers, we also have to execute judgment on our-selves by making satisfaction for sin The catechism says that satisfaction is "the doing of the penance given us by the priest." It means the payment of what is due in reparation to God for sin. Penttents not having the desire to make satisfaction for sin could not absolution. Satisfaction has receive absolution. Satisfaction has always been required by the justice of God. "I feared, knowing that Thou didst not suffer the offender." (Job. ix: 28.) We are told that the prodigal was willing to serve in his father's house as one of the servants, and the debtor said: "I will pay thee all."

According to the present dispensa-tion of the Church, the penance given is generally some prayer or act imposed, rather as a sign of the willingness to accept the penance, than as the penance itself. Religion is linked to the idea of responsibility—responsibility to God for our deeds. "He that eth to God must believe that He is, and is a rewarder to them that seek Him." (Heb. xi: 5.)

In the very beginning, man received a warning concerning the necessity of satisfaction. This is evident from the words God addressed to Cain when he was tempted to commit his crime. "Why art thou angry, and why hast thy countenance fallen? If thou do well shouldst thou not receive? but if

the consequence of our sins as waiting for us, following our footsteps, not to be dodged or put off unless they are in some way fully satished.

We know that God is a Judgo—a just Judge—and will render to all according to their works, and we are told

by St. Paul, who wrote to the Gala-tians vi: 7: "Be not deceived; God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap Life everlasting." And again: "The wages of sin is death." We should frequently dwell on these

solemn warnings, that we may not lose sight of our responsibilities. We are naturally inclined to put our sins out of our sight as soon as possible, and to deceive ourselves in thinking that as we have forgotten them, we shall no longer be held accountable for them. But they are present at the door! We can no more escape them than we can our shadow. Our Lord constantly com pares sin to a debt which we owe to God. "One was brought to Him who owed him 10.000 talents." (St. Matt. xvii: 22.) And then again: "A certain creditor had two debtors, one owed him 500 pence, and the other 50."
(St. Luke vii: 41.) In the Lord's prayer we are taught constantly to repeat, "Forgive us our debts—our

trespasses—as we forgive those who
trespasses against us."

In the world, men and society pursue debtors, and in various ways make
them mindful of their obligations. Since this is expected, why should we not realize that the Gud of eternal justice will seek satisfaction from those indebted to Him? Even friends are Moses and David sinned, though they both were high in God's favor, they had to pay the penalty of their trans-gressions and make satisfaction for their sins. God is not a respector of persons. If we do render satisfaction here to God for sins committed, we must remember that there is a prison in the next world, out of which no man can go until he has paid the last far thing.—Catholic Universe.

A PARENTAL DUTY.

We heard a mother say the other day: "Oh, John is the fine, good boy. He's never out of my sight long. He's always reading." And as the good always reading." And as the g mother's face glowed with pride in boy, we could not help thinking that the mere fact that a boy is a great reader is no absolutely infallible sign that he is good. The question is not, does he read? But what does he read? If a boy eats heartily of chaff or saw-dust or some other stuff with little or no nourishment in it, is he likely to grow strong and able? If he devours, no matter with what appetite, bread that is poisoned or meat that is tainted, is he going to escape the effects of it?
Of course not. In the same way, there fore, the boy who pours into his mind the vile, obscene story, or the basely-suggestive joke, or the article making a mock of religion, or the daily paper's murder or divorce "sensation," is going to suffer in his soul from the things

e reads. Hence it behooves every parent with any thought of the boy's future to see to it that the household is kept supplied with good Catholic literature, and that the dime novels and the pink police sheets, and the yellow journals are en-tirely tabooed. There is nothing more sensitive to every impression than the mind of a child. Soon enough the children will be grown up and beyond the reach of the parents' authority and reach of the parents' authority and care. Parents then should try to make home a place of blessedness, a place where only what is good and whole some will be received, a place where the mind as well as the body of the child will be fed with things that are good and clean and nourishing. The child who reads everything he can lay his hands on is as foolish as if he were to eat everything he got hold of with-out regard to whether it was whole some or poisonous. Yet there are some children who are just exactly such omnivorous readers. It is the parents' duty to keep out of the reach of such injure them, and it is a corresponding duty, whenever possible, to supply them with literature which will no hurt, but help them to become good Christian men and women .- S. H. Review.

ST. FRANCIS OF ASSISI AND THE AMERICAN REPUBLIC.

MINISTRY AND LIFE OF THE SERAPH AS A FACTOR IN THIS LAND'S DISCOVERY AND POLITICAL DEVELOPMENT.

In an article on "St. Francis, the Apostle of Unity," contributed to the July number of The Revue Catholique des Eglises, by Rev. Paul James Francis, of the Protestant Episcopal community known as the Society of the Atonement established at Graymoor Garrison), N. Y., we find the following

interesting passage:
"As an American citizen I venture to say that the discovery of the Western Hemisphere and its present status as a land to which the oppressed and poor of Europe flock at the rate of a million a year is a consequence of the ministry and life of St. Francis in much the same way that the possession of the promised land by the Israelites hundreds of years after his death was a consequence of the faith and obedience of Abraham. The stamp of predestina tion was as much upon Christopher Columbus as it was upon Joshua. The name given him at baptism foretold his mission; he was the son of St. Francis, a member of the Third order. After a member of the Third order. After years of baffled hope, when ridicule and rejection had given birth to despair, another Franciscan Tertiary, the Span-ish Queen, supplied the purchase money for the ships, and so saved the cause. And the inspiration of Isabella was her confessor, yet another Franciscan, John why art then angry, and wiy hast the door !" Think of !" Think of !!" Think o



wards disseminated everywhere by his disciples, which found their national expression in the Declaration of Amer ican Independence. And is it not a little extraordinary that July Fourth, the anniversary of the Declaration, is also the Feast of the Dedication of All Franciscan Churches? In other words the religious institute of St. Francis and its political outcome in the birth o the American Republic are celebrated

THE LEEMING, MILES CO., Ltd.,

on one and the same day.
"And it is here that the political reformers of this generation need to learn an all-important lesson from the great reformer of seven hundred years He did not make the mistake which so many secularists are making now, antagonizing two things which God wills to work in concert and con-cord—the Church of Jesus Christ and the Christian State. Francis was a Christian and a Catholic from the ore of his heart to the tip of his ingers. And he was a social reformer, not in spite of his being a Catholic and cleric, but because he was first the follower of the Divine Master and the loyal, obedient son of that Church which the Lord founded on the rock of Peter. And, moreover, it was the Church in the person of the Vicar of Christ that stood behind the social reforms of Francis and shielded his Third Order from the opposition of the barons who would certainly have crushed the militia of the Poverello had they not been so upheld."

DRINK AND DEGENERACY.

Writing in the Etudes Franciscaines (Paris) on the subject of "Drink and Degeneracy," Doctor Sweblet, a well-known French physician, makes no attempt to conceal his opinion that the anti-Christian revolt which has taken place in France within our days, may be traced to the sinister evils of drink, which, bringing as it never fails to do, a train of physical diseases in its wake, such as consumption and insanity, has the inevitable effect of weakening the mind not only toward all intellectual, but more so, even, to every spiritual influence. "Alcoholism is," he says, the demon of disorganization, the destroyer of the family. It is not only the duty of the priest and the educator to incessantly and aggressively wage war by act and word upon it, but it is the duty of writers to continually place before the public the concreate mathematical facts regarding its ravages.

The doctor goes on to point out that the scourge knows no particular country, nor any especial class. It is, however, worse in France than in any other country, and, since Atheism takes that France is now paying for the grossness of her inebriety as a race, by a lapse from the path of true reason, namely religion, it being an incontro-vertable fact "that alcoholism and atheism are the closest of kin." To quote Doctor Sweblet:

"In France the scourge of alcoholism is ever ominously on the increase. In the countries near us, it may be said to the countries near us, it may be said to be stationary, such as in Holland, Eng land and Italy, while it is slowly losing its hold on the people of Germany, Switzerland, Denmark, Sweden, Norway and the United States. . . . Alcoholism first begins with the individual, then strikes the family, ultimately affecting society and the nation. Now, it has been wrongly said that alcoholism been wrongly said that alcoholism diminished the number of marriages. Statistics unfortunately prove, however, that it possesses not even this saving grace, for marriage, it is shown, increases in the same ratio as alcoholism The lamentable result of this is that notionly are the children born of such marriages, pre-disposed by heredity, to drink, but the wives, owing to domestic unhappiness, are likewise driven to drown their wees in alcohol. What can the result be, if not a lapse from religious duties, a carelessness as to the education and future of the children, in short, not only a disinclination toward all things spiritual and sacred but, as the results upon the mind itself a mental inability to understand the necessity of such matters. Alcohol is

LIQUOR AND TOBACCO HABITS

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

al standing and personal integrity permitted by;
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Right Rev. A. Sweatman. Bishop of Toronto Rev. Wm: McLaren, D. D., Principal Knox College, Toronto.
Hon. Thomas Coffey, Senator, Catholic RECORD, London.
Dr. McTaggati's vegetable remedies for the ilquor and tobacco habits are healthu, safe thexpensive home treatments. No hypodermic injections; us publicity; no loss of time from husiness, and a certainty of ours. Consultation or correspondence levises.

the destroyer of faith : it is the poison of the mind and soul.

the destroyer of faith; it is the polson of the mind and soul. . . "Here are some of the results produced by it, during the past ten years, in the course of which Atheism has most especially displayed itself and the scourge of drink has, with an even step, become most virulent. Taking the average, we find that among women, miscarriages have risen from 6 per 100 to 12; that still-born children have increased in number by 50 per cent. It ject to nervous or hysterical ailments. From the effects of alcohol alone, France loses yearly 150 000 children under 1 year old, and 500,000 children under

year old, and 500,000
10 years old!
"The degeneracy among the children
"The degeneracy among the children
"The degeneracy among the children
"Annts of drunkards is appaling or descendants of drunkards is appaling to contemplate. As Gladstone said, 'alcohol is not satisfied to slay; it also degrades.' The above mentioned expert, Legrain, found among 145 descendants of alcoholic subjects, 4 idiots, 14 imbeciles, 12 weaklings—amounting to some 41 degenerates in 100. What, then is to be expected from a race so accursed and so enslaved? In prison-statistics, it is found that of every hundred convicts the following proportion are either alco-holic subjects, or else the children of alcoholic parents: Murderers, 53 per cent.; incendiaries, 57 per cent.

"These statistics suffice to show that the life of any nation which encourages the drink traffic always remains in dan ger. Each country possesses an intellectual and moral capital which it is bound to keep at its highest level. Since hereditary alcoholism produces, necessarily, physical and moral degene-rates, the duty that is incumbent on every State clear and self-evident. No truer words were ever spoken than the old saying of Amyot: "The drunkard old saying of Amyot : never produced anything worth lasting

The Holy Sacrament of the altar, wherein the Son of God made man

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makes you save [where, otherwise, the small yearly premium would slip away in its hold most easily in minds that are most enfeebled, it appears a logical assumption, indeed the most reasonable,

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creased in number by 50 per cent. It is shown also by statistics, that the families of drunkards are more prolific than those of non-abstainers, by 25 per cent. that their seconds are more provided than those of non-abstainers, by 25 per cent. cent; that their offspring are, however either tuberculous, stunted, epileptic either tuberculous, stunted, epileptic or insane. It is further demonstrated that child mortality arising from the inter-marriage of alcoholic parents, exceeds that among normal individuals, by 54 per cent.; that 24 in every 100 children are affected by epilepsy or nervous allments. Here is a case in point cited by Doctor Legrain: An alcoholic couple had 16 children, 10 of whom died before the age of 5, 1 a chronic epileptic, and 5 others all subject to nervous or hysterical ailments.

thieves, 70 per cent.

dwelleth, is being better known, more lovingly appreciated, more effectually sought. Let the same revival of faith, sought. Let the same revival of faith, the same increase in knowledge, the same manifestation of effects accompany the seeking of the Holy Spirit. The bringing of both within the heart of the faithful will seeme the advent of the Kingdom of God on earth.—Cornelius P. Macs, Bishop of Covington, U.S.A.

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CHATS WITH YOUNG MEN.

Making a Gentleman A man goes into society that he may give as well as gain pleasure. The highest form of social pleasure is con resation; but conversation does not mean a monologue. Good listeners are as highly appreciated in society as as highly appreciated in society as good talkers. A good listener often gives an impression of great wisdom which is dispelled the moment he opens his mouth. Mr. Gladstone was charmed by a young lady who sat next to him at dinner; he concluded that she was one of the most intelligent women he had ever met, until she he had ever met, until she spoiled it by saying with effusion, "Oh, I love

A young man should neither talk too much or too little, and he should never talk about himself unless he is forced Madame Roland, a famous French-man, who perished during the Reign Terror under the guillotine, said that by listening attentively to others she made more friends than by any re she made more friends than by any ro-marks of her own. "Judicious sil-ence," the author of "In a Club-Cor-ner" says, "is one of the great social virtues." A man who tries to be funny at all times is a social nuisance. Two famous men suffered very much for their tendency to be always humor ous. These were Sydney Smith and our own lamented S. S. Cox. Sydney Smith could not speak without excitsaid grace, a young lady next to him exclaimed. "You are always so amusing!" And S. S. Cox, one of the most serious of men at hears and the cleverest in head, never attained the place in politics he ought to have gained, be cause he was supposed to be always in fun. Jokes are charming things in a days indulges in those practical jokes which we have heard of. It is not considered delicate compliment to pull a chair away just as anybody is about to sit down; and the young person who jabs acquaintances in the ribs, to make them laugh at his delightful sayings, is not rapturously welcomed in quiet

The Temptation of Mr. Mang. In practical life, some books have in luced some boys to run away to see, and other boys to become hooligans, and initate in a lowly way Messrs. Sheppard and Turpin. But really, it is not the books which produce these effects so much as the spirit of romance that naturally wells up in the hearts of the young, says Mr Andrew Lang. Iwas always rather sorry for these misguided hooligans. They do not really want to commit crimes, they only pine for romance, and by the defects of their education and circumstances they see no field for romance except i hostility to the police and to the citizen. Robin Hood is their ideal if they knew it, but there is no Sherwood Forest at their doors; they cannot have a shot at the king's deer, but shot at the king's they maltreat, or even murder, the king's subjects. Books about the heavily armored "Kelly boys" lead these boys into mischief, but the real attraction of the Kelly ruffians was not their crimes, but their habit of wear ing home made armor. Football is, no doubt, a rather overdone amusem but it has a romance of its own, and healthier romance than that of hooliganism. A book which might have caused me to sink to the level of the criminal classes was " Oliver Twist." Captivated, in extreme youth, by the Dodger and Charlie Bates, I once very nearly yielded to the temptation to re-lieve an elderly gentleman of his pocket handkerchief. The Dodger had shown me how to do it, I did not want the handkerchief, not even to "try it upon my own countenance," and restore it, as the Dodger did on on Merely I longed to repeat and verify the Dodger's experiment. I all but fell. Had I done so I might now be writing from a condemned cell, and attributing my sins to Dickens. Perhaps no book ever came so near in fluencing me as "Oliver Twist."

A Need of the Day. Indolence is a virtue. It comes from two Latin words, which mean freedom from anxiety or grief. And that is a wholesome state of mind. There are times and seasons when it is even a pious and blessed state of mind. Got to be in a hurry; not to be ambitious or zealous or resentful; not to feel envious of anybody; not to fret about to day nor sorry about to morrow—that is the way we ought all to feel at some time in our lives.

'Tis an age in which such encourage-ment is greatly needed. We have fallen so much into the habit of keeping al ways busy that we know not how nor when to break it off with firmness. Our business tags after us into the midst of our pleasures, and we are ill at ease beyond reach of the telegraph and the daily newspaper. We agitate ourselves amazingly about a multitude of affairs—the politics of Europe, the state of the weather all around the globe, the marriages and festivities of very rich people, and the latest novelties in crime, none of which are of vital interest to us. The more earnest souls among us are cultivating a vicious tend-ency to summer schools and seaside in-stitutes of philosophy and mountaintop

seminaries of modern languages.
We toil assiduously to cram some thing more into those scrapbags of knowledge which we fondly call our minds. Seldom do we rest tranquil long enough to find out whether there is anything in them already that is of real value—any native feeling, any original thought, which would like to come out and sun itself for awhile in quiet. * *

Do you suppose that this wondrous stage of earth was set, and all the myriad actors on it taught to play their parts, without a spectator in view? Do you think there is anything better for you and me to do, now and then, than to sit down quietly in a humble seat and watch a tew senes in the drams? and watch a few scenes in the drama? Has it not something to say to us, and do we not understand it best when we Has it not something to say to us, and do we not understand it best when we have a peaceful heart and free from color. This is what indolence means, and there are no better teachers of it than the light-hearted birds and untoiling flowers, commended by the wisest of

all masters to our consideration; nor can we find a more pleasant pedagogue to lead us to their school than a small, merry brook-Henry Van Dyke.

How to Get on.

A young man asked. "How can I get on in the world?"

1. Get at some work for which you are suited. Learn it from top to bottom. Excel in it. Know more about it than any other man, be more wilfel in it. skilful in it than any of your com petitors.

Save money. Begin to hoard the cents if you cannot afford to lay by \$1 a week. Acquire the habit of

Get a good reputation for honesty truthfulness, regularity and trustworth-iness. It is business capital. Deserve it. Don't cry to deceive the word. You are sure to be found out. 4. Treasure your health. Avoid xcesses of all kinds. Keep from

drunkenness. Arise early. Sleep With a business experience, frugality, a good reputation and health, opportunities for advancement in prosperity are

OUR BOYS AND GIRLS.

A Pot of Sweet Alvasum

"It seems as if I must give her comething!" Eunice Wells almost sobbed out these words as she stood, quite by herself, gazing in at a florist's window. She was a small, thin girl, and only fifteen years old; but her paltry \$6 a week formed the chief support of per feeble, widowed mother and little brother.

rooms and the other household bills paid each month there was not a penny left for such a folly as a flower.

"It was only last Christmas that she was so good to me." Eunice mused on "And I only the girl that waited on Eunice mused on. her in the store. Maybe I was pleasant-er than some of the others, and flew around more to find the things she wanted. But to think she should miss me, and ask my name, and why I wasn't there! Nobody else cared—but Mrs. Day did. And I never shall forget those great roses she sent me, and those nice things to eat. And now they say she is awfully sick—and I can't do a

thing.' By this time Eunice was almost weep-

ing outright.
Suddenly, moved, as it seemed, by something outside herself, she found herself advancing slowly into the shop and pricing the plants and flowers. The clerk gave one glance at her clothes, and felt that there was no need

to be very polite to her. "How much is this azalea?" she

"How much is this azalea?" she was asking, as if in a dream.
"Five dollars," with the air of one who should say, "Why are you bothering me? I know you can't afford to buy anything."
"That rose?

"Two dollars. Guess these tulips are more in your line. Give you this pot for 60 cents. Give you a dozen daffodils for 50 cents."

And Eunice had but 45 cents in her shabby little purse—with the scrap of round steak for dinner to buy!

She felt as if the clerk could count her money through the crumpled bit of chamois skin which she was grasping tight in her hand. She turned, saying with an attempt at dignity, "I think I will not take anything to-night."

As she was walking out, a little of

weet alyssum caught her eye. Her father had been a farmer, and sweet alyssum had run riot over the farmhouse garden, just as this cheerful little plant was running riot over the edges of its pot, all alive with tiny, fragrant blossoms. "How much is it?"

she asked breathlessly.

"That?" repeated the clerk, with an accent of even deeper contempt,
"that is only 10 cents."
"I will take it!" she cried.
It was a mile to Mrs. Day's house,

but Eunice almost ran the whole way.
As she hurried along, conflicting
thoughts began to disturb her. Perhaps the rich lady cared nothing for humble sweet alysum. Perhaps she would say. "Why should that poor shop girl send me this cheap little thing? Better have given me nothing at all." Oh, it might all be an impulsive blunder!

Yet, never faltering in her purpose, Eunice ran up the steps of the stately house. She had taken time at the florist's to scrawl on a card which he had given her, "Eunice Wells is sorry you are sick. Please accept this very little thing with her love."

The maid who came to the door looked

coldly at her, and unwillingly took in her hands the card and the little pot, with its covering of brown tissue paper. Eunice feared in her heart that her poor offering might be so despised as never to find its way to the sick room, but there was nothing more that she could do about it, and she hurried off in the gray spring twilight. She thought of the sweet alyssum all the next day. First she was tortured with the thought of the poverty and meanness of her gift. Then she would cherish a hope that, slight and valueless as it was, it might, after all, carry some comfort.

When she reached her home that night a letter awaited her on the bare, clean kitchen table. It was written weakly, in pencil, but it was full of

weakly, in pends, but it was turn teeling.

"Never, dear Eunice Wells," it began, did I receive a gift so precious to me as your pot of sweet alyssum. It grew in my grandmother's garden in my childhood. I love it. It is even now my favorite flower. How could now my favorite flower. How could you know it? A beautiful breeze from the sweetest corner of the past blows through my room whenever I look

at it.
"Thank you, dear friend. I shall never forget your loving thought."

It was a trifling incident—just the

her eyes filled with a gush of happy station, and it has been found in the A Message.

Perhaps some boys remember hearing about the eminent surgeon, Sir Freder ick Treves, who operated on King Edward some time ago when he was

He was asked by the editor of a paper for boys to send the boys a message.
"This is my message to you, boys," said Sir Frederick:
"Don't bother about genius, and

don't worry about being clever. Trust rather to hard work, perseverance and determination. The best motto for a long march is 'Don't grumble. Plug You hold your future in your own Never waver in this belief. wagger. The boy who swaggers, hands. Don't swagger. like the man who swaggers, has little else that he can do. He is a cheap jack crying his own paitry wares. It is the empty tin that rattles most. Be honest, be loyal, be kird. Remember that the hardest thing to acquire is the faulty of heiner unselfish. As a quality faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach, and the open downs. Keep clean body and mind." — Catholic Chronicle.

sometimes than a little hearty praise. Many good people conscientiously act on the direct opposite and seem to think nothing better than a little hearty blame. They are mistaken, conscientious in their blame as they

life, bitterness and pain enough of it—enough to depress us all and keep us humble, a keen enough sense of failure, succeed as one may, and a word of hearty commendation now and then will lighten the load and brighten the heart and send a woman on with rew hope and energy, and if she have any reable amount of brains at all, it will do her no harm. Children are sometimes half straved for a little hearty praise. Boys will act up to the estimate put upon them, or at least try to, if they are worth their salt.—Montana Catho-

ALL SAINT'S DAY.

How the mind and heart of every fervent Catholic turns heavenward or ach recurring first day of Novembe as he celebrates, in accordance with the command of Holy Church, the Feast of All Saints.

It is then we recall that vast and

innumerable army of heroes and heroines "who have fought the good fight and kept the faith," a great multitude," as we are told in Apocalypse, "which no man could number, of all nations, and tribes, and peoples, and tongues," "shining as the sun in the kingdom of their Father." And after felicitating them and paying our tribute of praise and asking their prayers we turn to ourselves and resolve to strive to imitate them, that we may one day join them and share something of their glory.

Now, it is not hard to attain to holiness and perfection if one only is resolute and persevering, for God wills our sanctification and we have only to unite our wills to His to ultimately bring it about. It is God's grace that is the means, but it is our making use of it that is the effect. It is God's perfection which the saints reflect, and so to Him, first and above all, must the glory be, and so the Psalmist sings, God is great in His Saints," and St. Paul acknowledges the same when he says, "by the grace of God, I am what I am."

The saints range in their sanctity the closer as was their union with God whilst on earth. Thus the Blessed Virgin, Mother of God, is by far the highest amidst the whole heavenly court. Next to her comes St. Joseph, though year must be the distance by tween them by reason of their respective positions with regard to the Son of God, and yet far behind him must come the next in dignity. St. John the Baptist, Anna and Joachim, St. Elizabeth follow one another in order of rank and dignity, till we come down to the great groups made up from every profession and station of life beginning with the Apostles and following down the centuries, representatives from every age and country, each class of which has its chief figure like St. Peter and St. Paul for the Apostles, St. Augustine and St. Thomas for the schools of philosophy and theology, St. Francis and St. Dominick for the mendicant orders, St. Benedict and St. mendicant orders, St. Benedict and St. Alphonsus Ligueri for the great mis sionary orders, St. Vincent de Paul for the charities, St. Francis de Sales and St. Philip Neri for the refined classes, St. Ignatius Loyola for Christian education of youth and the enlightenment of truth seekers of every rank and station, St. John de la Sallealso educator of another for the Christian

Brothers, and a score of lesser lights. Then among women saints we have a St. Agnes and St. Monica, and a St. Brigid, St. Gertrude, St. Catharine of Egypt and St. Catharine of Sienna, St. Teresa, St. Rose of Lima, St. Frances de Chantal, St. Margaret of Scotland and St Margaret of Cartona, representing for the most part the contemplative life, and a St. Elizabeth of Hungary, and a host of others who became saints

tor of youth, founder of the Christian

in the home. Then there have been saints out of every walk and occupation of life, showing that in all states one may reach sanctity. St. Luke was a physician, St. William was a soldier, St. Alphonsus was a lawyer before he took to the study of theology, St. Louis was a king, St. Elizabeth was a queen, St.

Genevieve was a simple peasant girl. There were saints from every age—from youth as well as from mature years. St. Imeld was but nine years old, St. Agnes only thirteen, St. Stansilaus Kostka was but nineteen. St Berchmans only twenty two, St. Aloysius twenty four years old, showing, as Holy Scripture tells us, that sanctity need not be of gray hairs, which these and hundred of other cases prove.

So sanctity knows neither age nor

city as well as the hamlet, in the home as well as the cloister, in the shop and office as well as in the monastery, for God is everywhere and it requires faithful co-operation with His holy will to live perfectly and become a saint. He is sanctity itself and imparts something of His own infinite holiness to those who live in perfect union with Him, and who can say, like St. Paul, "I live, no not I, but Christ liveth in

It was by co-operating the saints attained to sanctity. They were like the rest of mortals, surrounded by temptations of every kind. They had the world to contend with, satan to resist, and their corrupt natures to overcome. But faithful to the help of God's grace, they were victorious. Some suffered calumny, others had snares se for them; but God was faithful and would not let their reason or virtue be taken away from them. The deaths of the martyrs were cruel in the extreme, and the living deaths of the secluded and penitential, confessors and virgins were none the less severe or meritorious. It is for us to take courage, then, and strive to walk in the footsteps of the saints, and we, if we make the effort, will have the help of their prayers as well as their good example.

Christ is the model of the saints and There is nothing better for a girl metimes than a little hearty praise. Inny good people conscientiously act Learn of Me, He said, deny yourselves, take up your cross and come follow Me. This is the call the saints heeded, and they put their hand to the plow and looked not back but kept closely in the wake of Christ leading them and helping them to perfection. And as they journeyed along the way they kept united with God in their souls. until at length they reached the goal and received their crowns of unfading glory.

Let us, then, strive to imitate the saints in their spirit of fidelity to grace. God will be our life as He was theirs. He is our Father. We should strive to be His worthy children. Let us be faithful to His designs in our behalf; which are that we grow holy and perfect; in a word, that we become saints, and as such join Him one day in His heavenly kingdom. O all ye saints of God, make intercession for us, that we, too may strive for sanctity day by day.—Bishop Colton in Cath-olic Standard and Times.

A Wise Word.

Humility is the source of all true greatness; pride is ever impatient, ready to be offended. He who thinks nothing is due to him, never thinks himself ill-treated; true meekness is not mere temperament, for this is only softness or weakness.—Fenelon.



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As a result of Senora Rodriguez de Hughes appeal, to the women of Uru guay to wear in public the crosses which the government some weeks ago ordered suppressed, thirty thousand Catholic women of Montevideo Catholic are now wearing, exposed on their clothing, dainty crosses of gold, silver, bronze, glass or other material not hesitating to go upon the streets so not hesitating to go upon the streets. So far the government officials have not taken any steps to stop the new fashion, many of the wearers being their own wives and daughters.



A Fearful Case.

THORNHILL, Out., For five years I had been sufferi ckness and my case was a ba For five years I had been suffering fredexness and my case was a had one, alid not do me a particle of good, but Fri lid s Nerve Tonic cured me atonce of it ful disease. The first bottle convinced would do all you claim for it. I used it want as seven fits a day, would fall justood and sometimes cut my face so seven your folks would hardly know me. Is a headache and pains in my body the wished I were dead. I could not get w snyone on account of my sickness, but able to do a full day's work. My count used to shun me are friends again, an well as I ever was, and have only Fair s Nerve Tonic to thank for my hea willing to answer all enquiries or le cerning this great remedy, and urge tarly afflicted to try it and receive its better.

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'THE CATHOLIC NFESSIONAL"

New York Freeman's Journal,

"The Catholic Confessional and the Sacrament of Penance," is the title of an exceedingly interesting and instructive pamphlet just issued by the Rev. Albert McKeon, S. T. L., of St. Columban, Ontario, Canada.

The author treats his subject in a clear, forcible and able manner.

He states the doctrines clearly and supports them with an abundance of Bible texts referring to them. In fact he bases all his arguments on Scripture texts and an appeal to common sense. In his answers to objections he clears away a wast amount of misinformation and misconcention about the Catholic and misconception about the Catholic doctrine of penance. For instance, the common Protestant notion is that all the Catholic sinner has to do to be recon Catholic sinner has to do to be reconciled to God, is to tell his sins to the priest, and on this the priest absolves him and sends him away rejoicing. The error of this absurd notion Father Mc-Keon makes clear as follows: "Now certain conditions must be fulfilled in order to make agricular confession effiorder to make auricular confession efficacious. First, the sinner must prepare himself by prayer and examination of conscience; second, he must confess all his grievous sins without equivocation; third, he must repair the injury done to others in the person, property or character; fourth, he must be sorry for his sins, either because they offend God, deprive him of heaven, or condemn him to hell. Meth he must be sorred for the source of the sour deprive him of heaven, or condemn him to bell; fifth, he must resolve firmly with God's help to sin no more; sixth, he must forgive all his enemies; seventh, he must resolve to avoid all the immediate and proximate occasions of mortal sins. If any of these conditions be wanting the Catholic penitent knows that the absolution given by the priest is null and void, and that he (the penitent) has only added to his former guilt the horrible crime of sacrilege. * * * Though the priest be validly ordained, and may have juris diction from his Bishop, and may give absolution, let me tell you that that absolution is not ratified in heaven un less the sinner is sorry for his sins, less the sinner is sorry for his sins, and sorry too from a supernatural motive, which may be either the love of God, the fear of hell, or the loss of heaven." How different this from the Protestant notion of what is required the Catholic acceptant in the same of the Catholic penitent in the sacra-ment of penance! Father McKeon's book is an earnest and direct talk to the reader, and holds the attention of the sincere seeker after truth, from be-ginning to end. It is just the kind of book for the Catholic to lend to his Protestant neighbor, and also to read

This book can be obtained at the CATHOLIC RECORD office, or it will be sent to any address on receipt of 25 cts.

REVERENT BEHAVIOUR OF CATHOLICS.

Writing in the Living Church (Pro testant, of his impressions of the Marian Congress, held recently at Einsiedeln, George Washington pays the following tribute to the reverence of those who attended the religious exercises:
The attention of the people and the

The attention of the people and the reverent behaviour were a very marked feature at the congress throughout. Crowded as the church was at times, there was never an unseemly pushing or struggling for forward places. On there was never an unseemly pushing or struggling for forward places. On the contrary, all seemed ready to make room for any late comer. There was no appearance of any one to keep order. It never seemed necessary for a moment. By far the most striking preachment of the occasion was a sermon by Abbe Courbe, from Paris, a well known preacher. On Sunday evening he held his congregation wrapt for more than an bour by his magnificent flow of language and the careful handling of his subject. That subject was "The Relation of the Heart of the B. V. M. and the Heart of Our Lord." word in the right place, a clear e y word in the right place, a clear action and a carrying voice with a built up argument in which it would be

difficult to find a crevice —the Abbe worked out his points one by one, and seemed to carry his addience with On Sunday evening, and on the last

evening of the meeting, there was a display of fireworks in the place, which were by no means unworthy of the occasion, though some might be dis-posed to consider them out of keeping with the original motive of the gather ing. I can only say that all was in the best of taste and the order in the streets and on the place was as seemly as if it had been in church. The next meeting of the congress is

announced to take place at Lourdes, in two years' time, and the following gathering two years later again at Sarra-

A BOASTER.

Colonel Saunderson is putting on his war paint once more. He has issued a solemn warning to all whom it may concern that if Home Rule be granted, that fact would only mean the opening of "a new and sanguinary chapter" in the history of Ireland. Such language, in the mouth of this gallant soldier, has become monotonous. It was used by him at d others when Mr. Gladstone was getting his remedial legislation through Parliament. But the legislation got through, and not a revolver shot was heard from the heroes who had threatened to line the Ulster ditches. The only thing the followers of this Anciert Pistol of a colonel can do is to get up riots and attack small bodies of Catholics or individual Catholics, and fling stones and break glass, as they did in Banbridge, Country Down and other centres last Lady Day. The rufflanism displayed at Banbridge on that occasion was almost unprecedented in violence. Many policemen, including a District Inspector, were very seriously injured while the rioting lasted. Every Catholic house in the vicinity of Every Catholic house in the vicinity of the onslaught was riddled, and all the immates were compelled to fly for their lives. This is the Orangeman's peren-nial way of interpreting "the principles of civil and religious liberty, as laid down by the glorious, pions and im-mortal King William the Third."— Philadelphia Catholic Union and Times.

CAN HOMES BE FOUND FOR HOME-

It is sometimes sugges ed by those unfamiliar with the work that it is difficult to flad homes for all homes children. The best answer I can give to these suggestions is to relate a recent experience.

On Aug. 20th. 1966, seven children of one family were placed in my care to provide with homes. Their ages were eleven, ton. eight, eix, four, two, and a baby of one month. The two eldest and the baby were boys and the others were girls. Their mother was dead and their father had requested that the children be placed in foster-homes. The baby was fill at the time of being taken in charge and died in about two weeks.

I inserted an notice in the CATHOLIC RECORD the first week in September, asking for home sfor these children, and the last child was provided for on Sept. 22nd, and it was not necessary to take the first home that off-red, as there were at least three applications were solicited for two boys twelve years of age, and twenty applications were received for these children; boy of eleven unmarried brother and sister, farmers in comfortable position; boy of ten, young couple, two small children, live on good farm; girl of eight, young married couple, one boy age aven well to do mechanic; girl of six young married couple, some yong general couple, fame in the property prepared for First Common of the property prepared for First Common of the property prepared for First Common that then of the children in whom I was interested, were about to be, or had recently been confirmed.

My experience has been sir, that there are homes for all homeless children of a normal condition, mentally and physically.

We W C'CONNOR.

condition, mentally and physically.

Yours respectfully.

WM O'CONNOR.

DIED.

Hanlon-In this city, on the 25th Oct., 1906 Thos. Hanlon, baggageman, G. R. Aged thirty eight years. May his soul rest in peace.

MORNING AT MONTMARTRE.

Where are thy Lilies, France among these Thou Eldest Daughter of the Church? How

Thou Eldest Daughter of the Church? How long
O Lord, how long shall Godless ruler wrong Her hallowed name, the while her bruised here is bleeds? Here on this Mout to f Martyre intercedes All day, and all the year, a changing throng. Their love of God and France though wounded strong:
And La Belle France for thee a pigrim pleads. Even the giamor of thy glory fades
Upon thy brow bowed in the deepening Ring out the "Deus Vult" of thy Crusades;
Rine, France! France of Saint Louis and Jeanne D'Arc—
Revolle, yes, but cabuck Christ to thee, And golden memories of hy Fleur de Lia, —Rev. P. L. Duffy in the Charleston (S. C.)

TEACHERS WANTED. TEACHER WANTED FOR SEPARATE School Section No. 5 Normanby, Dutie-to commence about Jan. 2, 1997. Applicants state salary and experience, also enclose testis monial. John Mulqueen, Ayton, Ont. 1462 2

WANTED, CATHOLIC MALE TEACHER, VI holding first or second class certificate Applicant must furnish first class reference and state experience and salary required Apply to P Laurendeau Secretary, Catholi school district. Calgary, Alberta. 163 i

WANTED, FOUR MALE AND THREE female Normal trained teachers, (Catho-lie) for next term. Apply immediately Central Alberta Teachers' Bureau, St. Albert. Alta. 1462 2

TEACHER WANTED FOR S. S. NO 6 Huntley, Ont. Female teacher, holdings second class certificate. Duties to commerce with the reopening of school in Jan. 1907. Apply stating salary and experience to John Carter, Sec. Treas. Corkery, Oab. 1463 2

Wanted A Catholic Teacher (msle or female) fully qualified to teach and speak French and English for R C S S No 3 B. Maider and to hester North for the year degioning Jan 3, 1907. Applicants will

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POSTPONED.

The Golden Jubilee Tombols and Bazaar in aid of St. Francis Xavier Church in Brockville, which was to have taken place in the last week of October, has been postponed until the week beginn no January 21st next.

Good Catholic homes are desired for the following children: two girls age five years, one age four years and two age two years, also several boys frem two to five years. Applications for these children will be received by William O'Connor, Inspector of N. glected and Dependent Children, Parl'ament Buildings, Teronto.

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YOU must pay the washer-woman fifteen cents an hour. It is hard-earned money at that. If you do your own washing, or have the servant do it, this steaming, back-breaking, handchapping, cold-catching, temper-destroying work will cost you more than

15 cents an hour in the end. It takes eight hours hard labor to do the average family wash. Eight hours, at 15 cents, costs you \$1.20 per week for washing.

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Washer on trial. We even pay all of the freight out of our own pockets, so that you may test the machine as much as you like <u>before</u> you agree to buy it.

Use it a full month at our expense. If you don't find it does <u>better</u> washing in <u>half</u> the time—send it back to the railway station, with our address on it—that's all. We will then pay the freight back, too, without a murmur.

But, if the month's test convinces you that our "1900 Junior" Washer actually does 8 hours washing in 4 hours time—does it twice as easy—far better, without wearing the clothes, breaking a button, or tearing a thread of lace, then you must write and tell us so.

From that time on you must pay us, every week, part of what our machine saves you 50 cents per week till the Washer is paid for. Each "1900 Junior" Washer lasts at least five years, yet a very few months, at 50 centre.

a week, makes it entirely your own, <u>out of what it saves you on each washing.</u>

Every year our Washer will save you about \$31.20 that you would have had to spend

for labor of your own, or the labor of others. In five years each machine saves its owner about

\$156.00. Yet the "1900 Junior" Washer won't cost you a cent, under our plan, because we let it pay for itself.
You need not take our word for that. We let you prove all we say, at our expense, before you decide to buy it on these terms.

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