HOOLEY AND FINNESSY Discuss Masses and Morals.

segar store last evening, each enjoying a newly-lighted Key West, when Hooley said to his friend Fin-

"I see from the reports of the Register of Wills Office that nearly all the rich Catholics who recently died have left more or less of their noney for Masses for the repose of their souls. I am always delighted their souls. I am always delighted to read of such a good disposition of their wealth, and consider that in giving donations to religion and charity they have left a splendid example. But in reading over the various wills it occurred to my mind that, netwithstanding all that has been said and written against it, money is still a great power, both for this world and the next, and that the rich people in thus securing the services of religion by its use have many advantages over the poor in spiritual matters. It seems to me in spiritual matters. It seems to me that this and several similar prac-tices among Catholics scarcely harmonize with the teachings of divine the equality of all men be-'Hooley,' says Finnessy, "the

faith or the equality of all men before God."

"Hooley," says Finnessy, "the money microbe seems to be always eating you; you seem to conclude it must be at the root of everything, both spiritual and temporal. No doubt money is of great advantage to a man in this world, and if properly used will assist him in the next world also. There are saints in the Kalendar who had it in abundance, but they did not put their hearts in its possession and only used it for charity and to do good. As the Scripture says, they possessed it as if they possessed it not. So few, however, know how to use it as if they possessed it not that our Blessed Lord warns all men of its danger and assures them that it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven! On the contrary, He blessed the poor in their poverty and detachment from earthly things and assured them that theirs is the kingdom of glory. It is, therefore, easy to see that the condition of the poor and the rich as they leave this world is not by any means the same in the eyes of God, but that, on the contrary, the debt they owe to the justice of the Almighty will be weighed in an entirely different balance. 'Woe to you who are rich, for you have your consolation: Blessed are the poor in spirit, for theirs is the kingdom of heaven' are the words of the Sermon on the Mount. Common sense teaches that the purgatory of the poor man who bore his cross in patience will be infinitely shorter than the purgatory of the poor man who bore his cross in patience will be infinitely shorter than the purgatory of the process of the readers and the readers who have the poor in the poor man who bore his cross in patience will be infinitely shorter than the purgatory of the process in patience will be infinitely shorter than the purgatory of the process in patience will be infinitely shorter than the purgatory of the process in patience will be infinitely shorter than the purgatory of the process in patience will be infinitely shorter than the purga poor man who bore his cross in pa-tience will be infinitely shorter than the purgatory of the rich man who feasted sumptuously every day, and that as a consequence the prayers, the alms and the Masses given and offered for the rich man should be more numerous and more lasting than for the poor man. For this reason I applaud the rich Catholics for providing for themselves in their wills and, as the Scripture says, making for themselves friends of the mammon of iniquity."

"But," says Hooley, "won't the rich man in purgatory who secured so many to pray for him on earth soon catch up with the poor man who has few or none to remember the purgatory of the rich man who

so many to pray for him on earth soon catch up with the poor man who has few or none to remember him? The legacy he left for the celebration of Masses as well as the prayers of the orphans and the poor will surely even up any inequality in the length of their punishment."

"The efficacy of the Holy Sacrifice," says Finnessy, "is one thing; its application to the individual soul is quite another thing. You must remember that the Church has no jurisdiction over her children beyond the grave and that she loses her power of binding and loosing them on their departure from eurth. She prays for them after death, teaching us that it is a holy and a wholesome thought to do so, but how far the Holy Sacrifice which she offers for them are applied to the individual souls in purgatory or how properly disposed the individual souls may be found to receive such benefits are matters entirely beyond her knowledge and wholly in such benefits are matters entirely beyond her knowledge and wholly in the hands of God. The duration of purgatory for each individual soul is the hands of God. The duration of purgatory for each individual soul is known only to the Almighty. The Church tells us that we should always pray for the faithful departed as long as we live and that the souls detained in purgatory are helped chiefly by the acceptable sacrifice of the altar. Her decisions go no farther than this in investigating the mysteries of the future life. With this knowledge before us it is, then, fair to conclude that the rich cannot make stated terms with the Almighty or purchase heaven on their own conditions, and that the virtuous poor, the special friends of our Blessed Lord on earth, will most likely have the happiest death and the shortest purgatory. I am speaking, of course, about those who die in the state of grace and in friendship with God. Because if a Catholic dies in mortal sin, he will never see the face of his Redeemer in eternity, and his poverty or riches will avail him nothing after judgment. Numberless prayers and Masses may be offered for the repose af his soul, but he will never experience their benefit. They will not be offered in vain, however, but will go into what is called the treasury of the Church, to be applied by way of indulgences to the living or to the faithful departed as the Lord deems it proper to give them."

"But." says Parler "is it not a fact that there is no provision to re-

They were sitting in front of the member the poor after death? Such

member the poor after death? Such an omission would show a defect in the divine plan of the Church and would certainly give color to the charge that the rich have advantages over the poor."

"Nothing could be farther from the truth," says Finnessy. "Aside from the Communion of Saints, which teaches that the worthy members of the Church share all their good works in common, everyday experience should convince you that no practice is more general amongst Catholics than praying far the dead. Priests offer the Holy Sacrifice; for them whenever it is possible; pious persons often have Masses said for those who have no other friends to remember them; memorial churches are often built and memorial altars are often erected where nothing but Requiem Masses are daily offered; the Church herself never forgets her deceased children, but, on the contrary, supplicates divine mercy for them every day and finishes nearly trary, supplicates divine mercy for them every day and finishes all her prayers with a hope they may rest in peace. In praying for the dead it is, of course, natural that we should remember our own, but I assure you there is nothing more general amongst Catholics than charity for the holy souls in

general."
"It always appeared to me," says "It always appeared to me," says Hooley, "that too much money was spent at funerals and that the rich got more of the benefits of religion than the poor. For example, if a poor 'man's remains are taken to the church for services, there is very little fuss made about it, while, on the other hand, the funeral of the rich man has much music and external ceremony. It seems to me that in carrying out the services for the dead the rich and poor should receive the same treatment before the altar."

"Suppose you put on your thinking cap for a few minutes," says

"Suppose you put on your think-ing cap for a few minutes," says Finnessy, "and look at this subject in a sensible way. First of all, you should understand that the reasonable use of money is necessary in every business on earth, and, sec-ondly, that the ministers of religion are not pure spirits who need nei-ther food nor raiment, but are weak ther food nor raiment, but are weak mortals composed of bodies and souls. Do you imagine that any modern church building can be erected and supported without money or aid from some quarter? Can the altar, with its accessories, together with the choir and its muscians, he secured and kept ready for service from day to day if no one pays their expenses? Did it ever occur to you that the priests at the altar have to live, and that it requires money to occasionally renew the vestments and furnishings of the church? Let me, moreover, inquire from you, me, moreover, inquire from you, Hooley, what it is that gave you and the likes of you the nothing? May I ask what church building have you erected or what priest have you educated that would entitle you and your friends to be freely franked into eternity? Hooley you talk not only like a man de-void of common sense, but also like

you dof common sense, but also like a sponger!"

"As you don't appear to understand me," says Hooley, getting very much in earnest, "I will repeat my objection in another form. If a poor man's body is brought to the church for service, there is usually a Low Mass, but if a rich man's funeral takes place, there is a High Mass or perhaps a Solemn High Mass, with plenty of music. Now, these distinctions between the rich and the poor I could never understand nor admire!"

stand nor admire! "You are quite mistaken in your conception of the subject," says Finnessy. "If there was one kind of "You are quite mistaken in your conception of the subject," says Finnessy. "If there was one kind of a service for the rich man and another entirely different one for the poor man there would be some reason in your remark, but if the same identical service is used for both parties, there can be no reasonable foundation for your criticism. You appear to suspect that there is some difference between a High Mass and a Low Mass, when in reality there is no substantial difference, because the words and prayers are the same in both cases, whether the Mass is read or chanted. You can therefore see that the poor are not deprived of any essential benefit to the advantage of the rich, but that all who are brought before the altar are substantially treeted alike. Nor will it change the case in any material way if the choir is filled with singers and the music has the artistic quality of an opera. The music may and, indeed, does increase the impressiveness of the ceremony and may inspire devotion, but it adds nothing to the value of the Holy Sacrifice or to its efficacy in behalf of the deceased. If the friends desire the singing and are willing to pay the musicians, the Church does not object, but the presence or assistance of the mysicians is in no manner essential to the complete funeral service, because the prayers of the ritual can be said without them. Man dear! there are many places, especially in country districts, where there are no choirs and no singers at at all, yet no one supposes that on that account the Holy Sacrifice of the dead lose their efficacy for the faithful departed!"

"But," says Hooley, "is it not a fact that generally the poor are burjed without a Mass of any kind? I here had a fact that generally the poor or are burjed without a Mass of any kind? I Finnessy. "If there was one kin a service for the rich man and

the church demand nothing; on the contrary, her services under suc-circumstances must be entirely gra-tuitous. No doubt you have seen contrary, her services under such circumstances must be entirely gratuitous. No doubt you have seen where funerals took place in the afternoon and without a service of any kind, Likely there were good reasons for it besides poverty, because these things happen among the rich aswell as the poor. If you knew the whole truth you most probably would have discovered, that either the friends were unwilling to comply with the laws of the Church in such cases or there was some disedification connected with the death. I am confident you would have found that the fault in such matters is rarely with the priest, and that money was never the occasion of the refuser of services for the dead!"

"I often heard Protestants assert," says Hooley, "that the money given for Masses must be the source of great revenue to the church and that the priests must get very rich by the offerings they receive from funerals. As the stipend for Masses and funerals is very large, and as the priest offers the Holy Sacrifice every day, they can imagine no other conclusion. Indeed, I have heard many who pass for very good Catholics make the same remark."

"Hooley," says Finnessy, "the more I hear you on church matters

mark."
"Hooley." says Finnessy. "the "Hooley," says Finnessy, "the more I hear you on church matters the more do I detect your ignorance. And if you and your very good Catholic friends have such notions about your religion, you know mighty little about what is offered to the church for a funeral or what remains in the pocket of the priest after all the expenses are settled! Regarding the sacrifice of the altar, I need not tell intelligent Catholics that the Church permits each priest to celebrate Mass only once a day. to celebrate Mass only once a day and that the stipend or honorarium he receives as an offering is usually one dollar, and very rarely more From the poor people who request him to offer the Holy Sacrifice he him to offer the Holy Sacrifice he accepts nothing. It may also interest you to know that in the matter of funerals not lower than five and not higher than twenty-five dollars can be demanded for any funeral service, according to the rules of the diocese. This sum varies, as you can imagine, according to the music requested and the number of officers required to assist. The amount given to the church for a funeral, when compared with the money given for any secular purpose of an important nature, is very small indeed. When, however, the deacon and sub-deacon receive their stipend, after the organist and singers are paid, after receive their stipend, after the organist and singers are paid, after the sextton receives his allowance for tolling the bell and after the sanctuary society deducts its portion for the wear and use of the vestments, the celebrant of the Mass has very little left he can call his own. And that little, let me tell you, will in all probability remain in his possession only a very short time and will quietly disappear during the day as he visits the poor and the sick of the parish.

"What Protestants may say about

What Protestants may say about the practices of the Church the practices of the Church," conti-nues Finnessy, "or what peculiar notions they may entertain about the Mass and its ceremonies should be of little concern to us or to any intelligent Catholics. We don't re-ceive our religion or the interpreta-tion of its holy mysteries from them. These people are not looking for the These people are not looking for the truth, but for excuses to remain in their error. Their jealous and prejudiced eyes can see nothing in the Holy Sacrifice of the Mass but an occasion for giving revenue to the clergy, but we who have the grace of divine faith witness in it not only the clean oblation, but the methclergy, but we who have the grace of divine faith witness in it not only the clean oblation, but the method provided by our Divine Lord for the perpetual support of his priesthood and the provision, as St. Paul teaches, that they who serve the altar should live by the attar. Nor do I by any means agree with you, Hooley, that every Catholic who dies in the parish should be entitled to all the public and solemn services of the Church for nothing. Far be it from me in many cases, Deserving persons who practiced their religion, no matter how poor, should and do have all their reasonable claims immediately allowed and they are usually buried with all the rites af their Church, but it is hardly fair to expect that Smith and Dowser and McSweety, who rarely went to Mass and the sacraments, who led dissipated lives of scandal, but who were perhaps anointed at the last moment, when unconscious, should now demand a grand musical funeral and saddle the congregation or the priest with the burden of paying the expense. Of course, I would give them all the essentials of the burial services, as I before explained, but I don't believe in putting my hand in my pocket for people who never contributed a penny to religion or charity when they had it in order to make a big noise at their funeral. These are not the poor our Lord spoke of as blessed, and do not deserve to be treated as such."

reated as such."

'You must admit, however," says Hooley, "that the administration of the Church's laws is entirely too lenient in the matter of funerals! Our cemeteries have rules which prescribe that the bodies of only worthy Catholics can enter their gates, but as no one is denied a cartificate, all kinds are admitted to Christian burial. Our churches also have been

opened for public service over the remains of merely nominal Catholics who never practiced their religion and over others who either died in dissipation or expired amid scandalous surroundings. Very many persons both outside and inside the faith have been disedified by such extreme leniency, and were often uncharitable enough to say that money had something to do with it!" "Hooley," says Finnessy, "that word money is never away from your thoughts. To you it is like a nightmare or a dream! You seem persuaded that no wise or charitable act can be performed without its influence and that even the authorities of the Church of God are willing to sell themselves for filthy lucre. Fie on you for your ignoble suspicion! Out upon you for your unkindness to the poor erring dead! Judge not and thou shalt not be judged are the words of the all-seeing Lord. How do we know what takes place between the soul and its Creator at the last moment or what grace is given to the departing Christian? A saint used to console takes place between the soul and its Creator at the last moment or what grace is given to the departing Christian? A saint used to console himself by recollecting that after all it was a merciful Redeemer and not his friends and neighbors who would judge him after death. But what is the law of the Church regarding Christian burial? This; that no children of hers can be refused the sacred interment and holy services of the faith unless they refuse to receive the sacraments or, in the full possession of their reason, drop dead in the actual commission of mortal sin. Thanks be to God, the very worst of our Catholic people never desire to meet with such a misfortune; the most careless of them always hope to return, like the poor prodigal, to their duty and finally die in the Church. If they are sometimes suddenly taken away before receiving the sacraments, their desire to do so is taken into consideration and they are given the benefit of the doubt. Indeed, it is a most serious matter to decide that any bantized Catholic who has the benefit of the doubt. Indeed, it is a most serious matter to decide that any baptized Catholic who has not renounced his religion must be deprived of the Masses, the alms and the prayers of the faithful and that the doors of the house of God must be closed against his remains. Hooley, in this matter of funerals or interments beware of the severity and hypocrisy of the Pharisees; rather pity the unfortunate dead and imitate the kindness which throws over them the maternal mantle of charity when possible and hopes that no one is lost forever for whom our Lord died."

"'At any rate," says Hooley, "you are the says t

At any rate," says Hooley, "you do not sanction the custom of some Catholics in giving the names of their deceased friends to the priest on All Souls' day in order that he would remember them in the Mass. In some places dozens of people can be seen at the door of the sacristy waiting their turn to hand their lists to the priest or the sexton, to gether with an offering of money, that the celebrant may include their dead in his memento at the altar. I have heard that the practice led to abuse in many instances and, besides, was very soverely criticized by Protestants, and some Catholics also. Surely you would not encourage the practice?"

"Hooley," says Finnessy, "can I do not sanction the custom of some

age the practice?"
"Hooley," says Finnessy, "can ever induce you to stand by you principles and cease to be governed by the remarks or opinions of ill-informed outsiders? It is not, I again repeat, from outsiders or from cranks or from Protestants that we get the spirit of faith, but from the infallible teaching and practice of the Church. I certainly approve of the custom you refer to so prevalent and almost universal among Catholics on All Saints Day, and regret that any circumstance should have arisen to abolish it. lics on All Saints' Day, and regret that any circumstance should have arisen to abolish it. If an abuse arose in any place, it could be easily remedied and the custom allowed to remain. What was this practice, let me ask? Simply this. Some days before the 2nd of November a member of the family was deputed to write on a sheet of paper the names of their deceased near relatives and friends. This list of immediate relatives was handed to the priest on All Souls' Day in order that he might remember them at the altar as he celebrated Mass, With the list was usually an offering of means. tives was handed to the priest on All Souls' Day in order that he might remember them at the altar as he celebrated Mass. With the list was usually an offering of money, which the priest employed either in celebrating Masses for the souls in purgatory or in providing necessaries for the poor of the parish. The interested parties usually waited to assist at the Mass; in many instances they received Holy Communion for their deceased relatives and united with the celebrant in remembering the holy souls. Could anything be more consoling, could anything be more consoling, could anything be more consoling, could anything better keep alive our affection for the dead? Now that the custom is partly or entirely abolished, what is the consequence? The poor souls are sooner and more quickly forgotten by the family, fewer prayers, fewer communions and fewer Masses are offered for them, All Souls' Day is in danger of being overlooked without much special significance and the parish poor who formerly received so much needed alms and charity have been thus deprived of one of their principal means of subsistence. I tell you, Hooley, it is a very risky thing to tamper with the time-honored practices of a religious people. You may perhaps imagine you are correcting an abuse when in reality you are opposing at him seriously, "may I ask you the cause of your great opposition to the practices of the Church and the reasons why you criticize them so severely? Generally speaking, Catholics who talk badly of the Church are the most neglectful in keeping its commandments. I have known families whose constant table talk is fault-finding with priests, but the habit never seemed to improve their plety. There are Catholic men and women who look to Protestants and cranks instead of to their own bishops and priests for the interpretation of the Church's discipline, but the experience has not been helpful in directing their impressions of right and wrong. Hooley, your whole conversation leads me to believe that you

are either woefully ignorant of your catechism or that you are a miser or a crank."

"Stop," says Hooley to Finnessy; "let me make an honest confession before you give me any more abuse. Our conversation, or controversy as I may call it, was the result of a put-up job. My friends here and myself were anxious for information on an important subject, and we took this means to obtain it. I entirely agree with you in the position you have taken regarding the practices of the Church. I believe that every Catholic should provide that after his death Massee may be offered for his soul; I believe that the virtuous poor are more leniently judged than the rich and that they are always remembered by the faithful; I believe that the Church loves the souls of all her children allike and that the same prayers and the same services are for all without any substantial distinction; I believe in the kindness of the Church to the dead and regret from my heart that any of her children would be deprived of Christian burial, and I believe in the beautiful custom of collecting the names of our dead on All Souls' Day and placing them on the altar, as was done by the early Christian burial, and I believe in the offered for them and they should rest in peacel God forbid, Finnessy, that I should be ignorant of my Christian doctrine or that I should become a miser or a crahk in regard to my religion! Good-night!"— Z., in the Catholic Standard and Times.

THE CURRENT OF UNBELIEF AND IRRELIGION.

Rev. Father Gunn, of the Church of the Sacred Heart, Atlanta, Ga., on a recent Sunday during the course of an able sermon, asked if natural religion or the religion of private judgment was sufficient to stem the current of unbelief and irreligion which is assuming such vast proportions in our midst "Last Sunday," said Fr. Gunn,
"I pointed out some of the causes

"Last Sunday," said Fr. Gunn,
"I pointed out some of the causes
which are weakening Christianity.
This weakening of Christianity is
shown in the empty churches, in the
pagan literature of the day, in the
fact that only twenty-three millions
profess Christianity out of a vopulation of seventy-five millions. The
future is not promising, when the
vast majority of our children never
hear or learn a thing about God in
school and never enter a house of
worship of any kind on Sunday.
Though Christianity is propped up
and buttressed by 156 different sects
and churches in the country, still we
hold the world's record for divorce,
murder and lynching. Our record for
divorce is a national calamity and
disgrace. Paltry excuses are made
legal reasons for divorce, the courts
apply the law, and the divorced hasten to some convenient preacher or
minister who theves the secution.

ten to some convenient preacher minister who throws the sanction his name, his ministry and his church round this form of legalized concubinage. The churches are empty; the divorce courts are over-

empty: the divorce courts are overflowing.

"The schools that may teach a
complete course of mythology must
not speak of Christ and Christianity, and still we go along complacently and call ourselves Christian
ministers and a Christian nation.

"We all admit the salvation of
the individual and of the nation is
in religion—but we are Americans,
we must not have any foreign religion foisted upon us; we are not going to take our religion from Home
or from the Irish, we are going to
do our own thinking and be under
no compliment to any man 'r to or from the Irish, we are going to do our own thinking and be under no compliment to any man or to any country for the religion which is to work out our salvation. Even in matters of religion there is a good deal of spread-eagle logic about our people. There is a prevailing impression that each man is a law unto himself, quits competent to form his own religious views end frame his own religious views end frame his own religion at all it is that one think out his own religion!

"Can the mud-stained laborer who perhaps has taken his dinner in a ditch, and who stumbles home at night to a tenement of poverty and of dirt to snatch a few hours rest for the toil of to-morrdw-can he, I ask, do any independent thinking?

ask, do any independent thinking Can the mechanic who slaves at the bench or the clerk at the dosk or the Can the mechanic who slaves at the bench or the clerk at the disk or the lawyer or physician absorbed by the anxieties of his profession set down and ponder the vast mysteries of the spiritual world? Taking man as he is, actuated by passion, absorbed in business pursuits, apathetic and averse to everything outside the domain of sense, he will not bestip himself at all, and if he does ite will most probably blunder in the most elementary truths. We ask a polleman or a passer-by to guide us in a strange city; can we, al unaided, find the path that leads over the limitless universe of the unseen? If the meanest handicraft as well as the most learned profession requires an instructor, surely an acquisition of the sublime truths of religion requires similar assistance. We cannot draw knowledge out of our own helpless ignorance; aid must come from outside ourselves.

"Where shall we find that assistance? Two answers are given: Let my reason be aided by an infallible church, and I shall know what to do to be saved; let my reason be aided by the Bible, the whole Bible and nothing but the Bible, and all will be well with me. Here is the great cleavage between Catholics and Protestants; Church or Bible?"

A PEN-PICTURE OF THE GREAT IRISH DOMINICAN

Under the heading "A Lover of the Rosary," the "Sacred Heart Review" of Boston, gives this most interesting pen picture of an Irish priest whose name is a household word in every Irish Catholic home. It is as follows:—

Father Burke, the great Irish Dominican, said of the "Summa" of

St. Thomas Aquimas, which he knew with an intimate knowledge. that, when reading it, "one's faith seems lost in vision, so clearly does every point stand out." It may be added, not unfittingly, that Cardinal Wiseman said of Father Burke, when, as a young man, he was studying in Rome, that he possessed "a wondrous power of inspiring love," and that he would be "a great priest some day." His own idea of a true priest we may give in his own glowing words as follows: "We must practise what we preach. All the preaching that ever yet was spoken, never converted a single man, never converted a single soul, never made one Christian, unless the man who spoke was a living illustrator of the word. The priest must be the Church's champion and defender, her true knight, her faithful and loving spouse. No man is so consecrated to his fellow men as the priest, because he comes to them with a consecration from God. There is no man upon whom the peoble can rely as they can upon the priest, for no matter what pestilence may hover in the midst of them, though every man may fly, the priest alone must, not, dare not, can not fly, because he is sold to God and to his neighbor. His life is a God-like life; his profession is an angelic profession." In this month of the Rosary, it is appropriate to recall this great Dominican's love of the rosary, which was always at his side by day and was worn about his neck at night. "There goes Father Burke with his stick and his rosary," cried the novices. "I could sleep," he said, "without the least fear on the crater of Vesuvius, if I had our Lady's rosary in my hands." The climax of one of his sermons on the Immaculate Conception we might use with advantage before offering our beads to our blessed Mother during this month of intercession: "O Mother mine! O Mother of all nations! O Mother who kept the faith in reland, that through temptation and suffering never lost her love for thee, I hail thee. As thou art in heaven to-night, clothed with the sun of divine justice, with the moon reflecting al

that he used, on his way to the pulpit, to beg for a few Hail Marys, that "he might not make a fool of himself." His dear mother in Galraway, "the best of mothers," as he called her, daily when he was at the zenith of his fame said her beads for him for the way beautiful investigation.

way, "the best of mothers," as he called her, daily when he was at the zenith of his fame said her beads for him for the very beautiful intention "that he might not be injured by success, but retain humility;" and when bits from the papers praising him were read to her, she would exclaim: "Never mind them, Nicholas my son! They would say the same of any blackguard that came round." He needed the prayers and the admonitions, for the majestic gift of oratory was his. In America, for instance, during his eighteen months' visit, he gave 400 lectures besides performing his visitation duties as a Dominican, he spoke to audiences of five thousand people, and once, in Boston, to forty thousand, and in New Orleans had to address the crowds from the cathedral steps in the open air. It may be easily believed now, as one reads his life, that suffering and prayers wrought their work and transformed any latent pride into purest love of God's glory and the good of souls. Almost at the last, when racked with the agonizing pain that made his closing years a lingering torture—"suffering in every nerve and fibre except his eyebrows," as he once expressed a phase of it,—an appeal came to him to preach in the cause of 5,000 starving little ones in Donegal. He thought it impossible, but a voice seemed to say to him, "What is one life compared to that of five thousand?" and he preached the last of his great sermons as it were from his deathbed, from the summit of his cross. And so he went to meet his God.

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