The Catholic Record.

London, Saturday, October, 20, 1900.

OUR PUBLIC MEN.

We have always a great respect and a great compassion for our public men. Beset on all sides by friends and enemies, rushed off to receptions and dinners-waited on and talked at by cranks of every variety, they are the most overworked and tired of mortals. The least we can do for them is not to accept an estimate of them from ward heelers and political cartoonists.

THE APOSTOLIC DELEGATE.

Monsignor Falconio is winning golden opinions for himself in the Prairie Province. There, as amongst us, he has seen for himself the virility of the Faith and the love and veneration for the Church. And whilst travel in this country of magnificent distances must be fatiguing, it must also be consoling to him to know and feel that he is in the house of his children. Just what is the dominant characteristic of his personality we are not prepared to say. Talent he has and tact, as evidenced by a long and successful diplomatic career, but perchance what attracts men of all classes and creeds is his genial kindness. Whatever may be the cause of his power and influence we are pleased to say that his name is spoken with respect in all quartersby Catholics, of course, who venerate him as the representative of the Holy Father and love him for himself ; and by Protestants, who regard him as a gentleman of the finest fibre.

SECRET SOCIETIES RESPONS. IBLE.

We think that Catholics have for too long a time been addicted to silence on the question of Government patronage. That they do not receive anything like what they are entitled to is indisputable-and this is true of both political parties. Now this statement may possibly be controverted by individuals who have what they term a good appointment, but the fact remains that Catholics have been and are discriminated against in this matter. They have, we confess, some minor berths in the civil service, but as regards the better positions they are almost an unknown quantity. Politicians may bluster, but any amount of bluff and platform gush cannot shut our eyes to the unjust treatment that has been meted out to our co-religion-

Now, we should like to ask, how d our friends the large salaried officials get their " pull ?" How do they man ipulate the wily politician so as to receive the fleshpots, whilst the Catholic must content himself to be a menial or to wander in the desert of political promise. They certainly have some mysterious and all-powerful influence over the dispensers of governmental

We know of one instance of a Catho lic who, though competent in every way, and backed up by a Catholic politician who had rendered good service to his party, was turned down because an Orange man wanted the job. The follower of King William was duly installed and the Catholic politician accepted the rebuff with due meekness and lapsed into silence. He had the chance of his life to make a future. One word of public protest would have gained him friends, not only from within the fold but from fair minded Protestants, but he preferred silence to fight.

We have no hesitation in ascribing the condition of affairs largely to the Masonic and Orange organizations, that work systematically and unitedly to exclude Catholics from all important offices. The average Protestant member of the community who is looking for a position or for promotion avails himself of their tremendous influence. He joins as many as his means will allow, and when he applies for a berth the "brothers" are to a man behind him. The gentleman who doles out the political plums never dreams of spurning that application. He is too much afraid of the "secret society" vote to do it. He may possibly lament his inability to act otherwise, but then the good of the party depends upon not antagonizing the brothers and Rather Reverend Patriarchs and

Moguls who preside over the destinies of the secret society.

They say we have equal rights, but that, as long as the present system survives, is but a fairy tale told by glib politicians to lull us into inactivity. Whilst, however, condemning this glaring injustice we must not shrive our selves of all guilt. Our indifference has done much to make it possible. So long as we shall utter no protest and be content with the policy of silence so long also shall we serve the temple of national prosperity and be fed on scraps and leavings.

" LET US BE UP AND DOING."

"My experience," writes Bishop McFaul in the North American Review, "leads me to the conclusion that a policy of silence has been very detrimental to our interests." This will not meet with the approval of the individuals who believe in letting sleeping dogs lie, and who imagine that a sweet-tempered courtesy in speech and action is the best possible remedy for all troubles. It may be in some undiscovered planet, but in this emphatic speech is in the settling of grievances a more potent factor than dignified silence. It speaks volumes for our gullibility to depend so much on the promises of politicians. They cannot perform half what they promise and generally forget the other half, and yet there are individuals who are hushed to silence by the vision of a splendid future awaiting them when So and So becomes a lawmaker. Ac cordingly they are drilled by political martinets, and when the proper time comes they deposit their ballots with due reverence and obedience, and with a delightful ignorance that is one of the obstacles to genuine civilization.

One thinks - and we hear it expressed sometimes - that it entails a great sacrifice of personal dignity to enter the political lists, and that it is just as well to view from afar the battles of the contestants for public favor. There is undoubtedly much that is objectionable in party politicswrangling, mean personalities, vapid speechifying ad nauseau-but that should not prevent an intelligent and patriotic citizen to do what is in his power to establish a better order of things. And they are not going to do that by a stay at home policy and family-circle disquisitions on political science. Said Hon. Mr. Roosevelt in

"It is not the man who sits by his fireside reading his evening paper, and saying how bad are politics and politicians, who will ever do anything to save us. It is the man who goes out into the rough hurly-burly of the caucus and the political meeting and there faces his fellows on equal terms."

" UNLEAVENED BREAD."

Mr. Robert Grant's novel, "Unleavened Bread," has, if we give credencet o publisher's statistics, tickled the palate of the reading public. It is not a story of flashing rapiers or of times when a strong wrist and courtier speech were more than enough to vanquish every obstacle, but a narrative of events familiar to all who have observed a certain section of society.

The author portrays the character of the heroine with rare skill, and if we know the type-and we think we dowith rarer fidelity. Selma White-for such is her name-is just a little woman who has great ambition and no principle to guide and steady her nervous feet on life's highway. She is not what the world would call a bad woman, that is, she does nothing that calls for worldly condemnation. True, she obtains a divorce from her first husband and marries again, but legalized adultery has no black mark against it, either in fiction or in every day life, outside Catholicism.

Selma is always very confident in her own powers, and, despite the fact that she has little or no education, believes in her ability to solve various social problems. The distinction between rich and poor she resents because she has a scanty measure of worldly goods. The rich are this and that, and many other things besides, and she yearns to interpret for them the profound wisdom of the timehonored ditty: "Curfew must not ring to night." Hanging on to the very extremity of society's fringe she laments inwardly the misery of her lot, but to the outside world she is an ardent advocate of free rights and other things that are born of crude and

ceive an invitation, we think, to one of those nondescript social functions that are shunned by the " select " and attended only by a miscellaneous assortment of people. But that does not satisfy her ambition. She pesters a very disappointed gentleman who plays the role of life-partner, for money-and more money. Meanwhile she talks about her mission to humanity just as her pettifogging sisters do at the present time.

The women who freshen up this time bespattered world are they who say little and whose portraits are rarely flaunted in public prints: the sisters and mothers who fashion brave and honorable men-who help us to bear our burdens and whose love and devotion are a light for our stumbling feet. In the world, mayhap in their homes, exhaling from pure and oftimes heroic hearts an odor that is as wel come to tired earth as is pure air to a denizen of the slums-they do not chat-

ter but help. That Selma is utterly selfish-destitute of the qualities of a true woman, never enters her mind. If you told her she talked too much and unwisely she would either overwhelm you with indignation or protest she was a paragon of discreet silence. And it is always the paragons who do the mischief. With just a hint or a word they can construct a wondrous picture that tells you they have made loquacity a fine art. They can rend a reputation and hurt a friend, and do it so adroitly and with an unconsciousness begotten of long practice that one, in order to escape unscathed, must needs take every precaution.

And they are goodChristians! Well, as Selma was-a meddlesome, unscrupulous, self centred sort of a Christian. That is not the kind, however, that brings any sunshine into the worldthe sunshine of love and sympathy that is worth more to our struggling sisters and brothers than empty speech and money.

In the course of the story, Mr. Grant brings on the scene a Flossy Williams, who is also bent on getting into so clety-and says so. She takes Selma's denunciations at face value and reverences ber as a being apart from and above the whirling world of fashion. Eventually Flossie becomes convinced that her friend's antagonism to social frivolity is the outcome of unsatisfied social ambition, just as contempt for our rich neighbors may rest on nothing more tangible than disappointment at not having received an invitation to a ball or dinner. This knowledge is rather startling to Mrs. Williams, who, with all her faults, is sincere. But she does not shirk her duty. She takes Selma off the pedestal on which she had placed her and addresses her in the following motherly fashion:

the following motherly fashion:

"I was saying that you were not fit to be a social success, and I'm going to tell you why. No one else is likely to, and I'm just mischievous and frank enough. You're one of those American women—I've always been curious to meet one in all her glory—who believe that they are born in the complete panoply of flawless womanhood; that they are by birthright consummate house-wives, leaders of the world's thought and ethics, and peerless society queens. All this by instinct, by heritage, and without education. That's what you believe, isn't it? And now you are offended because you haven't been invited to become a leader of New York society. You don't understand, and I don't suppose you ever will understand, that a true lady—a genuine society queen—represents modesty and sweetness and self-control and gentle thoughts and feelings; that she is evolved by gradual processes from generation to generation, not ready-made. Oh, you needn't look at me like that. I'm quite aware that if I were the genuine article I shouldn't be talking to you in this fashion. But there's hope for me because I'm conscious of my shortcomings and am trying to correct them, whereas you are satisfied, and fail to see the difference between yourself and the well-bred woman whom you envy and sneer at. You're pretty and smart and superficial and—er—common, and you don't know it. The rather done in the process of the same in the reading, it don't believe you will ever learn. There! Now I'm going."

HENRI DE BLOWITZ.

Henri de Blowitz, the great critic and correspondent of the London Times, who apprehends a general war among the nations of civilization and whose opinion finds response in Down ing street, is probably the greatest of newspaper writers in Europe. M. de Blowitz, although derived from Jewish stock, is a Roman Catholic in faith and most devout in his practices. He began his journalistic career as a contributor to the Gazette du Midi and to La Decentralisation. From July, 1871, begins his association with the Times, and since that time he has been represented "the Thun derer " in Paris. His opinions upon continental politics derive their value from his intimate friendship with leading ministers and diplomats and his thirty years' record for never havinexperienced minds. She does re- ing betrayed a confidence.

chaste and reproachless, is rigidly strict, hands without sign of a stain."

-Milton's " Latin Poems." There are certain signs of the times that show the growing strength of ity. that snow the growing strength of the new Paganism. The decay of the restraining power of dogma in Pro-testantism is one of these. It is a great mistake to imagine that Proestantism, in its older form, had no dogmatic force,—that it was a nega-tion of moral responsibility,— a pro-test against all the essential truths of Christianity. Or that the reading and study of the Bible were not, among Protestants, a tremendous help to good conduct. The Huguenot ideals of life, in the reign of Louis XIV., were much higher than those of the Duc de Richelieu and a great group of "Catholic" courtiers at Versailles; and Cromwell himself was not a hypo crite, though he was, nevertheless, a self-deceiver. Catholics have been,—

Protestants are to them. There is no mitigating the truth that the tenets of Protestant Christianity, which made for pure thinking in the sight of God and moral conduct, are giving way to the new Paganism. There is not less honor than there was among gentlemen, but there is less morality among men. Honor is not the of Christianity, -Cardinal Newman, in his famous definition of 'A Gentleman," exemplifies this-but morality is. Aud, while there are many honorable gentlemen who are Pagans, who hold a code of honor common to their class, the teachings and practices of Christian ethics are en tirely outside of this code.

This fact is lost sight of by many very good fathers and mothers when the question of the education of their sons comes up. To say it is "snob-bish" that a father should want his son to make good social connections, is al together foolish. They are, in our ountry, where society is in transition, of the utmost importance. Any observ er of social conditions must realize that. But, to assume that Christianity force, exists in the large colleges and universities, under secular control, is Non-sectarianism means fallacious. simply the new Paganism,—and the old, B.ble-wershipping, Westminstercatechism spirit was much better for

the souls of men. To sin is a deplorable thing ; but to make sin a part of theory of the conduct of life, is a worse thing. Your young man, brought up as Catholics are brought up in our schools, knows right from wrong ; he has fixed principles of Christian ethics,—especially in these matters which touch the very root of life. If he fall, he falls to rise again; he has Christian ideals; the Ten Commandents have, for him, dogmatic value. Christ rules, and he knows how —whether he does it or not, -to keep a check on his thoughts and inclinations. Honor, — a code invented by the world, —is not his sole guide; there is God, whose code is not the code of the world.

of conduct, is outworn in "non-sectarian places of education. If a young man has the morality of the athletic Greek, he is commended. The Bible, as containing the Whatever disputes there may be about systems of mental training, the con-tention which underlies them is entian morality. The worldly code of honor has nothing to do with Christian ethics; it is not necessary for a gentleman to be a Christian, nor for a Christian to be a gentleman in the conventional sense; so let us not run away with the idea that many young men, who come out of the important secular colleges, are what a Catholic wants his sons to be, because they are well bred and so honorable that seduction is looked upon as in "bad form," while the conduct of Joseph, on a certain occasion, is supposed to be in equally bad form." They are gentlemen, in the worldly sense. But their essenin the worldly sense. But their essential code of conduct is allen to Chris

"The prodigious evil of unchastity, Coventry Patmore says, "proves suf-ficiently that chastity is no merely negative good." But, in the system of the new Paganism-a system becoming more and more accepted-chastity is not even a "negative good." sin, in Renan's scheme of life, it is left It is a matter of convenience. Literature, in English-speaking countries, is much better than life. the Latins it is different-literature is ethics are found in them; no author of repute has dared to make divorce and Science. remarriage romantic and picturesque. Nevertheless, the new Paganism is the of the varied beliefs of Protestantism.

In the matter of the education of our of sickness and of man himself. boys, we had better count the cost. one theory refers the infirm to God, Aug system of education for under the other reminds them of their own graduates, which helps to produce nonentity and the consequent incapagentlemen, who are not Christians, is bility to be sick. And while they do bad. And the ago from sixteen to this, they ask us to pin our faith to the twenty-one is a receptive age. It is teachings of nonentities and accept on the age of few but "long, long trust the delusions that emanate from thoughts," as Longfellow says. It them. The whole theory is such a is the age during which a boy learns jumble of contradictions in terms and

THE NEW PAGANISM "DE- the rudiments of the lessons of life principles that no healthy mind can NOUNCED BY DR. EGAN.

Let, moreover, his youth be of conduct the influence of this very attractive, tolerant, new Paganism. He learned. the code of honor, but a code of honor will not keep his soul alive. The only basis of morality is dogmatic Christian Outside of the Catholic Church, Christian morality-no longer support ed by the old Protestant "orthodox rules-is dying or dead. Knowing this, can we afford to throw our boys into an atmosphere of amiable and well bred Paganism? — risk the loss of a soul for worldly advantages which, in most cases, are much over-rated? "Christ or Diana?" is a question that ought to be weighed well by us today. For your boy, which? Christianity or the new Paganism ?- Maurice Francis

CHRISTIAN SCIENCE-A REPLY

After nearly four months the " Publication Committee of the First Church and are, -as unjust to Protestants as of Christ 'has found someone to attempt an answer to some strictures on tempt an answer to "Christian Science," which appeared in these columns. In his reply, which in these column, Mr. Farthat w says that we erred in saying that Christian Science is idealism revamped. Perhaps so, but we know of no better name for a system that asks men to discredit the testimony of their own senses, and makes external realities mere delusions and creatures of the mind. Idealism, he says, makes "The human mind at least an assistant creator," but " Christian Science is on the proposition that God, Good is the only Mind, of which the universe is the infinite expression." It would carry us too far from the purpose of this article to discuss the pantheistic nonsense which concludes this sentence, but if Mrs. Eddy, the discoverer

of Christian Science, claims that "matter and mortal body are only delusions of human belief," what does her disciple mean by saying that God is the only mind? If the mind can have delusions, it cannot, in the pan-theistic sense, be a reflection of the "only mind, God"—it must be God Himself. For God, even in the insane all wise, all-knowing God-necessar-ily consistent with Himself. The mind capable of delusions must have an identity of its own—independent of the mind of God. If Christian Science is not reborn idealism, and its votar ies, by their own admission, not only assistant creators, but the only creat

ors of external realities, then God Himself must be the author of men's delusions. This is a tantamount to making God incapable of successfully This is a tantamount to and faithfully reflecting Himself in His creatures, or it makes God the author of a monstrous creation which produces eyes to see and objects to be seen, and then makes us believe that neither we nor the objects of our senses have any real existence. In spite of this disclaimer of its defender. mands this rejection of the sources and criteria of human knowledge. said before and now repeat that the teachers of Christian Science stand by

of things, cannot be. Mr. Farlow says that he believes in man's individuality, and then proceeds one great need of the world, -Chris-He apparently forgot that he had just written that the Mind of God, Good is the only reality, children know that God is a pure spirit, having no body. In spite of his claims, Mrs. Eddy states without equivocation that "material and mortal body are only delusions of the human belief." Therefore, there the human belief. is no bodily individuality in man. Neither by their philosophy is there any mental ar spiritual individuality, because by Mr. Farlow's own admission there is no mind but God. When he says, therefore, but the individuality of man is not a nonentity and that the body of man is created after the image and likeness of God and that under divine influence the bodies of men are healed and protected, he not only flatly contradicts himself, but exposes his ignorance of the real principles of Christian Science. No Christian Scientist, properly so-called, believes in healing the bodies of men-Chris tian Science does not admit the exist ence of human infirmities-they hold that "the mortal body is only a delusion." Therefore there is nothing to Oar correspondent confu When he talks of divine healterms. worse than life. Our novels are not terms. When he takes of units had yet non moral; the traces of Christian ing, he is talking of another cult which yet non moral; the traces of Christian is radically different from Christian

Divine Healers attribute sickness to the devil, and have recourse to God to form of opinion that is taking the place cure it, but Christian Science, as we have shown, denies the existence both

entertain them with patience.

What we said about Christian Selence being in effect a denial of Christianity and the Crucifixion a fruitless sacrifice-and the Church of Christ a myth, is proven by the admission of Mr. Farlow. To him Christ is only Mr. Farlow. To him Christ is only man, more perfect, perhaps, than other men, but at best only man, and His life and passion and death, in Mr. Farlow's own words, only "mortal ex-periences." This is a denial of Christianity, pure and simple, for if there is any rock upon which it stands, it is the truth of Christ's divinity.

The whole fabric of Christianity

falls by the admission of Christian Science. And therein consist its inherent harm and satanic origin. appeal to the good work it has done is an appeal to questionable results.

Aside from the cure of a few minor maladies, mostly imaginary, its chief work has been to deny the divinity of Christ, to deny the atoning merits of His death on the cross and the existence of the Church as a medium of salvation.

There have been a thousand false philosophies and theologies which in their day attracted large numbers of blind followers that are so long dead that we almost forget that they ever

If it were not for the class of poor afficted humanity that chase every phantom of relief, that buy quack nostrums, stand around medicine wagons, run after Schlather and others of his kind, who for the time are being drugged by the poison of mental idiocy, Christian Science would not have a corporal's guard to stand to its defense. The small talk about bric-a-brac, etc., will soon fit the Christian Science condition exactly. When it is dead and buried, the Church will be preaching Christ and Him crucified, and reminding other adventurers in the wastes of error and infidelity that " Heaven and earth shall pass away, but God's Word shall not pass away."-- Catholic Universe.

NOTABLE SERVICE ON AN OCEAN

Conducted by Priests for a Protestant Congregation and Described in a Protestant Paper. From the Outlook.

On Sunday of last week a unique religious service occurred on board an Atlantic liner. The service was conducted by two Roman Catholic priests for the benefit of a congregation mostly Protestant. It was entirely in English and began by the usual phras "In the name of the Father, and of the Son, and of the Holy Ghost, Amen, at which as at the close, all the Roman Catholics and most of the Anglicans present crossed themselves. Then foljoining. Then came the Roman Cath-olic Ave Maria, or the Angelical Salutation taken from the first chapter of Luke, "Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus "—to which follows this petition: "Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

Next came the Apostles' Creed in the exact language familiar to every one present, and then the general confession, not, alas! in the language of the Anglican prayer book, but as the Roman Catholics have come to use it. Its English translation begins thus: "I confess to Almighty God, to the Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault." This was naturally followed by the exquisite prayer used by Roman Catholics beginning: "Almighty God, who, though dwelling in the highest heaven, yet vouchsafeth to regard the lowest creature upon The epistle and Gospel were earth. next read, and in the selection there

was no variance of language from the King James version. The sermon followed-a noble discourse, and so skilfully constructed that it might have been appropriate, not only for any Christian congregation, but even for a Moslem or Buddhist audience. Hymns had been se-lected to close the service, hymns dear,

both in Latin and through many a ranslation, to Christians of whatever name—"O Come, All Ye Faithful," "Jesus, the Very Thought to Thee and "Jerusalem the Golden."

DIDN'T SHOCK THE CARDINAL. -Some ladies made their appearance at a Papal reception, to the grave displeas ure of the Pope, in ball room dress. well known Cardinal was instructed to apprise these offenders of their breach of etiquette. The Cardinal thus fulfilled his somewhat delicate mission : "The Pope," he said, "is old fashioned and does not like decollete dresses ; but am quite accustomed to them, for I have been so much among savage when a missionary that I do not mind

The British elections have closed with a majority of 142 for the Govern ment, the numbers bing: Unionists

REMANDED.

By REV. P. A. SHEEHAN, AUTHOR O " MY NEW CURATE"

CHAPTER I.

I tell the tale as 'twas told to me. I tell the tale as twas told to me. And it was told by a venerable old man, almost blind, as he stood by the battlements of the bridge one sunny day, and I looked from his intelligent face into the clear, swift waters, or watched the long plumes from a passing engine fading into the clear sky.

It was not on this bridge it happened, but on this bridge's predicessor—a long

but on this bridge's predecessor—a long wooden structure that was swept away in the great flood of '41, when the big elm was blown down, the sister of that splenwas blown down, the sister of that spiechid tree that now throws its rugged branches far and wide across the road, and seems to be looking for its souls of roots far down beneath the loam of the meadow. It was the time of the yeomen. Bitter and black are the memories which that word calls up to the Irish mind. And the yoemen of this particular little town by the Blackwater were a particularly detectable specimen of their ular little town by the Blackwater were a particularly detestable specimen of their class. They hated the people, they hated, above all, the people's priests. It is not kind to recall it in these peaceful days, but history is history. And they had a particular, undiluted, undisguised hatred for one priest, who was correspondingly beloved by the people, and his name was Rev. Thomas Duan. Why he was so detested by the yoemen history does not tell, but they say he had a sharp tongue, a fearless eye, was cool, firm, tongue, a fearless eye, was cool, firm, danntless, and when he smote he struck straight from the shoulder, and the man that was smitten remembered it. And he flung the shelter of a protection, tha was Providence in miniature, over his shivering flock; and woe to the man that touched with a wet finger the little lambs of his fold! The wolves might come prowling around and show their teeth and snarl, but they feared this strong shepherd with the keen gray eye, and slunk from him with the flame of hate the might of vengeance in their

But fate played into their hands. Was it fate, or that higher Power that rules our fate? No matter. Suborned and perjured, one lost soul swore informations against him; and eight gentlemen yeo-men passed here under the arching elm, and across these waters, to his home at Sanfield to arrest him. It was cheerful work; yet somehow their hearts miswork; yet somenow their nears mis-gave them. They had not come into close quarters yet with this giant. They had never yet touched the supernatural. And they knew, and believed, and felt that a halo of the supernatural floated like a spiritual essence around this frieze-coated priest. Could they break through that they would arrest him and through that, they would arrest him and hang him like a dog. As the savages on Tahiti, the moment they lost faith in the godhood of Captain Cook, fell on him and tore him in pieces, so our brave yeomen, who thought as lightly of a hanging as of a ball or a spin with the hounds, would gladly touch and maul and quarter this rebel, but—here again this supernatural

burst upon them.
"We want your master, the priest

"The priest has just left and is now crossing yonder bridge!" And the old house keeper stretched her skinny hand It's a lie! We've just crossed the

bridge, and no one passed us."
"It's the truth. I saw the priest turn to the left and pass to the town." The woman speaks the truth," said mbridge. "The priest passed us, and

"The woman speaks the truth," said
Bambridge. "The priest passed us, and
ye did not speak."

"Then you saw him?"

"Yes, I saw him; he passed outside us
nearer to the road. I would have spoken
to ye, but I thought—"

"You thought—"

"I thought were afraid."

went home

went home.
So did Bambridge, anxious and afraid
and puzzled. He would solve that
puzzle. He opened a drawer and took
out a horse plate, such as they swent
from addelable bod, when on the Crony from saddle bags when on the track. It threw a bullet twenty yards, and the Croppy pike didn't reach so far. That explains a good deal of Irish his-

tory.

Bambridge rang the bell: "Call

A poor, old, shrivelled, wrinkled crea thre came into the room, looking questioningly, pityingly out of rheumy eyes, at her master. He rarely saw his old nurse, but he loved her. Times were changing. He had often been asked to send away that old witch, but he would

Sit down and answer me truly, as you "Sit down and answer me truly, as you value your life. You see that pistol? I wouldn't harm a hair in your old gray head, Nan," he said, softening and rubbing down the poor old white wispe that lay beneath her cap. "But this is life or death to me." He moistened his dry lips before he spoke.

"What happened when I was born?" She leaked on finish trud!

She looked up frightened.
"What happened when I was born?"
She took up her apron and folded it

She took up her apron and with clammy hands. "Once more. What happened when I

"God forgive me," whimpered the old woman, "but I baptized you a Catholic!"
"Did my mother know it?"

"No, I did it in my own room. You were awake and convulsed, and I said I'd save your soul. I brought you back and your mother kissed you, as if she knew something. Of course, the minister christened you after, but I didn't care. He couldn't do you any harm."

The grim man smiled. "That'll do, Nan!" he said.

The next day the priest strolled over to the nearest magistrate and asked was he wanting? Yes. He came to be arrest-They wouldn't offer such an indignity to a minister of religion; but, you know, informations have been sworn, and the case must go on. They would take his own recognizances, on a single summons, to appear at petty sessions court on Tuesday. So far all was

The human passion blazed up, as the smouldering furnance fires leap into swords of flame at the breath of the south wind. Fear, the servile fear of the south white rearrange from white ashes into white flame; and the recording angel, if he heeded such things, had a well-filled notebook during these days.

Tuesday came, and a motley procession moved up the hill with the gruesome

title of Gallows Hill, on the brow of which the court house stood. They were sad at heart. Their priest, their hero, was cowed. He had said last Mass on Sunthe court house stood. They were sad at heart. Their priest, their hero, was cowed. He had said last Mass on Sunday, and not a word came from lips that were always feathered with the fire of obsal or holy anger. They had crowded up to the altar rails, men and womenand children peeped between their father's legs to see the great gladiator, who was to laugh at and discomfit his foes one of these days. Now for an avalanche of thunderons denunciation—a stern, awful defiance of the foe—an appeal to the down-bending heavens to justify him, and mark, by some awful vengeance, its condown-bending heavens to justify him, and mark, by some awful vengeance, its condemnation of his and their and God's own enemies! They swung from the iron rails, they panted with excitement—the the holy place alone prevented them from uttering their faith and their everlasting truth in his holiness and purity. Oh! but for one word from his lips. No!

"In the law of Moses it is ordered that such a one should be stoned. What, therefore, sayest thou? But Jesus, bending down, wrote with His finger on the earth."

And then he asked: "What did he

earth."

And then he asked: "What did he write? We shall see."

The people wondered and were sad. And so, on this fatal morning, they climbed their gruesome hill with sad hearts and sad forebodings as to what the day would bring. day would bring.

CHAPTER II.

Charter II.

Clayton of Annabella was chairman of the court. Two magistrates sat with him, one on either hand. They looked disquieted, and seemed glad to study the ceiling rather than the sullen faces that gloomed under shaggy eyebrows and unkempt hair. The chairman was defiant with the defiance of levity. He smiled at the surging mob that poured into the court house and filled every available space, bit his pen, took notes or sketches. space, bit his pen, took notes or sketches, looked everywhere, except at one face; that alone was calm and unmoved in the

little drama.

There was some delay and then the court opened. A few uninteresting cases of drunkenness and petty squabbles were heard. Then the chairman stooped over heard. Then the chairman stooped over his deek and whispered to the clerk. The latter looked anxiously around, peering into every into every face. He was dis-appointed. With a smothered curse, Clayton dropped back into his arm-chair and whispered to his brother-benchers. There was an awkward pause and something like a titter passed around the court. These quick-witted people were not long in divining the cause of the em-barrassment of the bench. After some barrassment of the bench. Are some communing, the case was called—the King vs. Thomas Dnan. The indictment was read, the witness called. "Abina Walsh!" rang through the corridors, was taken up at the doors, passed down the street, until its echoes were lost over the demeane wall and the rabbits pricked their acts publically their was publically their weight and the communication. their ears, rubbed their whiskers and listened. There was no reply. The titter deepened into a broad smile, that spread deepened into a broad smile, that spread itself over sallow, grimy faces; and the smile deepened into a laugh, until a roar of laughter rang throughout the court, and the magistrates grew red and furious and the clerk roared "Silence," One face alone was unmoved. Once more the the chuckle of the people was checked.

"The court stands adjourned."

"You mean the case is dismissed?" "Certainly not. The accused is remanded to this day week. There is some

Then the priest spoke and the people hung on his lips.

"There is foul play," he said, slowly and solemnly, "foul play for which the doers will answer before a higher tribunal than the control of the property of the proper

than this. You say I am remanded?"
"Yes; the case will come on this day
week. We shall again accept your own recognizances to appear before me on that day." To appear before you?" echoed the

held out a tiny book, corded round. The priest approached and solemnly laid his hand upon the book. Their figures touched.

I swear-"I swear-

"To deliver myself up to you for trial' "To deliver myself up to you for trial"
"On next Tuesday—"
"On next Tuesday—"

" March 29-" " March 29-"

So help me God!"

"So help me God!"

The people poured out of the court house and down the hill, murmuring, laughing, questioning, doubting, fearing, denying.
"Why the divil didn't he cling them to

their sates?"
"He's too aisy altogether with them!"
"He's too aisy altogether with the old "Wait, an you'll see Didn't the ould fellow look black, though? I wonder where is she?"

'The divil flew away with her. Sure he was lonesome without her!"
"May the Lord spare us till next Tuesday, however! Won't there be fun? He's

day, however! Won't there be fun? He' goin' to do somethin.'"
"He looks too quiet to be wholesome I'd give a whole week's wages to see Clayton's black mug again, when he called on Abby. Sweet bad luck to her!" called on Abby. Sweet bad luck to her!"
"Dey say the whole country will be riz

before Tuesday."
"No, no, no! we'd rather lave it to himself. He's enough for them."
But pikeheads were sharpened in many a forge; and down where the willow drew their fingers through the swif

drew their fingers through the swift waters there was a massing of men and lifting of hands to heaven.

CHAPTER III. That night a wild beast howled until the early watches around the priest's house. It was the wail of a hungry wolf; the early house. It was the wail of a hungry wolf; yea, rather, the moan of some beast in pain. At intervals of five or six minutes it beat around the house, coming from the thickets of speckled laurel and going the mail. round and round the dwelling, then waiting into silence again. Once or twice the priest, as he sat in the wicker chair readpriest, as he said he wicked man leading his breviary, thought he heard the tap of fingers at his window, but he said it was the trailers of the jasmine or clematist that were lifted by the night wind. But when 11 o'clock chimed, he rose and passed out into the moonlight and peered around. The glistening laurel leaves looked meekly at the moon, and the lataround. The glistening laurel leaves looked meekly at the moon, and the lattice work of the nude trees threw its netted pattern on the gravel; but there was no one there. Three times he walked around the house, studying every nook and cranny to find the weird, uncanny voice. The he paused and classed behind his back, the priest moved

listened in the moon-light to the murmur of the river as it fretted over the ford beneath the bridge. He did not see two gleaming eyes that shone in the thick darkness of a shrubbery close by—eyes that gleamed with deepair and one little ray of hope, that just now was fading away. Where was her guardian angel that moment? Where the last mercy, that would drag her, deepite herself, from that retreat, and fling her on her kness for pardon from the man she had so foully wronged? Alas! these things are beyond her ken. During ten long minutes of grace he stood there, unconscious of the presence near him, listening, half the presence near him, listening, half in a dream, to the music that came from the river and the night silences. Then he passed into the bouse, and turned the

the river and the night silences. Then he passed into the bouse, and turned the key in the door. It was to her, poor soul! the rolling toof heaven's gates—the crash and clangor of bolts and locks that shut her out of Paradise forever.

In the gray dawn of the morning, the water bailiff, who was coming home from his night rounds on the river, saw something black, where the river lipped the sands, just below the deep hole called the bollwarks. He went towards it, and turned it over with his foot. Before 9 o'clock it was known to every man, woman and child in town that Abby Walsh, the perjured and suborned girl, had been drowned. Crowds came to look at the black heap lying on the gray sands, but the perjured and suborned girl, had been drowned. Crowds came to look at the black heap lying on the gray sands, but no one touched it; and there it lay, the March sunshine playing on it, and making its own lustre among the black, wet garments, while the river came up like a dog which, having killed its prey, returns to worry the dead bird or beast, and lifted one cold hand, and washed around the naked feet, and played with the black fringe that fell from the shawl of the dead girl. It was only when the duek was falling that the priest heard of this frightful thing, and he hurried down to the big meadow, and very soon stood among a curious but most irreverent throng.

mesaow, and very corrious but most irreverent throng.

"We wor only waiting for your reverence to see her, till we threw her back into the river," said big Dave, the smith, black, brawny and fiercely and aggressively honest.

"I'm surprised at you, Dave," said the priest, gently.

"You weren't at Mass on

Sunday."

Dave looked confused. And the priest,

moving down along the sand, stood over

"Such of you," he said, with just a "Such of you," he said, with just a suspicion of contempt in his voice, "as were at Mass on Sunday, may remember the gospel I read and the remark I made. There may be outcasts from the bosom of God—sheep whom the Good Shepherd has not found. But it would be the wildthese whom, perhaps, God Himself may judge only with a heart of compassion. I told you, I think, that the Master stooped down and wrote on the sands. So do I " down and wrote on the sands. So do I''
He stooped and with his finger drew
letters on the sand, but the tradition is
that each letter disappeared as he finished
it, and to this day it is a matter of conjecture what the letters signified, and
many a fierce debate has taken place in
forge and tavern as to what the priest
wrote on the strand near the bulwarks.
"Now I said to you," continued the
priest, raising himself, as he stood head
and shoulders over the tallest man pres-

and shoulders over the tallest man present, "that what the Master wrote we shall see. We have seen something," he said, pointing to the dead figure; "whether it is His justice or His mercy whether it is his justice or His mercy." we do not know. But we shall see more. Go, Dave, and fetch a coffin." He walked up and down the sands, reading

his breviary, till the men returned.
"Now raise this poor girl and remember
the Magdalen and Christ."
But not a man stood forward. Their but not a man stood forward. Their horror and their dread were beyond their compassion. They stared at this man, who was giving them such unpleasant shocks, and they sullenly shook their heads. "Touch her! God forbid! Our children and our children's children

"I thought ye were afraid."

"What! afraid of a Popish priest?"
But their lips were dry and white. They
"Yes," replied the chairman "Here, I'll coat and went over and kneeled down by

"Oh, don't. Oh, don't! your reverence!" wailed the women. Then they turned angrily on the men: "You big, lazy hounds, don't you see what his reverence is doing?" erence is doing?"

erence is doing?"
Two or three big, hulking fellows stepped forward. But the priest waved them back, and gently putting his strong arms around the dead girl, he raise of the strong that the raise of the strong transport of up and moved towards the rude coffin.
As he did so her head fell back, and one As he did so her head fell back, and one arm dropping down, a paper fell from her hand, and five bright, wet guineas rolled upon the sand. One little, ragged urchin leaped forward to seize the prize, but big Dave caught him by the collar and swung him six feet away among the

ferns, saying:
"You little cur. You'd take her blood money." So there the guineas lay bright and round, under the cold, steely

sky, but though many an eye hungered after them, no hand would touch them. Meanwhile the priest had lifted up th Meanwhile the priest had lifted up the drooping head, from which the long, black hair was weeping, and, placing his hand under the neck, drew the face upwards. And men will swear to this day that the eyes of the dead opened on his face, and that the white lips moved to thank him. But he, the "Kalos poimen," the beautiful shepherd, whose prototype was so familiar to the hunted Christians of the catacombs, saw nothing, but reverently placed the poor dripping figure in the coffin, reverently straightened the head and covered the naked feet, and then placed and fastened down eet, and then placed and fastened down

"Perhaps," he said, with the slightest touch of sarcasm, "you expect me to take the coffin to the grave?" But those fierce people were beginning to be awed by this wonderful man—more awed than ever they were by his thunders from the altar, or the fierce invectives that he ex-ulted to pour forth against the enemies of his Church and people. With shamed his Church and people. With shamed faces, four men stepped forward and slung the coffin on their shoulders. The priest moved to the front, and a wondering

crowd followed. When they emerged into the main thoroughfare there was again a pretence

at rebellion.
"To the Banfield, I suppose, your revrence?" said the coffin bearers. The Banfield was the local Haceldama, the place for the nameless and outcast dead. "Certainly not," he replied, without looking back, "down to the churchyard." "To the churchyard, where their own

fol, even the little human feeling of patronage and protection (almost the only human feeling a pricet is permitted to entertain) as the head of the dead girl barronage and protection (atmost the only barronage and protection (atmost the other had so entertain) as the head of the dead girl rested against his breast — all these entertain) as the head of the dead girl rested against his breast — all these things filled him with such pity and divine love that he almost forgot his own wrongs. But, then, Irish pricets are fatalists. They are so habituated to the drama of relentless iniquity that is any soing on around them—the striking of the feeble with the mailed hand, the chaining of the captive to the victor's car, the sleek, hypocritical but unbending despotism, under which the helpless victims hopeleesly writhe; the utter despair of all, as destiny forever mockingly destroys them. All these things make the Irish priest patient under circumstances that ordinarily drive men to madness. He has to lean on some dim philosophy that the wrong side of the tapestry, with blurred figures and looks down he will see the das, but lay, the add making the how fair were the patterns of the Almighty, how brilliant His colors, how faultless His designs.

Some such thoughts ran through the priest's mind as he passed down the thronged street, while the crowd's looked at him and wondered. Then one wave of awful indignation against his pursuers swept these tender thoughts away. But he tried to suppress it. And it was then, while yet quivering under its excitement, he approached the gate that clet on him and said: "They have locked the graveyard, that some one came to him and said: "They have locked the graveyard, that some one came to him and said: "They have locked the graveyard, that some one came to him and said: "They have locked the graveyard, that some one came to him and said: "They have locked the gate."

He looked up. The gate that copied

gate."

He looked up. The gate that opened into the avenue that led down to the Protestant church, around which were located the resting places of the parishioners for six hundred years, since the old abbey was founded, was looked and chained. The sight of this new assertion

"They drove her to death," he said and they refuse her a grave!" And running down the little steep, he struck the iron gate with his shoulder, flinging all his strength into the assault. The all his strength into the assault. The rotten chain parted, the lock was smashed in pieces, and with a suppressed cheer of triumph the people swept into the broad avenue. They chose a quiet, green spot for her burial, down near the wall that cuts off the big meadow. There the priest's mind went back to the little child that had learned "Hail Marys" at his knee, to the voung girl Marys" at his knee, to the young girl that had received her first Communion from his hands, to the bright young woman who was the idol of her father, to woman who was the tool of her latter, to the wailing soul around his house last night, to the poor snicide by the river's brink—to this poor coffin, this lonely grave; and he said, as he turned to his little cottage: "Thy ways are upon the seas, and Thy pathway on the waters, and Thy footsteps are not known."

CHAPTER IV.

The quick impulsiveness of the Celtic nature hates the silence of mystery and -dreads it. It is eager to get behind the veil, and it will sometimes drag it down to discover its secrets, but always with a dread that the discovery may lead to something uncanny and unwholesome. The impatience of the people, therefore, in this little drama, to hear what their priest was going to do had reached its culminat-ing point on the Sunday morning after the discovery of the dead body by the river; and at last Mass on that day the congregation was dense, close mass of humanity that pressed against the iron rails of the sanctuary was packed against walls and pillars, and overflowed beyond the precincts of the little church far out the precincts of the little church far out to the gate that opened on the street. Crowds had come in from the country districts—strong, prosperous farmers on their horses; laborers, with rough, red together, and my hand touched his. I together, and my hand touched his. I together, and my hand touched his. I am bound by that oath to deliver myself the most heaviest odds and under the most heaviest odds and the most heaviest odds and the most heaviest odds and the their horses; laborers, with rough, red breasts opened freely to the March winds, with just a pretence of protection in a rough, homespun jacket of fiannel, tied in a knot at the waist; tradesmen, with some distinguishing mark of their occupation; a crowd of women and girls drawn hither by curiosity and fear. And one hope was in all hearts, that this day the avenging power of the Almighty would be explained and a clear forecast of future invending judgments be given.

would be explained and a clear forecast of future impending judgments be given. There was something very like a smile around the firm, curved lips of the priest when he turned towards his people at the post communion of the Mass. He knew what was expected, and he knew they were going to be disappointed. He read a long list of, names of deceased persons to be prayed for, and he closed the list with the name of Abina Waish, who died during the week. Unsually a deep murmur of prayer follows such announcements in the Irish churches. This day there was a sullen silence. The priest there was a sullen silence. The pries looked them over calmly for a moment rolling between his fingers the list of The pries

rolling between his fingers the list of names. Then he said:

"How often have I told von, in the words of our Divine Master: You believe in God, believe in me! You might have learned this past week that God's arm is not foreshortened, nor His eye made blind to the iniquity that pursues us. Yet you forget. Your solitude for me blinds your faith in God. Fear not, for I have no fear. I do not miscalculate the malice, nor the faith in God. Fear not, for I have no lear,
I do not miscalculate the malice, nor the
power underlying that malice, that seeks
my life—or, what is dearer than life, my
honor. But so far as this little drama has
proceeded the machinations of my enemies have been checked, and God—and I,
life margarithy sayunt—have been insti-His unworthy servant—have been justified. What the future will bring forth know not; but I know He in whom trust will deliver me from the toils of the for myself, it is for you I am solicitous. It has come to my knowledge that several young men among you contemplate vio lence next Tuesday, should an adverse young men among you contempate violence next Tuesday, should an adverse
decision be given against me on evidence
which again may be suborned. I beg of
you, as you love me, I implore you to desist from any demonstration of force on
that day. I know that you will only he
playing into the bands of your enemies.
Large forces will be drafted into town
next Tuesday. I don't want to see you
falling under the sabres of troopers or the
musket butts of the yeomen. Believe me,
all will be right. God will justify me, and
before the red sun sets you will know
who bath the power—the unseen Judge
of the living and the dead, or the hirelings
of perjurers and despots."

A deep breath was drawn when he had
concluded. The women were satisfied—

on. Great pity filled his heart. The thought of that woman's wail last night, his own possible neglect in not seeking her and saving her; the slender chance of salvation which was shald out to her, and which was snapped, perhaps, by his stupidity or negligence; the remembrance of that upturned face, so beautiful, so pitiful, even the little human feeling of slided out of the church, and to the reonce more to exact a promise that there should be no violence, the young men slided out of the church, and to the request that all hands should be raised in promise, only a few trembling old men raised their half-palsied hands and instantly lowered them.

stantly lowered them.

And so there was no surprise on the

And so there was no surprise on the eventful day when, every shop shuttered, every door closed, the streets were paraded by bodies of young men, who walked with a kind of military precision, but apparently had no wespons of offence.

Those who were in the secret understood that in yards and recesses arms were piled. And when a strong phalanx of laborers entered the town from the north, and took up their places in front of the court house, leaning, as is their wont, on their spades, everyone knew that these light smade handles were never intended the coart house, leaning, as is their wom, on their spades, everyone knew that these light spade handles were never intended to battle with the brown earth, and that somewhere away in these voluminous dannel vests the Croppy-pike with its sharp lance, the hook to drag down the hussar, and the sharp axe to cut the bridle were hidden. And it may be said that not fear, but the joy of battle, filled these honest hearts when, just at 10 o'clock, a troop of dragoons, with drawn sabres, moved slowly down the main street and drew up in two lines close to the demense wall and opposite the court house. The soldiers were good-humored and langhed and chatted gaily. Their officers looked grave. So did the mounted yeomen that acted as a bodyguard to the magistrates, who, under the sullen frowns and muttered curses of the people, took their way up the hill to the trial that was to be eventful for them. But there were no shouts of execration, no hysterical demonstrations of hate. Neither was a lightly about raised when the priest moved monstrations of hate. Neither was single shout raised when the priest moved single short raised when the priest moved slowly through the thick masses of the people. But every hat was raised and women murmured: "God bring him safe from his enemies!" For it was generally supposed that the indictment would not fail, even though the principal witness was dead; there was a deep suspicion that some clever machination would yet involve their beloved priest with the law; and "you know, Clayton is the divil painted, and he can do what he likes with the rest." It was some surprise, therefore, to find that Clayton had not yet appeared. Eleven o'clock struck. The crowds that crammed the court house began to grow curious. It was the scene of last Tuesday repeated; anxious magistrates, a bewildered clerk, a jeering, sul-len crowd, one calm figure—but the cen-tral seat on the bench was empty. At last the case was called: The King

At last the case was called: At last the case was character to see the prosecutor arose, mumbled something about withdrawing the case, he had understood witness—the chief witness, could not appear to the chief witness, and declared the witness—the chief witness, could not appear, etc. The magistrates declared the case dismissed. The crowd, taken by surprise, looked stupidily at the bench and at one another. Then a shout arose that made the old roof tremble, filled the contrict was taken up outside and the court; it was taken up outside and the cavalry drew their bridles and backed their horses and clutched their sabres, as the roar of triumph was taken up and passed from lip to lip, until the hoarse murmur filled the air and the people seemed to have gone mad with joy. In the court house, however, not one stirred. The magistrates on the bench looked as if glued to the seats; the people waited the signal from their hero. He rose slowly and said in his quiet, emphatic way: "You say the case is dismissed. The prisoner is not dismissed as yet. 'Oh, yes," said the magistrates, "you

may go, "Thank you," he said, contemptuously Then, knitting his brows, he bent them on the qualling justices, and in a voice full of wrath and indignation he cried:

"I took a solemn oath before the Most High God last Tueeday that I would de-Then, knitting his brows, he bent then am bound by that oath to deliver myself into his hands to-day. Where is he?" "We don't know," replied the magis-We don't know," re

"We don't know," replied the magis-trates. "He is not here."
"Then I go to seek him," said the priest, turning to the door.
The vast multitude poured out after him, as, with long strides, he passed down the hillside and emerged on the square. Here the shouting was again taken up, hats were waved—but all were stilled its cilege when they say the graye into silence when they saw the grave man moving rapidly onward, looking neither to the right nor to the left, and an awed and silent multitude following. Then the whole multitude fell into line, and, with wondering eyes and parted lips, followed the priest.

CHAPTER V.

It is a long, narrow street, curving in a crescent from the bridge, and extending probably about a mile from the extreme end where the court house was situated to Annabella House, the residence of the magistrate, Mr. Clayton. Silent, but tumultuous in their actions and motions, wendering, curious, afraid, the great crowd poured in a rapid stream, swelled here and there by contingents from narrow lanes and side streets. The priest walked a few paces in front. No one stoke to him. He moved along quickly, as one questing for some object that might evade him, his head erect, and the ordinary pallor of his face heightened by a pale pink flush. In less than ten minutes he stood at the iron gate that led into the park, and the multitude swept around him to curves that gradually thickened into one compact mass of humanity. It was a bright March morning. The black buds were just breaking into tiny heads of soft green. A heavy dew lay on the grass, and was smoking under the sun rays, except where the shadows of the elms fell. The house, a square mansion, without pretensions to architecture, looked very white in the morning light, and the shuttered windows stared, like the white eyes of a blind man, at the sky.

"No man passes this gate but myself," said the priest. "I go alone to see what awaits me." CHAPTER V.

said the priest. "I go alone to see what awaits me."

A murmur of disappointment trembled through the crowd, and some ragged youngsters, to console themselves, clambered on the walls, from which they were instantly dislodged. The priest closed the gate and moved along the gravelled walk to the house. The blinds were down and the shutters closed, He knocked gently. No answer. Then imperiously, and a footman appeared. "I want to see your master, Mr. Clayton." "You cannot see him," said the man, anarrily.

grily.
"I insist upon seeing him," said the priest.
"I have an engagement with him."
"You cannot see him," said the man, nerv-

"Take him my message," said the priest.
"Say that Thomas Duan, priest and prisoner, must see him."
"Take your own message, then!" cried the man, as he passed into the kitchen.

The priest walked up stairs, whither the man had pointed. He paused on the lobby uncertainly, then pushed open a half-closed door and entered. The room was dark. He opened the shutter and drew the blind. Then even his great nerve gave way. For, lying on the white coverlet, his head shattered into an undistinguishable mass of bone and blood, his brains blackening the white wall behind his pillow, his right hand clutching a heavy pistol; and there, by his side, was the mouldering, disinterred corpse of Abina Walsh, the face just darkening in incipient decomposition, and the brown earth clinging to her bare feet and black clothes. The priest could not restrain a cry of horror as he rushed from that awful chamber of death. Whatever he had expected, it was his intention to give himself up formally into the custody of his enemy by placing his right hand on Clayton's and interlocking his fingers, as had happened on the day when he took the oath. But all other feelings vanished at the dreadful spectacle he had just witnessed, Full of horror and self-humiliation at the sight of such awful retribution, he passed, Full of horror and self-humiliation at the sight of such awful retribution, he passed, Full of horror and self-humiliation at the sight of such awful retribution, he passed, Full of horror and self-humiliation at the sight of such awful retribution, he passed, Full of horror and self-humiliation at the sight of such awful retribution, he passed to the expectant multitude:

"Go back to your homes and fall upon your knees to implore God's mercy. And let them who have touched the dead beware!" Then, in a lower voice, he said, almost to himself, "I know not which is more dreadful—the wrath of God or the vengeance of man!"

dreadful—the wrath of God or the vengeance of man!"

For years Annabella House lay untenanted. It was believed that no human power could wash away the dread blood stains on the wall. Paint and lime were tried in vain. Even when the mortar was scraped away the red stains appeared on the massion was pulled down, and the green grass is now growing on the foundations of a once famous mansion.

RECENT PROGRESS OF CATHOLIC-ITY IN NORTHERN EUROPE.

The Church never received any divine promise of perpetual possession of this or that land; no single nation was ever, as it were, made over to it for all eternity. The soul and essence of Catholic doctrine is the free choice of the individual as to salvation or perdition. Alone of all religious and philosophical systems, Catholic theology has throughout all ages unswervingly taught the wonderful lesson of man's power and obligation to co operate with the Deity in the working out of

his final destiny.

Never was this truth better illustrated than at the close of the nine-teenth century. We see a nation like the French, which used to glory in the name of the Eldest Daughter of the Church, bend its neck under the tyranny of atheistism; we have heard, not long ago, that most candid and eloquent daughter of Spain, Emilia Pardo Bazan, proclaim to the world that the boasted Catholicity of her people was-

at least among the ruling classes— nowadays little else than a delusion; that scepticism had long been masquerading as orthodoxy in universities and legislative assemblies, and that this was one of the causes of the country's

present weakness. There is no reason, however, for Catholics to come anywhere near despairing in view of these facts. In the first place, the very aggressiveness of the enemies of the faith in Western and Southern Europe has already frightened many well meaning but indolent Catholics out of their apathy, and no one may prophesy what changes for the better the twentieth century will see wrought. And, moreover, whoever is able to watch the Church in its thousand ramifications, the length and breadth of the world, will never fail to perceive facts that bring comfort to his anxious soul. The days of wholesale conversions for all that reaching at last those gates through which alone one may enter into the Promised Land.

Probably the most remarkable of such conversions within the last decade are those recorded in the North of Europe: Denmark, Norway, and

If thirty years ago any countries might be spoken of as strongholds of Protestantism, it was these little north-The Catholics in all ern kingdoms. three of them together were but a handful; honest and law-abiding people, doubtlessly, but without social standing or literary eminence, ruled from abroad by foreign Bishops.

To day a very different state of things prevail. Not only have the

Catholic congregations increased considerably in numbers, but Bishops reside in Copenhagen and Christiania tation, sometimes even more than that, became its danntless champions. Great credit-perhaps the greatest

-for the onward march of the Church in Denmark is due to its energetic, truly apostolic Bishop, Johannes von Euch. The dignity, learning, piety, and last, not least, diplomatic tact of this schoolmate and chum of the late Windthorst have fixed an image of the Catholic prelate in the minds of the Danes which could not possibly be more favorable to the success of the sacred cause. The conversion of several prominent members of the Danish obility is mainly, perhaps exclusively, his work. But another important addition to the ranks of the Church militant cannot to the same extent be as-scribed to Bishop Von Euch's direct influence. When, a couple of years ago, the brilliant young poet and novelist Johannes Jorgensen, in language aflame with enthusiasm, proclaimed his admittance to the fold, it was easy for his many admirers to perceive that the evolution of his mind had followed lines very much akin to those of his beloved Huysmans.—The Missionary.

The temple of fame stands upon the grave; the flame that burns upon its altars is kindled from the ashes of dead men. - Hazlett.

PERE DIDON.

One of the Most Remarkable Fi

T. H. Bentzon has an interesting T. H. Bentzon has an interestiticle in the Century magazine on Didon, the great French prevented by the magazine of the following a warm admirer of the following and the most remarkable for modern France." Yet thougarticle is on appreciation of the Churchman, it is never over it Churchman, it is never over fu in praise of him, and in pla criticism borders on the sever 1892, says the writer, when, at enforced silence of several year resumed preaching in Paris, it have been hard for a stranger s to gain entrance into the Chu the Madeleine to place any faith existence of that indifference matter of religion which is so ally charged to Parisians. The which packed the approaches church was one of those through one despairs of opening a way choir was invaded by men to t foot of the altar. Its steps so with people, and each of the columns was surrounded by c In the street there stood a long carriages; hawkers cried prog gotten up in a kind of religio gotten up in a kind of rengal and bearing the preacher's li your ticket for the course of had to be presented at the en ladies of fashion were compell into the church by side door which, with triumphant steps, which, with triumpaant steps, cended the dark and narro ways, until they reached tho upholstered with red velvet, wat all times suggestive of the THE "TEMPLE OF GLOR

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PERE DIDON.

One of the Most Remarkable Figures of Modern France.

T. H. Bentzon has an interesting ar ticle in the Century magazine on Pere Didon, the great French preacher, who died recently. The writer is evidently a warm admirer of the famous Dominican. Indeed, he calls him one of the most remarkable figures of modern France." Yet though the article is on appreciation of the noted Churchman, it is never over fulsome in praise of him, and in places its criticism borders on the severe. In 1892, says the writer, when, after an enforced silence of several years, he resumed preaching in Paris, it would have been hard for a stranger seeking to gain entrance into the Church of the Madeleine to place any faith in the existence of that indifference in the matter of religion which is so gener-ally charged to Parisians. The crowd which packed the approaches to the church was one of those through which one despairs of opening a way. The choir was invaded by men to the very foot of the altar. Its steps swarmed with people, and each of the great columns was surrounded by clusters. In the street there stood a long file of carriages; hawkers cried programmes gotten up in a kind of religious form gotten up in a kind of religious form and bearing the preacher's likeness; your ticket for the course of sermons had to be presented at the entrance; ladies of fashion were compelled to go into the church by side doors, from which, with triumphant steps, they as cended the dark and narrow stairways, until they reached those boxes
upholstered with red velvet, which are
at all times suggestive of the theatre.

THE "TEMPLE OF GLORY,"

the erection of which was begun by Napoleon, had been with difficulty adapted to the needs of Catholic worship, and, in truth, I have never seen it wear a less religious aspect than in those Lenten days of 1892, when its sumptuously painted and gilded pre-cincts of marble were packed with people jostling one another to hear and see a man whom a rigorous decree had for a long time debarred from mounting the pulpit. Nothing could temper this perfervid zeal, neither the in-clemency of the weather, nor the fear of being the victim of an explosion of dynamite-for it was the very season of the anarchist manifestation. Yet here the '' great world " met to listen to a preacher guilty of having spoken the funeral oration of Monsignor Darboy, and of having thundered against the Commune.

The special characteristics of Pere ere that he was a man of his time and a man of marked individual. What is known of his history

may be told in a few words.

Henri Didon was born March 17,
1840, at Touret, Dauphinet, in the midst of picturesque mountains, the beauty of which is enhanced by the Grande Chartreuse, which reflects on them a shadow of mysticism. He was educated at the Petit Seminaire of Grenoble, which he left at the age of eighteen to enter the Order of St. Dominic as a novice. Four years later he took his vows, and for the purpose of completing his studies was sent to Rome, where he devoted himself principally to the philosophy of the greatest of all Dominicans, St. Thomas Aquinas, in whose works the scholars of the present day continually discover things which, albeit said in the thirteenth century, are still new. On his return to France he began to exercise

HIS TALENTS AS A PREACHER. residing in succession in Paris, Marseilles, and again in Paris, at the monthe outset of his career, in 1868, he pleaded the cause of monasticism, in the Church of St. Germain des Pres, with all the fervor of an ardent vocation, and that vocation the hard trials

of life never blunted.

Personally, I had not heard him since the year 1879, when, as if fore-seeing the approaching enforcement of the divorce laws, he had strenuously upheld the indissolubility of the marriage tie. The result was that a fierce journalistic warfare had raged about him. How we were all carried away in those days, while spectators of this impetucusly fought campaign, which gave the great preacher the opportun-ity of displaying his leading qualities! The censure of him that brought the combat to an abrupt termination carried with it no other result than to speak the widest publicity for the book which contained the discourses that had been interrupted. The following year Pere Didon was made to still higher penalty for his bold sallies in other directions. Having spoken of the attitude of the Church in the presence of science, after hav-ing first directed his attacks against a science which ignored God, he was ac cused before the Pope of being in contradiction to the Syllabus, and the general of his order condemned him to a long retreat in the monastery of Corbara, in Corsica. But the penance im-posed on Pere Didon placed an aureole about his head, and in his absence he was not forgotten.

So, when he stood erect once more in far too richly-gilded pulpit of the Madeleine, with that majestic carriage of his which brought out in magnificent relief on his broad shoulders.

THE HABIT OF SAVONAROLA -the white robe and the black mantle which Pere Lacordaire had worn in days gone by at Notre Dame, in the Constituent Assembly and at the Acadamie—a thrill went through the audience, followed by a sympathetic murmur respectfully subdued. Pere Didon was one of those men whose aspect, physiognomy and speech inspire one with an irresistible desire to appland; there was in him, whatever he pland; there was in him, whatever he

did, something of the actor of genius, and this was emphasized by his vague resemblance to Coquelin, whose type, curiously enough, is to be met with in the person of another of the great Catholic preachers of the present day, Pere Monsabre. Of course, time had left its mark on the physique of Pere Didon. His face seemed to me heavier under the load of fitty years, but the black eye was still full of fire, and when that incomparable voice began to vibrate, and sonorous throughout the church, when, so to speak, he embraced all his hearers with his superb gesture, we felt that we were as much as ever

I cannot say, however, that the potency of this charm made itself equally felt throughout the sermon. Pere Didon was preaching on the divinity of Jesus, and theology was not his special domain. One has but to read his vast work entitled "Jesus Christ" to perceive that he did not approach the question of historical criticism with sufficient solidity. It was necessary for him, in order that he might be himself, to have a subject which enabled him to treat of social questions, to bring into play the life of to day. He excelled in moving and startling you; his most powerful means of conviction were not derived from reasoning, for he was not the best of dielecticians. The younger Dumas, once an ardent admirer of his, referring to his earlier discourses, of which he praised the clear and elevated form, said: "The Christian afflatus finds its way out of them freely by doors and windows which open on every horizon." But when dogma was in play many of these windows closed themselves in spite of the prescher. Assuredly case of the first preacher. Assuredly one of the finest moments in his career was during

HIS AGITATION OF SOCIAL QUESTIONS and when he proclaimed that God had no reason to fear any investigation carried on by science. His efforts toward doing away with the misunder standings between Christianity and the culture of this period were fre-quently crowned with success, whereas, according to all indications, his purely theological discourses will convinc those only who, like myself, need no those only who, like myself, need no convincing. I was confirmed in this belief by a most highly cultivated Jewish lady who sat by my side as he set forth his proofs of the divinity of Jesus. One thing struck her, however, and that was the sense of equity shown by Pere Didon in always looking a matters from the point of view of his opponent. As an instance, he demonstrated to us how, apart from the political side of the question, the Jews might have feared that the doctrines of might have leared that the doctrines of Christ would sap the foundations of that monotheism of which they were the guardians. Pere Didon did not display a settled opinion against any person, but was moved by a perfect sincerity, a limitless desire to transmit to his hearers the ardent faith which held possession of him. The torrent of his eloquence sprang from his innermost heart. At times, though there are to be found in it traces of declamation and slight offences against good taste. In his predilection for what was modern he freely introduced into the noble and dignified language of the pulpit familar and discordant words, sometimes borrowed from the

Current slang.

A journey to the East enabled Pere
Didon to finish and to give the proper
local color to a book which had occupied his mind for many years. In this volume Pere Didon combats "the lively prejudice which seeks to establish

an absolute divorce. "I will fight it as long as there is a breath in my body, and I will never cease to bring into harmony my eternal faith and my modern culture." Here-in is to be found that out-of-the common personality of this nineteenth century Dominican monk, whose self set ideal was "to hold one's faith by the aid of a virile and independent mind, and to demonstrate "that modern civilization with all its tendencies toward justice and the well being of the humble, toward peace and charity, is born of Jesus Christ.

The books of Pere Didon do not pos sess as much merit as his sermons which themcelves lose by being read, for gesture and voice have had much to do in giving them their prestige.
It would, therefore, not be fair to judge this writer and orator, on parallel lines, with Pere Lacordaire, that illustrious rival of men like Montalembert and Lamenais. In regard to certain points, however, the comparison forces itself upon one. Their liberal ideas drew upon both the censure of the Church; both met it with the same submissiveness, which, for both, must have been an extraordinary sacrifice. The end of their two careers also bears an analogy, Pere Lacordaire having ended his by becoming director of the College of Soreze, Pere Didon as head of the College of Arcueil, known as the College of Albert the Great.

Like the other educational establishments governed by the Dominicans, Arcueil has always enjoyed a high reputation. In that fine country place, six kilometers only from Paris, Pere Didon rusticated in the midst of youths who really were his "children." Every Thursday and Sunday afternoon he received visitors. So frank, straightforward and spontaneous was So frank he, so perfectly human in the broadest and most sympathetic sense of the word, that it was difficult to realize that the leader of intellects was at the same time as obedient as any of his brothers to the rule of St. Dominic, one of the most ascetic in the Church. The private life of a monk, even if he be a

fore no biographical sketch of Pere Didon exists; of this I have made sure by applying to the Dominicans them selves, who, since the promulgation of the decrees against the religious orders, dwell in a large, plain house, of no special appearance, in the Rue du Bay.

PERE DIDON'S THEORIES. Among the cherished theories of Pere D.don which were cultivated at Arcueil sre: To consider discipline as the stepping-stone toward liberty, to banish compulsion as much as possible, to discourage precocious development, and particularly the critical spirit, which has taken too deep a root in France. "There is no surer way of not knowing anything at forty than to know everything at seventeen," said Pere Didon. "The child must believe, the young man exists for the purpose of admiring; let, therefore, the severe and difficult role of critic be left to a maturer age."

Speaking of the role which reverence should play in the instruction of the young, Pere Didon once said: have but one dream, and that dream is to awaken in the soul of a pupil reverence, to strengthen it as soon as it appears, and to wed it to a faith at once stable and ardent." He goes on to show how necessary it is to instill reverence in the hearts of the young in order that they may respond to the duties of the day and the hour-reverence for the good, the beautiful, the true, reverence for action, for will, for energy, for humanity, for the divine.

nergy, for humanity, for the Pere Didon was an unqualified optimist. "Freedom and justice," he said, "will triumph over all." "Pay no heed," he counseiled, "to those who claim that the country is in an evil pass. Hearken not to those who say that nations which have received immortality from Christ the Redeemer can ever suffer destruction. Give no ear to men who would make of your state an Athens, an academy, a conservaoire, a theatre or a pleasure garden, who misapply the sacred gift of force, nor yet to those who prate of the exclusive domination of any one party. Never deny the enemy tolerance rather respect him in the light of

necessary opposition. On March 13, 1900, news came from

Toulouse that THIS STRONG AND POWERFUL MAN, scarcely sixty years old, was dead. few days before he had lectured at Bordeaux and then on his way to Rome, where he was expected, he had called upon friends at the Dominicans of Toulouse. The simple funeral took place in Paris on the 19th, in the Church of Ste. Clotilde. The interment was at Arcueil. His death is a great loss to the cause of liberal education, at a time when a most serious battle is being fought in France on that ground. Priest as he was, he was always an acknowledged republican. His influence was great in many directions, and he had friends everywhere.

POPE LEO'S MODEL LIFE.

An Illustration That Abstemiousness is the Factor Most Conducive to a Long Life.

(By J. J. Walsh, Ph. D., M. D., in the New York Journal) Abstemiousness is the factor most

conductive to long life. During the last few days I have had the opportunity of seeing Pope Leo XIII. several times. The patriarchal old man is now nearly ninety-one years old. Several days of each week he goes to St. Peter's to bless the pilgrims flocking to Rome during this BETWEEN SCIENCE AND FAITH
absolute divorce." "I will fight but he raises himself with gentle but absolute divorce.

He says in his admirable preface—
will fight it as long as there is a
which he is carried to bless the assembled thousands as he passes from one group to the other. He joins in the prayers and intones parts of the chant that has the quaver of age, but is well heard, even in the distant parts of St. Peter's, when there are thousands beneath its dome. Those who know the vast edifice will realize how much this means. The Pope looks stronger now than when I saw him three years ago, and he seems to give promise of living to pass the century

mark. It seemed worth the while to know some details of the mode of life of this hale nonogenarian. I called on his physician, Dr. Lapponi, who coureously agreed to furnish information on the subject. Like the great majority of long livers, the Pope comes from a long-lived family. While his mother died from pneumonia at forty eight, his father lived to be nearly ninety, and a brother Cardinal Joseph Pecci died a few years ago at the age o eighty five. The traditions of the family on both sides show that its members were known as long livers. Bayond this the important fact in Pope Leo's life has been his extreme ab stemiousness. Food and drink he has taken in such moderation that his daily diet seems scarcely more than that of some anchorite of early Christian days. Though he rises regularly, even at his present advanced age, at a. m., he takes nothing to eat until

between 8 and 9 a. m. Then he drinks a cup of milk with a dash of coffee in it, and eats a roll or some biscuits dipped in his milk. His principal meal is at 2 p. m. when he takes some clear soup—never a thickened broth, for this disagrees with him-a small piece of meat and some potatoes, with one other vege-Like all Italians he takes some wine at this meal, and prefers Bordeax. He never eats sweets and but rarely fruit, although Italians generally consume fruit liberally. He takes a very light supper about

liquid form. This is more or less necessitated by the absence of teeth in later years, but all his life he con-summed more liquids than is usually the case. When there was question, some ten years ago, of his getting artificial teeth, his doctor advised against it. The reason was that a new set of teeth would probably tempt him to eat things that would disagree with

his stomach. In sleep the Pope is, if possible, still less indulgent than in food. Now, at the age of ninety one, he takes five to six hours—never more, and sometimes even less. Following the almost universal custom here at Rome, he always takes an hour's sleep after his mid day meal. Yet frequently when work presses, his total sleep for the twenty four hours does not amount to more than five hours. When younger he took even less than this not infrequently.

He is an indefatigable worker, but is always very calm in the midst of his He has learned well the prework. cious lessons of quietly putting off till to morrow what he cannot do to day In a word, when crowded with work he does not grow anxious over it if he is unable to accomplish all that he originally planned. It is worry, not work, that kills, and Pope Leo does not worry. To this he attributes his worry. To this he attributes his wonderful vitality at his advenced years. He is still able to accomplish all the work of his responsible position and finds time for some purely literary work besides. The Pope's Latin poetry is known in university circles the

world over.
The Pope's doctor is of the decided opinion that it is the Pontiff's abstemiousness and his freedom from worry that have most contributed to his long Constitutional ailment there is none, even at his advanced age, and there is no reason, barring accident, why he should not live to complete his century of years. Given the element of an inherited constitution suitable for longevity, abstemicusness is the factor most conductive to long life.

Rome, Sept. 25, 1900.

THE HOLY-DAY MASS.

A great many of our people need— nd need badly—to be roused to a sense of their duty on holy days.

The Holy See, taking into account social conditions in this country, imposes only six holy days on American Catholics. Now, the law of the Church regularly ordains that feasts of pre-cept are to be kept like Sundays. Our duty on them is two fold. We must abstain from servile work and we must hear Mass. The obligation is divisible. If we cannot fulfil it in its entirety, we must fulfill it in part. Now, so far as abstinence from labor is concerned, the Church-kindly mother that she is -expects it from no man whose station in life is such that he cannot, without great inconvenience, observe it. sacrifice of a day's wages, or the danger of losing his job, would be a grave inconvenience for a working nan. But, if he cannot stop work, h must, unless excused for weighty reasons, hear Mass. Proper facility is given him for complying with this portion of his holy day obligations. The excuses that are commonly alleged to justify non-compliance are simply excuses. They are not weighty reasons. They are inspired by sloth. Despite our sympathy for the shop-girl and the factory hands They not are and workers generally, we fail to see that the loss of an hour's sleep on five mornings out of three hundred and to justify them in ignoring a serious law. nent, and turn out for work next day as usual. Set your alarm clocks, good friends, and get up for the early Mass on holy days if you cannot attend a later one. Do not be too lenient with your young people. If you think they need full measure of sleep, have them retire an hour earlier. For the rest, remember the saying of "Poor Richard," "we shall all have plenty of time for sleep by and by."—Providence Vietnes. dence Visitor.

NEWMAN OF THE NORTH.

The Ablest Protestant Theologian in Denmark, Sweden, and Norway Be-comes a Catholic.

Writing from Denmark, a special correspondent of the London Catholic Times, himself a convert, gives some interesting particulars concerning the conversion of K Krogh-Tonning, D D., the famous rector of Old Aker parish, in Christiania, and admittedly the most learned Protestant theologian in all the three northern countries, Denmark, Sweden, and Norway.

"At the beginning of the year," writes the correspondent, "he resigned his office, which was one of the most remunerative in the land, and half a year afterwards he made his submis sion to the Church.
"Dr. Krogh-Tonning is now fifty

seven years old. From his early manhood he has been an eminent theolog ian. He began as an orthodox Lutheran, but his development went on in what in England is called a Ritualistic direction. Twenty years ago he pub-lished an able work on Confession, in which he maintained that absolution as 'a word from God to the sinner 'is really in absolute conformity with the Lutheran symbols, though completely forgotten by the Protestants of the

"With the lapse of years Dr. Ktogh-Tonning continued his studies, and his reputation continued to grow. He would have been made a Norwegian Bishop had it not been noticed that his views became more and more Cath-

olic. This is to be seen very clearly in his five volume book on Dogma, greatest work ever published on the subject in Danish or Norwegian.

"As the single volumes appeared one by one, it became evident that he vas gradually drawing nearer to the Catholic Church. The question of the primacy was the last obstacle that sep-arated him from it. In particular he examined both dogmatically and historically the doctrine of the Church on grace, and pointed out convincingly that the Protestant charges about the semi Pelagianism of the Catholic Church are completely false. This he specially set forth in two smaller works, written, the first in German the other in Latin, viz, Die Guaden-lehre und die stille Reformation, and De gratia Christi et de libero arbitrio.

'His scientific development was ac-

companied by the growth of grace in his heart. He used to pray: 'O Lord! teach us to know Thy will in truth, to do Thy will in sincerity, and to follow thy will in ob dience,' and the Holy Ghost has heard his prayers. After a time spent in study and pious meditations among the Jesuit Fathers in Awrhouse, in Denmark, he obtained the grace to follow the will of God, and he is now a very ' happy ' child of the Catholic Church.

"Some of his friends had already gone the same way' before the earned master. Among them Cand. Sorensen, in Norway, and the Theol. writer of this little piece, who asks the reader to excuse his very bad English. "Niels Hansen, Cand. Mag.,

"Former Protestant Rector."

THERE ARE NO CHILDREN.

Our Providence contemporary, the Visitor, tells a very interesting and significant story about an incident that occurred at a meeting of the Baptist Association held in Valley Falls last week. The ministers and the lay men were discussing the problem of church attendance in the rural districts. One of the speakers said that the best way to encourage church at-tendance was "to first get hold of the children." Just then "it was up to" Mr. J. B. Marsh, who is the state distributor of Bibles and tracts for the association, and he bluntly de clared that the chief trouble with the proposed solution was that there were no children to get hold of. He asserted that it is "a rare excep-tion to find a family in the country with as many as three children in it. Nobody was ready to contradict this statement, and so it stood. A Baptist clergyman, by name Cameron, volun. teered the remark that "the American women won't have children while the dago' element is increasing and multiplying." This fact troubled Dr. seriously. "What," exclaimed Dr. Cameron, "is to become of our country

in the next generation? To this pertinent query the reverend editor of the Visitor offers a reply, and it is so pertinent that we quote it as follows: "One needs not be a prophet or the son of a prophet to answer this question. The children of the 'dagoes of the Irish-of the French Canadi ans-of the Germans-will possess the There is a passage in Genesis which American Bible Christians will do well to take to heart before it is too late. Moreover a little plain preaching on the ends of marriage, as God and nature declare them, will be of more benefit to the dying religion of Protestantism than the nebulous dis quisitions on the higher criticism, broad views and spiritual evolution sixty five, is a hardship serious enough which are the stock in trade tojustify them in ignoring a serious law.
Many of these people make no difficulty about staying up till midnight or later, whenever there is question of amusement, and turn out for work next day. children. She will accept the advantages of marriage but not the burden thereof. This is to violate the ordinance of nature. And a race which does this thing is doomed. epitaph will be one word : 'Suicide. -Boston Republic.

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lungs from viscid phlegm.

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Rheims, A. D., 1582. With annotations, references, and an historical and chronological index. Bearing the imprimatur of Cardinal
Vanghan: ences, and dex. Bearing the imprime dex. Bearing the imprime Vaughan. Vaughan. Printed on good paper, with clear type.

Thos. Coffey, London, One,

The Catholic Record. Published Weekly at 484 and 486 Richmond street, London. Ontario. Price of subscription—\$3.00 per annum.

EDITORS :

SEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." Author of "Missasso to the State of the Missasso to Thomas Coffey.

Publisher and Proprietor, Thomas Coffey.

Messra. Luke King. John Nigh. P. J. Neven and Joseph B. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Reas for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Architalops of Toronto, Kingston, Ottaws, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. T., and the clergy chrougheaut the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must each London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped. Arrears may be as the residence it when subscribers change their residence it is important that the old as well as the new adress be sent us.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manmer in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the stiffful.

e faithful.
ing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, October, 20, 1900.

THE CHURCH IN RUSSIA.

Mgr. Francis Maringo, the Vicar-General, has recently been on a visit to America, and has stated that there is good reason to believe that the Greek schismatics of Russia, Greece and Arabia will before very long seek admission to the Catholic Church. The Greek Church, being the National Church in Russia and Greece, these nations devote large sums of money every year to maintain them, and this makes it difficult for the Catholic Church to hold its own; still it is not only doing this, but every year many who become convinced that the true Church is the Church for all mankind, and not that of any particular nation, join the Catholic Church, and thus the claims of the Catholic Church are constantly kept before the people, who are becoming more and more inclined to return to the one true fold.

> AN IMPROVEMENT AN-NOUNCED.

The Rev. Charles H. Parkhurst of Madison Avenue Presbyterian Church, New York, on resuming his pulpit last Sunday week, announced to his congregation that in future he will preach religion more than in past. He declared that if Christ were to come on earth again, he (Dr. Parkhurst) believes our Saviour's preaching would be like what He preached while He was on earth, for souls, and not merely appeals to the brains of men.

It will surely be an improvement if Dr. Parkhurst carries out his promise, instead of preaching on all sorts of secu lar subjects, such as politics, anatomy, logy and botany, and sometime subjects even more ridiculous, and less relevant to the salvation of souls, as has been the custom hitherto in many Protestant churches.

"METHODIST RITUALISM."

The following item from one of the Detroit daily papers, descriptive of a wedding which took place in a Method ist church in the upper peninsula of Ritualistic a denomination as the natural tendency to Ritualistic practices. We presume that the excuse would be that the flowers, altar, candles, and other decorations were in honor of the married couple, and tion. not of God. There seems to be no other explanation for the ceremony, but this would imply that according to Methodist notions, a human couple may receive outward religious homage in a church, but not God, in whose honor the church was erected and dedicated. The item is headed " Methodist Ritualism."

The church was handsomely "The church was handsomely decorated with evergreens, asters and white ribbon, while the altar was banked with evergreens, palms and cut flowers. As Prof. J. played the wedding march, the bridesmaids appeared from behind the organ and proceeded, each carrying lighted candles, to the entrance of the church, where they met the bride and remainder of bridal party, and then passed up the right aisle, where the groom and best man were waiting."

THE ANARCHISTS.

An investigation is being made by the United States authorities in Paterson, N. J., to ascertain whether it be true, as has been supposed, that the planned by the anarchists of America,

closed doors. It is said that one D. Mazzatta, now living at Paterson, wrote handbills for the anarchists, and acted as secretary to the Paterson group. Mazzata, however, refuses to give any information, if he knows anything of the matter. It has transpired that a letter found with the remains of Caribone Sperantio, the murderer who quis was one of the wealthiest of the some time ago committrd suicide, gave some details of a plot to kill the king, and that the American police knew of the letter and its contents. The letter was found pinned in an inside pocket of Sperandio's vest. The Italians at the investigation refused to translate the letter as they asserted that it is a crazy letter which would cause trouble. Mr. Graul, Chief of Police, testified under oath that he does not know of the existence of any an-

archistic organization in Paterson. It is greatly to be desired that the investigation will be thorough, and Anarchists and Mafia, which appear to be identical, shall be blotted out in America. They are not congenial to a free country.

THE LATE MARQUIS OF BUTE.

The Marquis of Bute, whose full name was the Most Honorable John Patrick Crichton Stuart, K. T., and LL. D., died of paralysis on the 9th inst. at Dumfries House, Ayrshire, Scotland, which was one of his residences.

The Marquis was the son of the second Marquis of the title, and was born at Mount Stuart House in 1847, succeeding to the title on his father's death in 1848. He was educated at the well known school of Harrow onthe-Hill in Middlesex county, ten miles northwest of London.

The deceased Marquis was of a family distinguished for learning. He was descended from John Stuart, Earl of Bute, who was for eleven months premier of Great Britain during the reign of George III., and had as much energy and ability as either Grenville or Rockingham. The late Marquis inherited his ancestor's ability. His degrees of LL. D. was received from the Universities of Glasgow and Edinburgh, to the former of which he presented the Great Hall buildings of that institution.

He was devoted to literature, especially of a religious character, and among his literary works were "The Early Days of Sir William Wallace," a translation of the Roman Breviary into English, and of the "Coptic Morning Service for the Lord's Day." At Harrow a conspicuous object is

St. Mary's Church, which was built in the reign of William the Conqueror. by the celebrated Lanfranc, Archbishop of Canterbury. Though but little is left of the ancient building, the Marquis is said to have been fond, while he was a student there, of investigating the perpetuity of the Faith in connection with the relics of that ancient structure, and this research, probably, laid the foundation for his future conversion to the Catholic Church, into which he was admitted by Mgr. Capel in 1868. We were present when he visited Rome in 1870. and noticed the interest he displayed in the antiquities of the ancient Church of St. Clement, and particularly in the evidences afforded by the Michigan, shows that even in so anti- excavations therein of the antiquity of the Pope's authority in the first ages Methodists, it is difficult to repress the of the Church, and in the manner in which St. Clement, the third successor of St. Peter, celebrated Mass, as represented in a picture in that Church which is in a good state of preserva-

> The Marquis remained a firm Catholic from the time of his conversion to his death. The late Lord Beaconsfield (Benjamin Disraeli) in his well-known novel Lothair is credibly said to have had the Marquis in view in the hero of the story, though he does not at all faithfully depict the incidents of the Marquis of Bute's life.

It is riduculously absurd to represent the Cardinal Archbishop of Westminster, (under the name "Cardinal Grandison,") and all the ecclesiastical dignitaries of London as plotting to capture the then youthful nobleman to make a Catholic of him, as if it were their sole duty and occupation to lay traps for the conversion of Lords, and especially of wealthy ones.

Nothing could be more incongruous than to represent the young Marquis as fighting against the Pope in the recent murder of King Humberto was ranks of Garibaldi's motley cut throats, at the very time when he had become or in the town of Paterson itself. a fervent Catholic. No doubt Mr. Special Commissioner Trimble, and Disraeli hoped by this suggestion to Count Prato, the Italian Vice Consulat lead the noble Marquis to retrace his be the doctrines it shall hold as being Nellie Hazard, a member of this Naw York, are engaged in the investi- decisive step; but if any such hope revealed by God, while the Presbyter. family. After this he was convicted

Beaconsfield that it was a hope unrealized.

In 1872 the Marquis of Bute married the Hon. Gwendoline Mary Ann, daughter of Lord Howard of Glossop. of a staunch Catholic family, well known in British history. The Mar-Scotch Lords, and besides the marquisate, he was Earl of Windsor, Bute and Dumfries, and held two viscountships. six Baronies and Lordships and a Baronetcy of Nova Scotia.

May his soul rest in peace !

CREED REVISION AGAIN UN DER CONSIDERATION.

The Brooklyn Presbytery held its meeting last week to take into consideration four questions proposed by the General Assembly in order to test the feelings of the Presbyterian Church of the United States on the question of that all such organizations as the Revision of the Westminster Confesgion .

The questions set forth do not go into detail upon the nature of the changes proposed to be made in the Confession. but their general character is, notwithstanding this, pretty well understood. They are the following :

1. Do you desire a revision of the Confession of Faith?

2. Do you desire a supplementary explanatory statement?

3. Do you desire to supplement our present doctrinal standards with a brief statement of doctrine most surely believed among us?

4. Do you desire the dismissal of the whole subject so that our doctrinal standards shall remain as they are without any change whatever, whether revision, supplement or substitution?

This makes it clear that if the matter of revision is to be taken up at all it may be dealt with in one of three different ways: first, by altering the present Confession to suit the new school of opinion. 2ndly. By keeping the words of the present Confession, and then explaining them away by a supplement. 3rdly. By making a new supplementary statement of doctrine, which shall leave out a great part of what the Confession teaches, and by declaring that it is unnecessary for Presbyterians to believe the longer creed, which is only printed now to give the appearance of a continuity of doctrine which has no existence in reality.

The fourth question was the first taken up, and it was soon found that there were two factions who stormily debated the question. The elderly clergymen, led by Rev. John D. Wells, warmly advocated that the whole subject should be dismissed, and that the question should be answered affirmatively; but the younger clergymen as vigorously demanded that a great change should be 'made; and their view prevailed. The fourth question was therefore answered negatively, and the first and second questions, whether a revision or a supplemental explanation was demanded, were also answered negatively. Something more radical was wanted, and therefore a modified answer was given to the third question expressive of the Presbytery's views.

It was proposed that the present Confession should be revised, with the doctrine of infant damnation left out; but this did not suit the radical wishes of the majority, and so the determination arrived at was that a briefer and simpler creed than the Westminster Confession should be substituted for that formulary of faith.

The object of this resolution is evidently to eliminate from the Presbyterian standards of the United States the doctrines which are distinctively Calvinistic, including those of infant reprobation, and foreordination of damnation.

The sentiments thus expressed by the majority of the Brooklyn Presbytery are very widely held by the younger generation of Presbyterian clergyman throughout the country, and even should they not be carried by General Assembly at its next meeting, it is evident that the leaven is working and that the revision looked for so anxiously is inevitable in the near future, at all events when the younger the natural course of events.

The discussion carries with it an inlocalism and nationalism in churches.

very disappointing to the Earl of Independent Presbyterian bodies of United States Presbyterians continue, for a while at least, to adhere to their traditional Westminster Confession. And yet these denominations assure us very positively that they are all one Church of God, differing only in matters of minor importance and nonessential doctrines. Nothing can be more subversive than this of the unity of faith, the preservation of which St. Paul declares to be Christ's purpose in establishing a clergy of various degrees in His Charch, "that we may not be 50 cents proceeds after paying ex- cision against him. like little children tossed to and fro by

every wind of doctrine."

The Church of Christ must be one throughout the world in doctrine and government, and this unity does not exist anywhere but in the Catholic Church, which, through its admirable hierarchy, preserves that twofold unity everywhere and for all time. In the Catholic Church there is no need of revising the creed to make it shorter and more simple by eliminating important doctrines. Her teaching is always true, and it endures, because the truth

never changes or becomes antiquated. At the meeting of the last Fan-Presbyterian Council it was loudly boasted that the unity of the Presbyterian churches of the world with seventy millions of believers was thereby made manifest. The decision of Brooklyn Presbytery makes manifest how vain was that boast, independently of the gross exaggeration of the number of Presbyterians claimed to exist.

The New York Presbytery had the same three questions under consideration, but action thereon has been defarred. We may reasonably expect that the answer which will be decided on at its next meeting will be similar in substance to that of Brooklyn, even though it should be different in form.

AN EX-PRIEST FRAUD.

One "Rev. John Rannie" has been lecturing recently in Philadelphia under the character of an ex-priest, and as a matter of course the A. P. A. portion of the population flocked to hear his "awful exposures" of the atrocities of which priests are always represented as guilty by lecturers of this stamp.

Rappie was announced in the papers John Rannie, once a Roman Catholic priest, then a Free-Will Baptist preacher, afterwards a Wesleyan Methodist exhorter, and now a private instructor in the French language." An illustrated article in the North American gave a spicy account of his supposed life, and how "he had given up all to marry his sweetheart, etc." Among the illustrations was a picture of Rannie and the sweetheart.

But the Rev. Joseph Osborn of the Church of the Visitation knew something of the man's history, and, after making some further investigation, published in the same paper sworn lence proving the preed AT. priest to be a "Fraud and an Impostor whose record in Canada shows him to be a man of low character. He was never a priest. A Grand Jury indicted him for obtaining money under false pretences."

The St. John (N. B) Globe, referring to the North American's article on Rannie, says:

"There can hardly be any doubt that the paper has been imposed on. . . . It will be observed by this article, furnished of course by Rannie himself, that being destined for Holy Orders in the Catholic Church, he was graduated from Dalhousie College (a Presbyterian institution) and studied theology in the 'Holy Father's Roman Catholic School' in Quebec, which has no existence."

Rannie claims to have been ordained four years ago by Bishop Rugerson There is no such Bishop, but Bishop Rogers of Chatham is probably meant; but Bishop Rogers did not ordain any such man either four years ago or at part of the human race to everlasting any time. Evidently Rannie's story is a concoction of lies, just such as pretended ex-priests are wont to make up.

The real story of this Rannie appears to be that he was a waif many years ago who had been adopted into the family of Mr. Obey, of French the Presbyteries in general, or by the origin, who lived in Dalhousie, N. B. John Obey, the boy, growing older, announced that his name was Rainnie. and not Obey, and he left clandestinely the Obey home when he was able to make his own way. He worked then element shall become predominant in at River Charlo, Restigouche, N. B., the Church, which must occur soon in and elsewhere, but could never keep a situation long on account of unruly conduct. But some years after he reteresting lesson on the absurdity of turned to Restigouche in clerical dress, stating that he had been educated in The Presbyterian Church of America is Bible studies in the Moody Bible but a local institution, yet it has full School. He lived with a colored authority to decide for itself what shall family named Hazard, and married gation, which is taking place behind was entertained, it must have been ians of other countries, and even the for passing counterfeit money on a Institute of France, and has only four up the situation, since both Dr. Potter

the States.

He next appeared in Providence, R. converted priest. Others had made oney out of this same fraud, but Rannie appears to have had poor success, for the Providence Telegram said penses. The Rannie of Philadelphia appears to be identical with the their anti Semitic parties, but no en-Rainnie of Restigouche County.

The ex priest or ex nun role is

favorite one with No Popery lecturers; but from the notorious Maria Monk Widdows and Mrs. Margaret Sheppard down to John Rannie, these people are, one and all. frauds and impostors.

The Nellie Howard who died is, of course, not the same person as Rannie's ling a refuge from persecution in the present sweetheart, who is said to be a white woman.

THE ZIONIST MOVEMENT.

At the Zionist Congress which met n London in August, Dr. Herzl of Vienna presided. He declared that the restoration of the Jewish race to their ancient country, Palestine, with Jerusalem for its capital, in the near future, is now almost a certainty. " Four years ago," he said, " the man who spoke of the Jews as a nation would be derided, but now the man who would deny the existence of that nation would make himself ridiculous. The Jews have, in fact, acted upon the sentiment that Palestine is theirs by right, and there has been within the past few years an influx of that people into their ancient capital and the surrounding country which has struck the world with wonder and admiration."

Dr. Max Nordan asserted that anti-Semitism has grown in volume among the European nations like a forest fire, making it most undesirable for Jews to reside in many countries of continent al Europe.

In some of these countries the Jews are protected by law, in spite of the strong anti Jewish parties which have sprung up ; but there is always a danger, according to the Zionists, that the ander large type headlines as "Reve anti-Semites, who are in some instances very powerful, may prevail and force their Governments to take anti-Semite measures. This fear is, at all events, the inducement employed by the Zionists, who make use of the danger, real or supposed, as a motive to persuade the Jews to take up their abode in Jerusalem or some other part of Palestine, where it can scarcely be expected that they can be more prosperous and happy than in any Christian country. So far the Sultan of Turkey has not manifested any disposition to encourage Jewish settlemen in that country ; but the Zionists cherish the hope that if they succeed in inpeople to settle there, pressure will be brought to bear upon the Sultan, especially through the German Emperor, to permit self-government to them, with a view to their future independence as a nation. It is extremely unlikely that this state of affairs will be brought about, though the Jews themselves are adopting the notion ivery extensively. and the present influx of Jews into Palestine is said to be at the rate of

> was the domination of Ahasuerus Baltassar, or Antiochus to their ancestors. It may be here noted that notwithstanding that there is a noisy anti-Semitic party in France, there is no disposition on the part of either the French Government or the French people as a whole to persecute the Jews. Governments, though there are elsewhere occasional anti Jewish outbreaks among the people.

about one thousand five hundred an-

nually, and Jerusalem may be even

now regarded as a Jewish city, though

under a despotic yoke which must be

the Jews, we have the recent fact that M. Drumont of Paris was fined \$1,200, being Jews.

A further evidence that Judaism is signs of the bruises received. the highest dignities which the country can bestow upon its most honored sons is the fact that Professor Derenbourg, a Jew, holds now by election the position of vice-president of the Academic des Inscriptions et Belles Lettres, which

woman in Campbellton, and spent a Jewish members. Mr. Derenbourg is term in Restigouche jail. Soon after a member of the Central Committee of this his wife died, and Rannie left for the Alliance Israelite, but this was no bar to his election to so honorable a position in the Academie. There are I., as a lecturer against the Catholic in fact, now twelve Jews in the Inreligion, and advertised himself as a stitute of France. The case of Captain Drevfus being dishonored on a charge of treason is no proof of anti-Jewish feeling, as, whether the Captain was innocent or guilty, there is not the his meetings were a failure as a slightest reason to believe that the fact money-making scheme, as he had only of his being a Jew influenced the de-

Germany and Austria have also

couragement is extended to them by the people generally, or by the Governments of these countries. There seems, therefore, to be but slight reason for the Zionists to leave these countries en masse in order to have the free exercise of their religion. much less is the reasonableness of seek. dominions of the Sultan, whose barbarous methods of getting rid of an undesirable population are so well known, as exemplified in the very recent massacres of the Armenians and Cretans, and, somewhat earlier, of the Bulgarian Christians. These are only a few of the many instances wherein the Turkish rulers have adopted the method of general massacre in order to get rid of an element of the population which was growing too rapidly according to Turkish notions. It has been hitherto against Christians that these methods have been adopted ; but we may be sure that they will be just as readily used against the Jews if they become too numerous in Palestine to suit the plans of the Sultan.

A VERITABLE HOUSE OF BABEL. Any and Every Kind of Belief and Teaching in the Episcopal Church

BY BENJAMIN F. DE COSTA, D. D. The Freeman's Journal.

One year ago to day I resigned the ministry of the Episcopalian Commun-ion. In sending in my resignation, I welt at some length on the attitude of the denomination toward the Holy Scriptures. Since then there has been no re action among the Episcopalians in favor of the Bible. It was predicted but I did not anticipate any improvement. If at that time it had appeared to my mind as a thing certain to come, it would have made no difference. I had reached the conclusion that the Episcopal system was false in doctrine tolic Succession was a figment, and that it formed simply a part of the great rebellion against the Catholic Church organized by Henry VIII. My letter of resignation, however, dealt with the case of the Bible. That the new status fixed for the Bible by the action of the Episcopal Convention in September previous was truly described in my letter, I dld not doubt, and time has demonstrated its correctness. I, therefore, have no need of undertaking a the slightest intention of entering upon controversy with any one in the body that I left. The state of the Episcopal ducing a large population of their Communion is deplored by its most devoted friends. heroically to the defense of the Bible and are faithful to-day, nothwithstanding the scorn and contumely poured upon them by the skeptical party now in power. Others are considering how they may escape considering how they may escape from the dilemma in which they have been placed, while many are saddened by what they believe to be the hopelessness of the outlook. I am sure that one and all are entitled to the prayers and sympathies of Catholics. I have to offer now I trust that there may be nothing in my language to emphasize the pain given by the facts themselves that one is called to state, though in hewing to the line chips are wont to fly. quite as odious to the Jewish people as THE EPISCOPALIANS HAVE NOT CON-

CEALED THEIR ABANDONMENT OF THE

It was with some curiosity this year that the results of the September Diocesan Convention of New York were awaited, though there was not the slightest hope of reaction. In the Briggs case, the head of the diocese had undertaken a plunge, which turned out a heavy fall. People wondered They are now persecuted in Europe what he would do about it. The fall only by the Russian and Roumanian was not accidental. It was quite his own fault. Unfortunately, there has followed an attempt to cover the first fault by committing another. In the among the people.

As an evidence that the French Government is disposed to deal justly with broken, and he reached the earth. The country at large was cognizant of the descent. Nevertheless, when the time for another convention approached, it besides being obliged to pay \$4,000 seems to have been assumed that damages, for having maliciously and people knew nothing about the Episcogroundlessly libelled a member of the pal escapade, and in his address he Rothschild family, by reason of their tries to talk as though nothing serious had happened. The performance showed agility, but there were sad not held to be a disqualification from abandonment of the Bible could not Church" offer proved simply an imitation of Babel. But, as already observed with regard to respected brethren left behind, there is no desire to add to the rankling which memories ineviably excite. It is need ful, nevertheless, to indicate clearly the is one of the Academies forming the failure attending the attempt to cover and the body over which he preside stand exactly where they did at the convention of 1896. He perfectly un-derstands the nature and scope of h action in the Briggs case, togeth with the underlying principles, i dulging no regret. The animus dulging no regret. The animus the party by which he was overwhelr ingly supported is unchanged. I feels, however, the awkwardness the situation, and the results of the contusions received in his fall. To the Episcopalian he says of the Bibl "this Book is ours," and then turn and declares: "I accept the Bible Ged's Book, as supremely God's Boo in a way unique, pre-eminent as incomparable in all the history of t race, for what it has brought to m from God, and for what it has done man by God," and that "this old Bool is not to be dismissed "as outwo superannuated. Here we ha strongest expressions, they form, substantially, the cognized sequepedalia of the tire band of hostile carpi tire band of hostile carpi and often infidel Bible criti-Renan and his school could accept la guage of this kind without question t might have been copied out of official utterances of the American L itarian Association, which has d missed the authority of the Bible Boston's east wind. Such langue means nothing, and no one understan this better than its author, or, rath than the one who quotes it. This simply dust thrown in the eyes of E copalians who still revere the Word God in an authoritative sense. THE BIBLE BURIED UNDER A MASS RUBBISH, ACCORDING TO NEW THEOLGIANS. Last year Doctor Potter ordained

a competent teacher and placed on own staff, one who declares, w much Episcopal applause, that Bible is buried under a mass of oish, and that the real Word of is just as good as ever, only that yet to be recovered from among rning, the true separated from faise. This is "God's Book," bu one is going to be deceived by eulogy of "this old Book." T talk in the same way of Shakespe and Plato, who are also "income

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BISHOP POTTER'S "AUGUST TRUTI Dr. Potter strikes a note diffe from the expressions of former ye when he demanded of "Higher C "some evidence" of its work. Now, however, apparently has found the "evidence," and, in Charge, he exults, over the rest Speaking of books and parts of b of Holy Scripture that have been demned by the critics, he se There never was a moment these books were written when witness that they themselves ber those august truths which they re and reveal was so impressive an irresistible as it is at this hour." HIGHER CRITICISM " UNDERMI

PROTESTANTISM What the books are-for the "H -and what are the particular ' gust truths " now so powerful, he not say. Are the "august tru the truth of Miracle, expunge criticism from the Old and New T ment, or are they moral aphoricommon to all the best works o tiquity, which, when transliterate to support a man in his at upon the authority of God's W Dust! If one wants to learn the re or Higher Criticism let him seek diminishing Protestant Sunday sol with diminishing bodies of teac diminishing respect for Bible tead dates for the office which is causing Protestants alarn we need to inquire further, consu head of Episcopalian Diocese of V ington, Dr. Satterlee, who says owing to "Higher Criticism," " sands have lost their faith in th God." But, perhaps, he shou careful how he speaks of the spired "Word of God, as his brot New York tells us that inspirat not "defined," and that we know ing about it. Still, Dr. Satterlee stand to the truth of his facts, "the faith of mult he says that is so shaken that even Sunday children speak of the Scripture an irreverent freedom that would amazed the preceding generation

OF BABEL. This suggests a few words of Potter's presentation of the Epis ian body as the "teaching Ch Pray, what does the Episcopal C teach? That is the question splitting the whole Anglican con ity in twain. It teaches anythin everything that man's whims co What it teaches on the B shown by Dr. Potter and Dr. Sat The "House of Bishops" is di and, like the entire Episcopalian divided against itself. They agree as to what "the Blessed mation" meant. Dr. Satterle that the Reformation is the that needs to be reformed. party says that the Reformation the Catholic Church and Faith, the Papal supremacy, and the holds that the issue stands con with Justification by Faith as supremacy of the Lord Bro The "Teaching Church," it Masters in Israel join with professed infidel in pointing the mistakes of Moses, scoffling at Apostolic Faith and Dr. Potter himself illustrates the of his present utterances of "Teaching Church" where, in charge, speaking of the Episco denomination in this count recites with glee "that what i odoxy to day in one jurisdiction to-morrow be pronounced by

THE EPISCOPALIAN CHURCH A

and the body over which he presides stand exactly where they did at the convention of 1896. He perfectly un-derstands the nature and scope of his action in the Briggs case, together with the underlying principles, in-duging no regret. The animus of the party by which he was overwhelmingly supported is unchanged. He feels, however, the awkwardness of the situation, and the results of the contusions received in his fall. To the Episcopalian he says of the Bible, "this Book is ours," and then turns and declares: "I accept the Bible as God's Book, as supremely God's Book, in a way unique, pre-eminent and incomparable in all the history of the race, for what it has brought to man from God, and for what it has done for man by God," and that "this old Book" is not to be dismissed "as outworn superannuated. Here we strongest expressions, they form, substantially, the re-cognized sesquepedalia of the entire band of hostile carping and often infidel Bible critics. Renan and his school could accept language of this kind without question. It might have been copied out of the official utterances of the American Un itarian Association, which has dismissed the authority of the Bible to Boston's east wind. Such language means nothing, and no one understand this better than its author, or, rather, than the one who quotes it. This is simply dust thrown in the eyes of Episcopalians who still revere the Word of God in an authoritative sense.

THE BIBLE BURIED UNDER A MASS OF RUBBISH, ACCORDING TO THE NEW THEOLGIANS.

Last year Doctor Potter ordained as a competent teacher and placed on his own staff, one who declares, with much Episcopal applause, that the Bible is buried under a mass of rub bish, and that the real Word of God is just as good as ever, only that it is yet to be recovered from among the ruins, the true separated from the faise. This is "God's Book," but no one is going to be deceived by any eulogy of "this old Book." They talk in the same way of Shakespeare and Plato, who are also "incomparable in the history of the race."
BISHOP POTTER'S "AUGUST TRUTHS"

Dr. Potter strikes a note different from the expressions of former years, when he demanded of "Higher Criti-"some evidence" of its good work. Now, however, apparently, he has found the "evidence," and, in his Charge, he exults, over the results. Speaking of books and parts of books of Holy Scripture that have been condemned by the critics, he says "There never was a moment since these books were written when the witness that they themselves bear to those august truths which they record and reveal was so impressive and so irresistible as it is at this hour.

HIGHER CRITICISM " UNDERMINING PROTESTANTISM

What the books are-for the "Higher Criticism" has assaulted every book
—and what are the particular "august truths" now so powerful, he does not say. Are the "august truths" the truth of Miracle, expunged by criticism from the Old and New Testa ment, or are they moral aphorisms, common to all the best works of an-tiquity, which, when transliterated, go to support a man in his attacks upon the authority of God's Work? Dust! If one wants to learn the results or Higher Criticism let him seek it in diminishing Protestant Sunday schools with diminishing bodies of teachers, diminishing respect for Bible teaching and the diminishing supply of candidates for the office of Superintendent, which is causing Protestants alarm. If we need to inquire further, consult the head of Episcopalian Diocese of Washington, Dr. Satterlee, who says that, owing to "Higher Criticism," "thou owing to "Higher Criticism," "thou sands have lost their faith in the Old Testament as the inspired Word of God." But, perhaps, he should be careful how he speaks of the "inspired" Word of God, as his brother of New York tells us that inspiration is not "defined," and that we know noth-Still, Dr. Satterlee could stand to the truth of his facts, where he says that "the faith of multitudes is so shaken that even Sunday school children speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation. THE EPISCOPALIAN CHURCH A HOUSE

OF BABEL.

This suggests a few words on Dr Potter's presentation of the Episcopal ian body as the "teaching Church. Pray, what does the Episcopal Church That is the question now splitting the whole Anglican community in twain. It teaches anything and everything that man's whims can de-What it teaches on the Bible is shown by Dr. Potter and Dr. Satterlee "House of Bishops" is divided and, like the entire Episcopalian body divided against itself. They cannot agree as to what "the Blessed Reformeant. Dr. Satterlee says that the Reformation is the thing that needs to be reformed.' party says that the Reformation meant the Catholic Church and Faith, minus the Papal supremacy, and the other holds that the issue stands connected with Justification by Faith and the Lord Brethren supremacy of the The "Teaching Church," indeed!
Masters in Israel join with the
professed infidel in pointing out
"the mistakes of Moses," and
scoffling at Apostolic Faith and Order. Dr. Potter himself illustrates the value of his present utterances on the "Teaching Church" where, in another charge, speaking of the Episcopalian denomination in this country, he recites with glee "that what is heterodoxy to day in one jurisdiction may to-morrow be pronounced by some

other court in another to be orthodoxy," and that such a decision "ab-solutely determines nothing." The Living Church, an Episcopal Journal of the Advanced sort, says that the whole skeptical movement "threatens to make patches and shreds of Scripture, and to reduce the faith of the Church to an iridescent dream."
"HIGHER CRITICISM," WHICH PRE
TENDED TO " PURIFY" CHRISTIAN

ITY, HAS LED TO 328 716 DIVORCES IN THE LAST TWENTY YEARS

We might rest the case here, and allow the author of "the teaching Church "time to tell us what the Epis-copal Communion teaches, though at present there is no agreement actually the meaning of a single office in the ent there is no agreement about Prayer Book; yet attention should be called to another paragraph in this dust-raising performance. Speaking of "the Blessed Reformation" again, a movement that gave the world Henry VIII. and his divorces, which led to 328 716 divorces in the last twenty years, he says: "First the Church is to teach by means of a Book. I need not name it. It is the charter of her freedom, the storehouse of all her wisdom. If the Reformation had accomplished nothing else, she would have done her greatest work in giving back to men the Bible.

BISHOP POTTER'S NEW "SAINTHOOD. This seems to have been drawn obscurely, with a purpose, like a later paragraph, where he asks:

"What is to-day the glory of our Reformed Christianity but that saint hood is not the note of an exclusive order, not alone the distinction of the cloister and of the cell : but that all along the history of the world, as pre eminently in its domestic history there has been in low places and it high places alike, in the cottage and in the palace, the soft and radiant splendor of Christian living, pure and true and steadfast in all stations and under all conditions.

THE CATHOLIC CHURCH ALWAYS PUT THE BIBLE WITHIN THE REACH OF

The fast and loose character of this slur upon the Catholic Church is too obvious to be pointed out, like the at tempt to suggest historic continuity for Episcopalianism, which has existed not simply from the time of the Apostles, but " all along the history of the world." Every Catholic know that the Catholic Church abounds in saints who achieved their sanctity in secular walks of life. Even now is contemplated the canonization of the Reverend Mother Seton, once an Epis copalian, who as a wife, mother and widow rose to spiritual heights. But we must pass over this remarkable example of juggling to mention the case of the Bible brought up in the paragraph previously quoted. Luther is evaded by name, but the idea of the "chained Bible" is in evidence. Now the fact is that the Church never gave back the Bible, as the Church had never taken it away. If otherwise, what Church gave "back to men the Bible?" The so-called Church of England." Did that body sister of the Donatists, give it "back to men" through Wycliffe? There is no proof that the Bible was translated Wycliffe. He never quoted what Anglicans claim as his version. The Bible in English existed before his day, while Bible-burning was inaugurated by Anglicans. Henry VIII, and Cranmer took action against Tyndale's translation, and in 1546 the proclamation required that every man and in England having any of these copies should bring them speedily burnt." Fifty eight editions of the Bible were printed before Luther born, and one hundred and twenty nine before he "discovered" the Bible in 1507, thirty-eight being in German. When Luther's Bible appeared, Zwinglius reproached him as a corrupter of the Word of God, of whom people were "ashamed;" while Luther replied against the Zwinglian translators that they were "asses, fools and antiwere "asses, fools and anti-Christs." With all due respect, Who "gave back to men the Bible?" "She'

it," when, where and how? Is not all this an undeserved reflection upon the high intelligence that char cterizes Episcopalians? We mean this which is printed and deliberately thrust before their eyes as history. Reformation " history. But one perhaps, forgets that it was during the absence of the author of "the Teaching Church "from the country that a distinguished member of the Anglican body came over, and, in a public address, stamped out Luther and the Chained Bible, and also stamped out in advance this figment of the "giving back to man the Bible," showing that the Church never took it away but, from an early period, made every effort to put the Bible within the reach

of the people for their intelligent use.
Then when the people got the King
James version, was the Bible given
"back to men?" Let Dr. Potter himself be heard, where he says, "The Bible has been shut up these many years within the iron walls of a dreary literalism, robbing it alike of interes Who shut it up within and power." Who shut it up within iron walls? His Coryphaeus, the author of the "General Introduction," and power.' seems to have no doubt as to who formed the offending party, and he ruthlessly brands holy, reverent, and deeply learned Bible students, after the delicate style of Luther, as " theological Bourbons," "time severs," "traditionalists" who "obstruct faithful Biblical scholars," "blind guides," "Pharisees," 'enemies of the truth;" otherwise, 'asses, fools and anti-Christs." On the other hand, he recognizes that " the divine spirit " leads him and his fellow workers "into all the truth in spite of every obstacle. This illustrates the singular and deadly

power of 'the Blessed Reformation

to reproduce itself in the great scholar who was put into the Episcopal minis-try to hold a professorship in another denomination.

THE PRESBYTERIANS AND THE BIBLE We may here, in illustration, introduce the oath taken in the Union (Presbyterian) Theological Seminary: It is

"Every member of the Faculty shall, on entering upon his office, and triennially thereafter, or when re-quired by the Board, so long as he re-mains in office, make and subscribe the following declaration in the presence of the Board, viz :

ence of the Board, viz:

"In the presence of God and of the
Directors of this Seminary, I solemnly
affirm that I believe the Scriptures of
the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; that I receive and adopt the Westminster Confession of Faith, in all the essential and neces sary articles thereof, as containing the em of doctrine taught in Holy Scripture ; that I approve of the principles of the Presbyterian Form of Government; and that I will not teach anything which shall appear to me to be subversive of the said system of doctrine, or of the principles of said form of Government, so long as I continue to be a Professor in the Semin

"If any Professor shall refuse, at the stated times or whenever required by the Board, to repeat the above declaration, he shall forthwith cease to be a Professor in the Institution.'
(Constitution and Laws of Union Theo logical Seminary, page 10.)

CARRYING WATER ON BOTH SHOULDERS This is the way "the Teaching Church" teaches, putting on the pro-Cathedral staff a man supposed by the Law of the Presbyterians to approve their form of government. The way out of this is easy, for, while the Epis-copal Prayer Book says "that from the Apostles' time there have been these Orders of Ministers in Christ's Church : Bishops, priests and deacons," Bishop the founder of the America Body, dryly called attention to the fact that it was not said that these three Orders were either obligatory or Di-Multitudes of men like the late vine. Dr. Philipps Brooks repudiated all idea of Divine obligation, holding that, de jure, the Presbyterian system is as valid as the Episcopalian. the "Teaching Church," which carries water on both shoulders.

Catholics, no doubt, regret very much the condition of the Episcopal body. They would be glad to see it a united body, honestly devoted to the Holy Scriptures, all working together in peace and harmony for the common good, for it is the men of a body of that kind that the Catholic Church finds most favorable to the reception of Divine Truth. As it remains, unfortunately, the Episcopal Communion is approaching the condition unfavorable to truth in general. Personally, I am sorry to recognize the situation, which is truly portrayed by a writer who is looking on, studying the condition of the Church:

EPISCOPALIAN MINISTERS PERMITTED TO

TEACH ANYTHING THEY PLHASE
"One clergyman may teach the doctrine of the Real Presence or assure his flock that he possesses the power of priestly absolution. But in the next parish—if in a large city, only a block or two distant, perhaps—the clergy-man in charge will deny both of these doctrines and teach his people that they are false and un Scriptural. Yet both these men are authorized teachers of religion in the Protestant Episcopal Church, with equal official authority. one or the other. He can do as he likes

The situation is unconsciously recog nized in the charge on "the Teaching Church" itself, where attention is called sarcastically to men who are wearing the martyr's crown by defying those who are over them in the Lord, and by rendering their parishes in twain for an unauthorized and in flammatory usuage;" characterized elsewhereas "noisy and tawdry sectari-Dr. Huntington, the vener anism." able and beloved head of Central New York Diocese, in a charge, describes this same class as "imitators, fancy performers, decorators, posture masters and factionists of alien terms and phrases, full of parade and contum-acy." Other heads of diocese say similar things, and still others defend and act with the ritual party, holding that the principle of the Reformation is an appeal to antiquity, and declaring that it 'in serious danger." by Faith is also in danger," and those who think that the Reformation meant getting as far away as possible from Rome, instead of imitating her, fling back the language of Ritual organs, where they say that they "find these among us who have not only made shipwreck of their own faith, but that by their presence among us, and by their teaching, the principle of the Reformation is in serious danger THE ANGLICAN BODY NOT A "TEACH

ING CHURCH," There is danger all around. Both sides claim to be the champions of the Reformation. Which is really the Reformation principle and party Teaching Church" is unable to declare; though, if we may believe the vociferous charges, both sides are false to the faith. What is the real difficulty? It consists in this, that the Angli-can body is not a "Teaching Church." In that body, as it exists on both sides of the sea, individuals teach what they please on any and every subject, and there is no one to stop them. This is a matter of regret. The situation would hold out more promise if all these men were of one mind in a house. As it remains, they simply illustrate the sad fact that disintegration is the law of

more than an impertinence for a non Catholic to present, or even talk about any section of Protestantism, or eve the whole thereof, in connection with 'the Teaching Church.'

HIGHER CRITICISM" HAS CONQUERED

THE EPISCOPALIANS. Such is the Babel, the City of Confusion, whose dust I shook from my feet just one year ago, when my resignation as an Episcopal minister was placed in the hands of the Ordinary. have not ceased to thank Almighty God most profoundly for giving me the grace and strength to go out and apply for admission to the Catholic Church, where I have been so kindly received. Some, however, have mis understood my reason, and have fan cled that I took the step because Epis copalians were unfaithful to God's Word. I believe that they were, and are still, and will remain so. The failure to stand by Holy Scripture might very well have proved sufficient reason. In common with good men left behind, I fought the fight for the Bible to the last, and then departed. A year of re flection and study shows me that took the right course. Higher Critic ism has conquered. In the last con vention the Bible question did not rais a ripple : while at one time, when it hought that the election of an as sistant Bishop might come up, the Bible deniable fact that there was not a man in all the United States whom they could nominate with a shadow of hope against the Higher Critic candida who might be brought forward by the dominant party. The future characdominant party. The future character of Episcopalianism in this land is definitely decided, and as a teaching body it can never command the con-

fidence of the people of this land. B. F. De Costa. New York, Oct. 6, 1900.

ADDRESS TO FRENCH PRIESTS BY ARCHBISHOP IRELAND.

During his recent stay in France Archbishop Ireland, of St. Paul, delivered an address to a number of priests on their annual retreat at Belley. The following extracts will be read with interest :

We live in days, gentlemen, when more than at any past time the priest hood is encumbent on us for the welfare of the world ; in days when more than ever we need apostolic zeal, in-spired by love for the souls we must convert ; in days when gigantic diffi culties are growing larger and larger against the Church. Now more than ever each soldier must be a hero, each priest a saint and an apostle. As for the priest, I will say to you, so much the better! The soldier's courage rises as the battle rages fiercer. The soldier loves danger, for when he triumphs over it he wins reward. The true soldier cares little for the routine of camp life; he longs for the battle, which brings him his crown of

The great danger of the priest is pessimism, despair, discouragement. He is tempted to say: "Evil is so widespread, so overwhelming, that I cannot match it by my strongest efforts; the world is given over to unbelief, it will not listen to us ; let us retire to our sacristies, and serve God, and leave the wicked world to go its own way ; our enemies are invincible let us do nothing further.

What has afflicted me most of all in my journey through France has been this talk of pessimism too often in dulged in by priests and by the fer The Bishop may happen to agree with vent Catholics who stand by them. One would think that those who should save the Church and France had agreed to cry out: "The Church is done; France is finished." But the priest who has lost heart has lost faith in the words of Jesus Christ, and in the apostolic mission by which He founded His Church: "Behold I am with you all days, even to the consum mation of the world." If any words from my lips can be of service to you, let them be these; "Courage, zeal, resolution to conquer." Go down into You will see at once that you are in a new world; you will se hat the field of battle is not at all the same as lay before your predecessor.

You may regret as much as you like the world of other centuries. gone ; it will never return. You must come into touch with this world that is new. You must go to the people. You must combat this this new world with weapons that will avail against it. We must enter into it by making use of those sympathies which it looks from us; enlighten it with the light it asks at our hands. Who in these days would go to battle with the arms, the tactics of the Middle Ages? soldier, of course, is animated always by the same principles of patriotism but the methods of defence have al tered. Above and before all things the priest must be saintly, that grace may be with him and he may silence the malicious tongues of men who would attack him. But still, the priest must be learned. If we are satisfied to But still, the priest meet the modern world with a theological manual in our hand, with our Bouvier or our Gury, very well, shall speak to it in a language it does not understand.

It is very well to study in a seminary for four or five years; but to imagine that then one has learned all that is necessary to enter into the fight is madness

And besides the learning, we must be able to express it in an attractive and charmful manner; we must, if I may say so, force the world to listen to us by the very elegance of our style. The world to day is vain and proud, and it will not listen to the wisest and best counsels unless they are presented Protestantism, and that it is little under a seductive guise; we must win

the world by its idols, fits own ideas. And what teaching shall we offer it The teaching of Jesus Christ

Do not give the world, which hungers for a solution of the great problems the thin food offered to plous confrater nities. Little devotions are good; but, pray, do not let them displace the whole of religion. I think when we give the world, athirst for truth, these little devotions, we are deceiving it and ourselves Read the Gospel, read the Father, read your Bossuet and Fenelon, and you will find what is requisite, viz, the great truths of the Gospel of Jesus Christ. And with all Gospel of Jesus Christ. The this we must have zeal—heart. The Well, the world is never so cold or so cruel as not to respond to love. I fancy you do not love the people enough; I think the priest is apt to restrict himself to cold ministry, to give spiritual love when the child comes to ask for it. the child remains away we do no carry it to him. We must love souls and show our love. Had the Apostle been content to do what we do, Chris tianity would not have existed. W must go out and seek for souls. I be lieve in zeal inspired by love, and would say to priests : Know your flock by name, salute them, ask them to come to see you, go and see them. If they decline, do not lose heart ; go second time-you do it for Jesus Christ Men of themselves are worth nothing it is souls that count, and the Blood of Jesus Christ was shed for souls say to the people: Come if you like but it is your affair. No, gentlemen ; it is our affair, for Jesus Christ made us priests, and it is of us that He will demand an account of those souls if we have failed to do all that we can to gain them.

MONSIGNOR IRELAND ON THE ROMAN QUESTION Archbishop Ireland, interviewed by

Figaro, after his promotion to the Legion of Honor, with which he expressed himself much pleased, said:
''On each visit to Europe I observe

that the love you feel for your demo-cratic institutions penetrates more and more deeply the hearts of your people. The French are too much divided, it is true, regarding certain questions, but they are unshakably attached to the democratic regime. Thus the Pope was very happily inspired when in his admirable encyclical he re-minded French Catholics of the new duties resulting from the definite foundation of the republican regime.

Leo has not been an innovator, as some have said. He has applied the doctrine, as old as the Church, of the necessary submission of the Catholic to public authorities for the public well eing. Refractory spirits should therefore, accede to the desire of His Holiness, and should all unite to ren der the Republic more and more liberal

It seemed to him that the Pope was in better health and stronger than he was two years ago. With reference to the relations between the Quirinal and the Vatican, the Archbishop said he was able to assert that the accession to the throne of King Victor Emmanuel III. had strengthened the Pope convic tion that the independence of the Vatican was indispensable to the general well-being of the Church.

"This is also my personal convic-tion," he exclaimed. "I believe that Italy will finally see the necessity of It is very difficult to say, however, in what manner to assure this which I believe that the true solution of the Roman question is impossible

A NOBLE DEED.

Michigan Catholic

Thomas Hamlin, a well-known rail road engineer of this city (Detroit), in the employ of the Grand Trunk Railmet with a frightful accident while in the performance of his duty last Friday morning at Darand, Mich. Mr. Hamlin was fatally injured in a collision which occurred at about 1 30 a. m. After being extricated from be neath his wrecked engine it was seen that he was in a dying condition, and as he implored those about him to call a priest and there being no Catholic clergyman residing at the place, some kind hearted person hastily summoned a Methodist minister, the Rev. Mr. Roedel, of Darand. Mr. Roedel has tened immediately to the scene of the accident. Mr. Hamlin saw at once that he was not a priest, and courteously declining his proffered services, the injured man asked him to send for a The nearest priest, the Rev. George O'Sullivan, resided at Gaines, which was six miles distant, and there was no way of reaching him except by driving across the country. The brave engineer was each moment growing weaker and weaker, and the attempt to reach Father O'Sullivan and convey him back to Durand before the man had breathed his last was deemed hope less. However, Rev. Mr. Roedel (God reward him for his noble act !) hurried to his own home, hitched up his horse and drove over to Gaines and returned as fast as his horse could be driven to

Darand with the priest. Poor Hamlin died just five minutes before Father O'Suilivan's arrival. Rev. Mr. Roedel's part in the sad tragedy is worthy of the highest praise, an i Christians of all denominations cannot but admire his noble charity and generosity.

Human longings are proverbially obstinate; and to the man whose mouth is watering for a peach, it is no use to offer the largest vegetable marrow. - George Eliot.

The voice of conscience is so delicate that it is easy to stifle it ; but it is also so clear that it is impossible to mistake it. - Madame de Stael.

SECRET SOCIETIES

Presbyterian Minister Preaches Against Them.

The Rev. W. J Coleman, pastor of the Allegheny Reformed Presbyterian Church, preached last Sunday week against secret societies. He said in "Secret societies are contrary to the law of love and self denial. The main object of these societies is to secure exclusive privileges to their mem They admit those only who are able to earn their own living and pay their dues. They are for the brotherhood of man. There are more lodges than churches in this city. There are many more men than women in the lodges, and many more women than men in the churches. The presence of many men in the lodge may help to account for their absence from the church. The men who cultivate the lodge do not generally cultivate the Secret societies are rivals to the Church, offering a way of salvation that is not based on the merits of Christ and a life of godliness They are un-Christian in that while they recognize God they do not recognize the God and Father of our Lord Jesus Christ." That is true, every word of That is true, every word of Masonry is not the God of Chris tianity. Whoever has penetrated to the highest degrees of Masonry knows that under various diguises, ships nature and the passions. - Pitts-

IN CHINA.

burg Observer.

The Chinese situation remains substantially nearly the same as reported last week, so far as the foreign relations are concerned, with the change that Great Britain has given her adhesion to the modified terms proposed by Germany. These do not differ very materially from the French proposition, and so we may presume that the majortion and so we may presume that the

proposed by Germany. These do not differ very materially from the French proposition, and so we may presume that the majority of the allied powers will continue to act in concert in demanding proper punishment for those who caused the massacres of foreigners at least.

The Chinese rulers continue to make declarations to the effect that proper punishment will be meted out to the most guilty ones, but it is not believed they are sincere in their professions. One despatch says that their sole object is to delay negotiations in order to gain time to get into working order an army ot 200,000 men by means of which to defy the European powers.

Count Waldersee, who is now at the head of the allied forces is determined to bring the Chinese to terms, but a new situation has arisen which may cause complications. Near Canton, the Reform Sunyat-Sen has raised the Reform flag and engaged in a revolutionary movement, and he is now making an attempt to get possession of Canton itself. On the other hand, the Chinese leaders openly declare that they will resist any attempt on the part of the Germans to advance into Shantung Province. The Germans, however, appear to be determined to advance.

dvance.
It is stated that Li-Hung-Chang has been ordered to reject all demands for territorial compensations or other war indemnties. An allied force of 7,000 British, German, French and Italian troops has been despatched by Gen. Von Waldersee to capture Paotingfu. They will te joined by the same number of troops from Pekin on their arrival before that city. It is remarkable that the before that city. It is remarkable that the Americans, Russians and Japanese do not join in this expedition, and this may betoken two different policies to be pursued. The Americans, in fact, have rendered almost no assistance to the allies since the capture of Policies.

Pekin.

It is expected that the expedition to Paotingfu will last forty days. Its purpose is to punish Boxers who are gathered there in force, and likewise to establish railway communication.

force, and likewise to establish railway communication.

The Triads are in rebellion in the South of China, and have succeeded in several times defeating the Imperial troops near Kowloon.

There are, in fact four distinct agitations in as many different parts of the Empire, all of which are directed more against the present dynasty rather than against foreigners.

The fixed determination of the Chinese Court seems to be not to return to Pekin, but to establish itself at Sianfu, the capital of the Province of Shensi. This is avowedly so as not to be under the domination of the allies, and it is feared that the Court is as anti-foreign as ever. Should these indications prove to be correct, the closing of the Chinese trouble may be indefinitely post-poned; or, in view of the widespread rebellions, it may solve itself throug the overthrow of the present dynasty.

THE TRANSVAAL WAR

British rule is now firmly established in the Transvaal, and both Generals Roberts and Buller are prevaring for their return to England. Lord Kitchener, it is now announced, will take military command of the two new colonies of the Orange and Vaal Rivers to organize their government.

It was reported that the ex-President Kruger has set sail from Lorenzo Marquez, but a later despatch of date Oct. 14 states that he is still in that town. His destination is Holland, but he is expected to debark at

Holland, but he is expected to debark at

is Holland, but he is expected to debark at Marseilles, France, and to pass through Belgium on his way. The French Government has announced that it will not oppose his landing at Marseilles.

Great preparations have been made for his reception both in Brussels and Antwerp; but the burgomaster of Autwerp has forbidden any out-door demonstrations, and it is expected that the burgomaster of Belgium will do the same, in order that Great Britain may not take offense.

It is stated that Kruger still hopes to induce European Governments to intervene in behalf of the independence of the two annexed States. This is the hope of a desperate situation.

in behalf of the independence of the two annexed States. This is the hope of a desperate situation.

Sir Alfred Milner has gone from Cape Town to Pretoria to institute a civil administration of the Transvaal as a Crown colony. It is surprising that, notwithstanding the occupation of the whole Transvaal Republic by the British, bands of Boers still harass the British garrisons, though they are immediately afterward deprived of any temporary advantage they may have gained. Thus Wepener, Ficksburg, and Rouxville were occupied by Boers during the week, to be driven out immediately afterward. These towns have been garrisoned by the British, to prevent a repetition of these tactics. Lord Roberts, in a despatch dated Oct. 12, says: "The Boers have been making many successful raids, and are interfering with railway and telegraphic communications. The damage is quickly repaired, and severe punishment inflicted, but the Boers are remarkably persistent."

General Carrington with his splendid mounted Australian Bushmen, occupies Rodesia, north of the Simpopo River, to prevent the Boers from trekking northward into that British territory. They may, however, "trek" into Portuguese, East Africa.

The total number of Boer prisoners in the hands of the British is now over 16,000. Those who are quietly working on their farms are not molested.

Do not talk about the lantern that holds the lamp, but make haste, un-cover the light, and let it shine.— George MacDonald.

Sacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. CVII.

I give up this paper to some miscel laneous remarks about Luther's treatment of indulgences, and matters connected with it.

There is a great deal of talk about Luther's famous theses, but very little knowledge of them. There is a vague impression that they give, in an undeveloped form, the essential points of Protestantism. In fact, they do noth-ing of the kind. They are crude, for Luther, it appears, owned afterwards that he did not then understand the matter which he handled, but such as they are they revolve entirely within the general range of Catholic opinion. Even those points of them which were afterwards pronounced heretical were, so to speak, Catholic heresy, that is, not pointing to the future Protestant

I have repeatedly and carefully read the theses, in the German, not having been able to get hold of the Latin. However, as the German is Luther's own, it is a true original, and probably represents his mind more pithily and racily than the Latin. Luther wrote a great deal of rude Latin, but he is always first and foremost a German peasant, as indeed he is the real creator of the German language in its final

I have not the theses now by me, but I remember how puzzled I was in reading them that there should have been so great a stir over them, either for or against. There are intimate conditions of the public mind in each age which it is hard for a following age to apprehend.

There are, however, two theses which have impressed my mind as calling for special remark. One is, that if the Holy Father wishes to rebuild St. Peter's he ought to do so without oppressing his flock; and that instead of promising remission of purgatorial pains as a reward for contributions, it would better become the Su-preme Pastor to release all the holy souls from purgatory by a single act of

benevcient power.
No wonder that Luther, as appears, owned afterwards that he wrote about indulgences before he really knew what they were. He certainly wrote this thesis in such a comfortable state of happy ignorance and irreflective-ness. The thesis would sound perfectly natural from the mouth of the Rev. Mr. Van Meter of New York. He has been cited once, as I remember, in the Christian Union, as declaring that he was once in St. Peter's when the Pope, by a single Mass, set purgatory entire-ly empty. But to hear such a pro-posal from the mouth of a doctor of Catholic theology, does sound comical

Bellarmine was only some four years old when Luther died, but certainly it was no novelty, brought in after Luther's death, which the Cardinal proounds, when he tells us that the Pope is not the Lord, but the steward of the reasury of merits, non dominus sed dispensator; that he may not, with arbitrary wastefulness, squander the treasury of the Church; that he could not take his own unconditioned pleas ure as the measure of his actions and yet expect to be acknowledged of God in them. As Pope Innocent III. says, that the Holy See may have its judgments ratified by God, let it take heed to follow the judgment of God. Yet Luther seems here to imagine the Pope as soaring to the zenith of the Church, what he meant by telling Tetzel, as what he meant by telling Tetzel, as and of his own mere motion raining over into purgatory a universal shower of universal pardons. He never even stops to reflect that purgatory is not, as concerns those already in it, subject to the jurisdiction of the Church, but only to her intercessions; that intercession, however acceptable to God, can never bind Him by the express covenant of a previous promise; and that, therefore, indulgences granted for the dead always include an element of plous submission to the yet undiscovered will of God. Moreover the Catholic Church has never held that God means that the Pope, by an arbitrary prodigality of pardons, should have the power to abolish purgatory. This thesis is crude to the last degree I do not know whether it was pro nounced heretical, but certainly it shaves very closely the border of her-

Moreover, how was the Pope to rebuild St. Peter's without the help of the faithful? He could not possibly do it out of his own means. This fa mous basilica, although not the cathed ral of Rome—for St. John Lateran is that—yet in renown and sanctity had for agos been the focus of Catholic Christendom. That it should be re edified in a grandeur corresponding to its greatness was a matter in which every Catholic, from Iceland to Calabria, was deeply interested. Yet the Pope laid no tax on the Church to this He simply provided, in his pastoral discretion, that every one who, being contrite and absolved, striving against sin, above all against morta sin, should contribute towards rebuilding the basilica, should receive therefore an indulgence, partial or pleuary for himself or for the departed.

What was there in this oppressive to the Church? Men or women gave or withheld, as they saw fit. Provision was made that no one should lose the benefit on account of poverty. The German primate gave great scandal by his choice of unworthy quastors, and others into shameful bissphemy, in praising their wares to the people. Yet Albert himself is explicit and emphatic, in his instructions to his matter, agents, that the poor in this matter,

shall not find themselves worse off than the rich. Had Luther written to the Pope, representing to him the abuses Pope, representing to him the abuses
of the quastorship, and soliciting a
remedy, he doubtless would have written to a good deal of purpose. He preferred writing to all Christendom,
charging the Pope himself, with sarcastic irony, with a gross venality of which certainly no trace appears in the Pope's provisions concerning the Patrine indulgences. The other thesis, which stands earl-

ier in the list, is that which urges the danger to religious carefulness of life, if people are made too sure of the par-don of their sins. This shows how completely Luther stood yet at the anti-podes of Protestantism. A few years more, and he himself, with all the Lutherans, will proclaim that no man is in a state of grace unless he is sure that he is in a state of grace, and that if he loses his assurance, he loses his pardon. The Calvinists went much farther, for they maintained, not only that a man must be sure of his present justification, but of his final salvation. I believe, subject to correction, that Jonathan Edwards, about 1745, first brought the American Calvinists to acknowledge that a man might be just ified without being certain of it. Although John Wesley, I thing, stands about there, yet lately I noticed a Methodist paper declaring that "there can be no forgiveness except a witnessed forgiveness." Perhaps all would have made some allowance for

nental disturbance, but only for that. It seems, then, that Luther's theras are so far from being a forecast of P.c. testantiem that they are directed right against the vital principle of the coming Protestantism. Luther, thus far, takes up exactly the attitude of those English squires who threw the early Methodists into prison when they said they were sure that their sins were forgiven. In other words, Luther here appear as absolutely antagonistic to Protestantism as it is possible for

man to be. And yet Luther was already a Protestant. He had already, in his own experience and convictions, developed his theory of justification, the very es sence of which is the certainty of forgiveness. But he saw that the time was not quite come for proclaiming this to the world. On the other hand there were all manner of abuses in the administration of the Church, and venality ran riot. This was his chosen point of attack, especially as here he was himself invulnerable, never hav-ing shown through his whole life a touch of this low instinct. Accordingly, he drew up his theses, crude, in part unjust and calumnious, but so skilfully directed that when he said indulgences he meant a whole host of venal abuses, and was sure to com-mand a burst of universal assent. Suppressing entirely his intimate Pro estant convictions, he throws himself into an exaggerated opposition to even that modest and qualified confidence of the forgiveness of sins which the

Catholic Church approves.

This skilfully-directed attack, covered up under effusive phrases of de votion to the Holy See-phrases which, out of old habit, had still a sort of sup erficial sincerity, brought to consum mation the long threatening breach between the northern and the southern races, and the former began to look about for a leader. Now was Luther's opportunity. He throws himself at the head with his theory of justification, compounded of sublime filial confidence and antinomian immorality, and the Janssen states, that the theses were only an occasion. "The child," said only an occasion. he, " had quite another father."

CHARLES C. STARBUCK. Andover, Mass.

ST. CECILIA NOT A MYTH.

Her Existence Proved by Discoveries in the Eternal City.

That St. Cecilia, patron of music and musicians, was once a human being with human interests and being with human interests and habits and not a mere myth or a fanciful creation of the painter who has made us so familiar with the rapt, upturned face gazing into heaven is emphasized by some discoveries in Rome. There has been a tradition that the Church of St. Cecilia in the Eternal City was built over the site of the residence occupied by St. Cecilia and her husband, St. Valerian. Recent discoveries tend to confirm the standard of the standard of the samps filled. Suddenly the bridegroom came and said: "I know you not" and the door of the banquet cent discoveries tend to confirm the truth of this tradition.

With the permission of Cardinal Rampolla el Tindaro, the titular protector of the Church, archaeologists have been excavating under the pavement of the church and have found there the remnants of an ancient Roman house built upon the earliest models, with later walls belonging to the imperial epoch. In its original form the edifice was evidently luxurious, as indicated by a great hall in the form of a basilica, a niche for household goods and a fine bathroom. The bathroom is important, for, according to the traditions regarding Si Cecilia, it was here that she met her death. She was converted to Christianity after her marriage, so the story runs, and displayed all the zeal of a convert, bringing upon her-self the doom of a martyr. The decree was that she was to be scalded to death in her bath, and a bathroom adjoining the right transcept of the church has been shown to the devout for years as the spot in which she gave

up her life for her religion.'

been a part of the original bathroom. which was large and magnificently fitted up. The work of excavating is still in progress, and churchmen and students believe that other relics of St. Cecilia will presently be disclosed .-London Times.

FIVE - MINUTES' SERMON.

Twentieth Sunday after Pentecost.

FAITH WITHOUT GOOD WORKS IS DEAD "And himself believed, and his whole house. (John 4, 53.)

It was certainly a great, yes, an in-expressibly great happiness for this ruler who, on his errand of charity, found the true faith and with its salva tion for himself and his household. In his heavenly home he will thank his merciful Redeemer more for his grace than for the miracle performed on his son. In a similar manner, we, on our death-beds and still more in eternity shall understand the great, yes, the indescribably great happiness which God has prepared for us by calling us to the one only saving Church; then, indeed, no imperial crown will appear so precious to us as the grace of true faith, though now, perhaps, we appre-ciate it so slightly and render God so little thanks.

According to the Council of Trent faith is the root of our sanctification, the cause of our justification, the fundamental condition by which we can partake of God and His eternal inheritance. Faith is, according to the teaching of all saints, our beaco on the dark pathway of life, our guide in this world, our consoler in all the miseries of this valley of tears. It is the glorious and invincible weapon with which we should battle and al-

ways be victorious.

Mark well, my beloved Christiaus, it must be a lively faith that shows tself in deeds. A dead faith, one of the intellect only which contains the truth but which fulfils nothing, is useless for salvation; it does not make us just before God, it only injures us and makes us more guilty: it does not open Heaven, it casts us deeper into hell. "And that servant who knew the will of the Lord . . . and did not according to His will shall be beaten with many stripes" (Matt. 12, 47.) and St. James says: "Thou be-

lievest . . . thou dost well, the devils also believe and tremble: but wilt thou know, O vain man, that faith without works is dead, for even as the body without the spirit is dead, so also faith without works 4s dead."
(Jas. 2, 18 26) You believe, for instance, that nothing undefiled can enter Heaven; Jesus has declared it, but what will it avail you, if as an im but what will it avail you, it as an im-pure creature you wallow in a pool of vice and render yourself conformable to an irrational animal? You believe that all wicked persons "shall have their portion in the pool burning with fire and brimstone" (Apoc. 21, 8) as St. John has announced it in the Apo-

calypse, but what will it benefit you. if, notwithstanding, you trespass on your neighbor's goods, and by stealing and cheating prepare eternal dam-nation for yourself? You believe that if you die with one mortal sin unrepented, it will suffice to cast you into hell for all eternity, but what will it profit you if for all that you live for veeks and months in enmity with God, sleeping carelessly and indifferently, as it were, on the brink of hell! At one time the Jews, relying on

their descendency from Abraham, sidered themselves certain of their salvation, so that they could not lose Heaven. Our Lord, hov "If you be the children of Abraham, do the works of Abraham." (John 8, 39.) And thus I say to you; if you are our Lord say in the gospel: "Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of Heaven: but he that does not the will of My Father who is in Heaven, he shall enter into the kingdom of Heaven."
(Matt. 7, 21.) If you possess faith, and do not wish to live according to its practices, you are like a fruit tree that has leaves, but bears no fruit. Of you not " and the door of the banque hall remained close to them. In the same way the Eternal Judge will not recognize you in the hour of death, my dear Christians, nor permit you enter His heavenly kingdom if you have received the light of faith in the sacrament of baptism, but have not kept your lamp well filled with the oil of good works.

This great truth was not only known to all the saints of the Old and the New Testaments, it was also engraven deeply into their hearts. They obeyed the apostle's great word: "My just man liveth by faith." (Heb. 10, 38)

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They endeavored to become rich in virtues and good works; they fought valiantly, performing heroic works of Christian virtue which became for them monuments of eternal fame. Thus the Church has placed as St.

Stephen's coat of arms a stone, because he was stoned to death for his faith in

a sword : St. Lawrence's, a gridiron -

if we bear the trophies of our battles

THOUGHTS ON THE SACRED

HEART.

BY ARCHBISHOP WALSH.

The Sacred Heart of Jesus was al

ion in the Church, for It is the Heart

The Heart of Jesus contains the

fullness of the divine and human na

ture; in It "dwelleth all the fullness of the Godhead corporally (Collos. 11

Since the time the Sacred Heart was

pierced by the lance of the Roman soldier, It was an object of the deep, vehement love of his children and to

gether with the blood and water, there

flowed with them the full tide of God's graces and mercies on the world.

The love of the Sacred Heart is

persevering love. He was made man

through love for us, and from the mo

ment of His Incarnation to His Death.

It (the love of the Sacred Heart) is a

patient love, which waits for our con-version, pleads with us to give Him our

hearts, pursues us in our wanderings

and brings us back to the fold rejoic-

It is the love of the best of fathers, of

the most affectionate of brothers, of the

THE PRIEST'S VESTMENTS;

The Church makes use of five colors

in the vestments worn by the priest

at Mass: white, red, green, purple and black. White is emblematic of inno-

cence and purity, and of the eternal bliss to be enjoyed hereafter; red the color of fire and of blood, betckens love and martyrdom. Green signifies

hope, and violet or purple, faith and penance. Black is an emblem of

White is the color used on the feasts

of Our Lord, of the Blessed Virgin, of

the angels and or confessors. Red is the color used at Pentecost and on the feasts of the martyrs. Green is used on the Sundays after Epiphany and after Pentecost, on which nothing

special is commemorated. Purple

used in Advent and Lent, and upon

vigils and ember days. Black is used on Good Friday and at Masses for the

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the angels and of confessors. Red is

He never ceased to love us.

most devoted of friends.

leath.

of the God-man, and is deffied by its

hypostatic union with the Divinity.

c. v. 9).

We read somewhere lately some strictures on the paucity of Christian emblems in American cemeteries. Pagan derigns are so common as to make strangers wonder whether we are a Christian people. There is a reproach here which some of the faithful Christ; St. Peter's, a cross; St. Paul's, can take to themselves. Obelisks, pedestals supporting globes of stone or and so of the other saints to show us make believe cinerary urns, and such like heathenish, though fashionable, the manner in which they battled for memorials are too common. The cross is the emblem that should mark the grave of a Christian. Epitaphs also My dear Christians, we, too, can enter the heavenly banquet hall only need looking to. The tendency is to reduce the inscription to a mere record for virtue; if we can show the scars and wounds which we have received of birth and death. Far more in keeping with Catholic sentiment is the old in the sufferings undergone for love of God. St. Paul says that no one who custom of inscribing a brief appeal to has not fought valiantly will be crowned. Let us therefore resolutely the charity of passers by. "God give bim rest," "May he rest in peace," "Requiescat," "Pray for his soul," or fight the good fight; let us, by a life truly conformable to the Catholic faith, some such invocation ought to figure on the tombstone of every one of our prove our fidelity to God in small things as well as in greater ones, so departed brethren.-Providence Vis that our good works may be for us the saving ladder by which we shall

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OUR BOYS AND GIRLS. RUTH'S LEGACY.

Ruth Fulton rolled up the towel which she had just finished hemming and placed it with a number of similar rolls on the table beside her, then turned with a sigh to a heap awaiting

like treatment.

Through the open windows and door came in the rose-scented and honey-suckle laden air. The linden trees cast quivering shadows on the broad band of sunlight on the floor. The

call to her to go out seemed almost too imperative to be resisted. Ruth gave her thread an impatient twist as she took the first stitch in

It would be so beautiful down by the river, she thought; and she had planned to sketch that one bit of mingled sunlight and shadow by the willows. Later in the day the sun would be too high for the effect she

Her impatience increased as the sound of her mother's voice, softly sing-ing a hymn as she moved about her tasks, reached her ears. How could her mother be so contented, so uncomplaining in their hundrum lot? There was no one who sympathized with her in her longing for something higher and better in life. The monotonous routine of their way of living was becoming unendurable.

Mrs. Fulton came in after awhile. "Nearly through with the towels, Ruth?" she asked. The girl raised her head, an im-

patient answer rising to her lips; but something in her mother's face, either its gentle patience or its tired lines hed her. She replied briefly "Not nearly." "Well," said Mrs. Fulton, "you

won't have any more for some time."
"But there will be something else

though," said Ruth, sighing.

Her mother made no reply. Sh
seated herself, and taking a pair of
stockings from a well-filled basket of a table near her, began to darn. Presently she said: "If you wish, dear you may put those towels away till to "Oh, no, I'll finish them to-day," re

turned Ruth. There would be no us in going out then, she thought; was too late for the view she wanted She worked on resolutely. Mrs. Fulto seemed thoughtful over her darning and silence reigned. This was broke by the entrance of Mr. Fulton.

"Not out sketching, Ruth?" asked.

'Those towels had to be hemmed explained his wife.
"Oh! I see! Well, little girl, the

"Oh! I see! Well, little girl, the will be other mornings."
"I hope so," sighed Ruth.
Her father seated himself by topen doorway. "I saw Mr. Lang the village this morning," he sai "It is decided at last that Lena is go to the city for a year at the Consequence of Music."

Oh!" exclaimed Ruth, breathle 'Why, how is that?" asked M Fulton in a surprised voice, "M Lang told me not long ago that the had given up all plans of that k

for Lens."
"They have sold that Western Is
"They have sold that Western Is and the price they received is so mu greater than they expected that the are able to give Lena a few hundr

for her music. "I am glad," said Mrs. Fait heartily.
"When is she going, fathe asked Ruth.

Next week, I believe." "How unexpectedly things cometimes," said Mrs. Fulton.
"Yes," assented her husband, a

opened his newly arrived Farm J Ruth's needle flew quickly in out. Her thoughts were in a turn All the discontent which she had striving for the last month to was stirred up. Everyone was t fortunate than she. Edith Brown gone to college. Mary Wells was ing to the city twice a week for a

ing to the city twice a week for ing lessons, and now here was news about Lena Lang. And must go on with the common routine of house-work. How she it all! And she had talent for b things, too; she was sure of it. artist two years ago had said tha had unusual talent for painting. she never to have a chance to de it? She was sure that she could the money for it herself if her pa

would only consent.

Her mother broke in upon thoughts with a gentle, "It is for us to go and see about di

Ruth rose to follow her to the ki with a determination of speaki her father of a plan, which had forming in her mind, at the fir She found this opportunity that

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for a course at the Art Academy would let me," said Ruth, eager! "Earn it?" repeated her f" How do you mean, child?" Ruth unfolded her plan, whit to find a position in a dry goods linery establishment in the city remain in it until she could

remain in it until she could enough to pay for lessons at t Academy.

Her parents listened attenuatil she had finished, then her said, decidedly : "I cannot let

that, Ruth."
"No," said Mr. Fulton, "i
to be thought of."
"But"—began Ruth.

OUR BOYS AND GIRLS. RUTH'S LEGACY.

Ruth Fulton rolled up the towel which she had just finished hemming and placed it with a number of similar rolls on the table beside her, then turned with a sigh to a heap awaiting

like treatment.

Through the open windows and door came in the rose-scented and honey-suckle laden air. The linden trees cast quivering shadows on the broad band of sunlight on the floor. The call to her to go out seemed almost too

imperative to be resisted.

Ruth gave her thread an impatient twist as she took the first stitch in

It would be so beautiful down by the river, she thought; and she had planned to sketch that one bit of mingled sunlight and shadow by the Later in the day the sun would be too high for the effect she

Her impatiance increased as the sound of her mother's voice, softly singing a hymn as she moved about her tasks, reached her ears. How could her mother be so contented, so uncomplaining in their hundrum lot? There was no one who sympathized with her in her longing for something higher and better in life. The monotonous routine of their way of living was becoming unendurable.

Mrs. Fulton came in after awhile. "Nearly through with the towels, Ruth?" she asked.

The girl raised her head, an impatient answer rising to her lips; but something in her mother's face, either its gentle patience or its tired lines, touched her. She replied briefly

"Well," said Mrs. Fulton, "you won't have any more for some time. 'But there will be something else, though," said Ruth, sighing.

Her mother made no reply. She seated herself, and taking a pair of stockings from a well-filled basket on table nearbox boxes and down. a table near her, began to darn. Presently she said: "If you wish, dear, you may put those towels away till to-

"Oh. no, I'll finish them to-day," re turned Ruth. There would be no use in going out then, she thought; it was too late for the view she wanted. was too late for the view she wanted. She worked on resolutely. Mrs. Fulton seemed thoughtful over her darning, and silence reigned. This was broken by the entrance of Mr. Fulton.

'Not out sketching, Ruth?" he asked.

Those towels had to be hemmed, explained his wife.
"Oh! I see! Well, little girl, there

will be other mornings."

"I hope so," sighed Ruth.
Her father seated himself by the open doorway. "I saw Mr. Lang in the village this morning," he said.
"It is decided at last that Lena is to the other for a year at the Conger. go to the city for a year at the Conser-Oh!" exclaimed Ruth, breathless

ly. "Why, how is that?" asked Mrs. Fulton in a surprised voice, "Mrs. Lang told me not long ago that they

had given up all plans of that kind for Lens. They have sold that Western land and the price they received is so much

greater than they expected that they are able to give Lena a few hundreds for her music. am glad," said Mrs. Faiton,

heartily. When is she going, father?"

asked Ruth. Next week, I believe."

"How unexpectedly things come sometimes," said Mrs. Fulton. "Yes," assented her husband, as he opened his newly arrived Farm Jour-

Ruth's needle flew quickly in and out. Her thoughts were in a turmoil. All the discontent which she had been striving for the last month to stiffe was stirred up. Everyone was more fortunate than she. Edith Brown had gone to college. Mary Wells was going to the city twice a week for singing to the city twice a week for sing-ing lessons, and now here was this news about Lena Lang. And she must go on with the commonplace routine of house-work. How she hated it all! And she had talent for better things, too; she was sure of it. That artist two years ago had said that she had unusual talent for painting. Was she never to have a chance to develop it? She was sure that she could earn the money for it herself if her parents

would only consent.

Her mother broke in upon her thoughts with a gentle, "It is time for us to go and see about dinner,

Ruth rose to follow her to the kitchen She found this opportunity that even

ing after tea. The conversation had again turned upon Lena Lang and her approaching departure for the conservatory.
"I am sure that I could earn enough

for a course at the Art Academy if you would let me," said Ruth, eagerly.
"Earn it?" repeated her father.
"How do you mean, child?"

Ruth unfolded her plan, which was to find a position in a dry goods or millinery establishment in the city, and remain in it until she could save enough to pay for lessons at the Art

Her parents listened attentively until she had finished, then her mother said, decidedly : "I cannot let you do

that, Ruth."
"No," said Mr. Fulton, "it is not to be thought of."
"But"—began Ruth.

" My dear," interrupted he mother, you are too young and inexperienced to go to the city alone in that way."
"I am nearly seventeen, mother,

urged Ruth.
"You must give up all such plans,
Ruth," said her father. "If I had the money it could be managed. I could then place you with some responsible family where you would be safe while you were going on with your studies. What you could earn would only pay your board in some cheap place where the associations would not be desirable. We'll not discuss it any further."

Mr. Fulton's tone was one which Ruth knew well. His decision could not well be altered.

"Perhaps we shall be able to send you next year," said her mother, hope-

Ruth did not answer. "I might as well give up all thoughts of making anything of myself," she thought bit-terly. "I've got to go on from day to day in this humdrum way."
"My child, it is a disappointment to

us also that we cannot give you the advantages that you like to have," said her father sadly.
Ruth felt suddenly ashamed. A re-

membrance came to her of the many

trials and disappointments which her father had had in life, some of them within her own knowledge, and others of which her mother had told her And he was always so patient! One day, in the latter part of summer, Mr. Fulton received a telegram from Boston calling him to the death-bed of an aunt. When he returned it

was with news that took away Ruth's breath. Her aunt, after whom Ruth had been named, had left the latter A thousand dollars! Why, it was too good to be true. It was just like the wonderful things that she had read in books. She could with difficulty

realize it. "ls it mine to do as I wish with?"

she asked her father.
"Yes," said Mr. Fulton, "you may use it as you please. There are no restrictions at all. It is in the bank for you."

"Oh, how splendid. Now," turning eagerly to his mother, "you will let me go and study at the Art Academy. That will surely be enough

Mrs Fulton smiled. "I knew what you would do with it." she said.
"Yes, you may go now."
"Yes," added Mr. Fulton, 'I was going to suggest that you use the

money for that."
"When?" asked Ruth, eagerly. "Just as soon as I can find a suitable boarding place for you," returned

her father.
"I feel as though it were all a dream," said Ruth, after her going had been discussed at length.

" A very substantial dream," smiled her mother. And when her father had written to friends in the city in regard to a suit-

able boarding place for her, and her mother was preparing her clothes, Ruth felt that it was indeed a reality. Her great desire was to be fulfilled at One morning she went with som work to the house of a Mrs. Smith, near the village, who sometimes did sewing for her mother. She found her very sick in bed, and old Sally West, a

neighbor, in attendance. The latter accompanied Ruth to the gate when she left to go home.
"I am so serry for Mrs. Smith. She

does look very sick," said Ruth. "It's hard work that has done it," aid Sally, si hers away off. Farmin' wasn't good enough for him. Here's his poor old mother a dependin' on strangers."

"Doesn't he do anything for her?" asked Ruth. She remembered Thos. Smith as an ambitious young man who had gone to New York two vears before to "make something of himself."
"Not a thing. He's as much as he

can do to take care of himself. He'd a sight better have stayed here and worked as his father did before him. Seems like children don't think of their parents these days—only of their own notions. If his mother dies now, I wonder how he will feel?" At sunset that evening Ruth strolled

down to the stile that gave communica-tion between the garden and a piece of meadow land. It was a favorite spot of hers, and she had spent many hours there constructing "Castles in Spain." Never, she thought, had the view been lovelier than this evening -the long line of distant hills bathed in golden light, the river winding among them like a thread of silver, the deep hush of the evening hour broken only by the far-off tinkling of a bell. But other things than the beauty of the landscape filled her thoughts as she sat there. She found it impossible to with a determination of speaking to her father of a plan, which had been throw off a vague feeling of uneasiness forming in her mind, at the first opwhich had taken possession of her. Sally West's words that morning had awakened it. Was it right for her to leave home as she was about to do? Certainly her parents were willing to let her go, but they were always ready to sacrifice themselves for her. Her father's affairs were not in a flourishing condition. How much \$1,000 would do for him! And, after all, she might fail! Others with even greater talent had done so. Her mother was not strong. What if she should be sick—or die? Ruth caught ner breath

sharply at the thought. Just then her father crossed the yard from the barn to the house. The distance was not too great for Ruth to see how tired he looked. She noticed also how stooped his form was getting. He worked hard. How lonesome it would

be for them when she was gone ! Ruth sat on the stile until the twilight came down around her, then she walked slowly to the house.

She found her mother sitting on the veranda alone.

"Where is father?" asked Ruth. "He has gone to bed. He was very tired. If you will light the lamp, dear, I'll come in and cut out that waist."

"You are not going to sew any more, mother—I am not going," said Ruth, softly, as she knelt down by her mother's side and twined her arms about her neck.

about her neck.

'Not going? Why, Ruth? What

'' 'How horribly selfish you must
have thought me, mother!" But, my dear-"

"Wait, mother, let me tell you. am going to stay at home with you and father always. I don't want to be an artist even if I have talent enough, which, I think, is doubtful. We are going to take that money and—well, we'll do lots of things with it. The first thing is that father is going to have a strong man here all the time to help him, and I am going to send you off on a visit to Aunt Margaret. You know that she has been wanting you for so long, and, oh! there are lots of

things I want to do."
"But, my dear," expostulated Mrs.
Fulton, "have you thought well of
this change of decision? And, dear,

we cannot spend your money. I—"
"You are not going to spend it,"
interrupted Ruth. "I am and for the
things I want most. Now you must not say another word about it. Aren't

you glad to keep me with you?"

And the tender folds of her mother's arms about her answered her question Emily S. Windsor, in the Advance.

CHATS WITH YOUNG MEN.

Gentle words, quiet words, are, after all, the most powerful words. They are more convincing, more compelling, more prevailing.—Washington Glad-

Rules for Young Athletes. Moderation is the keynote of athletic These few principles used by well known athletes will be followed

with profit : Do not try to do too much. Begin with simple and gentle

exercise.
3. Never attempt work directly after a meal. Food should never be taken im-

mediately after exercise. At least a half hour should elapse before eating. Light exercise before breakfast may be taken with advantage, but a dry biscult or crust of bread should be

eaten before beginning.
6. If the muscles become lame or exhausted give them a good rub down with witch hazel or liniment.

7. Regular and thorough exercise with dumb bells or Indian clubs for ten minutes, morning and evening, will gradually increase the strength and health of the entire body to a surpris ing extent.

8. Do not drink water when over heated.

For All Laymen. Catholic laymen the world over have something to learn from the life of the late Lord Chief Justice of England. He was acknowledged to be the greatest Catholic who has taken a part in the public life of Eugland since the days of the blessed Thomas And English Catholics who knew him could intimately write of him: "It is unnecessary to dwell up-on the active interest which he took, and the powerful assistance which he was always ready to give in the promotion of Catholic interests. There was nothing which he had more at heart than the strengthening and tightening of the bonds of brotherhood and unity amongst the Catholics of this country of every class and of every nationality. It was his nature to speak plainly, directly, and to the point; and when he felt called upon to speak, he never shrank from saying what he thought. But no one in lis tening to the most outspoken utterances of Lord Russell even for one mo ment doubted his genuine devotion to the faith of his fathers or his unswerving loyalty to the Church. How much have we Catholics lost by his death How much have we all from the high est to the lowest, gained by the fact that a Catholic has once more held the great place of Lord Chief Justice of England, and so filled it as by universal acknowledgement to do honor even to that high office! He was a kind, generous and faithful friend.'

Did you ever try to keep silence while a volley of angry words was being fired at you? Ah! then, you know it is not an easy thing to do, and you have also learned that there is a great satisfaction in being able, at such a moment, to control that spirit of self-justification that will arise in each one of us, but which often urges us to say more than is wise. It is easy, indeed, to attempt to vindicate oneself, but it is not so easy to recall the bitter words that are almost sure o

escape us. There is scarcely a victory so well worth the winning as a perfect control over the tongue. First, because the over the tongue. This, occurs that we may be rightly proud when we have conquered, and, again, because of the fruits of victory. The momentary tri-umph of having met one's enemy with is own weapons is not worth putting up against the sweet satisfaction this bit of self-control will give. The first is transient, the second is eternal. Our silence is a sword thrust that never misses the mark, and its work is most effective when the one at whom it is aimed has become calm and begun to wonder what weapon has so seriously wounded. No matter what the offense, remember that words spoken in anger.

will never mend a cause. Wait until the heat of resentment is spent, then, rebuke, if necessary; you will do it more effectively thus than with a host of angry words. It is by silence, or the "mild answer" which "turneth away wrath" that one commands the greatest respect and obedience.

Why Some Boys Fail, Standing, says a journalist, by the desk of a business man who employs quite a number of lads, I saw a boy of about fifteen come in and apply for a situation. The boy was well dressed, and in demeanor and accent indicated that he belonged to a good school. Without taking off his hat or appear ing to notice anybody who was pres ent, he demanded, in a sharp, unpleas ant voice: "Say, mister, are you advertising for a boy?" The business man looked at him for a second and answered: "I want an older boy than you." "What?" "I want an older you." "What?" "I want an older boy than you," answered the merchant in a somewhat louder voice. "Oh!" answered the lad, as he swung around

and walked out.
"That," said the merchant to me, "is a sample of the manner of the modern school-boy. In my business, you know, we depend almost entirely upon the politeness, quickness and adaptability of the young fellows we have behind the counter. My customers ask me why I change my boys so often. Certainly it is not to save money, for l would be willing to keep them if they were worth keeping. The first thing they ask me is what wages I pay, and the next what hours they will have to work. They never think about me or my business; all they want to know is how much they can get out of me. Apparently they give me no credit for being able to teach them a profitable trade; they only regard me as a task master, who is to be made to pay the highest price, give the shortest hours and accept the lowest quality of service."- Christian Youth.

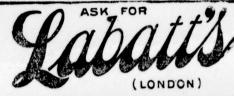
The Single Aim Wins. Many a man who has failed would have succeeded had he concentrated his fragmentary and fitful efforts upon a single thing. One of the principal causes of his shipwreck of endeavor is "scatteration"—a habit of desultory, disconnected, fitful, spasmodic effort. In this age of sharp competition, the only way in which it is possible for a young man to succeed is to focus all his powers at one point. He must re solve, with an energy that knows no restraint, upon the accomplishment of some definite thing in life, and then never turn a hair's breadth from his purpose, under any consideration. The moment you divide a man's attention, you break his force. It is in the union of all his faculties that he becomes invincible. This was the secret of Napoleon's power. He had a mas-terly habit of massing all his forces on the weak point of the enemy. He used to say that when his resolution was everything else was forgotten. and nothing could turn him from his

The same is true of all the great leaders of men. Having arrived at a decision, Grant could not be turned from his purpose, and in his military operations he was determined to fight it out on the line selected, if it took all summer. It did not matter to him that he was severely criticised in Washington, and by the other generals of th army. His purpose was fixed ; he had a definite plan, and no power could deflect him from it. Had even Lincoln attempted this seriously, Grant would have resigned. It is said that when stick a little red wafer on his forehead, and no one who knew him would interrupt him when this sign was in It was a signal of danger to all intruders. His housekeeper aid not

venture to speak to him, even if the prince called to see him. All who have accomplished great things have had a purpose running through their lives. Each has had the single eye which sees but one thing; the undaunted will which can not be bent from its course. Whatever else they have lacked, men of achievement have ever had this characteristic of being able to throw themselves with undivided earnestness upon the work in hand. No young man can hope to accomplish much until he acquires such power, and he must be content to be ignorant of many things. When Agossiz was a ked for his opinion touching a matter which bore upon the chemical analysis of a plant, he replied: "I know nothing about chemistry." He was a naturalist, not a chemist; and he was great enough not to be afraid to be found ignorant on many things out of his line. The mind can retain only so much. eye is single, the whole body is full of light; if not, there is nothing but dark ness. This explains why many medlocre men, commonplace plodders, men of one talent, have succeeded; while the so-called geniuses, many sided men

have failed. Don't be afraid of being known as a man of one idea. The men who have moved the world have been of this kind. It is ever the single aim that It is the man who has his pur pose burned into every fiber o peing, who never loses sight of his goal, and who has the faculty of focus ing, like a burning glass, all his scattered rays, that succeeds.

Religion is the atmosphere of the soul. It vivifies, colors, gives strength and light and beauty. The inner spirit of religion is more than an intellectual question; it is a question of conduct, of self-government.



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PRONOUNCED INCURABLE. The Story of Mrs. Agnes Foran, of Hal-lfax.

COLLOWING INFLAMMATION OF THE LUNGS A SEVERE COUGH SET IN AND AND HER DOCTOR SAID HER CASE WAS HOPELESS - DR WILLIAMS' PINK PILLS HAVE RESTORED HER HEALTH.

From the Recorder, Halifax, N. S.

Mrs. Agnes Foran, who resides at 21 Agricola street, Halifax, N. S., tells a wonderful story of her complete restor ation to health, after a protracted and distressing period of extreme illness, and she attributes her present happy condition, under Providence, to the marvellous qualities of Dr. Williams' Pink Pills. When Mrs. Foran was called upon by a representative of the Acadien Recorder, who stated his mission, she cordially welcomed him to her pleasant home, where in the presence of her mother and sister, she freely told the story of her sickness She said: "A few and recovery. She said: "A few years ago I suffered a severe attack of inflammation of the lungs, and was attended by one of the best physicians in the city. I pulled through but was left a complete wreck, so that I could not do any work, suffering all the time from palpitation of the heart, nervous prostration and a ringing sound in my head. I also had a distressing cough and for months I never knew what it was to have a good night's rest. For two years my life was a perfect misery to me, and under the doctor's orders I took emulsion till I was nauseated with the sight of it, but all to no purpose. My life was despaired of by all my friends who were assured by the doctor that my case was beyond the reach of human skill. I was visited by the clergy of my church and Sisters of Charity, who were very kind and sympathetic and looked upon me as one whose earthly race was about run. I experimented with all sorts of remedies for my cough, but without avail My druggist at last advised me to try Dr. Williams' Pink Pills. Being fairly discouraged, nevertheless I was per-suaded to make the trial, when to the surprise and joy of myself, family and friends, I began to get better, and by the time I had taken seven or eight boxes I was as well as you see me no and she laughingly added, "I think you will admit that I don't look much like a sick woman." Her mother, who had been listening to the tale of her

we once despaired of her life, when we now see her the pink of health."

Mrs. Foran said that when on a visit to England about a year ago she con-tracted a heavy cold and was threatened with a return of her cough, but she at once got some of the pills and by the time she had reached New York she was as well as ever again. She related a number of instances in which she had advised persons suffering from chronic complaints to take Dr. Williams' Pink Pills and a best results. She mentioned particu-larly a niece of hers living in Boston who was run down and in a wretched condition of health, but was now healthy young woman who owed the fact to the use of the pills. When the reporter was taking his leave Mrs. Foran said: "I am very glad to have the opportunity to testify what Dr.
Williams' Pink Pills have done for me and you can say that I shall never cease to sound their praises, and bless the good Lord that they were placed in my way at a time when I had not the hope that I could live."

daughter's long illness, added: "It just seems like a dream to us all that

Parents buy Mother Graves'Worm Exterminator because they know it is a safe medicine for their children and an effectual expeller of worms.

where can I get some Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

Chicago.

Mrs. Celeste Coon, Syracuse, N. Y., writes:

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ARCHDIOCESE OF OTTAWA.

At High Mass in St. Patrick's on Sunday, Rev, Father Whelan preached on the words: Where two or three are gathered together in My Name, there am I in the midst of them, and in connection therewith called a meeting of the members of the Holy Family and of the League of the Sacred Heart, the object being to inaugurate and perpetuate Family Prayer in the parish.

The annual retreat of the students of Ottawa University took place last week. In a French students exercises were held in the sacristy of St. Joseph's church and those of the Irish sudents in the chapsi of the University. Rev. Father Emery of Buffalo, N. Y., preached the sermons in English.

Father Emery of Bullaio, N. Y., pleasacted sermons in English.

The Rev. Mother Provincial of la Congregation de Notre Dame visited the house of the Order in Peterborough last week.

The annual retreat of the pupils of the Gloucester street convent closed on Monday morning. Rev. Fathers Deguire and Emery, O. M. Ps., were the preachers. The retreat of the Rideau street convent pupils opened on Wednesday.

modeau street contact purposes. The annual celebration of St. Teresa's day, the name day of the Mother Superior, began on Sunday afternoon at the Rideau street convent, with a solemn thanksgiving service in the chapel. An elaborate musical programme, yocal and orchestral, was rendered by the

Monday, the actual anniversary, was one of he great days of the year. The school was losed and there was a general rally of old outpils. The Sisters also had a reunion, those from the mother house on Water street and many who have formerly been pupils coming o join in the celebration as well as many

from the mother house on Water street and many who have formerly been pupils coming to join in the celebration as well as many to join in the celebration as well as many to join in the celebration as well as many church dignitaries.

In the afternoon, at 4:30 there was a reception and entertainment in the concert hall. The little ones gave some operettas in both French and English, and then a little drama, called "Phantom Queens" was presented with the following cast, consisting of seven present pupils and seven graduates:

Opia, the heroine. Miss May McDonald Clio, muse of history. Miss Anna Grondin Somais, spirit of sleep. Miss Anna Grondin Somais, spirit of sleep. Miss Anna Grondin Constance, mother of Prince Arthur. Miss Galan, nee Ada Savage Margaret of Anjou. Miss Agnes Baskerville Catherine of Aragon. Miss Bertha McGrady Elizabeth Woodville, wife of Henry IV. Miss O Connor Lady Anne Warwick, wife of Richard IV. Miss Grondin Grady Anne Warwick, wife of Richard IV. Miss Wolfe Marie Antoinette. Miss Agnes Davis At the conclusion of the performance Dr. MacCabe has promised to make an address setting forth the aims of the Library Association, which will be organized on November lat. The men of the Parish of Our Lady of Dundas on Sunday.

ARCHDIOCESE OF KINGSTON.

The Mission of Filiaton has been made a separate parish by His Grace Archbishop Gauthler and placed under the charge of Rev. Father Bridonnean, Superior of the Company of Mary of Raillen, Laborough. On Sunday, 7th inst., His Grace visited the Mission accompanied by Rev. Father Bridoneau and Rev. Father Mesgher. of Kingston. His Grace administered the sacrament of Confirmation to a large unmber of candidates, and made the inton would be attended regularly by one of the Marist Fathers.

On Friday, 12th official visit to the parish of Gananoque, of his Habers.

On Friday, 12th official visit to the parish of Gananoque, of his Rev. Father O'Gorman is the well beloved and highly-esteemed pastor. Four arches were creeced and addresses presented by Ann the Town Council. The reception was most enthusiastic and showed the esteem and respect in which the Archbishop of Kingston is held not only by his own faithful people, but by Protestants as well. The Archbishop of Kingston is held not only by his own faithful people, but by Protestants as well. The Archbishop of himself to all, and wherever he goes Caholics and Protestants vie with each other to dishered the reception to His Grace from Kingston. Brockvolle and many other points. The flourishing condition of the Parish of Gananoque is due to reception to His Grace from Kingston Freit and the reception of His Grace from Kingston of Father O'Gorman.

Much sympathy has been expressed for the severe loss sustained by the good Sisters of St. Joseph in budden the city of Hamilton, but they have decided to rebuild on the old ground in Dundas, for many reasons. On hearing of the great less the sustained by these company and \$5000 in another, but notwith exercition and Bishop McEvay of London each sent the Sisters a cheque for \$1000. All persons destrous of visiting the Sisters of St. Joseph in rebuilding and Curnishing their new institution, will kindly send their doration to Rev Sisters who shall ever remember their benefactors in their Massos and Commun.

those good Sisters who shall ever remember their benefactors in their Masses and Community devotions.

Mr. Tobias Staftord, of Renfrew, brother of Sister Mary Elizabeth, of the House of Providence and of the late Father Stafford, who was so dangerously ill for some weeks, is better and able to be out again, aithough still very weak. Mr. Stafford's illness was due to a complication of rheumatism and dyspepsia which has left him in a very weak condition, but it is hoped that with care and time he will regain his health and strength.

Dr. Chamberlain, inspector of prisons and charities, visited the Hotel Dieu and House of Providence on Monday, 8th inst, and as usual found these excellent and most useful institutions in perfect order. The Hotel Dieu as a hospital is perfect, having all the modern improvements and arrangements necessary to make it, as acknowledged on all hands, one of the best hospitals on the continent. The House of Providence, as an institution for the care of the aged and infirm of both sexes and for the care of a large number of orphans, is well known throughout the archdicoese. The many improvements and additions made of late years have made this a model institution, and for the present flourishing conditions of the House of Providence and its branches in Brockville Belleville and Perth, much credit is due to Rev. Mother M. Scholastica, Superior General and his able and devoted Secretary Rev. Sister Mary Gabriel. Both institutions are lit with the electric light and have all modern improvements and conveniences attached. The new sacristy attached to the church of the Holy Name, Cushendall, has been finished. The new sacristy attached to the church of the Holy Name, Cushendall, has been finished. The new sacristy attached to the church of the Holy Name, Cushendall, has been finished. The new sacristy attached to the church of the Holy Name, Cushendall, has been finished and adds much to the appearance of the church and the flourishing condition of the congregation.

The many friends of the Hon,

work. Rev. Father Collins is to be congratulated on the present condition of the church
and the flourishing condition of the church
and the flourishing condition of the congregation.

The many friends of the Hon. Dr. Sullivan,
Professor of Surgery in Queen's University,
will be glad to hear that he has resumed his
lectures at the university. Last term, owing
to illness, he was unable to lecture, his duties
being performed by Dr. Edward Ryan, Professor of Anatomy.

The funeral of the late John J. O'Donahoe
late of Schenectady N. Y., took place at Brock
ville from his brother's residence to the church
of St. Francis Navier, on the 4th inst., His
Grace Archbishop Gauthter a personal friend
of the decased was present, in the sanctuary.
Rev. Father Kelly, celebrated Mass. Rev.
Fathers Stanton and Meazher were present.

CHESTERVILLE.

During the past month many improvements
have been effected around St. Mary schurch,
Chesterville. A neat iron fence manufactured
at the works of Thomas E. Nichois, Hamilton,
has been placed east and south of the church
and in front of the presbytery, and a lawn
fence made by the Frost Wire Fence Company
placed around the presbytery yard. New sidewalks have been built and the two cemeteries made secure by substantial enclosures.
Within the church, two beautiful statues, one
St. Joseph and Infant, presented by a pious
lady of the congregation, is placed on the
Epistle side of altar. Together with these four
stained glass windows, gifts of parishinorers, with kind permission of our
beloved Archbishop, will be erected in the
Spring. First window will be The Annunciation, donated by Mrs. Patrick
Hughes in memory of her deceased hus
band, Patrick C., and son, Walter Hughes.
The second will be The Antivity, donated
by Miss Catherine Coyne, in memory of her
deceased parents. Patrick and Margaret
Coyne, and brother Luke L. The third will be
The Visitation, donated by Patrick and Mary

Chambers, in memory of their parents, John and Sarah Chambers and children, Honora, John and Mary.

Each window will cost \$150 and will be from The New York Lyon Giass Co., Toronto. The recent improvements are all paid for and the church debt reduced to \$500, which is the only encumbrance from any source against the parish, and this amount is to be wiped out with the beginning of the New Year.

A very pretty wedding took place of Monday morning at St. Mary's Church when Mr. Peter Hevernanied to the altar Miss Ellen Clemet of Dunbar. The nuptial knot was tied by couple who came to the church to assist a number who came to the church to assist a number who came to the church to assist a Mass and offer the young people congruentations and good wishes for the future. The wilnesses were Mr. John Hevernan and Miss Agnes Masterson.

DIOCESE OF LONDON.

MOUNT CARMEL.

My Dear Mr. Coffey.—As a correspondent to the Catholic Record, i wish to advise you that this parish has been highly honored by an episcopal visitation from His Lord sion of his visit was to administer the sacrament of confirmation both in the parish of Mount Carmel and also McGillivray, His Lordship visited the parishes on Saturday. His Lordship visited the parishes on Saturday. Sept. 22 and examined the children. In St. Peter's church, McGillivray, there were seven boys and six girls, all fully prepared. At 2:30 His Lordship examined the children in Moute Carmel church, and was well pleased with their efficiency. He allowed all the applicants to pass.

Carmel church, and was well pleased with the refliciency. He allowed all the applicants to pass.

On Sunday morning His Lordship celebrated Mass at 8:30, at which the children received Holy Communion. At 10.15 the children to be confirmed, and also all the children of the Separate school, under the supervision, and direction of Miss Nellie McCue, the teacher, repaired to the front of the priest's residence and sang an anthem of welcome to His Lordship. They then marched in procession, headed by the processional cross bearer and two acolytes. The imembers of the C. M. B. A. and the members of the League of the Sacred Thirst formed a body-guard to the procession. When the cortege entered the church, His Lordship was met at the vestibule by Father Tiernen, the passion of the min altar, His Lordship kneeded to the main altar, His Lordship kneeded to the versicles and prayers appropriate to the occasion, which were responded to by the occasion, which were responded to by the choir, after which His Lordship ascend d to the top step of the altar and imparted to the large congregation the solemn Episcopal Benediction.

After Benediction the Rey. Father Tiernan

the top step of the altar and imparted to the large congregation the solemn Episcopal Benediction.

After Benediction the Rev. Father Tiernan began High Mass. After Mass the Bishop addressed the children. He spoke to them of the gifts of the Holy Ghost, and he especially neither a different that they should ever remained them that they should ever remained them that they should ever remained them that they should ever remained the Holy Ghost, since they were to receive this Holy Spirit in confirmation. His Lordship then administered the Holy Sucrament of Confirmation to those present. Mr. David O'Brien was the sponsor for the girls. His Lordship, after the renewal of the baptismal yows and the consecration to the Blessed Virgin Mary, gave the temperance pleage to the boys until the age of twenty-one.

At 3 clock in the afternoon His Lordship, accompanied by Father Tiernan went to St. Peter's church, McGillivary, where Rev. Father Hogan, the assistant pastor, met them at the door of the church, and conducted them to the sanctuary. His Lordship spoke very kind words to the children, and also admonished the parents to be exampled in the sacrament of confirmation. His Lordship imparted Solemn Benedic Lie, hidden who made their first tomenion were enrolled in the scapular. Those of McGillivary mission were dealt with in like manner. All the candidates, to the number of sixty, received a first Communion and confirmation card.

DIOCESE OF HAMILTON.

The following circular was read in the churches of the Diocese last Sunday: To the Reverend Clergy of the Diocese:

churches of the Diocese last Sunday:

To the Reverend Clergy of the Diocese:

Very Reverend and Reverend Fathers—
Since the issue of my circular of 26th ult., a
very sad calamity, as you are no doubt already
aware, has befallen the diocese, in the destruction by fire, on Thursday of last week, of the
House of Providence at Dundas. As a result
of that fire nearly two hundred inmates, most
of whom are either orphan boys or helpless and
aged men and women, have been suddenly deprived of a happy home. These poor people,
together with their faithful and devoted attendants, the good Sisters of St. Joseph, are
for the present, through the kind offlees of the
charitable citizens of Dundas and Hamilton,
under temporary shelter, where they will have
to endure many hardships and privations during the coming winter, and until such time as
a new and suitable building, with better fire
protection, can be erected. To make provision
for this, and in the interim to supply their necessary wants, funds are urgently needed, as
the amount of insurance on the property destroyed will scarcely cover half the loss sus
tained. Aiready a certain number of kind
benefactors of our own faith, as well as of other
denominations, have hastened to their reliefBut in order that all the clergy and all the
faithful of the diocese may share in the good
work, and at the same time to avoid multiply. denominations. have hastened to their relief. But in order that all the clergy and all the faithful of the diocese may share in the good work, and at the same time to avoid multiplying collections. I now direct that the October collections already apmounced, and usually taken for Seminary purposes, be this year applied for the relief of the sufferers and for re-building of the House of Providence. Whilst the amount levied on each parish for Ecclesiastical Education may be regarded as the minimum expected, it is to be hoped that this year's offering will be largely supplemented by generous donations from pastors and people, in view of the urgency of the charity which it is intended to aid. It is therefore ordered that a subscription be opened at once by the pastor in each parish of the diocese, and that the names of the denors, together with the amount contributed by each, be entered on the enclosed lists. The lists, when completed, are to be forwarded to the Chancellor, and will be preserved in the archives of the institution, where daily prayers are offered by the good Sisters, as well as by the widows and orphans and aged inmates, for their friends and benefactors.

This circular shall be read for the people at Mass on the first Sunday after its reception.

Asking a share in your pious prayers.

May God bless you all.

Your faithful servant in Christ,

+ Thos Joseph Downing.

Chancellor.

J. P. HOLDEN,
Chancellor,
Hamilton, October 10th, 1900.

LIST OF DONATIONS IN AID OF HOUSE OF PROVIDENCE SUFFERERS.
The following amounts have been subscribed previous to the reading of the Bishop's circular, Oct. 14th:

lar, Oct. 11th:
The Bishop of London
The Bishop of Hamilton.
Rev. Father Mahoney, Hamilton
Rev. Father Holden, Hamilton
Rev. Father Holden, Hamilton
Rev. Father Coty, Hamilton
Rev. Father Coty, Hamilton
Mr. and Mrs. F. H. Whitton, Hamilton
Mr. A. C. Reasley, Hamilton
Mr. A. O'Heir, Hamilton
Mr. A. O'Heir, Hamilton
Mr. A. O'Heir, Hamilton
A Toronto priest. A Toronto priest.
Very Rev. J. Keough, V. G., Paris.
Very Rev. J. Keough, V. G., Paris.
Wn. Gibson, M. P., Heamsville
Loretto Abbey, Toronto
Lieut, Col. McLaren, Hamilton.
Particular Council St. Vincent de Paul
Hamilton City Council.
St. Patrick's Branch, St. Vincent de
Paul, Hamilton. St. Patrick's Branch, St. Vincent de Paul, Hamilton A widow Sheriff Middleton Sisters St, Joseph, Port Arthur A friend, Hamilton Mr. J. H. Fisher, Paris Mr. P. Maher, Paris Friends School children

Besides the above St. Joseph's convents
Paris and Brantford and the Ladies' Aid, Hamiton, sent clothing. Grafton & Co. Dundas,
gave fifty suits of boys' clothing, and Mr. John
Shea, Hamilton, three dozen pairs of shoes and
Mr. James Shea, Hamilton, three dozen pairs
of hose. Mr. J. Burke and Mr. Mills, Hamilton, hats and caps.

ton, hats and caps.

A CHARITY CONCERT.

A concert in aid of the sufferers of the House of Providence fire will be given in the Drill Hall, Hamilton, on the evening of the 25th inst. The XIII Regt. Band and some leading vocal soloists will take part. Father Brady is charged the concert.

FATHER TEEFY AT ST. PATRICK'S.

Law Extra Trace President of St. Michaelle.

sermon in St. Patrick's, Sunday evening, the lith inst. His Lordship was present and also made a few remarks. The congregation was very large and the collection, which was taken up for the Ladies' Benevolent Society of the parish, was a generous one. The choir sang in first class style.

THE HOUSE OE PROVIDENCE WILL BE BUILT ON THE OLD SITE. Dundas will have the new House of Provi-

Dundas will have the new House of Providence.
Bishop Dowling and a council of those constants with the institution have met and this heave decided, and there is much rejoicing in the Valey City.
It was the splendid location and beautiful grounds that influenced the council.
As the place is now, there is nothing but desolation bare walls, cracking walls, reallen walls. But the sound of the hammer, the digger, the stonemason will soon be really of the work will go on at once.
The building will be modern in every respect and will be one of the most up-to date homesic Canada.
Architect E. Clohocy will arrange the plans and specification. J. M. White will superintend their completion, and E. H. Milis will do the work.—Post, Oct. 13th.

PLEA FOR EQUAL RIGHTS. Mr. Chas Murphy on Irish Represen-

Mr. Chas Murphy on Irish Representation.

Editor Ottawa Journal.—The conventions to be held in this city within the next few days by the Conservatives and the Liberals respectively have given rise to much discussion, and although there is a great difference of opinion about individuals, there is one strange view that seems to be unanimously accepted by the partizans of the various prospective candidates. Briefly expressed this view is that a French-Canadian and an English speaking Protestant must be selected by both political parties—notwithstanding the compact or arrangement said to exist in Ottawa whereby the different elements of the population are to receive fair parliamentary representation. This compact or arrangement, as defined by those who use it for their own purposes, restricts Irish Catholics to representation at Toronto; but those who thus define it forget that the Irish Catholics to representation at Toronto and that as a matter of fact they have had a representative there for only four out of the last fourteen years. Moreover, during these fourteen years the Conservatives only nominated an Irish Catholic once, in the person of Mr. B. Slattery, while the French-Canadians have been represented continuously at Ottawa, and the Protestants have been represented continuously both at Toronto and Ottawa. This is the "fair representation" that the alleged compact or understanding has given the Irish Catholics of this city.

To an observer of political tactics, it is quit obvious that in the Capital of the Dominion, boasting of the impartiality of its public sentionent, Irish Catholics are, by specious, and debasing methods, tricked out of their proportionate share of public life, and at the same time they are coolly expected to submit to this ostracism because it suits certain politician not to have their calculations disturbed. To use a party shiboleth, "It is time for a change."

Apart from their numbers and standing in the community, Irish Catholics have always been the most active and consistent worke

use a party shibboleth. "It is time for a change."

Apart from their numbers and standing in the community, Irish Catholics have always been the most active and consistent workers to be found on either side of politics. Both parties are under obligations to them, and neither party has so far accorded them their fair share of parliamentary representation. Now, as in the past, Irish Catholics are prominent in the Liberal and Conservative ranks in Ottawa, and the selections to be made within the next few days will indicate whether their Protestant and French-Canadian fellow-citizens still regard them as being ineligible for membership in the House of Commons.

CHARLES MURPHY.

C. M. B A.

Branch No. 340, Dundalk.

In Dundalk on Oct. 4. Bro. Timothy Moran.
of Durham. organized a new Branch of the C.
M. R. A. The following are the officers elected:
Spiritual Adviser and President Rev. E F
Slavin; Vice President, Jas. McCue; Record
ing Secretary, J. D. Morgan; Financial Secretary, P. J. Breen; Treasurer, M. J. Bolger;
Marshal, P. J. Bolger; Guard, Robt. Cullitor;
Board of Trustees, Jas. Culliton, John Kelly,
Thos. O Loughlin, Angus McDonaid and C. J.
McPherson.

The list of members is not very big, but being
the most influential in the locality will cause a
steady graph of the most influential in the locality will cause a
steady graph. Morgan is fitting up one of the
most madesome blocks to be found in the country and a decomposity of the country of

Resolutions of Condolence.

Resolutions of Condolence.

Owen Sound, Oct 12, 1990.

James Kanary, Eeq.:

Dear Sir and Brother—We the members of C. M. B. A., Branch 212, extend to you and your family our sincere sort wife and loving mother and county of the members of a contract wife and loving mother and county of the lim, the doer of alrood, framily may one day be united with her in that place where union knows no separa-

ber in that place where union knows no separation.

Signed on behalf of the members of Branch 121, W. H. McClarty, Pres.; Arch. McCurry, Vice-Pres; E. Loos, Rec. Sec.
At a regular meeting of Branch No. 124, Biddulph, on Oct. 8, a resolution of condolence was tendered to Brother James Toohey, on the death of his son, John; to Brother Anthony O'Dwyer, on the death of his wife, and to Mrs. Morkin (formerly a charter member of this Branch), who died in Edmonton, N. W. T.
To the above named we extend our sincere sympathy and pray the Lord to have mercy on their souls.

Resolved that this resolution be published in the CATHOLIC RECORD and The Canadian.

WILLIAM TOOHEY.

Kinkora, Oct. 1st. 1990,
At a regular meeting of Branch No. 175. C. resolution of Branch of the Canadian.

WILLIAM TOOHEY.

Kinkora, Oct. 1st. 1990,
At a regular meeting of Branch No. 175. C. resolution of Branch of the Creator's gifter there is no rude shock, no heartbreaking grief in a dispensation that has been anticipated. But when the young, in the flush of youth, beautiful in the lavish of the Creator's gifter.

Morkin (formerly a charter member of this wife, and to Mrs. Misses Lyle,

When the mortal, tired with life's long journey, weak and helpless, and useless in the work of the world, files down in final slumber there is no rude shock, no heartbreaking grief in a dispensation that has been anticipated.

But when the young, in the flush of youth, beautiful in the lavish of the Creator's gifter.

the CATHOLIC RECORD and The Canadian.
WILLIAN TOOHEY.
Kinkora, Oct. 1st, 1990.
At a regular meeting of Branch No. 175. C.
M. B. A., Kinkora, Oct. 1st, 1990, the following resolution was unanimously adopted:
That whereas it has pleased Almighty God to remove by death Mrs. Peter Stock, wife of our most worthy and highly respected Brother Peter Stock.
Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Bro. Stock and family, and extend to them our most sincere sympathy and condolence in their sad affliction; also
Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Peter Stock and also published in the official organ and Catholic Record,
John P. Mallov Pres.
Phancis Jondax, SEC.
At a meeting of Branch No. 77, C. M. B. A.

At a meeting of Braach No. 77, C. M. B. A. Lindsay, on Tuesday, Oct. 9, the following resolution was unanimously adopted:
Moved by Bro. W. F. O'Boyle, seconded by Rev Bro. J. Phalen, and
Resolved that we, the members of St. Mary's Branch of the C. M. B. A., hereby extend to our worthy secretary, Bro. L. V. O'Connor, our sincere sympathy on the death of his beloved father, whose funeral we have just attended, and we pray that his reward may be that of the good and faithful servant.

That this resolution be recorded in our minutes, that a copy be tendered to the bereaved family of the deceased, and that copies be sent to the CATHOLIC RECORD and The Canadian for publication.

ASST, SEC.

O'SULLIVAN-MURPHY.

St. Mary's church, Marysville, was the scene of a very happy event on Monday the 8th inst., when Mr. John O'Sullivan and Miss Ross Marphy were united in the holy bonds of matrimony by Rev. Dean O'Connor. The bridal party entered the church amid the sweet strains of the wedding march, litting ly rendered by the organist, Miss D'cummy. The bride was handsomely attired in a suit of castor brown cloth with hat to match, and was attended by her sisters, Miss Mary, who wore a pretty suit of golden brown; while the groom was ably attended by his brother, W. J. O'Sullivan. Nuptial High Mass being celebrated and the ceremony performed, the party drove to the residence of the bride's father, Mr. Timothy Murphy, where a sumptuous dinner awaited them. Only immediate friends were present. The young couple are very highly esteemed, and in congratulating them one and all wish them every blessing. O'SULLIVAN-MURPHY.

The blessed Virgin is Queen of Heaven, because her Divine Son has given to her in heaven the place and power and dignity that befits His Mother. But there she keeps a true mother's heart for us all, and, like her Divine Son, her wish is that where she is, we also, her children, may be.

OBITUARY.

MR. MICHAEL CUNNINGHAM, COBOURG One of the oldest residents of Cobourg passed way on September 11, in the person of the ate Michael Cunningham, Esq., who suc-umbed to heart failure after an illness of ten

late Michael Cunningham. Esq. who succumbed to heart failure after an illness of ten drys.

The deceased gentleman was born in Fermanagh county, Ireland, in 1829. He studied civil engineering in Dublin, and afterwards practised his profession extensively in England and Scotland. On the death of his first wife he removed to Canada, and took up his residence in Cobourg: subsequently marrying family of two sons and four daughters, the issue of his second marriage, survives him. Deceased was a man of scholarly attainments, and was a clever writer. Although the greatgrand-son of an exited Jacobite, he was an entusiastic Irishman, and in his younger days was always ready with voice and pen to plead the cause of "the dear old land." He was a personal friend and a warm admirer of the late brilliant and unfortunate T. D. MoGee. When the old St. Patrick's society of Cobourg was established, deceased was one of its most active promoters. His love for the land of his birth was a rare character, combining as it did.

His was a rare character, combining as it did in the highest degree moral worth with intel lectual power. Although he had reached at age far past the allotted three score years an ten, his mind retained to the last the full vigo ten, his mind retained to the last the full vigor of its faculties. His death was calm and happy. Strengthened by the consolations of our noily religion his soul passed from amongst us into the presence of the Great Judge. May he rest in peace!

"So long thy power bath blest me, sure it still Will lead me on.
O'er moor and fen, o'er erag and torrent, till
The night is gone:
And with the morn those angel faces smile,
Which I have loved long since and lost a while."

LAMPENCE O'CONNOR LINEAY.

LAWRENCE O'CONNOR, LINDSAY.

It is with deep regret that we announce the death of Lawrence O'Connor, carriagemaker, a resident of Lindsay for nearly forty years, and one of our most highly exteemed citizens. The sad event occurred Sunday morning last, he having been in poor health for some months. Previous to his coming to Lindsay in 1881 Mr. O Connor resided in Belleville, Strling and Port Hope. While in Belleville he married Miss Ellen O Demosey, who survives him with a family of two daughters and two sons—the Misses Agnes and Mary Ellen, of town, Joseph O'Connor, of Wilmington, Del., and L. V. O'Connor, of Tribungton, Del., and L. V. O'Connor for years carried on a brisk carriagemaking business, and was a large employer of labor. He was a life long Reformer, and took a quiet but deep interest in public and municipal affairs. He was born in Wexford County, Ireland, on Aug. 18th, 1833, and came to Canada with his parents at the age of fourteen. LAWRENCE O'CONNOR, LINDSAY.

Ourteen.

Deceased was a practical Catholic, and a number of the St. Vincent de Paul Society.

JAMES YORRELL, HAMILTON.

There died on Sunday last at his residence on Hillyard street, East Hamilton, one of the oldest residents of the locality, Mr. James Yorrell, market gardener, at the ripe age of seventy-nine years.

The deceased was one of the best known citizens of Hamilton, had been for twenty-five years a member of the British Army. He served in Armagh, Gibraiter, Malta and Corfu, and later enlisted in the Royal Canadian Rifles, from which regiment he received his discharge in 1662, and has since been in receipt of a substantial pension from the British Government. He leaves, besides his widow, one son, John, Provincial Detective at Sarnia (who had previous to that position been principal of Separate schools for fifteen years,) and four daughters, Kate. Margaret and Fanny, who was organist of St. Lawrence Church for six years, and Mrs. William Bradley.

The funeral was largely attended. Among those present were: his son, from Sarnia; Mr. and Mrs. Monigomery and family, from Brantford; Mr. Arthur Wallace and Mr. John Hay, from Toronto.

The local friends of the deceased turned out in great numbers, and the funeral was one of the largest ever witnessed in the locality. The pall-bearers were: William, Edward and Patrick Muhale, Mr. George Washington, Mr. William Bradley and Mr. James Byrne. Sheriff Middleton attended, and Fathers Brady and Hinchey sang in the choir at St. Patrick's, where Mr. Yorrell had always been most faithful member. Father Doyle officiated at the funeral Mass and also read the service at the cemetery.

Floral tributes were numerous and magnifocent, testifying to the parates are a most father of the parates and and seaten in which the parates and and a partick and the greater and seaten in which the content of the parates and and seaten in which the parates and a parates in which the parates and a parates in which the parates and and a partick where Mr. Yorrell had always been most father unered as and also read the service at the cemetery.

Misses Lyle,

SUSAN McBRIDE.

When the mortal, tired with life's long journey, weak and helpless, and useless in the work of the world, lies down in final slumber there is no rude shock, no heartbreaking grief in a dispensation that has been anticipated. But when the young, in the flush of youth, beautiful in the lavish of the Creator's gifts, as good as good looking, dies suddenly, the bereavement is unexpressibly sad. The young girl whose death we morn, and whose funeral on last Tuesday from St. John's church was the largest in attendance of heart-feeling people, our city has ever witnessed. It is a consoling thought, the most beautiful inspiration of the Christian heart, that there is a Communion of Saints. The good, living on earth or translated to the Home Eternal, are not estranged, and as we think of the good girl who has gone from the society in which she was an exemplar, the prayer that is said for her eternal rest and peace, is not without response in the better thought and purer lives of those who still survive, and are rushing on the swift current of the ocean.

Miss Susan McBride was born in Logan, Spentl 1876, and died Sept. 30 1900. At the funeral were the good people of Logan, and friends from Loncaster, Columbus, New Lexington, Straitsville, Jackson, Wellston and all the country round. The floral tributes from friends were beautiful, bounteness, expressive of heartfelt feeling from friends and neighbors, school mates and companions. The remains were interred in Oak Grove cemetery, by the side of her 74ther. Father Powerscelebrated a Requeen Mass, and conducted the religious services.

With the Sentinel time the ground the strength of the sound the senting to get a sympathy, and the

services.

With the many friends of the bereaved family the Sentinel joins in sympathy, and the prayer that the dead may rest in peace.

family the Sentinel joins in sympathy, and the prayer that the dead may rest in peace,

TESTIMONIAL.

The sudden death of Miss Sue McBride, youngest daughter of Mrs. Susan McBride of our city, was one of the very sad events in the history of Loxan. In all that gues to make a lady she was accomplished, the choicest charm upon her. Beautiful, modest, eweet-tempered and brimming over with the finest quality of humor, shadows vanished in the sushine of her smile and picasure was evoked by the result of the smile and picasure was evoked by the that twenty summers hum their graces on her form; still she was widely senous mark. A faired to well a sushine of the smile was widely senous mark. A faired to well senous properties of picked, a tenderer plant cannot use the corp in the was never summers humor be the home from which so make the summers have been propertied to tenderer beat the summers have been the home from which so make the summers have been taken, dimmed with tears will be the eyes that look in vain for siter. Sue and broken is the heart of the mother over the loss of her baby girl. May God in His mercy comfort and console them:

"Tis better to have loved and lost.

Than never to have loved and lost.

Than never to have loved and accompleted and expression of sympathy thanks are here

T. A. P.
To our neighbors and friends, for kind acts
and expression of sympathy thanks are here
publicly returned.
The Sentinal RS. McBRIDE AND FAMILY. -The Sentinel.

NEW BOOK.

"Expansion." by Theodore Marburg. Re-printed from The American. Published by John Murphy Co., Baltimore, and New York. Afflictions are but the shadows of God wings.—George MacDonald.

SUCCESSFUL STUDENTS.

St. Peter's and Holy Angels' schools were on Friday afternoon the 12th October, gaily and prettily decorated with maple leaves, flowers and flags. interspersed with appropriate and inspiring motioes—and the heartsof teachers and pupils beat high in anticipation of their beloved chief pastor. His Lordship Bishop McEvay, who was to present the successful students with appropriate rewards for their arduous and painistaking studies. Accompanying His Lordship were Rev. Fathers Aylward, McKeon, Traher and Egan, and the members of the Separate School Board, and there were also present many of the parents and friends of the children. The Bishop possesses the happy faculty of at all times winning the hearts of his audience, and on this occasion he was particularly bright and cheery in his remarks to the children. Appropriate addresses were also delivered by Rev. Fathers Aylward, Traher and Messrs. Poccek (Chairman of the Separate School Board, Itegan, Dignon and Coffey.

At St. Peter's the following programme was spiendidly executed, under the direction of Mr. Hubert Traher, the Cathedral organist: Programme.

"Holy God, We Praise Thy Name"
"Hiding on the Train."

Boys.

Mary O'Meara.

"Maple Leaf"....
Distribution of Prizes.
"Graduates' Farewell."...

ST. PETER'S SCHOOL-LIST OF PRIZES.

"Graduates Farewell.".

ST. PETER'S SCHOOL—LIST OF PRIZES.

Entrance Class.

Ist prize, a gold medal, gift of Mr. T. J. Murphy (for the past fiveyears) awarded to the pupil of the Separate schools of the city who obtains the highest marks at the Entrance examination. Won by Master Jumes Collins.

Gold medal, gift of Rev. M. J. Tiernan, for good conduct, regular attendance, and application to work. Won by Lena Maheney.

Gold medal, for writing and drawing, gift of J. M. Daly, won by Jumes Rinsella.

Gold medal, for writing and drawing, gift of R. H. Dignan, won by Edna Waish.

Five dollar gold piece, arithmetic and geography, gift of Mr. Wm. McPhillips. won by Louis Hanavan.

A special prize, gift of Mr. Thos, Coffey, won by Louis Hanavan.

A special prize, gift of Mr. Thos, Coffey, won by Louis Hanavan who succeeded in obtaining 100 per cent. of the marks given at the examination in arithmetic,

His Lordship Bishop McEvsy, graciously presented a prize to each of the other successful pupils at the examination; FredDewan, Gerald Labelle, James McKeough, James Neville, James Gleeson, Edw. Reynolds, Maggie Boyle.

Mamie Kelly, Parnell Flanagan, Katie Flanagan, Ez:a Hurley.

Junior 4th Class.

First prize, gold medal, presented by Mr. D. Regan, to the pupil who obtained the high est marks for the year, in good conduct, regular attendance and application to work; won by Josephine Logindice.

The following donad prizes for good conduct, and attendance at Sunday school during the year: Rev Deigndice, Mary O'Meara, Nellie Boyle, Edna Roddy, Joseph Dwyer, Sarah Paladino, Siella Morkin, Oswald Teschereau, John Frederick, Leo Costello, Francis White, Rose Pask, Louis Hanavan, Ezra Hurley, James Collins, and James McKeough.

PRIZE LIST—HOLY ANGELS' SCHOOL.

Prize for Christian Doctrine, presented by Right Rev, Bishop McEvay, five dollar gold piece, awarded to Mary Grasham.

PRIZE LIST—HOLY ANGELS' SCHOOL.

Prize for Christian Doctrine, presented by Right Rev. Rishop McEvay, five dollar gold piece, awarded to Mary Graham.

Gold medal for nighest marks at Entrance examinations, presented by Rev M. McCornack, awarded to Jessie McGregor, who also received a beautifully bound Dictionary, presented by Mr. T. J. Murphy, barrister.

Gold medal for good conduct and general proficiency, awarded to Lizzie Jenkins.

Gold medal, presented by Mr. Forristal for highest marks in grammar and history at Entrance examinations, awarded to May Traher.

Five dollars in gold, presented by Mr. Gar-

Traher.

Five dollars in gold, presented by Mr. Garvey, merited equally—2t gold piece each—by Gertic Durkin and Willie Murray, for physical expensions of the property of the

livan and Rose Brennan, for arithmetic and writing.
Gold crosses, presented by Father Traher for attendance and application, awarded to Eva Garceau and Olive Harding.
The remaining prizes were presented by the trustees, special prizes being given by Mr. J. B Murphy, and Mr. M. O'Sunitvan:
Prize for reading awarded to Stells Kenny.
Prize for arithmetic in jun. IV, class awarded to D. McInnis.
Prize for general proficiency IV, class awarded to D. McInnis.
Prize for general proficiency IV.class awarded
to Chester Gray.
Prize for grammar in jun. IV. class awarded
to James Rockwood.
Prize for attendance awarded to Sophie

Dughlin.

Prize for general proficiency in III. class won by Jas. Harding.

Prize for good conduct awarded to Susie Mc-Gill.
Prize for application awarded to Annie Fitz-patrick. II Class.

Prize for application, Ella Jenkins.
Prize for attendance Rose Sullivan.
Prize for attendance Mamie Walsh.
Prize for best little girls, Bernedetta Dwyer
and Marie Powell.
Prize for being the best little boy, Joseph
Waggle.

TO AN OLD CLOCK. JAMES JEFFREY ROCHE.

Old clock, if you've come here to give ac About Time's flight, And think to scare us with your wheels—think Go slow to night.

Dull preacher of one dreary, weary creed By Death inspired, The limits of our patience you exceed And make us tired.

No need for you to tell the lapse of life With tick and chime, Who made you Umpire, bidding us to strif By calling "Time?"

You stand there, like a Pharisee of yore, Proclaiming grace.
With two admonitory hands before
Your smug, flat face.

Although you know the time of day at home Beware mistakes : It's yesterday in China now. In Rome To-morrow breaks. And somewhere off in Mars and Mercury, no doubt,
If it could speak
For us to hear, some clock to-night bawls

out, "'Tis Tuesday week!" While one on t'other side of space maybe (You'd call it slow) Is marking time at "half-past twenty-three Six weeks ago?"

So don't get gay with humble sons of men,
As some clocks do;
One day your wheels will slacken up, and
then

Good-night to you! -Saturday Evening Post.

RENFREW CO. TEACHERS' IN-STITUTE.

Mr. Jas. F. White, Inspector of Separate schools, was secured by the Renfrew Co. Teachers' Institute to deliver three addresses on literature, geography, and effective teaching at their annual convention on Oct. 5th and 6th. As might have been expected Mr. White dealt in a masterly manner with the above subjects, and that he was chosen for this work shows good feeling on the part of teachers of the publicland high schools of that county.

The way that conduct us to glory is not strewn with flowers. -Fontains,

OLD MARY WITH THE NEOK.

"OLD MARY WITH THE NEOL
LACE."

(A True Story.)

FATHER JOHN, the Benedictine,
From Saint Gregory's at Downside,
—Downside on the Hills of Mendio—
Went one day to Shepton Mallet:
As he drove, the village johu
Spoke about the coming harvest,
Spoke about the crops, the weather,
Spoke no doubt, of friends and neighbors;
Sudden asked, "Do you know Holcembe?"
Answered Father John, not knowing
Why the outsetin, 'I have been there,
"Once on business for the Prior."
'Saw you 'Mary with the necklace?'
'Mary who?' "Why sure! know not,
'But from morning, Sir, till evening,
'Stiting at her cottage doorstep
'You may see her twisting, turning,
'Something in her fingers, whispering
'Ever to herself; the neighbors
'Call her 'Mary with the necklace.'
'Pondered much the Benedictine,
Spoke, that night, to Father Prior.
Went next day, on foot, to Holcombe,
Asked for 'Mary with the necklace.'
Sliting by her cottage doorstep
With a 'necklace' in her fingers,
Sat an ancient woman, 'twisting,'
Something to herself and smiling.
Smiling still, as well contented,
Bade she Father John his welcome:
"Have you come at last then Father
'Come at last? Did you expect me?"
"Thirty years,' she answered. 'daily
"Have I told my beads, beginning
"I believe and ending rightly
"As my mother taught me, telling
"Bead by bead, and ever asking.

Begging of the Blessed Mother,
"Asking for the sake of vesue
"Send a priest, that he may bless me,
"Give me absolution, bring me
"Give me absolution, bring me
"Ther,' Thy liceseed Lady heard you,
"Send a priest, that he may bless me,
"Give no absolution, bring me
"The sease of the shadow,'"
"Trough the Valley of the shadow,'"
"Trough the Valley of the shadow,'"
"Through the Valley of the Shadow,'"
"Through the Valley of the Shadow,

fingers, Whispering to herself, and smiling, Seemed like one who waited, looking Seemed like one who waited, looking
For a dear one, "long in coming."
Father John the Benedictine,
Sang the dirge, the Mass, the blessing
Over "Mary with the necklace,"
Calm she lay, and in her fingers
—Stilled at last—she clasped her "necklace,"
"Twisted" now no more, yet clung to
As in life—but still, I doubt not,
Whispering, now, in Heaven, her "Avea,"
Which the Blessed Queen had answered
After thirty years of waiting
—Francis W. Grey, in the Carmelite Review.

After thirty years of waiting.

-Francis W. Grey, in the Carmelite Review. Stratton on the Fosse, Bath, England.

MARKET REPORTS.

LONDON.

London. Oct. 18—Grain, per cental—Wheab \$1.05 to \$1.10 : oats 70 to 75c.; peas, 80 to 36; barley. 70c to \$5; corn. 75 to 80c. rye. 70c. to \$1.00; barley. 70c to \$5; corn. 75 to 80c. rye. 70c. to \$1.00; backwheat. \$1.00 to \$1.20; beans, per bushel, \$1.25 to \$1.40.

Farm Produce — Hay, new. \$7.00 to \$7.50; straw, per ton \$5.00 to \$6.00.

Live Stock—Live hogs, \$5.75 to \$6.00; pige pair, \$3 to \$5; export cattle, \$4.50 to \$5.

Dairy Produce—Eggs, fresh laid, per dozen, 16 to 18c; eggs, basket lots, 15 to 16c; butter, best rolls, 21 to 23c; butter, best crocks, 19 to 21c; butter, store lots, 17 to 19c; butter, creamery, 23 to 24c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 12 to 14c; honey, per pound, 12\frac{1}{2} to 15c; lard, per pound, wholesale, 9 to 9\frac{1}{2}c; lard, per pound, retail, 10 to 11c. Poultry—Ducks, dressed per pair, 50c to 90c; spring chickens, (dressed) 55 to 65c; turkeys, per 1b 10 to 12\frac{1}{2}c.

Meat—Pork, per cwt., \$8.25 to \$8.50; beef,

to Sophie

To Jennie Flynn.

Prize for drawing awarded to Annie Smith.

Prize for application awarded to Annie Smith.

Prize for application awarded to Mark

Healey.

Prize for application awarded to Mamie
Boyle.

Prize for general proficiency in II. class, presented by trustees, won by Olive Harding.

Prize for arithmetic awarded to Willie Loughlin.

Prize for good conduct.

Prize for good conduct.

Prize for good conduct.

more; Manitoba patents, \$4.70, and strong bakers, \$4 is in bage. Bran unchanged, with hear lots quoted at \$12 to \$12.50 west, and shorts, \$11 to \$11 50 west. Wheat steady, with demand fair; white quoted at 55 to 65jc. Wost, and shorts, and red winter at 65jc. to 66c, spring wheat, 66c east, and goose 65c, to 65jc., No. 1, Manitoba hard steady at 97c, Toronto and west, at 99c g. i. t.; at 93c. to 39jc. Midland and Sender of Sound, and at 89c. Fort William. Oats steady, with heavy white selling at 22jc west, and at 24jc. east; No. 2 oats, sold at 23jc. midled freignts. Peas quiet, with sless at 58c. west, and at 59c. east. Corn firmer; Canadian quoted at 22c. west; and new at 36c west. American yellow. 49c. to 59c Toronto. Barley quiet, with prices easier; No. 1, quoted at 44c west; No. 2 at 46c and No. 3, extra at 38c. west. Hye steady, with sales at 45jc. east and at 47jc. west. Buckwheat unchanged at 45c. west and at 46c to 47c. east.

Montreal, Oct. 18. The grain market is unchanged except for buckwheat. is now quoted at 55; o 56c. afloat; oats, 28 to 28 jc.; peas, 56j to 67c;; barley, 48c.; rye, 56c.; spring wheat 76c; Manitoba No. 1 hard wheat, afloat, Fort William, 59c. Flour is steady; quotations are as follows: Manitoba patents, \$4.70; strong bakers, \$4 40 to \$4 50; straight rollers, \$160 to \$4.75 in bags; and \$5.25 to \$5.50 in bbls; winter wheat patents, \$4 to \$4.25; Manitoba bran, \$16 in bags, Ontario bran, \$15 50 to \$15.50 in bulk: shorts \$17.10 18, per ton. Provisions steady; dressed hogs are quoted at \$8.25; some country dressed hogs are western are firm at 11c. to 11c.; easterns at 10j. to 11c.; and Quebocs, at 10j to 10jc. Butter is dull. The general idea ranges from 20je to 20jc. Eggs are firm; selected eggs, 17 to 18c.; straight receipts, 14 to 16c.; easterns at 10j to 11c.; and Quebocs, at 10j to 10jc. Butter is dull. The general idea ranges from 20je to 2

Dealers are paying 45c. a bag of 90 pounds.

Lakest Live Stock Markets.

TORONTO.

Toronto, Oct. 18. — The following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$4.12\(\) to \$4.75\(\) to the choice, do., \$3.75\(\) to \$4.50\(\); butcher choice, do., \$3.75\(\) to \$4.50\(\); butcher, medium to good, \$3.25\(\) to \$3.50\(\); butcher, inferior.

Sheep and lambs—Sheep, per cwt., \$2.00\(\) to \$3.00\(\); export bulls, per cwt., \$3.25\(\) to \$4.00\(\).

Sheep and lambs—Sheep, per cwt., \$2.00\(\) to \$3.00\(\); export bulls, per cwt., \$3.25\(\) to \$4.00\(\).

Mikers and Caives,—Cows, each, \$20\(\) to \$4.5\(\); caives, each, \$20\(\) to \$5.76\(\).

Hogs—Choice hogs, per cwt., \$6.25\(\) light hogs, per cwt., \$5.25\(\) to \$5.75\(\); sows, \$3.00\(\) to \$3.20\(\); tags, \$2.00\(\) to \$2.25\(\).

East Buffalo, N. Y., Oct. 18. — Cattle—No demand; unchanged. Caives were in moderate supply, fair demand, stready; choice to extra, \$7.50\(\) to \$8\(\); good to choice, \$7\(\) to \$7.50\(\) Sheep and lambs—Demand was active and the basis on choice stock was higher; lambs, choice to extra, \$5.65\(\) to \$5.75\(\); good to choice, \$1\(\) to \$5\(\); free per condition to extra, \$4.25\(\) to \$6.50\(\); good to choice, \$1\(\) to \$5\(\); The general trade in hogs was about steady; heavy sold \$3.50\(\); mixed, \$8.25\(\) to \$5.91\(\); Yorkers, \$5.10\(\) to \$5.55\(\); common to \$6.10\(\); mught, \$5.25\(\) to \$5.85\(\); to \$5.81\(\); Yorkers, \$5.10\(\) to \$5.55\(\); pixe \$6.00\(\).

Latest Live Stock Markets.

C. M. B. A.—Branch No. 4, London.
Meets on the 2nd and 4th Thursday of every
month, at 8 c'clock, at their hall, on Albioz
Block, Richmond Street, Frank Smith, President, P. F. Beyle, Scoretary.

VOLUME XXII.

The Catholic Recon

London, Saturday, October, 27, 19 TIME WILL TELL.

A report that is receiving a w welcome from Rapublican print that Archbishop Ireland is the be of a message to the United States ernment, to the effect that Pope XIII. is well pleased with its relato the Church in Cuba and the Pi pines. Remembering that politic of a certain stripe are ready to sac honor, decency and truth to the of their party, it is better to silent until we obtain more defini formation on the subject.

WHERE IS HE?

We look in vain for some accor Captain O'Leary, sometime Gover Guam. Possibly "the old man, b by the storms of state, has gone his weary bones among those wh look upon his edicts as epoch m deliverances." But we have felt sorry that he was not sent to ilate the Sultan of Sulu. He have cut down the Sultan's m salary of \$250 and advised him a harem and slaves and the variou things that are associated with C civilization. He would certain things lively in Sulu, where and polygamy are officially sand and might possibly ere now be ing the Sultan's private cemete

A PURE AND NOBLE H The announcement that the

of Drogheda are about to memorial slab to John Boyle in Dowth churchyard, near Castle, "the loveliest spot world," is hailed with delight papers all over the country. remember O'Reilly, and we h succeeding generations will re we, that in very truth he was of infinite seed, a woodman th towards the light." It is an now of his life on the prison in Australian forests: how h his way to the front in Purita and, "branded convict" opponents called him was to sing the praises of Wendell Crispus Attucks and Plymoth but it is a story that thrills us its record of dauntless enthu courage. We honor him i his poesy, but we love hi tender hearted chivalry th pioned the cause of the poweak and the oppi ness that seemed to be in from his character. "We ing old, Mike," he wrote to " and our turn will soon be h we be remembered with as they are - as all th hearts are. After all, nothing so strong as Everything else-esteem,

so pure and strong to hold tions as the memory of a sympathetic heart." We may forget his lat literary field, but we shall to remember as one

friends, is good-but there

Who mourned all selfish an deavor.
But he never injured a weak o
When censure was passed, l
dumb.
He was never so wise, but a fa
He erred and was sorry:
drew
A trusting heart from the pur

AN ANTIQUE CAL Sir Alexander Bonnie scientific Rip Van Wink have gone to sleep v

against Catholicism wer and awakened utterly of changes that occurred slumbers. Some years distinction might, withou dimunition of his reputs to give utterance to the umnies against the Chu time has passed away, Whatever men may thi recognize we belong organization that occu position in the worldplace to ethical novelti fear of criticism, and the the past, the fostering that can tend to eleva the human mind. A bear this out. Every own story of progress :

slow, but its trend wa