The Catholic Record.

LONDON, SATURDAY, Nov. 15, 1902.

We hear oftimes that a man ought to

retire when he has passed the sixtieth

year mark. This opinion emanates from those who believe that one burdened with sixty years is apt to be bankrupt both in mental and physical force. Some of that age are indeed fit formed, throng to see it. So do the would disprove the charge that theologfor little. They have overdrawn their account at the bank of Nature. Late sake—and give their children a lesson candid, less high-minded, less honorable hours and cocktails are responsible for on the flesh and the devil, such as they even than the partisans of political and many a break-down. But when, in the might never receive were they to go a social causes who make no profession as Boston) an uncompromising Presbyter language of Carlyle, health is attended hundred times through the red light to the duty of love. We want but fair government to Rome to make investigation of the duty of love and the duty of love and the duty of love are lovely the fair government to Rome to make investigations. to regularly there is no reason why district. anyone past sixty should not be equal to every emergency of life. Some of the best work of the world has been state of things and to make the The educator who allows them to be and the impression made upon his mind the best work of the world has been done by men past seventy or even stage a powerful instrument for good. Used is beneath contempt. He may was so great that he made inquiries into the teaching of the Church, and, in of his office. Sir Sandford Fleming is yet to learn that he has lost the ability in the history of Canada. We might the influential journal. mention other instances of workers in various department of life whose vital. ity was unimpaired at four-score ye'rs. But such men are always young. The passing of time but makes them saner and gives them a freer outlook. Years come and go and they never lose faith able one in some respects. We say in their kind. Never cynical because they understand; always kind because noble men have the hearts of children. Above all, they never lose sight of the fact that the great difference between men-between the feeble and the powerful, the great and the insignificantis energy, invincible determination. Others may be old ere they have twenty years to their credit. Every parish has its quota of old youngsters. Sometimes they are made so by foolish parents who trot out their precocious ing bouquets at one another and gave offspring for the delectation of company, some solid advice. Prof. Robinobject. Also it may happen that premature senility is due to the youngsters of ambition is pathetically old. And we have them in job lots. They form a crowd-there is scarcely a person among them. They have none of the fighting instinct which should characterise a ance and indolence to battle against.

DOUBTFUL DRAMAS.

of costumes-for the benefit, we suppose, of the female. There is not a critical note struck on the stuff that we see flourishing as copy, nor a sign that the scribes who indite it are qualified to write discriminately about the theatre

The drama may be prurient in its tendencies, but the critic seldom notes it. He is so engrossed, we suppose, in the delineation of character, or so in love with art for art's sake a favorite theory of the people who buy nasty books and picturesthat this little thing escapes him and is denied the tribute of even a pass- goes out to men and women who are ing allusion. Perhaps the influence of "free tickets" dims his eye and the creeds of yesterday. They have causes him to see in a mass of mediocrity, oftimes coarse and offensive, not by generations of hot-headed nothing but what is worthy of com-

mendation. And how delightfully innocent are the scribes who do the drama! They it enter? The average man can follow all the meanderings of a takes his opinions in matters of moral instinct of the audience. They can see no evil in it because they have either been cautioned not to see it, or because they believe with some all around Christians that morality is but

a matter of convention. The very same gentlemen, however, harrow us now and then with details of the "red light" district. They menace to the town. They was hysterical over keeping unsullied what they

And the misery is that their outciles good citizens is to make them aclouded fore his listeners the fair picture of the days; it has its long expanses of winter cold and gloom.—George MacDonald.

that they are still alive. They revile the unfortunate women who are what they are, many of them because of the blackguards who make the prob
truth and scholarsh p.

INTERESTING DISCOVERY HAS BEEN MADE and the probability of the blackguards who make the prob
truth and scholarsh p.

INTERESTING DISCOVERY HAS BEEN MADE and the probability of the polemic. The paster notes the good identing property than the property of the pr lem play possible, and have never a We are of the opinion that if preachword to say when they are behind the ers throughout Canada should get outfootlights and put through the paces of side the influences of the nursery and intrigue and criminality. And our the college and use the sources of the representative citizens, we are in- information that are accessible they matrons—another case of art for art's ical partisans are less truthful, less Bourne, has decided to erect a church to his memory in Cornwall Road, Lam-

OUR POSITION.

memorable, because such gatherings

eulogy plus dinners and receptions. The learned gentlemen who grace them with their presence have all the limelight and centre of the stage and concoct what the reporter styles powerful discourses which are duly chronicled and forgotten. This time, however, the members of the New England Association did some business. They departed from the time honored custom of throwor allow them to be trotted out in the son, of Columbia, in discussing stage for the benefit of some worthy certain ever-recurring problems of history, said that in some instances truth has been sacrificed in order to themselves. The lad who is destitute make history interesting. In speaking of the denunciation of the Church by some writers he declared that it is absurd to state that any institution so bad as it has been represented could remain and be accepted by a very large number of the most intelligent and with himself will have sin and ignor- country. Furthermore—and it speaks volumes for the intrepidity of the Obstacles and difficulties keep him in Professor — he asserted that of such and such a performance. it to fit in with preconceived opinions, intelligence in them, and they are as judicially but to vent upon him or her interesting as quotations from the stock eulogy or denunciation in partizan market. They are merely a dreary spirit, has been the bane of much hiswaste of superlatives plus a description torical writing. Some imagine that Churchmen, for example, must be given a clean bill of character and that their business is to write large an approval of their every word and action. But their duty is to state the truth without

> otherwise is to write fiction. So far as non-Catholics are concerned we have naught but compassion for them. But let us state our position explicitly. Because we know that we are in possession of the gift of God we feel sorry that others are without it. We are neither more learned nor more devout than they are, and our heart been induced to look at us as we are writers. True, Catholic historians of note furnish the antidote; but into how many households does pulpit assume for him the dignity of a dogma. It is, therefore, upon the moulders of public opinion that the responis a very light burden upon the shoulders of some of our brethren in Ontario. They are a class apart, beating the air with weapons that have been relegated long since to controversial museums.

and are joined by the politicians who their prejudices. The man who does want to let the politicians who their prejudices. The man who does on reason and the doctrines of Christ, The result of it is that non-Catholics, want to let the public know not believe that he has a monopoly of that they are still alive. They learning should reflect before repeating

play in the pulpit and elsewhere.

eighty. Leo XIII. is still active It is of little avail to abuse it, because have a score of academic titles, but he 1783, was received into the Church in of his office. Sir Sandford Fleming is should be to purify it both by our regoing down into the valley, but we have going down into the valley, but we have fusal—and, for all, this is a plain duty
—to patronize dramas of a doubtful kind this out, but the business of the the volunteered for missionary duties, which has made him play a large part and by the well-directed criticism of taxpayers is to see that he and was attached to the Guildford gets no part of their money. Street (Southwark) district, where he are the three years. It A little agitation in such mat. stayed for more than three years. A little agitation in such mat-ters will ge a long way. Just touch the efforts of Father Theer, the present him on the pocket, and he will come cathedral parish of St. George's owes its existence. Father Theer built The meeting of the New England out of his dignified retirement and its existence. resolve himself into a committee of schools, and gathered around him the History Teachers' Association held in ways and means in order to accede to poor of the Boston a few weeks ago was a memorjust demands. But we have not the where it is believed, he died. slightest hope that the tax-payer will are usually given over to unstinted do anothing of the kind. He is contented | wark, enough with things as they are. They nal Gibbons in the are prudent in utterance; prudent in action. They walk tip-toed, so fearful are they of disturbing their neighbors. verse. They dispute not, neither do they selves meekly down at the gates of prosperity and are content with and grateful for the scraps that are flung to them. And this self-abasement and truckling is called prudence. But backbone counts, and is always respected. We commend this to the individuals who are afraid to own themselves-

AGAIN ON THE SCENE. A correspondent has sent us excerpts the reading of the Bible was regaining his health. He was a pretty modern students of history can with the Jesuits, and much more objections, distinctions, and find no record to confirm the so when the same Jesuits took self again-more or less. There is nothing original in his indictment of the common school. Others have said the same as far back as 1869. It was pointed out by a secular daily, the Express, of New York, that education without religion has produced an abundant crop of infidels living as if it were certain that man had nothing to expect beyond time more than the brute. Famminimizing or garnishing it. To do ily statistics are also enlightening.

Possibly Dr. Elliot's remarks may cause some consternation in the camp of those who are advocating the fatuous policy that has been tried and found wanting here and in Europe. But his remedy for existing defects is no remedy at all. How will shrubs and flowers around school-houses, fire proof building, and better paid teachers check pursuing phantoms and juggling with gambling, a fondness for vulgar plays, a depraved taste in books and newspapers, political corruption and general tendency to embrace absurd delusions? As well expect a local application to cure an organic disease. What the pupils of common schools want is something that will get inside them and not this kind from the authorities of his confine itself to externals. Withmay have a soporific effect on the own sect, and when inserted in en- out that we shall have sham culture, cyclopedia or pronounced from the but not virtue. The upholders of the godless school have been endeavoring for years to fight the passion and pride of man with such keen and delicate insibility rests. And we must say that it struments as human reason and human knowledge, and they have failed. They admit it themselves, though they have not as yet lost confidence in their weapons. But they may come around to see that the only way of turning out

The ecclesiastical authorities of the diocese of Southwark have discovered that St. George's Cathedral mission owes its existence to an ex-Presbyterian, and so remarkable is the history associated with the work of this gentleman in the slams and alleys of Southwest that His Lordship Rt. Rev. Dr. wark that His Lordship Rt. Rev. Dr. beth. After exhaustive research it has been found that Mr. John Theer (of

Honest and intelligent criticism

We object to such bigoted text-books

would do much to remedy this as Compayre's History of Pedagogy.

It is church in the Eternal City one day, poor of the neighborhood. He was re-called to Baltimore by Bishop Carrol,

His Lordship the Bishop of Southwho has the sympathy of Cardinal Gibbons in the movement, will, with the assistance of the general public. erect the memorial church in Corn-wail Road, Lambeth. — London Uni-

clamor for any right. They seat them. THE NON-CATHOLIC MISSIONS AS AN EP CH IN THE HIS-TORY OF CONTROVERSY.

REV. WILLIAM SULLIVAN.

Religious discussion as carried on the Church and the sects goes ordinarily through three stages of development—Polemics, Irenics. Conversion. The student of history is fawhose aim seems to be to not disturb miliar with the fierce controversy of the the equanimity of their Protestant sixteenth, seventeenth, and eighteenth centuries. In those days there was that we are living in this country on sufferance.

The immediate and pressing that we are living in this country on sufferance. need was to meet attack, to repel on slaught, to expose calumny. In the first lury of those days of rebellion against the Church, men were taken with a kind of mania for searching out man. we say unguing institute because he who wishes to do the best conservative people of Europe and this from the address of the President of weaknesses in her defences. History of Harvard to the Connecticat State
Teachers' Association. We are glad to see from that the learned gentleman is violence and Scripture tortured, in order that from all these sources might though he were to live for a century. in vogue before Luther, and that sick man when he picked a quarrel be dragged forth a troop of arguments, inations for the total overwhelming of find no record to confirm the so when the same Jesuits took statement that indulgences were him under their paternal care And accordingly the Catholic apolo-In looking over the criticisms of the sold for the remission of future and dosed him to the edification gist's duty was to fly to the exposed In looking over the criticisms of the dramatic productions as given in our parts one cannot help being struck by their inanity. It is easy doubtless to falsehood, tell the truth and be imparted and dosed him to the edification of educators far and instruction of educators far and wide. But even then he was far from their inanity. It is easy doubtless to falsehood, tell the truth and be imparted as the following and dosed him to the edification of educators far and wide. But even then he was far from the possible and instruction of educators far and wide. But even then he was far from the possible and instruction of educators far and wide. But even then he was far from the possible and instruction of educators far and wide. But even then he was far from their inanity. It is easy doubtless to falsehood, tell the truth and be imparted as the following as possible. It was the following as possible. It was the following as possible. It was the following as possible and instruction of educators far and the truth and be imparted as the following as possible. It was the following as possible. It was the following as follows as follows as follows as follows as follows as the following as follows a their inanity. It is easy doubtless to play the censor, but we have a right to expect from newspapers which claim to be up to date fairly readable accounts and welcome Prince Henry of Prussia he welcome There is, however, scarcely a gleam of nor to approach an historical personage institutions. However, Richard is hin. of men that this kind of religious discussion is the one sole possible kind. general rule take violent and polemic controversy to be the type of ecclesi-astical apologetic. And so one often hears even priests say: "I shall not have a mission to non-Catholies in my parish. We are now on terms of per-fect friendship with those outside the Church, and I do not care to change all this and arouse religious feeling by attacking them." In the mind of one who would speak thus in the historic notion, bequeathed as a mournful in-heritance from dark and bloody days, that attack is essential to religious discussion; that you cannot invite a man to examine the Catholic Church without first crushing him beneath opprobrium and ridicule, and that a phyte's preparation for baptism must necessarily include an ordeal of the

Now just here is where non-Catholic missions open a new era in religious differences. They inaugurate the irenic which is but one step removed from the victorious stage of glorious from the victorious stage of glorious conversions. The days of bitter attack, one Church against another, are over. Religious controversy of the old-fashioned type no longer sets a nation the contrary, it has become a weary thing that languid interest when it does no spire impatience and disgust. Shall we therefore say that there is no longer room for the exposition, proof, and de fence of Catholicity? No; realities endure; methods change. And with non-Catholic missions it is all a question of method. The non-Catholic missionary appears before his audience of unbeliev ers, he expresses the purpose of his mission in language that is filled with a vast zeal for God and a tender love for souls; he explains and proves Catholic doctrine, and vindicates it from misunderstanding and objection, but opens not his lips for words that would wound, or taunts, harsh names, or the rehearsal of ancient scandals; he holds up be-

term the "fair fame of the community," districts to confirm good old souls in teach them the morality that is based "Will you not call her mother? Does MEMORIAL TO EX-PRESBYTERIAN to their own astonishment, find ther duced by the mission. It has brought to his flock, both those within and those without the sheepfold, the benediction of greater peace and more fraternal love. And finally, wen by the graciousness of all this, converts come—the supreme reward of the missionary's labor. Thus is it that this movement marks a new era in the history of the Church. Thus is it that a non-Cath olic mission conducted by the proper type of priest is so fruitful to the hurch and so helpful to the community. Thus is it that work, conceived and carried on in the Spirit of the Master, trusts that His blessing will

Master, trusts that His bless never fail it.—The Missionary. BISHOP SPALDING

SCRANTON.

Scranton, Pa., Nov. 2. -There was a great crush at St. Peter's Cathedral this morning where Bishop Spalding of the Anthracite Coal Strike Commission was announced to speak. the first opportunity that many in this city had of seeing the members of the commission and they turned out by the hundreds, men of all denominations, many from the cities and towns up and down the valley. It was simply another indication of the intense interest that the people of this region are taking in doings of the commission.

seats and were evidently much pleased with the eloquence, force and theme of the Bishop. There was a great gathering of priests in the sanctuary, includ-ing Bishop Hoban of the Scranton diocese. The musical features, too, were elaborate.

The theme of the Bishop was " Man's Love for Man and the Rights of Property." The application of his remarks to the task before the strike commission was so plain that every one understood. He said in part:

"Infinite power is the power of kind-ness in justice. The essentials of life are therefore a kindly love, helpfulness and faith. I contend that there is no deeper thought than this. Whether we look beyond or within one cannot escape the idea of cause. We cannot escape the idea that what appears is not the idea of cause. We cannot escape the idea that what appears is not merely what is; but that beyond and above all things there must be a cause, known or unknown, from which all the public shift things the shi things spring and to which all things must in some way return.

"Since the visible universe springs from an invisible cause we must think that cause is love. Love creates all parmony. Love alone creates beauty. The more one considers nature the ore we see it is a harmony, not a

chaos, not disorder.
"The quality of a man's love is the test of his nature. A man's worth is not what he has most of. Consecration to God and to truth is the test of a to God and to truth is the test of a man's life. We must seek and understand what the man really does. We love the things which we are always thinking of. We are taught to know ourselves and if we know ourselves. what is our purpose? What is it that I look upon as ideal? What is our permanent thought? What is the goal we mane it thought?

"The quality of such a man is mater-l. If he be a fop, he does not need brious attention. Whatour Lord aimed serious attention. at sending His Son upon this earth was to create a new life in man. It is the tendency of all education to bring unto God what is His talent. Our Lord wanted to make us feel that we were under the eve of a Father Whom we cannot escape. The more we think of it the more we are made His Children.

We can sing against love although we hurt nobody else; against our body, which is the seat of an immortal soul. Lust kills all that makes life pure and fair. To love our neighbor as ourselves means every human being, whatever be of his skin and whatever tongue he speaks. We are to constantly do him good and never hurt

him. ... 'Thou shalt not steal!" All the world has grown up to recognize the right of property. Everything that we have has come down to us. We must therefore respect the law of property; Thou shalt not bear false witness

Calumny is worse than death. If the quality of our love is spiritual there could never be any jealousy or strife, but if we strive after material things w become extremely jealous, because the thing held by one cannot be held by another. If this desire is not watched over with care it becomes greed, and lust, a turning to things in which no human being can find joy. The man who is always seeking to pos goods becomes hard, metallic and

The law of life is the law of love of God, of home, of the Church and of country. Society is not possible unless men love one another. It is then representative of God Himself.'

No one ever sounded the heights and teaching and blessing which it is cap-able of giving, without enduring suffering, sharp and real, as a part of it. The year is not all composed of summer

SOCIALISM CONDEMNED

IMPORTANT DOCUMENT IN ROME.

A notification concerning the muchracy has been issued from the office of the Cardinal Vicar. It recalls the Encyclical "Rerum Novarum" of May in consequence a number of Catholics began to assume the title of Christian Democrats. The controversy which arose over this name, and about the ideals involved, was settled by the Encyclical "Graves de Communi" of January 18, 1901. Some, however, of these Catholics—the notification goes on to say—pretended to see a ju-tifica-tion of their views and practice in this Encyclical, wherefore on January 27, 1902, there was issued from the Con-gregation of Ecclesiastical Affairs a lengthened instruction.

But the discord was not yet to end On Aug. 4 the Rev. Romolo Murr delivered a lecture at San Marino of ' Liberty and Christianity." PREACHED LAST SUNDAY AT ST. PETER'S, ordinaries addressed loly See. "The said speech," says the present notification,
" has been submitted to an accurate
examination, and found deserving of
blame." The second group of the
work of congresses (which the lecturer and his friends have bitterly assailed)

So far the theory is set clear in the notification. But it adds: "The present notification, by special command of the Holy Father, is being communicated also to all the most reverend ordinaries of Hely for the contract of of Italy for their conduct, so that their pastoral vigilance may safeguard the faithful against the theories and the tendencies described above, and so that and laws given in the instruction of January 27, of the current year, in the Rules of the Work of Congresses, and in their Appendix, be fully known by, frequently read to, and faithfully observed by all classes of popular Catholic activity, and that they may remind all that those documents are a splendid confirm-ation of the happy hopes which the true Holy Father, who with fatherly and unceasing solicitude forewarns it against the errors which might render its labors

It thus fixes the name of Christian Democracy upon the general movement of Catholic social effort, and while deway the friends and followers of Don Romolo Murri, stamps his and their efforts of late years and the common disapproval of the Holy See.

DO YOU ATTEND VESPERS?

Away back in the days when the Church was young, one of the most beautiful services of the new religion was the singing of psalms in the even-ing. Work then was over, all the trouble and worry of the day were forgotten for awhile and the people went to the places set apart for honoring God and there sang the ancient songs of Israel.

To-day we still have that ancient custom. Every Sunday afternoon or evening our churches are opened for the final Benediction of Christ. although the service is so beautiful, although the scenes recalled by the psalms are so sacred, so time-honored, yet unfortunately too few attend the closing religious service of the day con-

In the morning, services are well attended; but in the evening, when Christ as it were is present to bid farewell to His people, too many refuse to be present. ent with Him in His churches. Prob ably this is due to carelessness, probably also to the lack of that sincere interest and love that were characteristic of the primitive Christians; but now that attention has been called to the beautiful evening service, certainly attend ance should increase.

The Sunday is the day of the Lord, It never was intended to be observed as a day of abstention from all right and Christian joy, but a few minutes should be spared every Sunday evening for communion with God, for listening to the singing of His praises and for receiving His Benedi tion. The blessing of God surely must not be lightly esteemed. It is the blessing of the Creator and Giver of all that will ever life holy, happy and beneficent for future salvation.

The Vesper services, then, must be better attended. Every family, or at least some member of every family, should make it a rule to at end the service Sundays. This being done the new week will be sanctified and the Benediction of Christ will be carrried out into the great world that needs it so much.

The Negro.

"Why is a Negro black?" asks an exchange. Mr. Charles Carroll, in a book recently published in St. Louis, answers: Because he is a beast, not a man-a beast of the ape family, created prior to Adam. If cruelty and the spirit of torture be bestial qualities, then the white mobs who burn Negroes at the stake belong to the race of le animals rather than the Negros. The Catholic Church, at all events, will never subscribe to the disgraceful theory propounded by the author of such a work as this. Men of every hue belong to her fold, and she teaches in the face of the whole world that Christ both black and white - and, what is more, gives the most practical effect to Catholic Standard and Times.

WEST-r the sale Salary rt men to Ontario. Toronto. 1249-1. 1. ondon.
of every
on Albior
sars, Pres

BY HENRIETTA DANA SKINNER, AUTHOR OF

CHAPTER XXIII.

The remaining ten days of our stay gave me a clearer view of things. Cap-tain Larpent's visions no longer seemed sible, for I soon discovere so impossible, for I soon discovered that Oneida was not the experienced society girl I had supposed. Her cousins, Diana and Minerva, who were heiresses, grandchildren of a prominent public man, had been presented at court and were recognized leaders in Halifax society, but their cousin Dido, an orohan, and half American at that, and half American at adopted by a maiden aunt in moderate circumstances, was in a very different position. When Sir Everand and Lady Bourke wished to bring out their granddaughters in London society they had taken a house, entertained lavishly, and in turn been extensively enter-tained. Miss Sophy Bourke, living in modest lodgings in York Place, was unable to bring out her niece in the same style. The cousins were not ungener-ous; they invited Dido to their dances and general receptions, and even saw that she had partners provided for her from among ineligible younger sons.
At the end of the season each presented her with a cast-off ball-gown, a dinnerdress in fair condition, and several pairs of half-soiled gloves and slippers. These Miss Sophy promptly donated to her maid as perquisites, and Dido was fitted out with new ball-gown, operacloak, and accessories from the hand-some checks which her queer, unpresentable Yankee uncle sent her every Christmas and birthday, but she could count upon her fingers the number of fashionable entertainments she had attended during two London seasons. metimes her cousins, who were no musical, sent her tickets to concerts and oratorios which they did not care to use. Aunt Sophy had taken her twice to hear Tietjens in opera; she had seen three Shakespeare plays and a had seen three Shakespeare plays and a Christmas pantomime, and Sir Everard had once insisted upon her being included in a party to the Goodwood races. In Halifax, however, things were very different from London. It was not so costly to dress or to entertain in a quiet way; society was less conventional, the young Haligonian girls were gay and informal, they fancied the gentle, reserved Oneida rather than her stately consins, and invited her on her own merits to a numvited her on her own merits to a num-ber of small affairs from which her cousins were omitted, and she was beginning to receive an amount of atten-tion from the young officers and civilians that might easily turn the head of even an experienced society girl.

A large part of this information I obtained from Miss Sophy herself. I

obtained from Miss Sophy herself. I accompanied the major almost daily in his visits to the cottage, and, taking i for granted that he wished to walk and talk, to row and ride with his lovely I devoted myself to the aunt. Miss Sophy was an admirable woman, sensible, independent, high-spirited, and sensible, independent, indispersections so very talkative that I no longer wondered to find Miss Dido somewhat shy and uncommunicative. In her aunt Sophy's companionship she would certain the state of the companion of the sensitive of the sensi tainly have little opportunity to develop whatever conversational powers might be latent within her. I could sit by Miss Sophy's side on the lawn, or in the pleasant morning-room and watch with admiring glance the young girl with the figure and bearing of a goddess and the eyes of a Saint Cecilia, while I listened to the lively, garrulous aunt and obtained from her unconscious communi-cativeness the whole history of her charge's life and education, from the feeding of her infancy to her present social success, from her primer with her first governess to her later instructions from her aunt in the mysteries of housekeeping and marketing and casting of nts. If Miss Dido did any justice to her instructress she must be well versed in all domestic accomplishments and virtues. I also learned that she had shown signs of temper at five, had passed through a phase of obstinacy at seven, a phase of personal vanity at ten, and a phase of phenomenal piety at twelve. In all of these phases, as well as in scarlet fever and croup, the jadic-ious methods employed by Miss Sophy, of which she gave me detailed account, had obtained the best possible results. This I was quite ready to believe from the evidence before me.

The major's pride and joy in his

beautiful niece was something pleasant witness, and there was a touch of pathos in it as I remembered her to be the daughter of the young woman he had vainly loved. I suspected that he would rather have her marry an American boy and a friend of his own than any of the British officers or Haligonian gentry that waited upon her, but his delicacy was so great that he never hinted his wishes or lifted a finger to bring us together. I found opportunities, however, to pay my court to the shy, gentle, high-bred beauty at some patient endeavor I was able to find the subjects she most liked to talk about, and to draw her out of her shell of timidity or reserve. Her uncle Levi's and of engineering enterprises on the lakes, and the many deeds of heroism among the workmen and sailors that as that was my specialty I ventured to suggest an alteration here and there, which she received with angelic grace and humility, while the major, standing by, seemed bursting out of his waistcoat with pride in both of us.

I reviewed the situation as I knelt by

on my crossed arms, and I lifted my heart with gratitude to God who, in my hour of sore need, had sent this sweet, grave, queenly girl to draw my heart from danger and lead it to paths of neare and wittne. I prayed that I peace and virtue. I prayed that I might love her as she deserved to be loved, for it troubled me that there should be so little of the romance and passion of youth in my feeling for her, though the very deliberation with which I had attached myself to her was, in way, a greater tribute to her worth. was due to her, however, that I should test my affection and prove its sincerity and truth before

I asked her to crown it. I determined to see what a short absence would do, and planned a trip to Annapolis, the Port Royal of historic the shores of the Bay Fundy, and to the region round Wolfville and the Minas Basin, where the scene of Longfellow's "Evangeline laid. If, amid the interest of such laid. If, ama the influence of scenes and away from the influence of her stately beauty, I still felt that I could forget the past at Oneida's side, how gladly I would return and

isk her to accept my life and service.

I called a last time at the cottage to say good-bye before my flight to the land of the Acadians. The good aunt and her niece received me informally in the morning-room upstairs, a pleasant, airy room with flowering plants in the window, comfortable chairs, Miss Sophy's work-table, Oneida's easel, and a bookcase in which I detected Scott's novels, expurgated editions of Shakes peare and Byron, the poems of Long-fellow, Aubrey de Vere, and Adelaide Proctor, stories by Miss Yonge, Madame Craven, and Lady Georgiana Fullerton, and several books of a devotional character. Miss Sophy did talking enough for the three of us, while I was lmost as silent as the handsome girl at When I rose to go, after her side. xplaining that it was uncertain I should return to the States by way of Halifax or by St. Johns, New Brunsick, and therefore uncertain whether wick, and therefore intercain whether is should see them again, there was no abatement in Miss Sopey's goodnatured cordiality, but when Oneida held out her hand to me it was with a held out her hand to me it was with a cool dignity of manner and a proud flash of the dark-blue eyes that took me aback and made me feel what an intolerably conceited cad I had been to receive so easily Larpent's suggestion that she might be already attracted towards me.

stumbled down the stairway in a deep ly chastened frame of mind. That proud, stately girl up-stairs held all my future happiness in her hand, and I had learned in one minute what I thought it would take me a week of absence and reflection to find out. I was a fool to think of going away when I needed every day and hour of that precious week to try to win her in!

At the foot of the stairs I discovered

that in my confusion I had left my hat and riding-whip in the morning-room. It was embarrassing to return for them after all our adieux had been said, but I could not well ride hatless into the treets of Halifax. I unwillingly the stairs again, inwardly

tursing the luck.

The door of the morning-room stood ajar. Within I could see Miss Sophy in er arm-chair, bending caressingly and pityingly over the kneeling figure of Oneida, who, with her face hidden in her aunt's lap, was crying as if her heart world break. "Oh, Aunt Sophy!" she sobbed.

"He does not care for me! He finds me dull! I know he will never, never come back again, and I love him so! I love him so!"

I had only one thought—to escape mobserved! That proud, sweet girl must never know that I had seen her in her humiliation, that I had learned unbidden the holy secrets of her maiden heart. I slid quietly down the banister, tiptoed to the front door, sprang on my horse's back and rode off, all hatless as

I was.

I could not go to the city yet, I had other things to think of. I turned my horse's head towards the lonely common to the north. It was bordered by a deep wood of scrub-pine. Into the wood I rode, dismounted and fastened my horse, then threw myself at full length on the ground to think.

My first feeling was one of triumph, of ecstasy! Haughed aloud and hugged myself for joy, then threw out my arms exultantly. This was such a happy, glorious thing that had come to meme who had suffered so much disappointment, sorrow, and humiliation in my other affairs of the heart. This queenly girl, so good, so beautiful, so true, loved me. Roderic Fremont! me, me, Koderic Fremont! I could have her for the asking, even as Larpent had told me! She would be my wife, my own! She was the gift of God to me! the sweet reward, one hundredfold above my deserts, of my poor sacrifices for virtue and duty. I was happy, gloriously happy, strong in hope and manhood, fervent in consecration to God

and to her, my stately lily! my beauty!
my dear, good girl! my queenly Dido!
My second thought was that Oneida of the many entertainments that marked the close of the season, and with a little had been gone long enough to play my part and allay all possible suspicion of eavesdropping, and now I must return as fast as the prosaic hired animal from labors among the negroes, my own stories of the legends of the habitans, and of engineering enterprises on the my extraordinary actions in the woods, and I felt that they called for some among the workmen and sailors that marked them, these she would listen to from me with shy sympathy and interest, while she grew almost talkative when I asked her about her visits to the last of the Museum, her trip to the Irish Lakes and among the English Cathedrals. Her drawings and water-color sketches, which she was prevailed upon to show evinced, and by a touch of poetic feeling and imaginativeness which I had not given her credit for. They were not wholly correct in perspective and to mee him and him alone for my future rides to my sweetheart's home, for needless to say I had thrown to the winds all thoughts of absenting to the control of the control o winds all thoughts of absenting myself from Halifax. The trip to Acadia should be reserved for my wedding journey. I had no tears for Evangeline until Oneida's should be wiped away

called; " Miss Sophy! come to the In a moment the little lady's head

vas thrust out. She was open-mounted with surprise.
"Look at me!" I exclaimed. "Just

look at me! I galloped half-way into Ha'ifax without a hat on my head! You must think me demented! May I

come up and explain?"

"Why, certainly," she said, cordially.

"Your hat and whip are here. Dido noticed them after you had been gone fully ten minutes. Come directly up and fetch them."

and fetch them."

Again I fastened my horse's bridle to the post. "We didn't think we should be back so soon," I whispered to him.
"Now be good and don't listen! I'll tell you all when I come down again and I could have vowed that the beast

winked at me. Miss Sophy was in the morning-room with my things in her hand. She was alone, but the door into the inner room was half open, and I suspected that Oneida had taken refuge there, and that it was her shadow that fell across the orway. I went round and stood near that door, but with my back to it, facing

Miss Sophy. "You will not wonder that I forgot my hat when I tell you all," Miss Sophy, I have given up my trip I cannot leave here, at least I cannot unless you tell me it is useless for me to stay, and send me away forever. I knew when i planned to leave that I loved your niece, but thought I ought to test me new affection, for I had loved once before—a little playmate with whom I grew up in Detriot and Paris. She married four years ago, and I was not sure that I had forgotten her as I should But I had hardly said goodbye, I had not crossed the threshold of your door, before I knew that I was a fool to think I needed any test. Your niece has my whole heart and my whole hands, and I come back to ask your leave to devote every moment of the short time that is left me to try to win her, to try to gain some word of

There was a little stifled cry behind me; I turned and saw Dido standing there, her cheeks flushed red, her beautiful, shy eyes swimming in tears, her hands outstretched. I sprang towards her, and in a moment her arms were around my neck and her lips raised to meet mine, I was clasping her as if I could never let her go, and Aunt Sophy in the background was murmuring incoherent words of blessing and happi-

hope-

Two hours later I returned to our ooms to find the major fretting himsel

into a heat over my tardiness.
"Well, this beats the Dutch?" he exclaimed. "To see you sauntering in as cool as a cucumber, the carpet-bags lying there, and the train gone half an

r ago!"
'Let it go, Uncle Lee!" I cried,
fully. "Let all the trains in the joyfully. "Let all the trains in the world go to Jericho if they wish to! do not stir from this blessed spot! message for you from Sophy. You are to come right back with me to Midfields to tea, for Dido has something very important to tell I do not think I had fully realized

till then the strength of this good man's affection for me. I did not deserve, no frail man could wholly deserve, the things he said of me, but the one object of his lonely life was his beautiful nied and if he had been attached to me be fore for my own sake he now loved me doubly and trebly for hers. It humbled me to see with what whole souled fidence he laid her hand in mine what whole souled conmust have been partly owing to the glamour cast by the name of Fremont; for what was there in my unheroic char acter and commonplace attainments to inspire such trust and love in this strong, homely man, who had seen men and knew the life and works of men both in their greatness and their littleness as few know then?

But there was one feature of the affair that seemed to mystify him.

"I did it in the old French way, Uncle Lee," I replied, laughing glee-fully. "I will teach you how it is done. fully. "I will teach you how it is done. You talk to the parents and get on the right side of them, and this gives the girl a chance to watch you and think what a nice young man you are and how much she wishes you were talking to her. Then there is generally some third person, a friend of yours, who goes with the girl and praises you up behind your back and makes her think better

of you than ever—"
His mouth opened wide and he stared at me blankly for a moment; then he

smiled from ear to ear. "Robert," he remarked, "you air powerful sly! I wouldn't 'a' thought it of you! You took me in, and I done yo'r courtin' for you without knowin' it! You didn't need to give me no instructions, for you knew yo'r reputa-tion war safe with me. Come to think, I used ter notice her eyes, them deep, shy eyes o' her'n, kinder travellin' round in yo'r direction a good deal, and it used to make me mad that you didn't seem to see 'em. But, Lor', you saw! and what odds does it make how you done it so long as you done it!'

CHAPTER XXIV.

Before the major and I left Nova cotia it was arranged that Oneida should visit her uncle in the States and that we should be married there during the Christmas holidays, This plan seemed to satisfy every one. Sir Ever-ard and Lady Bourke had indeed offered, rather faintly, to have the wedding breakfast at the Hall, as Miss Sophy's cottage was too small for the necessary number of relatives and intimate friends but their relief was very apparent when Major Haliburton put in his claim. He was her father's only brother, and had long urged Dido to made him a visit. It would be very proper that she should humility, while the major, standing seemed bursting out of his waist twith pride in both of us.

I galloped noisily up the approach to Midfields, and reined in my Rosinante before the cottage, under the window of bedside with my forehead resting the morning-room. "Miss Sophy!" I long urged Dido to made him a visit. I twould be very proper that she should make this visit now, as it would be the nearest thing to being married from her own father's house, and Miss Sophy.

herself would be there to represent the nerself would be there to represent the mother. I also ventured to put in a word from my own point of view. My grandfather, my only living relative, would wish to see my marriage. At his advanced age—eighty -five—ha'e and hearty as he was, a winter's voyage to Nova Scotia would be very dangerous, especially in view of his having had inflammation of the lungs the preceeding spring. This decided the matter, Sir Evarard and Lady Bourke withdrawing

their claims with graceful alacrity.

The major and I left Halifax full of the happiest anticipations. A number of my friends came down to see me off congratulations and offer me their

among them Captain Larpent.
"Do not ask me to the wedding," he said, with his peculiar, sad smile. will do much for you, Fremont, but I drew the line at that. I have half a drew the line at that. I have half a mind to sell out and go to my children. I think that before Christmas you will hear of me on the ocean, homeward bound. You see I have given up the comedy I was playing. I am going to admit my children behind the scenes and dispel their innocent illusions. Better the truth from me than from a cruel world. Poor chaps!"

My letters, overflowing with happiand with descriptions of On grace and goodness, had reached my grandfather a few days ahead of my arval in Detroit, and he was prepar to give me all the affectionate sympathy asked, though there was a

I asked, though there was a tinge of sadness underneath that troubled me "It is right that you should marry, Roderie, my boy," he said, "right from every point of view. I approve of youthful marriages, the younger the better, and I should have liked you to marry at twenty-one if she had been old. marry at twenty-one if she had been old enough." He did not specify what "she" he had in mind. "We have been she" he had in mind. very happy together, my child, but the old man will be passing away soon, and he will be glad to bless the new house hold before he goes. There are a few things of your angel mother's I should have liked to keep till I went, but it is right that you should have some memorials of her in the new home."

The new home!" I stammered "Why, Pepe, shall we not live with you? I have described the old house to Oneida til she knows its every nook and corper. It is her wish that you should sit at the head of your table and I at the foot, as we have always don and she will be between us as our swee guest. She would not wish you to feel that her coming made any change, ex-

cept in our having her companionship."
"Impractical young lovers!" he
smiled shaking his head sadly. "That "Impractical young lovers smiled, shaking his head sadly. would do in France, where the old families still live in the patriarchal system, three generations in the home at once, the old people providing for the household needs, the younger ones rearing their families. But the New World has different ideals. In justice to Oneida you must consider a little how it will appear to the society in which she should take her place if you bring her to this old homestead. Detroit ladies who have entertained you at their houses, those with whom you have danced and dined, will call upon your bride, and where will she receive them? Save the kitchen and offices, we have but two rooms on the lower floor, the plain, old-fashioned dining-room, and this big, shabby sit ing-room, fitted up with all the odd notions that come to two old bachelors. ting-room, fitted up with Is this a proper drawing-room for a beautiful young bride?" "You do not alarm me in the least,

Pepe," I said, resolutely, "I am not so unpractical as you suppose. I have thought it all out. Our surroundings will make no difference to our old family friends, those of French traditions and faith, who will be always our friends no matter where or how we live, and they are, like ourselves, the true Detroiters, the children of the pioneers. What care we for the opinion of the new-comers, who are almost strangers to us? Besides, Pepe, there is the tower room, off the first landing of the frowing and puzzled thought. "It beats all how you done your courtin'. Appeared all the time like you war courtin' the old lady, and didn't care a hill o' beans to be near the young one. We done things different in my day."

We done things different in my day."

It is it is in the old French way. "It cause it had not the river view, but really the prettiest of any, and the tower room is just the size for a bride's boudoir.'

> My grandfather became so interested in the project of fitting up the tower-room that he quite forgot his other objections. After all, the house had been comfortable enough for his wife and his daughter in the old days, and had then been considered a handsome residence. The sitting-room, with its fine dimensions — thirty-five feet in ength by twenty in breadth-had been the scene of many gay dances and hospitable entertainments, which many a feast had been served at the cheerful board in the big, square dining-room. The hall, which cut through the whole width of the house, was spacious and dignified, while opposite the entrance was the wide, low staircase, with a large landing half-way up opening into an octagonal tower-room which been my grandfather's study thirty years before when the ladies monopolized the drawing-room. But ever since I could remember it had been used as a place of refuge for all things useless, and the drawing-room had de generated into a sort of rough-and-ready abode for a lonely man and boy. I would not change its character-while my grandfather lived, or disturb one inch his special chairs and tables and the hiding-places of his pipes and books and secret treasures, but the hall and the dining room might be refurnished to advantage, while could be charmingly fitted out in modern style as a reception-room we thy of a lovely young bride.

The day after my return I resolved o call on the Chaberts and receive their good wishes. There would be slight embarrassment in meeting Etiennette which it would be best to have over as soon as possible.

"Have you told the Chaberts?" 1
asked of my gradfather.
"Told them what?" queried the old gentleman, slyly.

"The one only really important thing the world," I replied, nothing

"I have told Nita, and she has told the others, who have all been over to give me their felicitations. Your letter came the day before she went away," and the Chevalier eyed me very intently from under his shaggy eyebr "Went away?" I echoed. " Has she

Her father feels worried about er," said my grandfather, somewhat loomily. "She seemed happy enough be here among her own again, but a gloomily. few days before you came home she suddenly took it into her head that it was her duty to be near her husband o that she could go to him if anything

happened."
"Where is he now?" I asked, rather

faintly.
"He is travelling up in the Northern Peninsula with Mr. Arthur, a young physician, and a valet who is really his keeper. They are camping and fishing upon Lake Superior, and they hope that the out-of-door life and freedom from business worries will restore his sealth and montal balance. Nita is They are camping and fishing health and mental balance. Nita is visiting the McNiffs, who settled in Marquette, so that she may be within easy reach of her husband if he should send for her."

I had never thought of the possibility

of his getting well and of her going back to him. Of course, if the physicians pronounced him cured it would be her duty to return to her husband, mbered how little faith Dr. yet I remembered how little faith Dr. Netley had in the chances of a permanent cure, and it seemed to me that her relatives ran a terrible risk in allowing her to live with him again. But I told myself sharply that it none of my business, that her father was her natural guardian, that I had my own responsibilities now, and other people must shoulder theirs.

Fortunately I had plenty of work on hand, blessed work, a sovereign relief in so many ills. My plans and specifi-cations for the Delft Harbor improvements had been accepted, and the contracts made by the Survey Office, s that I had to set forth almost immedi ately to superintend the dredging and straightening of the channel, the build-ing of the breakwater, and the laying of the foundations of the light-house before winter set in.

As was my custom, I superintended

personally every inch of the construc-ion and shared all the exposure with my workmen. A succession of early autumnal gales, striking us before the stone foundations for the light-house were properly cemented, threatened to undo the labor of weeks by submerging or dragging from its moorings the huge iron cylinder which we had driven into he sand and which was riveted to huge piles forming a sort of exterior break-water. It was a hereulean task to keep this cylinder dry, and more than once we spent the whole night in water, nolding on to ropes and pulleys, while of Lake Michigan, the great surges rolling in upon us in foam-blown masses twenty feet in height, swept us off our feet again and again. We were clad in life-perservers and lashed to the great wooden piles, otherwise many lives would have been lost in those ice cold, raging seas. But we triumphed! We were numb and bruised, but our great cylinder stood its ground against th sledge-hammer blows, and when the surface water grew calmer and we removed the enormous tarpaulins that covered it not a pint of water had forced its way into the interior, not a stone was ever so little jarred from its setting. Workmen, foremen, contractors and engineer, we hugged each other for joy and indulged in a very riot of shouting and cheering, while the old lake frowned and tossed and sullenly surrendered to the power of man, till the sun shone forth after days of gloom and caressed it into a gentler, friendlier,

work was brought to a point where we could leave it for the winter. Oneida and her aunt were now in North Caroand her aunt were now in North Carolina, where the major was in the seventh heaven of happiness preparing the heavens. The sun was shining his house for the wedding and lavishing presents upon his beautiful niece.

His little form again. The plan was made. The tangled threads of human presents upon his beautiful niece. Like many timid, reserved natures, destiny were straightened out. Oneida wrote more freely than she talked. Her letters were long, descriptive, flowing on smoothly and pleasantly with an unexpected touch of dry humor here and there, and much shy tenderness. I kissed the precious missives and slept with them under my pillow, an ever-increasing pile, which I care fully hid by day from the prying eyes of the landlady of the Deft Tavern.

When we touched at St. Ignace on the homeward voyage, I was met by Emile McNiff. "Rory, there is a job that you posit-

ively must do for us. We will have no denial. You know I am now superintendent of the Redoubtable Mine, and we have a scheme on foot for getting at the rich beds of ore under the adjoining lake.' But I am not a mining engineer," I

"I know nothing whatever of metallurgy."
"That is not the question," explained McNiff. "The ore is there all

What we want you to do is to right. see if it is practicable to drain the lake and to divert the streams that feed it into some other basin, and to estimate rows and the sufferings of the the cost of such an undertaking. This sort of thing is in your line, and it will and the difficulties of these poor human be a big contract. You have lost so much money in mines you ought to make some out of this one. Did you know that the Forest Lake Copper Mine is coining money for us hand over hand? What a pity you ever sold out your shares in it to Moir, who has millions enough already from other sources! Sold out!" I echoed bitterly.

Then I stopped myself. Let bygones be bygones! Emile evidently had no notion of the true state of affairs, and, as he was working for a company in which Moir was a director and one largest shareholders, it was best he

should remain in ignorance.
"Is Mrs. Moir still with you and your wife?" I asked after a while,

"She went to join her husband about three weeks ago," she replied. "He that you and I are living—the life that is as right as a trivet now. In fact, he "She went to join her husband about

never was mentally wrong, only in a very nervous condition from business worry. He is just as well to-day as you or I. Etienette will cheer up now, hope, for she seemed awfully sad when she was with us. She is plucky and tried not to show it, but she could not deceive me, who have known her from a child, though she is queer, like all women. For instance, she kept up as bravely as possible all through the harrowing anxiety about Moir, and then, when she got news that he was well and wanted her to join him, she broke down and went all to pieces hysterical and all that sort My wife firmly believes that Etienette fears and dislikes her husband and was franctic at the thought of having to live with him again, but I tell her that is nonsense. All women cry when they ought to laugh, and laugh when they ought to cry, and you should always judge them by contraries."

Now that I knew I should not have to

see Etienette again, I consented to Emile's proposition. Emile was an old Emile's proposition. Emile was an old friend and the playmate of my childhood, and I disliked to refuse especially as it was evident that he was hoping to do me a good turn and co pensate me in some degree for my n the other mine.

We went into the hill country of the such treasures of iron ore were being brought to the surface. The great Re tensively worked at that time of any in the range. We found the director and his wife were entertaining a party of his wife Eastern ladies and gentlemen who mining interests in that region, and was proposed that we should visit the famous mine before I made my inspection of the neighboring lake reserva tion. It was with a shock of dismay when, too late to withdraw. I dis included Mr. and Mrs. that the party Montgomerie Moir!

TO BE CONTINUED.

DO SOME THINKING.

ERMON PREACHED AT "FATHER MAT-HEW MEMORIAL SERVICES," PAULIST FATHERS CHURCH, NEW YORY CITY, SUNDAY EVENING, OCT. 12, 1902, BY REV. PATRICK G. MURPHY, C. S.

"Then Jesus said to His disciples, if any man will come after Me, let him deny himself, take up his cross and follow Me." (Matt. xxvi. 24.) There is a very pretty tradition that

tells us about the following incident.

At first sight it seems only a little thing. But it is one of those trifles that speak so eloquently to the minds of those who are intelligent enough to appreciate the great and simple things life. It concerns our Divine Re-emer; and is supposed to have deemer; and is supposed to have happened when He was only a Child. From the very beginning it was noticed by our Blessed Mother that His mind always occupied by something o in the future. He was taking in, n simply the events that were happening in His own immediate vicinity, was looking out through all the world; and even the affections of His childhood covered all the races and the of the sons of men. His Blessed Mother found him one day standing in the attitude of deepest thought. upon Him when He least expected it.
And before the Divine Child realized her presence, there was enacted before her the first great tragedy of the Saviour's life. The little hands were folded on His breast. The little body trembled. The little eyes were filled with tears. He was standing in the shadow of a cloud; and all the sor-rows of the world were pressing heavily upon Him. It was only for a mome But it was like that awful moment later, when He cried out in all the strengt of manhood, and the great, red drops blood were flowing from the heart that happier mood.

It was late in November before the loved the world so well. It was only vain, for she was powerless to pale face brightened, and the tears were stopped. The little folded hands were once again unclasped. The little form regained its strength and its determination. He took a few steps forward, and He planted Himself firmly in the attitude of hope and expectation His Blessed Mother forgot for moment the struggle that had passed. She saw the little One she loved so well standing once again, the Saviour of the world, in the warm sunshine of God's love causing to fall upon the world the love causing to late shadow of His Cross;—"standing, shadow of His Cross;—"standing, and all the colors and all of the rainbow in His vesture, and all

> They tell us that our Divine Redeemer came on earth to pay the great-er part of the penalty for sin. They tell us that the most awful moment in His life was when He knelt at night beneath the olive-trees within the garden of the oil-press, and meditated on the carelessness of men concerning their eternal destiny. It was there, within the brief space of a few short hours, that He shared in all the sorlives of ours were passing in review be-fore him. He saw the world from creation to the end of time. He saw the long procession of the human race upon the earth. He saw the blood-stained footprints of the creatures that He loved. He heard the moans of women and the cries of little children. He saw the tears upon the faces of strong-armed men. He saw the sufferings of the weak. He saw the infants in the arms of the mothers, and he saw the arms of the mothers, and he saw the dead upon the ground. He saw the history of the human race from eternity to eternity, the beginning to the end. He saw the little span of every human life, the cradle and the grave, the smiles of childhood, and the hopes of youth the trangith of menhood and the youth; the strength of manhood and the He saw the life

the sunlight of the ages in His face.

cloud. I wish you to sta minutes beside that Mar suffering in the garden of I wish you to do a little the subject He was trying then. And the reason we to do that is this—there in the world in regard to whalf so careless as this should most concern ther writer cried out once i despair: "With desolation made desolate, and the world is filled with sorroun man that thinks." You man that thinks." minds of men are busy fields of thought. They mistakes, even where mis so serious, and where the so serious, and where the may be corrected by the another. In all the othe there seems to be a laffairs of this life that d our eternal destiny seem adjust themselves. But things that religion deal those things that have to and wrong, there is alwous relationship that me sequences of our mistak to the best interests of the sequences of the best interests of the sequences of the best interests of the sequences of t is always something the misdeeds detrimental to ests in the time to come. the relationship between parts of the material wor ate and so nicely balar dropping of a postage-s pavement of the street is

NOVEMBER 15, 190

that follows after death.

tells us that they found H with blood upon the gro found Him in the agony of ing out, with words the

ing out, with words that heavens, "Father, if it be

heavens, "Father, if it be this chalice pass from Me! NO ONE THINKETH IN H I wish you to stand for a

beside that Child of Naza

Him broken-hearted in the

to send a tremor throu verse. It may be just as in the social and moral veven greater things dep time upon the decisions make between right and are always ten thousand may be cursed or bless always ten thousand live made more happy. The ten thousand lives that more miserable and un above all things, there that is in our hands, a lend at death, a life that and a life that is not go ed by our deeds or mis the present or in the fev but a life that is going sequences of the prese the ages of eternity. whole world ma there is no man that wonder that the little C hesitated for a moment overcome by despair! that the strong Man v night in the garden their death-beds cry moment more to think! reference these though vice of intemperance. THE VICE OF INT you is to convince you drunkard alone who is the sins of drunkennes

for them. We all have tions devolving upon the prevalence of this ness is a sin, because i and dulls the conscie cian deals with it as a sometimes is. The ph upon it as one of causes of poverty and that reason tries to The court considers i manifests itself by vio lature tolerates it as for the individual, bu an abundant source state. The Church of ness a very serious o goodness and mercy vrong done to man' commandments forbi makes man less than ed. The priest is op he knows by careful is the most productive sides being a very gr Most people are in know their own inte not take much hard vince an honest-mine

man or woman that curse, and that mode leads up to it. Dru make a man respecta not recommend him position. It does not confidence of his fri company does not wa signal-house or on t steamship company of the bridge. The c the bridge. The c handling its funds.
not want him behin manufacturer does the machine. We drunken physician the patient. We do lawyer to gain a su drunken teachers in not want drunken ; There is the stron most people in favo is nothing gained there is not much drinking. Now le the arguments in in favor of drunke A BUSINES

The strongest argument. The g drunkenness to-da oney invested in who want to make the owner of th brewer. He may liquor-store, or the saloen. They may drunkard of a ma no fun in it for t their money up as your home, again the honor of you own immortal so rather see you los Perhaps they di business to do har

that follows after death. tells us that they found Him drenched with blood upon the ground. They found Him in the agony of despair, cryfound Him in the agost that rent the ing out, with words that rent the heavens, "Father, if it be possible, let heavens, Facher, it is to possible, le this chalice pass from Me!" NO ONE THINKETH IN HIS HEART. I wish you to stand for a few minutes

beside that Child of Nazareth, and see Him broken-hearted in the shadow of a cloud. I wish you to stand for a few minutes beside that Man of Sorrows suffering in the garden of the oil press I wish you to do a little thinking on the subject He was trying to think out then. And the reason why I ask you to do that is this—there is no subject in the world in regard to which men half so careless as this subject should most concern them. The holy writer cried out once in accents of despair: "With desolation is the earth made desolate, and the whole wide world is filled with sorrow, for there is no man that thinks." You will find the minds of men are busy in the other fields of thought. They hate to make mistakes, even where mistakes are not so serious, and where the errors of one may be corrected by the carefulness of another. In all the other ways of men there seems to be a balance. The this life that do not concern our eternal destiny seem always able to adjust themselves. But in all those things that religion deals with, in all and wrong, there is always a mysteri-ous relationship that makes the con-sequences of our mistakes destructive to the best interests of others. There parts of the material world is so intimate and so nicely balanced, that the dropping of a postage-stamp upon the pavement of the street is serious enough to send a tremor throughout the universe. It may be just as truly said that

THE VICE OF INTEMPERANCE.

The purpose of what I am saying to that you have. you is to convince you that it is not the for y drunkard alone who is responsible for the heads of your children to get the the sins of drunkenness or who suffers money. But they want it. It may be is a sin, because it destroys health and dulls the conscience. The physician deals with it as a disease, which it that reason tries to put an end to it. fice. manifests itself by violence. The legislature tolerates it as an incidental evil the price of blood. They want it. It an abundant source of revenue for the state. The Church considers drunken-ness a very serious offence against the

man

The

ears

well

d all

Re-

They

night

rning

world

trials

nman

He

vomen He

trong-ngs of

w the

ernity

e end. human

e life te that he life

is the most productive cause of sin, besides being a very grievous sin in itself.

Most people are intelligent enough to know their own interests. And it does not take much hard thinking to convince an honest-minded and intelligent man or woman that drunkenness is a curse, and that moderate drinking often leads up to it. Drunkenness does not make a man respectable to-day. It does not recommend him for a responsible position. It does not entitle him to the confidence of his friends. The railroad company does not want a drunkard in the signal-house or on the locomotive. The steamship company does not want him on The commercial house or banking institution does not want him handling its funds. The merchant does not want him behind the counter. The manufacturer does not want him beside the machine. We do not call in a drunken physician if we care much for We do not expect a drunken lawyer to gain a suit. We do not want drunken teachers in our schools. We do ot want drunken judges on the bench. There is the strongest argument with most people in favor of temperance, and even in favor of Total Abstinence. There is nothing gained by drunkenness, and there is not much gained by moderate drinking. Now let us turn to some of the arguments in favor of drinking and in favor of drunkenness.

who want to make it pay. He may be the owner of the distillery, or the brewer. He may be the owner of the liquor-store, or the man that runs the saloon. saloen. They may not want to make a drunkard of a man for fun, for there is no fun in it for them. But they have their money up against the happiness of your home, against the good name and the honor of your child, against your own immortal soul; and they would rather see you lose than lose themselves. Perhaps they did not start into the business to do harm by it. But it is a bad on the same and do that right here. Give it an nonest into the properties of the you pass it. Now let us go ahead again. There are three great causes of intemperance and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and drunkeness. The first and greatest into the business to do harm by it. But it is a bad in the dust by all and the dust by all your home, against the nappiness of your home, against the good name and the honor of your child, against your own immortal soul; and they would rather see you lose than lose themselves.

business, and it makes them bad. They want ten, twenty, fifty per cent. on their investment. And when you offer them your money, they do not care whether your blood is on it or not. They want it. They are going to take That is just how it comes that the worst element in this country are en-gaged in the manufacture and sale of intoxicating drinks. The business may be legitimate in some ways; but it is inimical to the best interests of the community. We all suspect the liquor-dealer or hotel-keeper. He may be a good man in his way. But we cannot help suspecting him just the same. make that statement a little

more definite. I remember hearing a priest in a certain town, on one occasion, make this remark. He said: "If I had a deep, personal enmity against some one in this town to-morpow, and if I wanted a mean, low crime committed against that person; if I wanted to have a wrong days to the transfer family." If I wanted to have a wrong the transfer family. a theft or a robbery committed against him, or a murder; if I wanted to see him, or a murder; if I wanted to see his child seduced or outraged, I would write to a saloon-keeper to do the crime. And he would do it. And if I crime. And he would do it. And hi wanted it well done, I would write to a Catholic saloon-keeper to do it." That statement is made in regard to a certain town. I know what I am talking about when I say it. And if some of things that religion deads with right the victims of crimes that were commond wrong, there is always a mysterimited in that town could come back from the dead to-night, and if some of the former saloon keepers of that town could come back from hell to night, they ests in the time to come. They say that the relationship between the various parts of the material world is so into run it as it should be run. Where do you find the criminals of a city? Where do you find the outcasts? Where do you find the gambling places? to send a tremor throughout the universe. It may be just as truly said that in the social and moral world there are even greater things depending all the time upon the decisions that you and I dry-goods store? Do you find them in the direction upon the decisions that you and I make between right and wrong. There where any lawful and respectable busiare always ten thousand interests that may be cursed or blessed. There are with their own. You find them in the may be cursed or blessed. There are always ten thousand lives that may be saloon. When the little ones are made more happy. There are always ten thousand lives that may be made fortunate father is dissipating, where more miserable and unhappy, But, do you find the man who is mean enough above all things, there is our own life that is in our hands, a life that does not and to look for it, and to be angry that is in our hands, a life that does not and to look for it, and to be angry end at death, a life that lasts forever, and a life that is not going to be affected by our deeds or misdeeds simply in the present or in the few years to come, the present or in the few years to come, and to look for it, and to be angry if he does not get it? You find those who will permit a Catholic mother to forget the fact that she is the but a life that is going to feel the con- mother? You will find them in the sequences of the present through all saloon. Where will you find those who the ages of eternity. "With desolation is the whole world made desolate, for there is no man that thinks." What is the whole world made desolate, for there is no man that thinks." What wonder that the little Child at Nazareth headlong down to ruin? You will headlong down to ruin? You will find them in the saloon. Where will hesitated for a moment, and was almost overcome by despair! What wonder that the strong Man was overcome that the strong Man was overcome that night in the garden of the oil-press! Interval to the truth? You will find them in the sale of those who love you. It was great numbers the truth? You will find them in the sale of those who love you. It was great numbers the truth? You will find them in the sale of those who love you. It was great numbers the truth? You will find them in the sale of those who love you. What wonder that so many men upon their death-beds cry out for one short Jesus Christ is on the saloon? Now,

moment more to think! The particular reference these thoughts have is to the vice of intemperance.

Jesus Christ is on the saloon? Now, there is the strongest argument in favor of the liquor business. They want your money. for you to lay down every dollar that you have. Is may be necessary ou to sell the roof-tree from for them. We all have certain obligations devolving upon us by reason of little family to the four winds of little family to the four winds of heaven to get the money for them. sometimes is. The philanthropist looks upon it as one of the most efficient causes of poverty and suffering, and for the transport they was not at the saloon-keepers want your money. It may be necessary for your salound they will accept the salound reason tries to put an end to it. fice. It may be necessary to sell your court considers it a crime when it child to a life of sin for their money. lature tolerates it as an incidental evil for the individual, but at the same time may be worse than the thirty pieces of silver that Judas Iscariot got for Jesus Christ. But they want it. It does not make any difference whose blood ness a very serious offence against the goodness and mercy of God, and a great wrong done to man's own soul. The wrong done to man's own soul. The makes man less than his Creator intendade. The priest is opposed to it, because he knows by careful observation that it is the most productive cause of sin, besides being a very grievous sin in itself.

Most people are intelligent enough to make any unacted to the money that you are going to on the money that you are going to on the money that you are going to the men, I am speaking even more that you give them may be the price of that you give them may be the price of that you give them may be the price of the men. I am speaking even more that you or own immortal soul, and you may be sending it down to hell for ever. But they want it. Yes, they may be sending it down to hell for ever. But they want it. Yes, they may be derived the men. I am speaking even more that you give them may be the price of the men. I am not addressing myself simply to the men. I am not asking you to join a Total am not asking you to join a more asking you to join a the money that won it is the men of the men. I am speaking even more that you give them may be the price of that you give them may be the price of the men. I am not addressing myself simply to the men. I am not addressing myself simply to am not addressing myself simply to the men. I am not addressing myself simply to the men. I am not addressing myself simply to the men. I am not addressing myself simply to the men. I am not addressing myself simply to the men. I am not addressing myself simply to the men. I am not addressing myself simply to the men. I am not addressing myself simply to am not addressing myself simply to the men. I am not addressing myself simply to the men. I am speaking even more data your own immortal soul, and you may be the men of the men. I am speaking even more data your own immortal soul, and you may be the men of the men. I am not addressing myself simply to am not asking you to join a mort asking you t The day that Judas suicided, they took the money that he sold the Master the money that he sold the Master for, and they used it to purchase a burying-place for strangers. There is a little hint for those who are making in the liquor-traffle. Put a a clause in your will: "This money is the price of blood. I want you to build a monument over my grave with it. I do not ment over my grave with it. I do not

body brought my own soul down to hell." THE SO-CALLED MODERATE DRINKER. That may be sufficient about those who are in the salcon business. I who are in the saloud subsects to always like to pay my respects to them. It makes us understand one another. It gives me the happiness of knowing that I have a few more of knowing that I have a few more than they are personal enemies, and that they are enemies of the right kind. They cannot hate me any more than I hate their business. But let us get out of the saloon business now for a few minutes and think of something else. What are the other chief causes of intemperance and drunkenness? We have just been dealing with the principal one. Give We have just been argument. The greatest promoters of drunkenness to-day are those who have money invested in the business, and who want to make it pay. He may be the control of the control the the their big hands out for everything ake a re is you what you can do; and you what you can do; and you will not need to pull any wires to do it. Keep out of the saloon.

want you to have any Masses for me. The God of Heaven has heard the cries

of the little ones and the cries of their

mothers against me. The money that

raised this monument over my dead

of these causes is the saloon. There are two other principal causes, and the moderate drinker is both of them. It is no use to blame the drunkard. He was led into it by the so-called moderate drinker. Get after the so-called moderate drinker. He is the man. Do not get after the so-called modafter him as a class. Get after some particular one. If you are one who abuses intoxicating drink at times, you are playing with fire; and you are going to get burned with it. You are nursing the viper that is going to poison you in a day to come. Not now. Not one year from now, perhaps. But it is going to strike you when you least Not now. expect it, and it is going to strike you where it can hurt you most. You may be ab'e to take a drink now or leave it alone. But you will probably not be able to do that ten years from You may be only sipping at it to-night; but there is poison in the bottom of that glass, and you will drink that mean, low crime committed against that person; if I wanted to have a wrong done to that man's family; if I wanted that you could break from it, and you canuot. It may not hurt you now, but begin to pay the penalty for your sin, and you are going to coin the blood of your own heart to pay it. There may she is your mother, and she they as no one but a mother ever will. You naid may not do it for her sake, but the day both will come when you will stand beside the open grave and see the last sad rites It is performed over that mother's remains, and then you will say, as many anothe mother's boy has said: "It's no use now: I have sowed the wind and I am going to reap the whirlwind. It does not rake any difference what I do now.
I killed the only friend that ever cared whether I did right or not. If I could only hear that mother plead to-night, and ask me once again as she used to do to give up drink for her sake and my own, I would do it. Oh, my God! I must have been blind when I refused to

take the pledge."

APPEAL TO YOUNG MEN.

on account of it, for they have been having a hell fight here. All that we can say to them is, "God pity you! May the Almighty look down in pity on you till you find a little rost in the you till you find a little rest in the grave!" But we want the young men in the prime of life to guard against the siren glass. We want you to take the pledge because you have your lives before you, and you may be happy enough if you do not become slaves to drink. We want you to take slaves to drink. see your name upon a pledge than on a check for \$20,000. We want you to take the pledge for the sake of that was a fire-alarm sounded in a certain days in thinking of your future. We want you to take it for the sake of that young girl who is going to entrust her is always the greatest danger of a loss entire future into your hands. She knows the risk she is taking. Other months. We want you to stand up in all the manhood of your soul and say: Never will I enter the door of come to receive the good-night kiss from a father's lips they will not have their young lives poisoned by my When they grow up into the breath. dangerous years of youth they will not find themselves overcome by the inclin-ation for intoxicants that they have inherited from a drunken father. Father, I will take the pledge, and I will take it for the rest of my life."

TO THE CATHOLIC WOMEN.

I am not addressing myself simply to religion. We are asking you to join this society because the work of this society is absolutely necessary for the protection of the homes of the people against their worst and meanest enemy

the liquor-dealer. We want to have -Catholic population impressed with the fact that the very name " Catholic " is synoymous with Christian living. We want to have all our people, men and women, old and young, arching together in one solid phalanx under the standard of the cross of Jesus Christ. Impossible? There is nothing impossible about it. It is the work of Jesus Christ for the protection of the home. And it must be done. The should enlist in this special And every one of their number can be a missionary in the grand cause of Total Abstinence. One of our most prominent and work.

respectable liquor-dealers, in conversation with a priest a few days ago, made this remark: "You people up there at the church got nearly all the Catholic men. But you are not going to get all the Catholic women. We can lay claim to a few of them." I do not know whether that man means to organize the victims of the liquor-traffic or not. My God! what an organization it would be. Get all the liquor-dealers and their poor unfortunate victims into one grand brotherhood. Bring them all to-gether under the banner of Satan. Forward, march! There goes the saddest procession that the eyes of the world ever rested on: the liquor-dealers and their victims. Why do you not join it? Why don't you become a victim? Think of all they have done for the betterment of society and the protection of the homes in this community! See their victims, dead and living. See the thefts that were com-

poor unfortunate widows and orphans paying the penalty of a father's sin. See the broken-hearted mother, wife, and sister. See the bodies of the murdered men and women, done to death before the eyes of a respectable public and beneath the shadow of the liquor-saloon. See that long proces sion pass! Why will you not join it? Why not join the organization set up against this Total Abstinence Society of ours? The liquor-dealer who said that the respectable Catholic women of this town would not organize into a Temperance Society, did not say what was true. The liquor-dealer who claims our Catholic girls and women in the name of his accursed trade is a murderer The liquor-dealer is the sworn tried, and even proven enemy of respectable womanhood. Put the mark of Cain upon him, for he is the man of blood. He is not his brother's keeper. If there is any Catholic woman in this congregation now who prefers to join the counter-organization, let her do so. But the claim of our society comes first with every respectable woman in this parish. And we know that our claim is going to be respected. You are going to join this organization, and re-main in it, for many reasons. The first reason is, because it will be an act of reparation for the sins of drunkenness mitted against the Almighty. An other reason is, that it will strengthen your brothers and your your sons in their good resolutions. And another reason is that it will be for the honor of the Catholic Church in this vicinity. And another reason is, that it will be something done for the greater protection of the home and all it stands for. There is another reason that I will illustrate by telling you of a little incident that happened in one o our great cities a few years ago. I want you as women to think of what the Catholic men of this town had done for your sake. And I want you to do this much now as an act of gratitude and appreciation. There are very few things that a noble-minded man will not do for the protection of womankind. And especially, there are very few things that such a man will not do for the protection of a mother or a child. already a member of the society. Nearly all the children of a First Comalready munion age are Total Abstainers. Now we want you to crown the good There are some men who cannot give

> It happened in the great city of New York on a Christmas day a few years ago. It is one of those very simple and beautiful incident which do not happen in fiction, because that is impossible; but which do happen in fact, because nothing is too beautiful to become a

It was on Christmas merning and a great number of people were returning from early service in the churches of poor mother who spends her night and days in thinking of your future. We height of many of the buildings in which She of life when a fire does break cut. To knows the risk she is taking.

They know that you are going to make of men well trained for the performauce of their every duty. There is no tradition of their department more lived up to than that of personal heroism in the face of danger. The lives of others are at all times dependent upon them; When the little children and as a natural consequence they begin to take a personal interest in every life that seems to be in danger. When the alarm sounds within the station there is no hesitation whatever in regard to what is to be done. The first thing always is to get to the fire as quickly as possible. The latest and best perfected mechanical devices are used to enable the horses to be attached to the engines as quickly as possible. In fact, it is usually only a matter of a few seconds before the apparatus is on the street and speeding at a terrific rate towards the scene of the fire. Once seen, it is something never to be forgotten. The sound of a whistle clears he way before the plunging horses. The driver is strapped fast to the seat to prevent him from being dashed to the pavement in the mad rush that must be made. When the engine has once been turned into the avenue, then everything along the route is turned out of the way. The run of the horses becomes a gallop, then a cyclone almost in its speed. And until the destination is reached the driver's own life and the lives of many others depend upon his coolness and his personal bravery. There is hardly time to think. In fact, most of the real hard thinking has been done in advance. He knows, for instance, that if life must be sacrificed for life, and his own life is in question, the sacrifice must be made by him. That part of the programme is always

known in advance.

way of explanation.

Now let me tell the story that I

Year tell. When the driver of No. 10 turned into Tenth Avenue that Christmas morning everything seemed to be all right ahead, and so the horses were urged onward at topmo speed. The wheels of the steamer were striking fire from the car-tracks and the payement. The horses were making a blind, mad rush ahead. Every muscle of the driver's body was stretched to it utmost tension. His feet were firmly planted on the foot-board. His two strong arms were bared to the elbo while the sinews stood out like whip cords. He did not see the horses, he only felt them. He did not see the engine that he was sitting on. He saw nothing but the avenue ahead. Just one block above a mother and her child were standing; and whether they knew their danger or not, they did not seem to have the power to move a hand or to have the power to move a hand or foot. The plunging team were on them with all the momentum that their mad rush had enabled them to acquire. The little one was about six years of age. In her arms she held a doll-baby almost as large as herself. It was a Christope with form the fathers them.

mother was completely dazed. The little one was now clinging to the mother. It would be only an instant and the lives of both would be crushed out beneath the heavy iron of horses feet, and the merciless weight of the heavy steamer. There no hand to help them. No eye resting on them except the eye of God. Yes, there was some one else! The driver saw them; and he saw them just in time. The call to make a sacrifice had come to him. It was now a question of his life or theirs. Sometimes it makes a man proud to be just a man, and not an angel or anything else—but just a man. Every time I hear the story of Jim Calcan's act of heroism, I am proud that I am only a man. There was only one second to decide. The muscles of the left arm relaxed, the muscles of the right were tightened on the The plunging horses swerved against smashed beyond recognition payement. The mother and child were missing at home at the Christmas festivites. baby had been disarranged. The dan-

ger was over.

But when the crowd collected, and when they had raised the heaviest portion of the machine, they found the dead body of the driver with the right hand tightly clinched upon the reins, and the eyes still looking on the mother and the child.

MISERABLE NIGHTS.

WHAT TO DO WHEN BABY IS FRETFUL AND SLEEPLESS.

It is wrong to take up a wakeful baby from the cradle and walk it up and down the floor all night. It demoralizes the infant and enslaves the parents Baby does not cry for the fun of the thing; it cries because it is not well generally because its stomach is sour its little bowels congested, its skin hot and feverish. Relieve it and it will sleep all night, every night growing stronger in proportion. Just what mothers need is told in a letter from things that such a man will not do for the protection of a mother or a child. When says: —"I cannot say too much in favor of Baby's Own Tablets. They have worked like a charm with my baby, who was very restless at night, but Baby's Own Tablets soon brought crown the good quiet sleep and rest. I shall never be without a box while I have a baby."

Baby's Own Tablets cure all minor ailments of little ones, and are guaranteed to contain no opiate or They are sold at 25 cents a box drug. They are sold at 25 cents a box by all dealers, or you can get them by mail, post paid, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

Pimples. Blotches and Skin Ernotions

TRY DR. HAMILTON'S MANDRAKE PILLS. Corn Cure" Reader, go inou and do likewise.

IN NATURES STOREHOUSE THERE ARE
CURES—Medical experiments have shown
conclusively that there are medicinal virtues
in even ordinary plants growing up around us
which give them a value that cannot be estirated. It is held by some that nature prevides a cure for every disease which neglect
and ignorance have visited upon man. However, this may be, it is well known that Patine
her's Vegetable Pills, distilled from roots and
disorders of the digestion.

Proverbs

"When the butter won't come put a penny in the ONTARIO churn," is an old time dairy proverb. It often seems to work though no one has ever told why.

When mothers are worried Has stood the test of a third of a century, because the children do not gain strength and flesh we say give them Scott's Emulsion.

It is like the penny in the milk because it works and because there is something astonishing about it.

Scott's Emulsion is simply a milk of pure cod liver oil with some hypophosphites especially prepared for delicate stomachs.

Children take to it naturally because they like the taste and the remedy takes just as naturally to the children because it is so perfectly adapted to their wants.

For all weak and pale and thin children Scott's Emulsion is the most satisfactory treat-



We will send you the penny, I. e., a sample free.

Be sure that this picture in the form of a label is on the wrapper of every bottle of Emulsion you buy.

SCOTT & BOWNE, Chemists, Toronto, Ontario. 50c. and \$1.00; all druggists.



Headache.

Pain across the forehead or at back of head is dangerous. It slowly but surely weakens the intellectual powers, impairs the vitality and will. Headache is sometimes from the eyes but more frequently is caused by a disordered condition of the stomach and digestive organs. Do not suffer. The pain can e cured by the harmless remedy

Abbey's Effervescent

It never loses its effect. Cures by driving out the poison, and does not simply deaden the pain as do so many pregarations coning narcotics. Abbey's in the morning will make you well and keep you well.

Goucattonal.

BELLEVILLE BUSINESS

COLLEGE LIMITED We teach full commercial course, As well as full shorthand course. Full telegraphy course.

Our graduates in every department are to day filling the best positions.
Write for catalogue. Address
J. FRITH JEFFERS, M.A.
Address: Belleville. Ont. PRINCIPAL

ASSUMPTION + COLLEGE

SANDWICH, ONT. THE STUDIES EMBRACE THE CLASS.
A ICAL and Commercial Courses. Terzas.
including all ordinary expenses, 350 per sucam. For rell particulars apply to
REV. D. CUSHING, C.S.E.

HOME STUDY

applied to any of our Ten Special Courses given by mail will produce good results for the ambitious young man or women who wishes to prepare for a better position in life. The cost is but nominal. Our new catalogue "Marching to Success" contains all particulars. Write for it. Address correspondence

Central Business College of Toranto.

W. H. SHAW, Principal.

A FEW MONTHS SPENT AT THE Susiness of eges

OWEN SOUND, ONT.
will fit a young man or woman for business.
The best courses in Canada and reasonable fees and expenses.
College circulars free to any address.
C. A: FLEMING, Principal.

BUSINESS

COLLEGE

BELLEVILLE, ONT.,

Send for the Catalogue. Address, ROBINSON & JOHNSON, F. C. A. BELLEVILLE, ONT.

If you desire a thorough Business Education at most reasonable rates, write for circular of either

PETERBOROUGH or BROCKVILLE BUSINESS COLLEGE

These Schools have no atheriors.
C. W. GAY. WM. PRINGLE,
Principal,
Principal,
PETERBOROUGH

ATTEND THE BEST-IT PAYS. Susiness Pollega

STRATFORD, ONT. Recent graduates have accepted good posi-tions at \$40 \$15 \$50, and \$60 per month. This is the kind of evidence you are looking for as to the best school to attend Catalogue free. W. J. ELLIOTT, Principal.

BOARDING SCHOOL AND ACADEMY

CONGREGATION DE NOTRE DAME

Cor Bagot and Johnston Street KINGSTON, ONT.

Pupils prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Drawing, Painting, Shorthand and Typewriting. For terms, Etc., apply to MOTHER SUPERIOR

ST. JEROME'S COLLEGE BERLIN, ONT. CANADA. (G.T.R.)

Commercial Course with Business College features.

High School or Academic Course — Preparation for Professional Studies.

College or Arts Course — Preparation for Degrees and Seminaries.

Board and Tuition per Annum, \$140.00.

For Catalogue Address—

REV. JOHN FEHRENBACH, C. R., Pres.

As so many of our ma

from the nefarious co cocted by Titus Oates, i

here to give some according pudent adventures and

evelations. He began

testant parson, but conc

great deal of capital mig of the national prejudi

Paptists, he went to Spa

conversion entered the at Valladolid. His cond

was such that he was se

end of five motths, but b

critical tears and promise

admission into another

same Order at St. Omers

of being admitted into

original plan, it was no

long, Oates had ready a

began to be suspect

desired he was per

schemes of reveng

Whatever may

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription-\$2 00 per annum. EDITORS:

REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels." THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messa. Luke King, John Nigh, P. J. Neven and Joseph S. King are fully authorized to re-ceive subscriptions and transact all other busi-ness for The CATHOLIC RECORD. Avent for Newfoundland, Mr. T. J. Wall St.

Johns. Rates of Advertising—Ten cents per line each Rates of Accountering the Archibertion, agale measurement.
Approved and roommended by the Archibertop of Toronto, Kingston, Ottawa and St.
Boniface, the Bishors of Hamilton, Peter borough, and Ogdensburg, N. Y., and the cierzy throughout the Dominion.
Correspondence intended for publication, as

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, at d must reach London not later than Tuesday morning. When subscribers change their residence it simportant that the old as well as the new address be sent us.

Agentor collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada March 7th. 1900.

To the Editor of the London Ont:
London Ont:
Dear Sir: For some time past I have read
Dear Sir: For some time past I have read
pour estimable paper. THE CATHOLIC RECORD,
rour some partial size of the contract of the contra Dear Sir.

Four estimable paper. THE CATHOR

and congratulate you upon the manner in

which it is published.

Its matter and form are both good: and a

rely Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend

it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain.

Believe me, to remain.

Yours faithfully in Arch, of Larissa.

Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, Nov. 15, 1902.

THE MIRACLES AND WATER OF LOURDES.

Some months ago the Press Publishing Company sent from Paris to this continent a despatch concerning Lourdes which was published in the daily papers, and of course very widely circulated by the press of Canada and the United States. The story ran that a French Government engineer, who is a good Catholic, over a year ago took his wife to Lourdes in the hope that she would be miraculously cured of a malady which the doctors had pronounced to be incurable; but, so far was she from being restored to health, that as soon as she plunged into the tank she died.

While making arrangements for his wife's funeral, the engineer made several observations, the chief of which was that the water used in the bottling department had a different taste from that in the grotto. This led him to suspect some fraud, and to get a quantity of the water to enable him to investigate.

Besides, he noticed that the enormous quantity of water which is distribnted as coming from the spring could not have been furnished by so sparing a source of supply.

His investigations by chemical analysis showed that there was the difference which he had suspected between the exported water and that of the grotto; and further examination revealed that the water is brought from a river in a neighboring cave through subterranean pipes which were secretly laid by monks years ago.

The story-teller informs us that in this way the water carried off by pilgrims and sent to distant countries is accounted for, the quantity of which is very great, as in the year 1901 there were three million pilgrims. "Lourdes," he adds, "was a mere hamlet fifteen years ago, while to-day it is a beautiful solidly built city of eighty thousand in-

The Rev. J. Van Der Heyden, a priest from America who is now at Louvain, Belgium, has written to the Catholic Sentinel of Portland, Oregon, stating the result of enquiries made by him in reference to the matter; and it appears that the whole story is a tissue of falsehoods.

The pseudo-engineer Probst is not an engineer at all, neither is he a Catholie, nor official of the French Government, nor does he occupy any high position, as the story tells. He is a Lutheran, and a violent anti-Catholic agita!or. His profession is that of an ordinary clerk in an obscure dry goods store in a small provincial town, and "all the engineering he ever did was to measure out yards of calico for his employer's customers."

Whether the wife of Probst went to Lourdes or not is uncertain, but she is alive and in good health.

It appears, indeed, that Probst did make the statements attributed to him, but they were merely such an hypothesis as any mendacious and malicious sceptic might have made without any foundation for his statements. He was probably of the opinion that no one in America would take the trouble to follow him up.

The Rev. Fathers at Lourdes did not at first condescend to notice the false statements made by this notorietyseeking humbug, but when they heard that such wide publicity had been given them, they made a counter-statement and invited an investigation into the matter; then Probst stated that he cannot now prove the fraud, as the monks have removed all trace of the canals and pipes whereby the water was

It is clear that waterworks on so large a scale as Probst pretends to have | their careers .- "Success."

existed could not have been removed so as to leave no trace, and on the other hand the work of removing them would be seen by the many hundred thousands of witnesses; but there are no such witnesses to be found. Besides, if the pipes had been removed and the canals filled up, the water would be diminished proportionately. So far is this from being the case that the water is now as plentiful as it was at any time. A real engineer would also be able to tell to a certainty where the earth had been recently thrown into the filled up canals.

Altogether the story is an idiotic attempt to throw discredit on the miracles of Lourdes which are attested by thousands of visitors who were eyewitnesses to very many of them.

We might mention here numerous cures which have certainly taken place through the patients bathing in the Lourdes waters, but we will merely indicate one instance which is attested by Senator Chauncy Depew of New York.

It is true that Mr. Depew did not see the young lady who was cured till after the cure was effected, but he ascertained the particulars by enquiries made of unimpeachable witnesses. We take this case, which occurred a few years ago, because Mr. Depew is so well known in America as a Protestant of the highest integrity that his testimony cannot be questioned.

A New York lady of his acquaintance, who was also in hope of being cured of a disease which was pronounced by the doctors to be incurable, was accidentally met by Mr. Depew and she told him of the cure which she and her son, a New York medical student, had witnessed that day. The young lady who was cured was at the same hotel with these friends of Mr. Depew. She was unable to walk or put her foot to the ground for six years She had bathed in the Lourdes water for six successive days and had been cured that afternoon. Her son, the knee bandaged at 12 o'clock. It was deaconesses and sisterhoods. We have swoollen badly and had twenty-eight running sores.

Mr. Depew was determined to see the girl, and though the crowd of pilgrims was too great to be admitted, Mr. Depew was admitted to the room where the girl had been, on account of his hoods are the best possible vindicbeing a distinguished New Yorker; but ation of the Catholic Religious the patient had left just before for her Orders from the innumerable calhotel.

Mr. Depew found her out, and heard from her lips the same story which he O'Gormans and other calumniators who had already been told. She had been unable to walk for six years, but, to satisfy Mr. Depew, "she walked around the room, limping some, but with no apparent pain."

The knee was shown him. "It was quite normal. The flesh and muscles were firm and natural. Black spots marked the places where the sores had been, but the sores were healed, and healthy skin, not scales, covered

Mr. Depew added:

I have little faith in modern miracles, but this case puzzled me. Of course, its weak point, so far as I am conerned, is that I did not see her before the alleged cure. The testimony, how-ever, of the New York medical student; of his mother and of the English doctor was clear and positive. They might have been deceived or tried to deceive

In our estimation the testimony as this. to the young lady's condition was complete, even though Mr. Depew did effected. The facts were related by witnesses who had no reason to be deceivers, and who could not have been themselves deceived. And at all events, hundreds of other instances could be adduced wherein the eviand which fully establish that the sanctity of the shrine is attested by he divine sanction of miracles.

This testimony of Mr. Depew was published in The Trained Nurse and Hospital Review soon after the event referred to occurred.

Another feature of Mr. Probst's story deserves also to be mentioned here which proves that his testimony is not worth the paper it was written on.

He declares that Lourdes is a city of 80,000 inhabitants. Father Van Der Heyden states that the population is about one-tenth of this number. This estimate agrees well with the statements of all visitors to Lourdes, and with those of the American Encyclopedia and the Brittannica, which tell us that in 1876 and 1901 the population was 5,470 and 6,976 respectively.

The bogus engineer was either never at Lourdes, or his falsehoods were delib-

We find a great many men and women sidetracked all along the pathways hafe because they were not taught the value of good manners and of a fine, gracious courtesy in their youth. result is that they have grown up hard and coarse and repulsive in manner and have not been able to win favor or attract trade or business. In other words, their bad manners and repulsive ways have kept them back and handicapped RELIGIOUS ORDERS.

Dr. Adolph Danziger, a Jewish Rabbi, who is also editor of the Chicago Israelite, has been investigating the works of the Sisters of Charity of the Catholic Church, with the result that he earnestly urges the young women of the Jewish persuasion to institute similar organizations with the object of working for God's glory, and to increase the happiness of mankind." He says:

Look at the Sisters of the Catholic Church how they work sans peur et sans prix (without fear and without reward), and how they minister to the sick and the dying. You, too, by a grace as mysterious as divine, could discard your finery, don a simple garb and form sisterhood, helping mankind d lightening the burden of all who suffer, regardless of creed. But oh! how infinitely sweeter, nobler, when your gentle presence and loving hand aid the lick and lonely of your own faith! A Jewish sisterhood of mercy The heart goes out at the thought Not a Miss Gwendolyn Goldstein, or Miss Sylvia Isaacs, but Sister Miriam, Rachel, and Sister Deborah Sister You, and you alone would regenerate the Jewish faith. A thousand ers uttering tirades three hundred and sixty-five days in the year could not effect the good your activity would accomplish in a week.

In conclusion the Doctor asserts that "the Church of Rome could ever boast that wealth that will stand behind you and your work. Build a great Jewish convent, found a Jewish sisterhood, and spread a new and glorious light upon the world."

Notwithstanding that for three hundred years abuse of monks and nuns has been the staple means whereby Protestantism has endeavored to stir up the world against the Catholic Church, maintaining that the monastic life is a blot upon Christianity, and that it encourages idleness and vice, many of the Protestant sects have of late years eshas its Sisterhoods, and the Methodists now the proposal of Dr. Adolph Danziger for the establishment of a Jewish order of nuns, with untold wealth behind it for the purpose of doing good. Imitation is the most earnest praise, and these imitations of Catholic Sisterumnies which have been uttered against them by the Maria Monks, the Edith have been popular if not quite to this our own day.

A RAMPANT PREMIER.

The Paris correspondent of the London Times reports in that journal that M. Combes, the French Premier, has just issued a new decree which, for of French citizens, finds its equal only in the treatment of the Poles by the Russian Czars and the present Emperor of Germany who issued similar decrees. To the credit of the Emperor William, however, it must be said that he moderated his tyrannical order when its harshness and cruelty were made apparent. This much humanity can Combes, whose aim is to destroy religion in France if it be possible to de

The decree is that priests in Brittany must not teach catechism in the Breton not see her till after the cure was tongue. The effect of such an order put into execution must be to prevent the teaching of the catechism altogether, inasmuch as the Breton language is almost exclusively spoken in the province. Thus Bishop Quimper, in whose diocese there are one hundred most of the parishes only 12 1-2 per cent of the people understand French. The decree must, therefore, be regarded as a decree to keep the rising generation entirely ignorant on the matter of

> religion. In Russia similar degrees have been issued for the express purpose of keeping the Polish children in ignorance, and orders were not long ago issued in Prussia that the Polish language should not be used in the teaching of catechism. This order created fearful excitement in Prussian Poland, and almost drove the people into open he will probably endeavor to enforce had to find lodgings elsewhere. his tyrannical order.

toward the close of the eighteenth dences for young girls, but these youth- tion of religion, we fully admit that it century, the last battle fought for the ful civil servants can now find no other cause of royalty was fought by the lodging houses but these where their charity to our neighbor; but it is not Bretons, who for years defied and morals are always in peril of being destroyed several armies of the Repub- corrupted. lie of that day which were sent against

if the worse than despotic measures which are now being forced upon the people should again lead to a civil war for the maintenance of popular liberty, though the proper time for the fighting of that battle of liberty was at the general elections. It is no exaggeration to say that a large majority of the French people are and have been in favor of religion; but they were apathetic when the time came for them to vote.

Only 50 per cent. of the French electorate voted at the last elections by which the anti-Catholic Government of M. Waldeck-Rousseau was sustained. Then it was that M. Combes accepted office, expressing himself ready to pursue a more drastic policy than M. Waldeck-Rosseau dared to inaugurate.

Of the 50 per cent. of those who voted, 24 per cent. were against the Government, and 26 for it: but the vote for the Government was composed to a great extent of officials who were compelled to vote in that way, while terrorism was used to prevent a free expression of Catholic opinion. There is not the least doubt that a free and full expression of opinion on the part of the electorate with a full understanding of the situation would have tions under pretence of being divine resulted in a vote of at least 70 per cent. of the people in favor of relig-

We can only regret the apathy of the majority will still assert itself in favor of true faith, and in a manner which cannot be misunderstood, and once for all establish religion on a firm basis, as was done by the people of died. Belgium after they had suffered for several years under the same atheistic ing verdict: rule which now dominates France.

Should it occur that the people tablished its religious orders both of of Brittanny and La Vendee should men and women, and especially of be goaded to resist the tyranny of women, so that the Church of England | the present Government, the struggle would be a fierce one, for these medical student, said "he had seen the have followed in the same course with provinces furnish the army and navy with their best soldiers and sailors. We would desire, however, that the persons under the penal code on a struggle should be a constitutional one, and not that the matter should be left to the decision of the sword employed in a civil war. At all events, M. Combes shows his incapacity to govern by setting at defiance the honest faith of a majority of the population at the risk of rousing the passions of the people to the peril of civil strife.

> It is significant that Colonel St. Remy, who was court-martialled for refusing to lead a troop of soldiers against the nuns in order to close their schools, received a sword of honor from the people of Paris, that approval of his conduct might be manifested. It is equally significant that the court-martial sentenced him to only one day's imprisonment, atrocious disregard of the natural rights which was the least punishment it the court thus manifested their sympathy with him, and their practical apbut again approval comes from another seventy thousand miners who are at the spotted from the world." present moment on strike expressed apilarly. Premier Combes appears to ig- fact he had found that many of the created.

ing the religious houses of France and

banishing the religious. should be some adequate provision

made for housing and feeding them. the occasion, and established restaurants and lodging houses in the most convenient localities to meet this necessity. The houses were under the charge of nuns, and in them the girls could always find protection and advice as

from their mothers. under pain of dismissal to live in lodgings under the care of nuns. There was danger, for sooth, of their becoming rebellion, but the Emperor has had the disloyal to the Republic as governed good sense to countermand it to some by Premier Combes if these employees faith of the Catholic Church changes extent. M. Combes will probably not of the government should come into have so much good sense, but as it is contact with such dangerous conspiratwell known that his Government is ors against the peace and welfare of held in detestation by the brave the country as are the Sisters of Char-Bretons, as well as in other departments, ity and Mercy! And the girls, of course,

It is notorious that the hotels meu-During the reign of terror in France, bles of Paris are not desirable resi-

It was partly in consequence of this

that Paris turned so decidedly against both hearers and doers of the Word of it at the recent elections, for the girls who have been thus ill-treated have necessarily many friends throughout the city who are painfully conscious of the dangers arising from the course which has been pursued by Messrs. Waldeck-Rouseau and Combes. Should this single fact prove to be the rock on which the present government shall suffer shipwreck, France will be the

FAITH-HEALING MALPRACTICE. Another case of malpractice by a Faith Healer has occurred at the village of White Plains, N. Y., the victim

being a girl named Esther Quimby. It is not stated whether or not the parties guilty of negligence in this instance belong to the Eddyite or Dowieite sect, or to some form of pretended Faith-Healing independent of both these, but the underlying principle is the same: "Are diseases to be cured without recourse to medicines or medical men but solely by prayer or mental influence ?"

These sectarians assert that prayer only, or the mental influence of the healer, should be resorted to. Their differences of procedure are unimportant, as they are merely human invenrevelations.

The little girl Esther Quimby was afflicted with diphtheria and bloodpoisoning and her parents, John and the majority, and express the hope that Georgiana Quimby, instead of calling a are travelling throughout the country medical man, secured the services of a so-called Faith-healer named John Car- gentry visited this district recently, roll Lathrop, but as they did not make use of the ordinary remedies, the child

The coroner's jury found the follow-

"Esther Quimby came to her death in the village of White Plains on the 15th day of October, 1902, of diphtheria and general septicemia owing to the culpable negligence of her parents, John Quimby and Georgiana Quimby, also a ertain so-called 'healer,' John Carrol certain so-called nearer, some proper Lathrop, in failing to provide proper and attention. The evidence warrants the holding of the three charge of manslaughter.

WHITHER DRIFTING?

As a meeting of the Unitarian Club which was held last week in Toronto, the principal speaker was Mr. E. E. Sheppard, the subject of his address being " Religious Thought in Toronto."

Mr. Sheppard declared that material conditions in the city are changing, and that the people of the different denominations now pay less attention to the doctrines of their churches than formerly.

From the short synopsis of this address given in the Globe we cannot be sure whether Mr. Sheppard meant to congratulate the people of Toronto or not on this state of could inflict. The officers composing affairs, but from the general tenor we should judge this to be his intention, and he cites St. James J. 27 proval of his courage and convictions, to show that the only true religion Parliamentary Party had misapprepriis "to visit the fatherless and widows and a most unexpected quarter; for the in their tribulation, and to keep un-

The speaker continued saving: proval of Colonel St. Remy's course, "he had noticed a great change in the nothing had been done with the money They might scarcely be expected from Premier and a desire that if soldiers should be doctrines of the different churches sent against them they should act sim- within the last fifteen years. In of the Parnell homestead. Mr. Wmnore these signs of the intense dissatis- churches have doctrines and creeds effort was made to purchase the home faction which his arbitrary conduct has of their own which they preach but stead; but a Dublin butcher, acting for do not believe."

While on this subject we must here It cannot be doubted that Mr. they considered the property worth. add another unexpected and disastrous Sheppard in this truly describes the The funds are deposited with a Trust effect of Premier Combes' action in close existing condition of things; but Company in Dublin, and an order had headds the noteworthy commentary: been given some time ago to an Ameri-"In this way he did not see how can artist to produce a magnificent Many girls from all parts of the a man could be truly religious if he statue of Parnell, to be erected over country have been given employment in continued to follow them." By this we his grave in Glasnevin cemetery. dence was perhaps even more complete, and ten parishes, declares that there is the postal service in Paris during re- understand that Mr. Sheppard con- One of the editors of the Toronto Mail not a single child capable of receiving cent years. It is obvious that it was demns the religious duplicity of a and Empire, in Saturday's edition, proper instruction in French, and in very necessary, for the sake of preserv- church which professes to maintain publishes an article designed to ing the purity of the young girls, there a creed in which it does not believe. lead the public to the belief We fully agree with the speaker in that the Irish Party has been in the this sentiment. The Churches which, habit of misapplying funds collected The religious orders were equal to while admittedly revising their creeds, pretend to hold still the faith to which they have hitherto adhered, are guilty of a hypocrisy which becomes sacri- but it would not, of course, suit the legious when it it is given forth by a church in the act of professing to utter God's truth for the instruction of mankind; and yet we are informed Now the girls were already forbidden that "the churches" have followed this course. As a matter of course, Mr. Sheppard has only the Protestant Churches in view while he speaks thus; for he knows well that the not. As years pass we may become better instructed in the church's teaching, we may know its consequences better, but the truth of revelation remains unchanged.

> As to the passage quoted from the enistle of St. James, which Mr. Sheppard asserts to be the only true definiexpresses beautifully our duties of the Apostle's intention to say that we have no duties to fulfil in regard to the personality of God.

them. It would not be surprising evil perpetrated by the Government | The Apostle intends that we shall be | Mgr. Angebault.

God, not hearers only, as he so states the case a few verses before.

To be hearers of the Word, we must believe in what God has taught, and fulfil the positive laws of God, even those which have God for their direct object. Thus we find in St. Mark xvi, 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.'

Thus while it is very true that the duty of charity to our fellow man must be fulfilled, we must not put man in the place of God by neglecting the service of God on His own account, as

modern unbelievers recommend. Here it is right to remark that the Catholic Church truly does its best to relieve suffering humanity, and the charitable institutions of Mr. Sheppard's own city, which are under Catholic management, sufficiently prove this The Protestants of Toronto, also, have shown a laudable zeal to build up charitable institutions; but we fear that if the charge of visiting and caring for the fatherless and widows were left to the unbelieving population, but little would be effected in this respect. Rationalism has torn down and destroved works of charity for mankind: but it has never built them up.

A CAUTION. We cannot too strongly warn our

readers against certain humbugs who selling objects of devotion. One of th and went so far as to assert that certain indulgences were attached to a picture which he was endeavoring to sell at \$1.00 each. This same picture would likely have cost him about 10 cents. A short time ago we considered it a duty to caution our subscribers against another individual canvassing for a paper published in the United States. He promised to all who subscribed a share in a daily Mass. In many instances these canvassers assume a clerical or semi-clerical appearance, thereby deluding some simple people into the belief that what they offer is genuine. Frequently they make use of the names of Bishops and priests, without ever having asked their consent, for the purpose of increasing a sale of their wares. They are never, of course, able to show any recommendation from these dignitaries authorizing their action or recommending them to the people. Another trick these sharpers practice is this: They represent themselves as of limited means and are selling these goods to raise money to study for the priesthood. The fellow who was in these parts last year, being asked on his present visit why he had not gone to college as he said he intended to do, replied that it was his brother who came around in 1901.

AN ANTI-IRISH PAPER.

An Orange paper in Dublin gave currency to the report that the Irish ated the funds collected for the Parnell Testimonial. This report was said to have been originated from a statement made by Mr. Parnell's sister that collected in America for the purchase Redmond has made a statement that an Mr. Parnell's brother, bid more than for the Irish cause. The statement published by Mr. Redmond has appeared in nearly all the papers of the country: purpose of the narrow-minded bigot who has a chair in the Mail office to present both sides of any subject where Irishmen are concerned.

THE FRENCH CONGREGATIONS.

A report has been published in some European papers to the effect that the Pope has addressed letters to the Emperor Joseph of Austria and the Prince Regent of Bavaria requesting them to use their good offices on behalf of the Congregations of Religious expelled from France. It is not stated whether the purport of this request is to intercede with the French Government for greater leniency, or to have the religious received kindly by the governments of these two countries, but if the report be true the latter purpose is the most likely one.

To live without working is to check in one's self the well-spring of life .-

circumstantial account plot, which he declared on foot by Popish recus ing at the assassinatio the subversion of the G the destruction of treligion. He had nothi word to support his test dence broke down in e descriptions of individua tended to know were in his character was know putable, and yet he fou gaining the ear of Parliament, and his fiet o be very convenient. Bedloe, a notorious cr just finished a term of at the House of Corrected invented a tissue of scandalous lies aga Nothing was too bold he combined audacity plotters, who even acc herself of conspiracy v to poison the King. The excited state of Protest very generally believed brought to trial. and quartered on the te wretches, but although Jesus suffered pre-emi hideous romance, resem dream of a sick man world, the Franciscan clergy had a large shar John Wall, the son country gentleman, heated at Douay passe College in Rome, whalined. At the age

took the habit of St. 1657 was sent to the where he laboured inde salvation of souls fo years, esteemed and came in contact with h Having been denoun-678, he was arrested a Worcester Gaol, when months, bearing his s parrative which he prisonment and trial risonment in our time can send to th friends come to them, to teach us how to p in God alone, in all He will make His pr ll things shall be add xii.), which chapter is read and make good would be better than finement for religion science more pleasant ties the world could a own part, God give n all Christians their pr enough. We all oug

narrow way, though difficulties in it. It

thing to run the blir

but God deliver us sweet ways."
Father Wall was br the 25th April followsel for the prosecut the case in a violent the horrible calumni ospres of Titus duced, the prisoner n his own defence, allowed to the accu-confessed nor denie but conducted his manner as to gain for tion for great wisd The absurd charges holy martyr was con statute of Elizabeth. the oath of suprema having said Mass he He was sentenced by hanged, drawn, these counts, and words which were passage to eternal ead, and said alou God! God save the seech God to bless all this honourable I

You have spoked the Judge, "a plied the Judge, "a that you shall die, a resent, until I kn ther pleasure. Father Wall gave is ready, by God's morrow, as he had b ence to-day, and as

a grant of the great Nearly twenty death, for the exer ual functions, all c accused of complici plot. No one belie guilty of any real were interested in eriminals, and Lor vehemently that handled as if it w was so or not." that Judge Atkin trouble to save Fa his execution took near Worcester, or 1679, and was carr the sentence pas were buried in S fterwards that

green, whereas the

yard was all bar

THE VEN. JOHN WALL, O. S. F.

As so many of our martyrs suffered from the nefarious conspiracy con-cocted by Titus Oates, it may be well here to give some account of the impudent adventures and his pretended revelations. He began life as a Pro testant parson, but conceiving that a great deal of capital might be made out of the national prejudice concerning Paptists, he went to Spain and feigning conversion entered the Jesuit College at Valladolid. His conduct while there was such that he was sent away at the end of five motths, but by dint of hypo critical tears and promises, admission into another College of the same Order at St. Omers. Here too he soon began to be suspected, and instead of being admitted into the Novitate as desired he was peremptorily Whatever may have been his original plan, it was now supplemented schemes of revenge, and long, Oates had ready and produced a circumstantial account of a supposed plot, which he declared had been set on foot by Popish recusants, and aiming at the assassination of the King, the subversion of the Government, and the destruction of the Protestant religion. He had nothing but his own word to support his testimony, his evidence broke down in every point, his descriptions of individuals whom he pretended to know were invariably false, his character was known to be disreputable, and yet he found no difficulty in gaining the ear of both Houses of Parliament, and his fictions were found to be very convenient. Together with Bedloe, 3 just finished a term of penal servitude at the House of Correction at Bristol, he invented a tissue of the most absurd and scandalous lies against the Jesuits. Nothing was too bold or shameless for the combined audacity of these two plotters, who even accused the Queen herself of conspiracy with the Jesuits poison the King. This, in the madly excited state of Protestant opinion was very generally believed. Five Jesuits brought to trial, hanged, drawn. wretches, but although the Society of Jesus suffered pre-eminently from the hideous romance, resembling rather the dream of a sick man than any transaction which ever took place in the real world, the Franciscan and the secular clergy had a large share of the persecu-

John Wall, the son of a Lancashire country gentleman, having been educated at Douay passed to the English College in Rome, where he was or-dained. At the age of thirty-two he took the habit of St. Francis, and in 1657 was sent to the English Mission, where he laboured indefatigably for the

eir

ble

ell-

idy

was

do.

rish

pri-

nell

1 to

nent

that

oney

orth.

neri-

over

Mail

tion,

to

elief

the

ected

ment

eared

ntry:

t the

t who

Irish-

ONS.

at the

the

the

esting

behalf

is ex-

stated

est is

vern-

have

y the

itries,

latter

life.-

most heavenly narrative which he wrote of his imprisonment friends come to them, is the best means to teach us how to put our confidence in God alone, in all things, and then He will make His promise good, that all things shall be added to us (St. Luke xii.), which chapter if every one would read and make good use of, a prison would be better than a palace, and confinement for religion and a good conscience more pleasant than all the liberties the world could afford. As for my own part, God give me His grace, and all Christians their prayers, I am happy enough. We all ought to follow the narrow way, though there be many difficulties in it. It is an easy way to thing to run the blind way of liberty, but God deliver us from all broad,

sweet ways."
Father Wall was brought to trial on the 25th April following, and the counsel for the prosecution having stated the case in a violent address, in which the horrible calumnies and pretended losures of Titus Oates were introduced, the prisoner was free to speak in his own defence, council not being allowed to the accused. He neither confessed nor denied his priesthood, but conducted his defence in such a anner as to gain for himself a reputation for great wisdom and prudence. The absurd charges brought by Oates were of course easily refuted, but the holy martyr was condemned under the statute of Elizabeth, for having refused supremacy, as well as for the oath of having said Mass heard confessions, re ceived converts, and for being a Jesuit! He was sentenced by Judge Atkins to be hanged, drawn, and quartered on these counts, and on hearing the words which were to ensure him passage to eternal life, he bowed his head, and said aloud, "Thanks be to God! God save the King, and I beseech God to bless your lordship, and all this honourable Bench."

"You have spoken very well," replied the Judge, "and I do not intend that you shall die, at least not for the present, and I become the Kingle present, until I know the King's further pleasure

Father Wall gave answer that he was as ready, by God's grace, to die on the morrow, as he had been to receive sentence to day, and as willing as if he had

a grant of the greatest dukedom. Nearly twenty four priests were about this time lying under sentence of death, for the exercise of their spiritual functions, all of them having been accused of complicity in the pretended plot. No one believed that they were guilty of any real offence, but many were interested in treating them as criminals, and Lord Fairfax declared ehemently that "the plot must be handled as if it were true, whether it was so or not." It does not appear that Judge Atkins really took any trouble to save Father Wall's life, for his execution took place at Red Hill, near Worcester, on the 22nd August, 1679, and was carried out according to the sentence passed. His quarters were buried in St. Oswald's churchyard, and it was remarked, some time afterwards that his grave remained green, whereas the rest of the churchyard was all bare, the place being a | it?

senger of the Sacred Heart.

VARYING VIEWS OF PROTEST. ANTISM.

Speaking recently in Boston, the Rev. W. I. Haven, D. D., one of the secretaries of the American Bible Society, made a most optimistic address on the Protestantism of the present day, its work and prospects. Never in all its history, he declared, was it engaged in so many noble enterprise Never was it so prosperous, so powerful. Never was it so pure. On the same evening another man of prominence in Protestantism, Nr. Henry Varley, the London evangelist, spoke before another assembly of Protestants in Boston, and this is what he said:

"The Church of God (by which he meant Protestantism) to-day has lost its power by reason of her want of spiritual The churches are weak, conversions are few and the ministers are dispirited. Considered as business propositions, the churches are failures. If the amount of money that is represented in their buildings and the nu of men and women who are found in membership were engaged in any busiresult, they would be adjudged a bankrupt estate. When you tell me that your Sunday morning service is fairly well attended and your church is able to pay its bills, you may call that success; but I do not."

Which is right? "You pays your money and you takes your choice. this connection the Rev. Edward Everett Hale's opinion of the progress so-called evangelical Protestant churches of to-day may not be interest. In his contribution last week to the Christian Register he said:

"The Methodist Church appears to an outsider to be most occupied in giving a code of instruction to its members whether they shall play whist or 'authors,' whether they shall go to the theatre, and similar instructions : the Baptist Churches seem to be eager and successful in building up their separate organizations; the Presbyterians are still in that annoying tangle which hinders people who have to say they one system while they k believe another; and they do Episcopal Church seems more interested | the hope it inspires of getting at som anxious for its own enlargement.

We give these views of Protestants on Pretestantism as showing that when, from time to time, Catholics speak of the disintegration of Protestantism, or its decay, or the weakening of its induences, they are not animated therefore with a spiteful hatred of their salvation of souls for about twelve years, esteemed and loved by all who came in contact with him.

Having been denounced in December,
1678, he was arrested and committed to
Worcester Gaol, where he lay for five

Worcester who have the lay for five

For engaging and loved by all who
they wilfully exaggerating. No Cat
lic paper has ever made such a sev
arraignment of the Protestantism
present-day America as Mr. Varl
For engaging we helieve that there they wilfully exaggerating. No Cathosuch a severe present-day America as Mr. Varley. For ourselves, we believe that there is bearing his sufferings in the eavenly dispositions. In the virility, and that insomuch as they have prisonment and trial he says: "Imprisonment in our times, especially when retained some fragments of the ancient faith, they do good service in the ment and trial he says. In the ment in our times, especially when can send to their friends, nor world. Their humanitarian work alone is come to them, is the best means (if we could forget their errors) would win our admiration. To us it would seem but very poor grace for Catholics to rejoice over the decay of Protestantism if in its place were to follow agnosticism and utter infidelity. Yet opinions of its own adherents often point to a belief that the forces of disintegration are surely preparing the Sacred Heart Review.

WOUNDING THE FEELINGS.

If at times the Catholic priest's language is severe, let no one rashly accuse him of sporting with the feelings of his own and of his separated brethren, writes Rev. C. Vander Donekt in the Catholic Sentinel. While virtue is to be commended, vice is to be condemned and stigmatized. In his office of spiritual physician he may not content himself with diagnosing malignant umors; he is bound t matter how painful the deep incisions are, if there is no other way to eliminate the poison.

If feelings were the only things invelved, a gentleman—and every priest must first of all be a gentleman—would much rather keep silence than wound Like unto the Apostles, he "must obey God rather than man." As Christ's ambassador he has His message to deliver, and as an introduction to it he would in many instances fain make his own these words of Cardinal "I know that what I am about Manning: Manning: "I know that what I am about to say will give pain to many of my countrymen, but woe to me if I should not speak. I should prove unfaithful to my trust." Besides, "the charity of Christ presseth us." (II. Cor. v. 14.) Reverence not the neighbor in his fall, and refrain not to speak in the time of salvation." (Eccles. iv., 27-28). If a bridge watchmen failed to pull a drowning woman out of the water, because the only part of her anatomy he could take hold of was her hair, we e be excused from his duty on the plea that he feared to hurt her feelings? Likewise if saving truths cannot be told the sensibilities of without wounding good though prejudiced people, it is every man's, and above all every priest's, duty of charity to wound their feelings if necessary to save them from everlasting fire.

One Impression.

Cardinal Newman saw a brick taken from the foundation of the Tower of Babel on which the impress of the child's hand that carried it to its place was still plainly visible. The impression was made while the clay was yet soft. That impress will remain until the brick has been pulverized. We know nothing of the boy or of his com-panions who worked with him on that tower, but the impression of his hand, which had long been buried with the brick, now tells the tale of centuries. Ah, Christian reader, think of it! child's mind is like the soft clay. What impression will you make upon

RIGHT REV. JOHN LANCASTER SPALD-One of the most notable events in

the history of Washington was the discourse delivered on last Sunday morning at St. Patrick's church by the Right Rev. John Lancaster Spalding, Bishop of Peoria.

A large and representative congre-A large and representative gation gathered to hear the distinguished orator. The sermon was board months Gosnel of the day. It based upon the Gospel of the day. It was in reality a transcription into the modern mental idiom of the exquisite Biblical narrative, the text being:
"She is not dead, but sleepeth."
The Bible is a whole literature—a

literature of infinite tenderness, mercy, and Divine love. The tenderest, the sweetest, and the richest lessons are embodied in the Gospel of to-day. God manifests Himself in many ways, in nature, in conscience, in history. He speaks to us from the starpeopled firm-ament, the flowers show forth His beauty, the mountains are clothed with His Majesty; the never-resting ocean proclaims His power. To teach one He whispers reproval or condemnation, and universal experience teaches that however the wicked may seem to prosper, the wages of sin is death, and of righteousness, life. In individual men and women His attributes shine. In this one, His love and patience; in another, His purity; in another, His justice; in another, His mercifulness.

But in Christ dwells all the fullness of the Cathood badding the pears of the Godhead bodily. As he says

himself—"He that hath seen me, bath seen the Father." Life, as manifested on earth, is largely life in death; it is subconscious, partial, superficial. The race has been busy with efforts to survive, to secure the means of living, rather than with learning how to live. The of the noblest races have been busy with speculative truth; they have striven by mental processes to fathor the eternal problems which deal with ultimate causes and final ends; and it may be said that the outcome has not been satisfactory. In the modern world the search for speculative truth has largely been superseded by the method of scientific investigation which aims at getting at the facts of nature and life.

The supreme charm of science lies in solution of the eternal proble those who have best insight now perceive that this hope is illusory. If all the facts from the beginning of time until the present moment were known in all their details, the infinite mystery would remain unillumined.

Science has transformed and improved human existence in a thousand ways, but it has thrown and can throw no light on the beginning, purpose, and end of conscious life, which, so far as science makes it known to us, is evanescent, unsatisfactory, and illusory. Hence the Saviour turns from speculative truth and scientific truth and directs our attention exclusively to vital truth, to the truth which is revealed by faith hope, love, and conduct, rather than by rationalistic precesses. They and the alone who live the life can know th truth which He reveals and enforces by deed and word. His truth is a prin-ciple of life which is engrafted on the life of man and re-creates it, resulting in newness of life. It is the truth which is brought home to the lowly minded, the pure of heart, the lovers of peace, the hungerers for righteousness. It is the truth which produces a nobler structure for a great collapse. - and more unalterable faith, a more allpervading hope, a more Godlike love, a profounder conviction of the worth and sacredness of life. It turns the thoughts of a man from his circumstances to himfrom outward success to inner

worth. The kingdom of God, which He wished to realize on earth, consists essentially in an inner disposition, in a state of soul. Let men become lowly minded, pure in heart; unselfish, devoted to truth and love, strivers come of the true self, which is from God and for God. What He would bring about is a transformation of love, a turning of the whole man to the truth of conscience, to conduct, to the things of the soul, as the essential and indispensable element in all real progress and improvement. His thought has been but partially realized, but the tendency of civilization for nineteen aundred years has been in the direction in which Christ has walked and lived

as a doer and teacher.
Religion not philosophy, nor culture, or science, first set up the ideal of a kingdom of God on earth, which shall be fashioned more and more into the likeness of that of the blessed in heaven; a kingdom which is not a polity or state, but divine rule; not merely course of life, but an animating prindiffusing itself through world, and transforming individual and social life. Ideas are the ultimate realities, the thoughts of God which His will makes the substance of things; they are the presuppositions of religion, science, art and government.

Christ did not send His apostles to teach all knowledge, but to teach His religion; to teach the worship of God in spirit and in truth, in lowliness mind and purity of heart, as men who hunger and thirst for righteousness. In all that concerns the religious life th Church has the office of Christ, repre sents Him and speaks with His author ity, and to enable her to do this with infallible certainty, the Holy Ghost wa sent and abides with her. did not teach literature, philosophy history or science; and consequently He did not establish His Church to teach these things. He founded a Church not an academy. Non in dialectica complacuit Deo salvum facere populum suum. He left natural knowledge where He fermal it. left. where He found it; left it to grow b where He lound it; left it to grow by accretion and development, through the activity of special minds and races, with the process of the ages. He bad-His Apostles teach whatsoever thing-He had commanded them—the doctrine of salvation and the principles of Chris tian living. These things He came to reveal; these He lived and died to plant

of immortal life. God doubtless migh have made known from the beginning all the truths of science; but this not part of the divine economy. thousands of years the race was left to make its way amid the darkness of uni versal ignorance; and when here and there a ray of light fell from some mind of genius, it seemed quickly to be ex-tinguished amid the general abscurity. The philosophy and the science of Plato and Aristotle had been in the world for three centuries when Christ came, but He made no allusion whatever to them. He neither praised nor blamed these great masters of all who know. Those whom he denounced were not the teachers of wisdom, but the formalists, who, holding rigidly to the letter of the law,

and adding observance to observance, and rule to rule, had lost the spirit of religion, had apostatized from the infinite Love, which is God. Christ came to bring immortal faith and hope and love to man. He uttered no word which might lead us to suppose that He considered literature or philosophy or history or science as an obstacle to the worship of God in spirit and in truth. He denounces greed and lust and indifference and heartlessness; but He does not warn against the de sire to know, the desire to upbuild one's being on every side, to become more and more like unto God in power, in wisdom, in goodness, and in beauty. He lays the stress of His example and teaching upon religion, upon eternal things. He tells us that we cannot serve God and Mammon, but He does not say that faith and reason conflict. We are human because God is in the soul: we have reason because the divine light shines within us — the light which enlighteneth every man

that cometh into the world. To attempt to set up an absolute distinction between faith and knowledge is to undermine faith and enfeeble reason; for each strikes its roots into other, and draws thence sustenance and We believe because we are rational, and we are rational because we believe in the messages borne to us rough the channels of the senses, and in the intimations given, we kno how, to the soul .- Washington New

LADY GEORGIANA SWEPT.

The Western Christian Advocate (Methodist journal) prints the following, which Catholic readers ought especially, owing to the fact that the English lady who did the sweeping. was a Catholic, as well as a distinguished novelist. Says the Advocate:

"In a little Roman Catholic paper we came across the following significant anecdote: 'We read in Lady Georgiana Fullerton's life that one Sunday, as she was going home from Mass, she passed a poor woman sweeping a crossing, whom she knew to be a Catholic. "Have you heard Mass?" asked Lady Georgiana. "O no," was the answer.
"I am too busy. I can't leave my
crossing." "Well, if that is all," answered the Christian lady. "I will take your broom, and when you have fulfilled your obligation you can come back and resume your work." The pro-posal was accepted and many people who knew Lady Georgiana, and who chanced to pass that way, were considerably surprised at her occupation. way, were con-

This little story of Lady Georgia, says the Advocate, in words ana, which Catholics may heed as well as "set us asking whether there might not be many churches who might find some similar service for Christ. How many are those, for instance, who attend worship because held at home by the care of little children. If some one could come in and relieve them for a couple of hours occasionally on Sun-day, and allow them to go to church, they would surely receive a warm-hearted blessing in return. We have known some churches where the mothers were urged to bring their babies to the church, and a committee righteousness, and whatever social and material conditions are helpful to the best life will result as the natural outbest life will result as the natural outin some other room, while the mothers of young ladies took turns Sunday after in some other room, while the mothers pioned in the public worship, joined in the public worship, think there are many ways in which ingenius and willing persons might carry general and principle in

HOW COMES IT? ASKS CAR-DINAL MANNING.

action.

Every religion and every religious body known to history has varied from itself and broken up. Brahminism has given birth to Buddhism; Mahometanism is parted into the Arabian and European Khalifates; the Greek schism into the Russian, Constantinopolitan and Bulgarian autocephalous (self-ruling) fragments; Protestantism into its multitudinous diversities. All have departed from their original type, and all are continually developing new and irreconcilable, intellectual and ritualistic, diversities and repulsions. How comes it that, with all diversities of language, civilation, race, interest and conditions, social and political, including persecution and warfare, the Catholic nations are at this day, even when in warfare, in unchanged unity of faith, communion, worship and spiritual sympathy with each other and with their Head? This needs a rational explanation.

It may be said in answer, endless divisions have come out of the Church, from Arius to Photius, and from Photius to Luther. Yes, but they all came out. There is the difference. They did not remain in the Church, corrupting the faith. They came out, and ceased to belong to the Catholic unity, as a branch broken from a tree ceases t belong to the tree. But the identity of the tree remains the same. A branch s not a tree, nor a tree a branch. tree may lose branches, but it rests upon its root, and renews its loss. Not so the religions, so to call them, that have broken away from unity. Notone has retained its members or its doctrines. Once separated from the sustaining unity of the Church, all separations lose their spiritual cohesion, and then their intellectual identity. Ramus proceisus arescit. (The cut off branch withers.)—Catholic Home.

BISHOP HEDLEY'S NOTABLE ADDRESS.

The inaugural address delivered at the annual conference of the Catholic Truth Society of England by Right. Rev. Bishop Hedley, O. S. B., of New-port, was in substance an eloquent' appeal to establish a Catholic press with sufficient power and organization to neutralize the evil influence of the secular press, now ubiquitous and doing infinite narm to the cause of Catholic truth. In the present day, His Lordship said, there was no question more vitally important than that of reading. The working classes seemed to have little time for reading, but they did read just as everybody else read now. In these days the country, as it were, was under a ceaseless shower-bath of news. It did not wait for men to seek it out; it came to them, it followed them, it forced itself upon their attention. A rival press, the Bishop urged, was the antidote to the poison of secular press, which, though not always atterly unscrupulous, could not be said to be guided by the ordinary moral rules for con-science. To meet the evils of the secular press they must have a rival press. They could not, it was true, have a press with anything like ubiquity the secular press had, but Catholics had special resources, they were well organized, they had enthus iasm, and though their means for printing and distribution, though their pecuniary means might be relatively mall they could make their influence felt and could overcome many obstacles if they were resolved to promote a rival to the secular press. to the secular press.

MUST CREATE A DEMAND FOR GOOD

READING. dwelt upon another most important phase of the subject, namely, the de-mand for good reading.

"All of us," said the Bishop,
"whether priest or layman, are doing an excellent thing if we try whenever

we can to teach the young to read. am not, of course, referring to what taught in the elementary ritual, but t what has to be taught to those who are grown up and are material out of which our Catholic public is being formed. To teach a young man or young woman to read you must lose no time with them. If they get through a year or two after leaving school without read-ing they will never read. I do not mean they will never read the paragraph press, the sporting and betting paper, the "scandal" papers and papers and perhaps the short and silly story papers. But they will not read good and salutary reading. You must begin at once with your suitable Catholic literature; with your guild, your society, your club, your good advice. They must be got to feel by degrees that there is a vast region by no means uninteresting lies outside daily life and material existtence and which can be known from books. They must be made to feel that a man or woman who does not to some extent travel or live in this ideal and intellectual world lives only half a life nay, not half, but a stunted, poor and sordid life. They must be shown that their religion is a vast and glorious universe which they can only come to know really well by reading? And they must also be taught by experience that one way to sweeten to I and to help a man to a quiet, kind and peaceful life is to take frequent plunges into that world of curious and refreshing reality which is made up of the story of st and the fancies of men who can think and dream. Doubtless this kind of training will fall most upon the clergy. In my opinion, to teach the young to read is one of the most essential parts of pastoral work.

laity also, both men and women, can effectively help, and it would certainly be worth their while to do so. In what is called social work probably there is not half enough use made of the press. visiting ladies should have little things ready to attract young persons and to interest the family. And our Sunday schools might prout by the example of non-Catholics and send the children of Christ's Empire; I would go home rejoicing with a penny illustrated magazine or tale. So by degrees with the habit of reading would come the demand for reading, and the Catholic body would stir itself more and more to supply better and better reading. And with high ideals and thorough education there would come from time to time one of those speculative literary productions which would be not only a treasure to ourselves, but an intellectual fact in the great world; which would in some sense enable us to rival that great press of the world, which we on our part would call anti-Christian, but which on its own part admits and boasts that it is anti-Catholic. would call anti-Christian, OUR CHANCE.

"But this is a matter in which the

"And to keep ourselves in heart we must always remember that the very growth and spread of the modern press gives us our chance. All the authorities, from Mathew Arnold—who ran the beginning of the cheap press—to Bishop Creighton, who wrote the other day, keep preaching and repeating that edu-cation in the true sense of the word is getting more and more rare in the People are informed, country. terested and amused, but not educated. Reflection, principle, character-yo have to search very closely to find them: but what you do find is superficial smartness, the exchange of phrases a mob-like unanimity in taking a thing up and dropping it again, fits of excite ment, insular prejudice and an almost complete ignorance of the venerable past. Here, I say, we have our chance. For a piece of strong and unchangeable truth will always go through this flabby modern growth like the thrust of a khife. We have our truth, which can never decay nor be out of date. We have not only our creeds, but our Catholic philosophy, our noble and wide theology and clear and strong ethics, another story of our fathers, doctors and saints. There is not and there never can be a control.

constant thoroughfare.—English Mes- CHRISTIANITY AND KNOWLEDGE. in the minds and hearts of men as seeds YOUNG CATHOLICS SHOULD READ. day or an hour in the cause of the development of human thought when these undying verities, this inalienable treasure, will be powerless to generate light and energy in the confusion and doubt of a word which after all is intended by its Creater to know and to believe. What we have to do is to put weigh into our weapons, to see they have an edge and to get hold of them with a man's grasp. The work is worth all our energy. To do it well we can surely energy. To do it well we can surely afford to brace our sinews, to look over the walls of our own little gardens, to labor seriously, to efface ourselves a little in order to co-operate and so to of that Catholic rival press which is yet, we hope, to play such a mighty part in the history of the coming century.

A SECOND ENUMERATION.

A second count of the Church-going people of Chicago, made Sunday week by one of the daily papers, presents a rather good showing. Though weather was bad, and therefore unfavorable for a large attendance at the Churches, the Catholic people were well represented at their respective places of worship. By actual count there were present 207,765 persons at there were present 201,765 persons at 56 out of the 132 Catholic churches in Chicago. The rainy weather kept fully 10 per cent away, which would swell the numbers to 228,541. As the attendance at half of the Catholic Churches was counted, we must not or 457,082, including children, actually attended divine services last Sunday close to the truth. At this rate about 75 or 80 per cent, of Catholies go to church. But we must make due allow-Passing from the discussion of the supply of good reading, the Bishop dwelt upon another most important to church was very noticeable. About one-third of the total number were men. The percentage as far as Catholics are concerned between the men, women and children was a natural or normal

We are convinced that an honest effort was made to arrive at an accurate estimate of the number of people commonly called "church goers." The task was called "church goers. a difficult one. A large territory had to be covered. To take the count properly more than a thousand enumerators would have to be employed. Most Cath-olic churches would require at least three of them, and then they would need the assistance of the ushers. We know of one instance where the reporter could not go into the church on account of the crowds. The vestibule was so crowded that he could not get in, then he went around the back way and thus got into the body of the church, but the aisles were so crowded that he could

All this illustrates that the people of Chicago-we refer to our own-are religious, and as a rule they try to practice their religion. The daily papers should make this known with more emphasis. It would give us a better name abroad. Anything that reflects upon the morals

of Chicagoans reflects upon the city and injures its name and reputation. For instance, every one in England and too many in this country read Mr. Stead's book on Chicago, the vilest thing that was ever written about any place. The impression one gets from this book is that the saloons run Chicago, that it is an abominable nest of vicious characters and that it is well for the sake of safety to travel mode"-Rattlesnake Pete of the plains with two or three revolvers attached to a belt around the waist! That impression can be corrected by making known from time to time the best traits in Chicago life-its religious faith, its virtue, its charity, its almost countless institutions which place the people of this city far ahead of anything that has ever been accomplished in the line of charity work .- Chicago New World.

ROME'S ATTRACTION.

School teachers who retain an interest in their growing up boys and girls should never be satisfied until they have given them a taste for reading. in the Pitti Palace!" Never! Nor do Brothers of St. Vincent de Paul and I much care! If I were to go to Italy I Nor do would go to seek the Supernatural, because it is the only thing I could go to Rome and see the Spiritual Head of Christ's Empire; I would go to Loreto and kiss the ground once trodden by Jesus and Holy Mary. I would go to Assisi, and walk every step of the Via Crucis the "poor man" trod. I would make a pilgrimage to Siena, and I would visit every stigmatica and ecstatica. And there in her humble chamber, I would wonder and rejoice! I would have emotions which the grande Peter's and the terrors of Vesuvius. and the beauties of Naples, and the sublimity of Pompeii could never excite. For I would come into touch with the Supernatural-with God; and the work of His fingers is more to me than the most stupendous creations of human hands!—Fr. Sheehan, in the Dolphin.

A Manly Faith.

"The Catholic Church makes men. By which I do not mean boasters and swaggerers, nor bullies, nor ignorant fools, who finding themselves comfortable think that their comfort will be a boon to others and attempt (with singular success) to force it on the world; but men, human beings, different from the beasts, capable of firmness and discipline and recognition; accepting death; tenacious. effects the most gracious is the character of the Irish and of these Italians."
—Hilaire Belloc: "The Path to Rome."

Father Faber says that one of our ulpable faults that cause distractions s our neglecting to practice ejaculatory orayers. They are, so to speak, the prayers. neavenly side of distractions—thoughts God which distract us from the world and interfere with the quiet possession which the world has taken of our souls. Ejaculations are our doing for God what distractions do against Him. They have a speciality to evict distraction. There is no better pracET A PROTESTANT THEOLOGIAN.

CCXIV.

We have seen that the charges against the Roman Catholics are singularly paralleled to those brought and easily provable against the Freemasons, ex-cept that while Rome, which, in the Middle Ages, acted, as of course, after the methods of the Middle Ages, now, Pius IX. has said, accounts many edieval ways to have become fantastic and impossible (he is speaking imme diately of the deposition of sovereigns), while Freemasonry still advances the boldest medieval prerogatives and has repeatedly carried them into effect in

our own day.

Now we know that the opponents of the Catholics are largely favorable to their distranchisement, or at the least to their exclusion from office. On the other hand, the opponents of Freemasonry have never, I believe, proposed to disfranchise Masons. It may be said that they could not, in view of the overmastering power of Freemasonry overmastering power of Freemasonry among us. Very true, but in their most among us. Very true, but in their most private conferences I have never heard them suggest such a thing as either possible or lawful. It appears, therefore, that intolerance is found much more largely on the Masonic than on the Anti-Masonic side. I can not be sure of details of the Anti-Masonic proposent just after Morgan's marker. movement just after Morgan's murder, but certainly what I have said has been

In fact, disfranchisement, except for individual crime, can hardly ever be made consistent either with personal right or with public beneft. It would be too much to say that in no conceivable case might it be allowable, but containly in headily one containly in headily o but certainly in hardly any conceivable case. Whatever aberrant brotherhoods men may be entangled in, the principle always remains firm, which, propounded by the devout Simon de Montfort and taken up by his pious nephew and vanquisher Edward I., has become the foundation of regularious residence. become the foundation of parliamentary freedom, namely, "That which con-cerns all, should be the concern of all."

Men may have indefinitely variable opinions, and associations resulting therefrom, about God, immortality and spiritual truth. Yet it remains true for all of them that their temporal and visible interests are very much the same. Protestants, Catholics, Jews, same. Protestants, Catholics, Jews, Mohammedans, have alike a manifest interest in maintaining public order, in punishing crime, in advancing temporal prosperity, in promoting general intercommunication, in cultivating popular intelligence. Here is a range of interest palpable permanent, universal, concerning which judgments are either identical or vary within comparatively identical or vary within comparatively narrow limits. Even when they diverge, they are amenable to arguments drawn from visible and immediately verifiable facts.

It does not follow that society may

not, and should not, have a moral and religious basis. A nation made up of Christians will certainly view many questions of morality, of the relative value of interests, of the relation of punishment to crime, of the matters most desirable to be taught, very differently from a Mohammedan, nay, even from a Jewish state. Yet, so far as Moslem minds are awakened to move at (which, to be sure, hardly agree with the spirit of their religion), their public ideals begin so approach the Christian. In India Mohammedans make admirable administrators under the Christian Emperor.

In like manner, of course, it is futile to say that even temporal matters and interests will have altogether the same complexion in a Catholic as in a Pro-testant state. Let it be as equitable and friendly in policy as may be, still it is plainly impossible that its legislashould not have a peculiar That which is deepest in men's minds and hearts will certainly more or less equitable government will have regard to minorities, and endeavor not to be grievous to them. Yet it is evident that it cannot modify its own action on their account so much as to make them the governing power. That would be to persecute itself for the sake of a fraction of its citizens.

Protestants in press. fraction of its citizens.

Protestants in pervailingly Catholic

and Catholies in prevailingly Protest-ant countries often forget this neces-sity, which is in fact a law of nature. They often snarl because this or that print of government policy is not as they would have it, forgetting that all that they can ask of the governing majority is a friendly and equitable They can not reasonably that it shall see everything in their

Cardinal Newman somewhere remark that there are points of English policy which are not such as Catholics fain have them, but which, rightly con sidered, cannot be viewed as grievance for the Catholics, because they do not proceed from a disposition to annoy them, but are simply the expression of Protestant ways of looking at things. English legislation is more and more considerate of minorities, at least in Great Britain (I do not pretend to understand Irish complications), but of course it would be idiotic to treat minorities as if they were majorities.

One point, of no great importance i itself, is mentioned by the Cardinal in illustration of his meaning. Catholics were first rehabilitated, in 1829, a law was passed (perhaps not applying to Ireland) forbidding their religious processions in the streets, and forbidding Catholic elergymen to wear their sacerdotal vestments public-Yet this, says Dr. Newman, was not an act of persecution. It was simply a precaution against calling up the rude spirit of popular intolerance which still lay lurking everywhere. It was necessary in order to guard the public peace. However, as Catholics have become more and more renatural-ized in their own country, the intolerant feeling has died out, and the law is no longer enforced. It still stays on the statute-book, I believe, but the government has no thought of executing

it. The Protestant League, of course, would carry it out if it could, but happily the Protestant League is not

he English people.

There is another much severer law, however, does not ceme into account, since it was passed merely as a sop to Cerberus, without any thought of ever enforcing it. It is the banishing all regulars, especially Jesuits. This, too, the Protestant League has been trying to carry out, but has received plain notification from the bench that the Crown only can do this, and that the Crown has no thought of doing it.

Take a case or two on the other side. In Spain the law I think still forbids
Protestant temples to be built like
churches. The Spanish government
is not a persecutor here. It is simply
doing what the English did for a while in forbidding processions and vest-ments worn in public. Should Spanish intollerance die down as English has, this law would naturally become obso lete, just as the English statute for-bidding Dissenters and Catholics to build church towers is no longer regarded, though still, I rather think, nrepealed.

In like manner I have heard Protestants complain because the governments of the two Alfonsos have annualed marriages of priests contracted during the Republic, although allowing the parties to live together, and giving the fathers authority over their children. there is no intolerance here. The gov-ernment has gone as far as can reasonably be asked, considering the Cathoolic basis on which Spanish society legally rests.

Of course then in every state there will be these jars and shocks, more or less, between a majority and a minority religion. However religiously indifferent a majority may seem, it will com-monly appear that where a matter bear-ing on religion comes within the scope of public action, they are as much governed by their religious traditions as

the most believers. All this, however, leaves it un-abatedly true that in temporal matters the right of men to debate and to help decide does not depend on their opinions concerning things Dean Church says, Providence seems to have pronounced against all political proscriptions on religious grounds, by bringing almost every peresecuting party in turn under the wheel of perse-

Those Americans, therefore, who are forever denouncing the Catholics as disloyal—in opposition to all evidence, as I notice that the Jewish Messenger rightly says—in the evident hope of bringing about their ultimate defranchisement, had better first show reason why the same measure should not be

why the same measure should he meted out to the Freemasons. There we should have them on the hip.

However, I would suggest one test of loyalty. Let us all swear to renounce the Gregorian calendar, and re-introduce the Julian. How can we say that we are civilly independent, when we are living under a caronology imposed upor us by a Pope? I wonder the One Hundred have not thought of this.

CHARLES C. STARBUCK. Andover, Mass.

A BISHOP ON AGNOSTICISM.

The word "agnosticism," says the Literary Digest, is believed to have Literary Digest, is believed to been coined by a man of our own generation, the late Professor Huxley, but the idea behind the word, as is pointed out by Bishop Spalding of Peoria, Ill., in his new book on "Religion," Agnosticism and Education," is by no means He traces it from Descartes, anewone. He traces it from Descartes, Locke, Burkely, Hume, Fiche and and Schopenhauer, to the life and thought of to-day, and sees in Herbert Spencer's "theory of the unknowble," but a form of Kant's doctrine that "the pure reason can not know the real, the thing itself." not know the real, the thing itself.' He writes, further :

"This creed is intimately associated

as, for instance Mr. Fawcett the American novelist, write on this sub-ject in a style of which neither a scholar nor a philosopher can aprove. Truly," he says, "the most extraordinary which even entered the brain man is that of a personal overwatching Deity." Again: "If he (the agnostic) leans toward absolute atheism, he does so because the vast weight of evidence impels him in that direction." Like who might have circumnavigated all the worlds of thought, Mr. Fawcett dirms the 'total insolubility of the problems of life and death. Such writng is its own condemnation. This mowingness and this dogmatism is the very last thing to which a true agnostic will commit himself. His attitude is negative, he neither affirms nor denies the existence of God, the soul, and lite in the unseen world. His profession is that he does not and can not know anything of all this. An overweening fondness for outrageous as-sertion is also characteristic of the writings of Mr. Ingersoll, who, though he is considered a champion of agnostic ism, does not hesitate to pronounce judgment offhand in matters on which the greatest minds, after a lifetime of patient meditation, speak dispassionately at least and with hesitation. The confident assurance of an amateur is always suspicious; and to have lived with deep and serious minds is to turn instinctively from declaimers.

"The religious impulse," maintains Bishop Spalding, "is founded in the very nature of man as a rational being. In all consciousness there is an implicit knowledge of God, and were this not so thought would become chaotic." H

"Whoever thinks, finds that he is in the grasp of something which is not himself, and which is stronger than he is and abides while he passes; and this he will worship whether he call it nature or God."

FIVE-MINUTES SERMON.

FAITH, HOW TO PRACTICE IT.

"And she said within herself: If I shall but touch His garment I shall by healed. But Jesus, turning about, and society her said Take course; daughter, thy faith bath made thee whole. And the swman was mate whole from that hour, (St. Matt. ix. 21, 22.)

This woman was healed of an interna disorder from which she had been suf-fering for twelve years. And she was cured instantly on merely touching the hem of our Lord's garment, without asking the favor, or even speaking a word. As our Lord said in another place, virtue or power went out from him at that touch; and He said: "Who is it that touched Me?"—which seems singular, since all the crowd were touching Him continually—"for virtue

hath gone out from Me."
So that it seems there must have been a peculiar excellence in this woman's disposition which attracted the Divine favor, as it were of itself, just as the iron rod by its own power at tracts the lightning from the heavens. What was this excellence? Our Lord replies: "Daughter, thy faith hath made thee whole." What was this allowerful faith?

Her faith had two qualities in itan enlightened understanding and a will to act upon its conclusions. And this is what made her actions so pleasing to God, and earned for th so high a praise from our Saviour.
She did not believe through a mere
blind enthusiasm, but she believed
what she saw with her eyes and heard with her ears. And seeing and hear-ing what she did, it would have been most unreasonable if she had not be-

For God does not ask to believe without giving us sufficient and abundant evidence on which we can ground our faith; and a mere blind enthusiasm, grounded on no sure evidences, would grounded on no sure evidences, wount not recommend us to Him, but, on the contrary, be displeasing to Him and leads us all astray. The idea of Catholic faith is not a mere sentiment of confidence, in which one persuades himself that all is right by means of excitement and effort of his own, but reasonable conviction of the truth revealed to us Lj God, assisted there-to by divine help, and a determination to act upon it. This woman's merit consisted in just this, that she acted unhesitatingly and perfectly accord ing to her conclusions. She allowed no distrust or cowardice to interfere and hinder her from doing what she felt to be the right thing to do.

We may be beset at times with temptations and stormy trials; then, when all seems dark and we seem ready to suffer shipwreck, we must arouse on Remember that Jesus is with us, and ready to succor us. He is, as it were, lying asleep and apparently unmindful of us; but we must not al-low ourselves to doubt that He is vatching over us and defending us-"Making for us an escape, that we may not be tempted above what we can bear." We must, then, ever animate and enliven our faith by making many acts of faith, by recurring in our by God and proposed by His Holy Church, founded by Peter and infal-libly guided by the Holy Ghost. We

to the eternal truths revealed must have our eyes fixed on the point of eternity, and pursue the straight road of the commandments of God, de-viating neither to the right nor to the left, and thus live the life of faith.

This is touching the hem of the garment of Jesus. When we conscientiously obey the words of Jesus, we touch the hem of His garment, and His virtue goes forth to heal us of all our sickness, of all our sins, and all our imperfections. "If ye love Me, keep My commandments." This is true homage to our Lord, and consists not in saying, Lord, Lord, but in doing the will of the Father in Heaven.

L)KENESS OF CHRIST.

In a communication to the Living Church," discussing early representations of Our Lord, W. Thornton Parker, M. D., distinguished as a student of ations of Our Lord, W. Thornton Farker, M. D., distinguished as a student of archeology and a member of the con-fraternity of compassion, "The Mis-eracordia" cites the following from Heaphy's famous work, "The Likeness of Our Saviour :

"In the sacristy of St. Peter's is picture accounted so hely that no lay-man may look upon it, and even the Holy Father himself only inspects it one day in the year, Palm Sunday The antiquity of this work is well auth enticated, and its ascertained history reaches back directly to the second century. The picture consists of a lifesize head of our Lord represented a-lying during the three days in the epulchre, or at all events, at some point of time between the Crucifixion and the Resurrection. Independently of all questions of age, it is a produc tion that must stand alone for its extra ordinary conception, and the power, indeed inspiration, with which thi conception is worked out. So replet s this image with concentrated though and feeling, that it almost forces on the conviction that unless he that produced it was in the fullest sense of the term inspired, he must have seen that which he depicted."

Like all the celebrated pictures of our Blessed Lord, adds Dr. Parker, the painting represents the usual moustache and beard. This description ought to be enough to settle for all time the as to whether our Blessed Lord wore a beard or not.

Christianity is like an old monumen with deep and solid foundations, and skepticism like the sand driven against that indestructible mass by the wind

Tobacco and Liquor Habits

Dr.McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

Address or consult Dr. McTaggart. 75 Yonge street, Toropto.

IMITATION OF CHRIST.

OF CONSIDERING THE SECRET JUDGMENTS OF GOD, LEST WE BE PUFFED UP WITH OUR OWN GOOD WORKS.

No guard that we can keep upon ourselves will profit us, if Thy holy pro-vidence watch not over us.

For if we are left to ourselves, we sink and perish; but if Thou visitest us, we are raised up and we live. For we are unsettled, but by thee we re strengthened; we are tepid, but by

thee we are inflamed.

Oh, how humbly and lowly ought I to think of myself! How little ought I to esteem whatever good I may seem to Oh, how low ought I to cast myself

down under the bottomiess depths of thy judgments, O Lord, where I find myself to be nothing else but nothing,

absolutely nothing!
O immense weight! O sea that cannot be passed over, where I find nothing of myself, but altogether nothing?
Where then can there be any reason for glorying in myself? where any confidence in any conceit of my own virtue?

MARRIAGE.

ME PLAN SHOULD BE DEVISED TO PRO-MOTE IT AMONG OUR YOUNG PEOPLE.

The prevalence of so many Catholic bachelors in Cincinnati has often caused people to remark that there was some thing wrong with our social sense. Our young men are certainly too shy about entering upon the marriage state; and the remarks of a writer in the Catholic Press, of Sidney, are particularly ap-plicable to conditions here.

No time should be lost in suggesting No time should be lost in suggesting and carrying into effect the means for healing evils that must seriously affect our position in the State. No one can deny what the great apologist Tertullian even in the earlier days of Christianity demonstrated, that there is no more prolific source of infidelity than mixed marriages. And in the Catholic Church in this State we find that of all those who live in the state of matrimony 35 1-2 per cent. are those in which either hu-band or wife is a non-Cath-How can we stop the tide and

establishment, while others who have learned a useful trade are receiving \$15 and \$20 a week. To parents, then, we must appeal to send their boys early in life to study trades and acquire a technical education, so that they may have a profitable and reliable source of inme rather than the shabby-genteel respectability of a clerkship.
Our girls also are somewhat at fault.

They are often over-educated in the social instincts of life known as accomplishments and have no tastes whatever for the more substantial duties of housekeeping and cooking. In Belgium, for example, all girls are bound to a regular course of domestic economy and culinary knowledge. Would it not be much more desirable to have a thorough knowledge and love for housework and domestic economy than to devote and domestic economy than to devote too much time to the pleasant recreation of the higher and no doubt nobler arts of music, drawing and painting, in which not one girl in 10,000 can ever hope to excel? The genteel girl will The genteel girl will not be inclined to associate or marry her brother's equals. She aims much higher in the social scale and is ambitious for at least a well-shaved bookkeeper, if she does not aim at a professional man and "society." Hence she falls in most instances and prefers to remain in single blessedness than endeavor to make some one in the same sphere of life happy, whom her virtue and education would elevate and en-

William Cobbett says in his "Advice to Young Men" that the true and sweetest music in a home is that of a mother singing her baby to sleep.
That music can not be found in the pianola and the grand piano. It is not taught by the long-haired music teach-And Cobbett preferred the needle ers. And Cobbett preferred the needle to the novel. But he was old fashioned, and yet strangely enough the tastes of the great democrat were also those of the old-fashioned gentlewoman to whom we owe any little grace that remains in

modern society.

The dislike for housekeeping sends great number of girls to seek employment as saleswomen and at office work which unfits them for the duties of wives o the industrious workingman, who would in other circumstances give them a comfortable home which they could

ake happy.

(f course our remarks do not apply to a large number of sensible Catholic girl . We must, however, look at the evils honestly in the face and seek the causes, even though we are forced to draw a decaying tooth or two in the process. By a greater attention on the part of parents and our girls to the realities of their surroundings, we be-lieve these evils would be much abated and the Catholic community be made more flourishing and influential.

It is questionable, too, if it is not de sirable to revive the old practice of match-making. In Ireland and other countries where the young people are not left entirely to their own giddy fancies and to chance circumstance the marriages are happy. In Ireland divorce and domestic tragedies are nknown. In Australia parents make no efforts to settle their children in life. Too often the daughter of the ouse meets a stranger at a dance, the acquaintance ripens into love on part, he marries her perhaps to break her heart, or maybe he jilts her, and for years afterwards her thoughts do not turn to matrimony. In such cases the parents seldom inquire into the the parents seldom inquire into the man's position, habits and family history. The young men also rely on chance to supply them with a partner for life and a mother for their children. We have no sympathy with the cow-ardly cry of poverty. This country is richer than other countries in which the marriage rate is high. Among the

Labatt's

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

PROVISION FOR THE FAMILY



Many men wish to make reasonable provision for their families, but find it a difficult matter. A policy of life assurance enables them to do this, no matter when death occurs. Should insured live, a comfortable old age is assured, because

A policy does not cost but SAVES

That the North American Life is a good Company to insure in is attested to by its many policy-holders, and its popularity is indicated by the steadily increasing amount of new business written. A policy in it makes a splendid investment.

Home Office, Toronto, Canada

NORTH AMERICAN LIFE

L. GOLDMAN.

rich there is even a stronger disincli- number of remedies, but nothing helped impede the evil consequences of such unions?

Many Catholic lads find themselves at that period when they might reasonably hepe for a happy marriage and a comfortable home in receipt of a stances. We could give scores of the evil consequences of such nation to marry than among the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are the provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor.

A young fellow and a young woman with good characters can marry reckage. Our wealthiest appetite improved and I became greaters are provided by the poor of the poor o at that period when they might reason ably hope for a happy marriage and a comfortable home in receipt of a wretched salary in an office or business wretched salary while others who have ed now as scanty worldly prospects. It is not poverty, but a bad character and is not poverty, but a bad character and is not poverty. an enemy of her religion that a Catholic young lady has to fear.

It is the first duty of parents to see that their children are married safely.
It is of more importance than all the mous sale is due entirely to their great genteel accomplishments with they are wont to arm them for the battle of life. With a bad husband or a bad wife, or in a lonely state, superficial accomplishments are of very little use. Good character is the basis upon which all happiness or love is built. Good men and women are all at heart alike, and there need be no fear that love will be a stranger in such a union. And we all know Catholic young men and women who would make ideal husbands and wives and who would readily marry if encouraged to do so.

The present state of things is disgraceful and alarming, and unless serious and constant consideration is given to it the result can not be other than disastrous for the future of our people and of the Church in the Commonwealth. Catholic Telegraph.

THE TWO SCOURGES. ALCOHOL AND MORPHINE.

(From the London Eng., Times and Opinion. A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work. The medicine is purely vegetable perfectly harmiess, and absolutely free from narcotics. It leaves no evil after-effects and can be carried in the pocket and taken in absoute privacy, thus dispensing with the publicity, loss of time and expense of an institute treatment.

The medicine has been tested and is vouched for by the Kev. Father Gallwey, Rev Father Quinlivan, Rev. Joseph Egger, Rev. B L. Fitzgerald, Rev. Father Strubbe, Rev Father McCallen, Rev. M. Gaughren, Rev. A. M Coventry, Rev. Father Gaule, Sister Augustine, Sister William, S. S. H., Sister Ethel ourga, and many others.

Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 83 Wilcocks Street, Toronto, Canada.

AFTER THREE YEARS.

Mr. Joseph Rochette R leased From

SUFFERED MUCH AGONY, HIS APPETITE

FAILED, AND HIS STRENGTH LEFT HIM Only those who have suffered from

the pangs of rheumatism know how much agony the sufferer has at times to endure. The symptoms often vary, but among them will be found acute pains in the muscles and joints, the latter sometimes much swollen. At times the patient is unable to dress himself, and the slightest jarring sound aggravates the pain. Liniments and outward applications cannot possibly cure rheum blood, and for this purpose there is no medicine yet discovered can equal Dr. Williams' Pink Pills. When given a fair trial, these pills never fail to cure even the most stubborn cases of rheumatism. Mr. Jos. Rochette, a well known resident of St. Jerome, Que., in an interview with a reporter of an interview with a reporter of L'Avenir du Nord, offers strong proof of the value of Dr. Williams' Pink Pills in cases of this kind. Mr. Rochette says: "For nearly three years I was a great sufferer from rheumatism. The pains seemed at times to affect every joint, and the agony I endured was terrible. Sometimes I could scarcely move about, and was unfitted for work. The trouble affected my appetite, and in this way my weakness increased and my condition became deplorable. I tried a

ly strengthened. Before I had taken a dozen boxes my health and vigor was such that I felt better than I did before the trouble began. I have not since are the best medicine in the world for rheumatism."

Dr. Williams' Pink Pills are sold in merit as a medicine. They cure all such troubles as rheumatism, sciatica, locomotor ataxia, partial paralysis, nervous headache, kidney ailments. neuralgia and the weaknesses that afflic so many women. Do not let any dealer persuade you to try something else which he may say is "just as good." See that the full name "Dr. Williams" Pink Pills for Pale People" is on the wrapper around every box. If in doubt send direct to The Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid, at 50c per box, or six boxes for \$2.50.

Asthma Can be Cured.

Asthma Can be Cured.

Thousands of testimorials conclusively prove that Asthma can be permanently cured by inballing CATARRHOZONE, a vegetable antisepite that descriys as once the germs causing the diseases. Ustarrhozone gives immediate relief to the distressing cough and suffocating sensations, mak 8 breathing easy and recular and insures undisturbed sleep. Oatarrhozone cures Asthma that doctors are unable even to relieve and can cure you. The Catarrhozon inhaler is made of hard rubbor, fits into the yest nocket can be used at work, in church is tensier is made of hard rudos; in this is vest pocket can be used at work, in thu the street, in bed—any place—at any Two months' treatment (guaranteed), 100; trial size 25c. Druggists, or N. C. & Co. Kingston, Ont.

TRY DR. HAMILTON'S MANDRAKE PILLS. IT WILL PROLONG LIFE.—De Sota, the Spaniard, lost his life in the wilds of Florida, whither he went for the purpose of discovering the legendary. "Founds in of perpetual youth, said to exist in that then unknown country. While Dr. Thomas," Electric Oil will not not the purpose of the property of the p while Dr. Thomas Effective Oil will no petuate youth it will remove the bodily which make the young old before their and harass the aged into untimely graves.

and harase the aged into untimely graves.

A CURE FOR COSTIVENESS—Costiveness comes from the refusal of the excretory organs to perform their duties regularly from contributing causes usually disordered digestion. Parmelee s Vegetable Pills, prepared on scientific principles, are so compounded that certain ingredients in them pass through the stomach and act upon the bowels so as to remove their torpor and arouse them 10 proper action. Many thousands are prepared to bear testimony to their power in this respect.

"THE BOER FIGHT FOR FREEDOM. By MICHAEL DAVITT.

603 pp., profusely illustrated, with map. "This is the first authentic history of the Boer War."

Price (Special) \$2.25
Extress paid.

BLAKE'S WEST SIDS
CATHOLIC
BOOKSTORS

602 QUEEN WEST, TORONTO.

Phone Park 832. Who's Your Plumber?

F. C. HUNT PLUMBER.

The London Mutual Fire INSURANCE CO. OF CANADA.

ESTABLISHED LONDON, ONTARIO FULL GOVERNMENT DEPOSIT

Hon. John Dryden, Gro. Gillies, President.
H. Waddington, Sec. and Maniging Director. L. LEITCH, D. WEISMILLER, Inspectors NOVEMBER 15 190

CHATS WITH YOU

The best portions of a life-his little nameless, ur acts of kindness and of love Hard Work.

Hard Work.

"It seems to me every w
Dear child, I know what
But is it not a little bit
Do you not think of the h than of the opportunity, more than of the privi make your task heavy? loves work and loves God fellows, nothing is hard, a a difficult place only beca to do all he can. Guideposts on the Patl

To be glad of life, bee to play and to look up at be satisfied with your po not contented with yours have made the best of the nothing in the world exe and meanness, and to fea cept cowardice; to be gov dmirations rather than gusts; to covet nothing neighbor's except his kin d gentleness of mann seldom of your enemies, friends, and every day to spend as much time as body and with spirit, in doors—these are little gu footpath to peace. - Her A Christian's Ri Most sacred and inal rights is the right of h

protection from the stre ance to counsel from the give our protection and ingly, or in churlish, u gates, we are not Chris serve to be stripped of dom and strength we have Work Essential to There is nothing whi growth, or cripples stead ent development more the dissatisfied with downring

which, after all, is the achievement.
It is cruel to sugges hopeless attainments, incess to a boy or a girl. make either chafe under and drill which alone can ment possible.

Many a youth has bee many a youth has been in his struggle to get on the goal he might have those who have made I with the ordinary rout work, by suggesting t and his genius would en without drudgery .- Suc

Kindness in Bu The world is full of people. We meet men whom when we look int know that their hearts Sometimes they are re have in abundance the most envy; but neither carriage with thorough a richly caparisoned y speeding sails is able enemies of gladness w the human heart with b

world has no power to t
The first secret of a
friendship. We can no
despair so long as we an we have good, strong whose hearts are true great mistake to live in out cultivating friend mean doing it in any in order that they ma when you need them; boar hearts should come touch with good people draw daily gladness and the knowledge of their appreciation.

How to Reach the !" Do not put yourself to be orderly in you where. Drop your overcoat, and other wherever you happen remove them. "Son you can put things wh

Never bother about letters; leave them s desk. Don't file away takes too much time about answering letters will answer themselv them long enough. order are characterist Do not be particular dress. It does not mobody" whether his l

not, whether his fing or his clothing well trouble to black the be very few people will those who do are too p Give yourself no co

manners. If you are and gruff as you plea Do not try to control restrain your ill-humor Do not tire yoursel Take things easy. I hurry about anything Do not try to decide "slide" and they themselves. Do not

lean on some one; it

trouble of thinking "wishy-washy" fell with every one; agree antagonize no one, a neither friends nor of Abstemiou Very notable was perience of Isaac He the founder of the Pa his youth, he belong denomination, yet he virginal innocence, angels visible, and a warm hearted and tion, he could not be

ing young women w passion in check was his diary, under da 1843, he wrote; "If the past nine r any evidence, I find very simple diet-nuts, I have just con latter. I drink pur

have had wheat grounleavened broad, bu

The best portions of a good man's ife—his little nameless, unremembered acts of kindness and of love. Hard Work.

"It seems to me every work is hard." Dear child, I know what you mean. But is it not a little bit your fault? Do you not think of the hardness more than of the opportunity, of the denial more than of the privilege, and so make your task heavy? When one loves work and loves God and loves his fellows, nothing is hard, and he chooses a difficult place only because he wishes to do all he can.

Guideposts on the Path of Life. To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars ; to to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and with spirit, in God's out-ofdoors-these are little guideposts on the footpath to peace. - Henry Van Dyke.

A Christian's Rights. Most sacred and inalienable of all rights is the right of helplessness to protection from the strong, of ignorance to counsel from the wise. If we give our protection and counsel grudgingly, or in churlish, unkind manner even to the stranger that is in our gates, we are not Christians and deserve to be stripped of what little wisdom and strength we have hoarded.

Work Essential to Success

There is nothing which stunts the growth, or cripples steady and persistent development more than being made dissatisfied with downright hard work, which, after all, is the great secret of achievement.

It is cruel to suggest false ideals,

hopeless attainments, improbable success to a boy or a girl. It is cruel to make either chafe under the discipline and drill which alone can make achievement possible.

ny a youth has been handicapped in his struggle to get on, and kept from the goal he might have reached, by who have made him dissatisfied with the ordinary routine of his daily work, by suggesting that his talents and his genius would enable him to win without drudgery .- Success.

Kindness in Business.

The world is full of heavy-hearted people. We meet men every day of whom when we look into their eyes we know that their hearts are like lead. Sometimes they are rich people who have in abundance the things that men st envy; but neither a soft-cushioned carriage with thoroughbred horses nor a richly caparisoned yacht with fast speeding sails is able to out-fly the enemies of gladness which load down the human heart with burdens that the world has no power to take away.

The first secret of a light heart is riendship. We can never be quite in friendship. We can never be quite in despair so long as we are conscious that we have good, strong, noble friends whose hearts are true to us. It is a great mistake to live in this world without cultivating friends. We do not mean doing it in any commercial way in order that they may stand by yo when you need them; but we mean that our hearts should come into sympathetic touch with good people, so that we shall draw daily gladness and sunshine from the knowledge of their sympathy and appreciation.

How to Reach the t"Nowhere" Goal tell and grew no better.

He told St. Bernard, who was his

Do not put yourself to inconvenience to be orderly in your room, or elseyou can put things where they belong.

Never bother about your papers or letters; leave them scattered on your desk. Don't file away anything, for it will answer themselves if you leave them long enough. Confusion and disorder are characteristic of "nobodie

Do not be particular about syour dress. It does not matter to a "nobody" whether his linen is soiled or whether his finger-nails are clean or his clothing well brushed. trouble to black the heels of your boots; very few people will see them, and those who do are too particular for com-

Give yourself no concern about your manners. If you are a clerk, be as curt and gruff as you please to customers. Do not try to control your temper or to restrain your ill-humor. Act naturally. Do not tire yourself with your work.
Take things easy. Life is too long to hurry about anything.
Do not try to decide things; let them

"slide" and they will finally decide themselves. Do not rely on yourself; lean on some one; it will save you the trouble of thinking or acting. Be a "wishy-washy" fellow, well mated with every one; agree with everybody; antagonize no one, and you will make neither friends nor enemies.—Success.

in a new lot I shall try it in the grain."

In November he wrote: "I fear that to take less food than I now do would injure my health-else I would fast On December 6 he made this record

"Day before yesterday I fasted and took a cold shower bath. My diet is apples, potatoes, nuts and unleavened oread. No water—scarcely a mouthful week." bread. Mind you, this was before he becam

a Catholic, while he was living in the great city of New York, and working hard in a bakery!

At that time, too, he drew up these easons for not eating animal food:

1. It does not feed the spirit. 2. It stimulates the animal propensi

It is taking animal life when the other kingdoms offer sufficient and bet-ter nourishment. Slaughter strengthens the lower

It is the chief cause of the slavery

of the kitchen.
6. It generates in the body the diseases animals are subject to and encourages in man their bestiality.
7. Its odor is offensive and its ap-

earance is unesthetic. We may smile at some of those rea-ons, but we may well admire the steadfast will and the aspiration after spirituality that made that young man cling to the purpose expressed in them—to eat no meat.

OUR BOYS AND GIRLS.

What to Cultivate.

How would you like to try to culti-ate the following habits? An unaffected, soft, distinct, silver-

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices

The habit of making allowances for the opinions, feelings or prejudices of An erect carriage and sound body

The art of smiling at the twice-told

A generous heart and hand for all in

Boys Wanted.

Men are wanted. So they are. But boys are wanted, honest, manly, noble boys. Such boys will make the desired Some one has declared, and truly, that these boys should possess ter points, which are thus given honesty, intelligence, activity, indutry, obedience, steadiness, willingness indusoliteness, neatness, truthfulness. thousand first-rate places are open for one thousand boys who come up to the standard. Each boy can suit his taste as to the kind of business he would pre-fer. The places are ready in every kind of occupation. Many of them are filled by boys who lack some important qualification; but they will soon be vacant because the boys have been poisoned by reading books, such as they would never dare to show their fathers and would be ashamed to have their mothers see. The impure thoughts suggested by these books will often lead to vicious acts, the boys' mind is destroved, and their places are given to others. Distinguished clergymen, skill-ful physicians, successful merchants most all soon leave their places for somebody else to fill. One by one they are removed by death. Mind your ten removed by death. removed by death. Mind your ten points, boys; they will prepare you to step into vacancies in the front rank.

Frequent Confession. Once upon a time there was a monk who had a great dislike to confession, and the devil put it into his head that it was no use of his going every we ause he always had the same sins to

abbot, of his temptation, and the saint desired him to take a large pitcher where. Drop your overshoes, hat, overcoat, and other wearing apparel, wherever you happen to be when you remove them. "Some other time" repeat the process for several repeat the process with water, and leave it at the gate of RECENT EVENTS IN ENGLAND. weeks, and then one day he bade him empty the pitcher and bring it to

The monk did as he was told; St. takes too much time. Don't hurry about answering letters, for many of them pitcher and tell him what he saw

"I see nothing, Father Abbot."

"Are there no slugs, or insects, or dirt of any kind?" asked St. Bernard. No, it is perfectly clean; the water has washed it and prevented anything sticking to the bottom," said the That is just what your weekly con

fession does to you, my son," replied the abbot; "it washes your soul and keeps it pure, and prevents sin and im perfections cleaving to it." Mortification of St. Aloysius. The mortification practiced by St. Aloysius was hardly credible. Not being in the way of procuring the simple instruments of penance in use among religious communities, he invented tome of his own. For lack of an

ed some of his own. For lack of an ordinary discipline, he made a scourge out of seven leathern straps; in thes he fastemed shap nails and fragments of broken iron chain, and with this cruel weapon he daily scourged his naked shoulders so that all the walls and floor of his room were bescattered

with his blood.

Instead of the ordinary spiked chain

dumb or blind; but, when one is all three, it would seem almost an impos sibility for him to win success; l'homas Stringer a fifteen year who is being educated at the Perkins Institute, Boston, Massachusetts, is pro-bably destined to be known as the ce f-

blind inventor. An attack of spinal meningitis left him without sight or hearing. Then ais mother died, and, until he was five years old, he had no more knowledge than a puppy or a kitten. He could not even walk, but used to crawl around backward like a crab, having learned, doubtless, that, when he went forward, he was liable to bump himself. The only sounds he uttered were fretful groans, unless excited, and then he

ould scream and tear his clothes.

When Tom entered the institute, he was five years old. It seemed a hope-less task to try to make a man of him. It was a long time before he was taught stand or walk. It was many months before a ray of light seemed to way to his little, imprisoned intellect. At length, however, the wonderful was achieved, and from that time on his mind expanded very rapidly. To-day, e is as bright and intelligent as most oys of his age. In fact, in some things he is even more so, as, for instance, in

iventiveness.
While in the kindergarten, his favorite amusement was to talk about elec tricity, and his questions frequently puzzled his teachers. He never rested until he understood.

while spending a vacation on a farm, near Wrentham, Massachusetts, he put a complete set of electric bells in the house, and constructed an elevator in which he could lift himself to the loft of a barn. He puts weights on the barn windows, replaced a button on the smokehouse with ingeniously contrived latch, and

and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to appliances as are used in the educa-tion of the deaf and blind and with his tutor or interpreter, Tom was able keep up with the class. He was the center of a loving solicitude, and the teachers agreed that the spirit of chivalry his condition aroused among the other boys more than compensated them for the slight inattention his presence occasioned. Wherever Tom goes, or wherever he is heard of, his patience and bravery awaken love. In the institute he is known as "Tommy the beloved."

Tom can swim, row and ride a wheel, He knows as much about the streets of Boston as does the average person who sees. He has traveled considerably. Once he visited the United States mint at Philadelphia, and on another occasion he was received by the late William McKinley at the White House. In the late President's presence, he was told not to sit down. At first he demurred, saying that he was tired, and that there were enough chairs for the President to sit down also; but, when it was explained to him that he would showing proper respect for the President if he sat, he was glad to stand.

Tom's contribution to the school exercises of 1899, held in the Boston Theater, was an essay, entitled "Two Boston Boys," in which he set forth the difference between a Puritan boy of 1690 and a Boston boy of 1899. He designed an ingenious set of pictures representing an old stage coach and horses of 1690, and a trolley-car of to-day, the sailing vessel in which the Puritans came over, the beacon on Beacon Hill, and the windmill an Copp's Hill, which he held up at the proper moment. With his right hand he read his composition, and with his left spelled it out to ane who repeated it to the audi-

ence. Yet some boys, with bright eyes and acute hearing, complain that there is no chance for them nowadays!— Ruth Everett in Success.

"There were portents when great Caesar died; "the sneeted dead did squeak and gibber in the Roman streets." Mr. Kensit was no Caesar, and yet his death is mixed up in the gossip of England with portent trouble and disaster. It has intensified the feeling of aversion between the of England with portents of High and the Low in the Church to the point of exasperation; and not only this, but it has developed the symptoms of revolt from the Bible from those of what doctors call a healthy ulcer to those of a gangrenous sore. The infal-libility of the inspired book was boldly challenged last week at the English Church Congress. It was not laymen who raised the issue, but gentlemen in lawn sleeves, reverend Bishops whose functions should have been to defend the Bible on they would defend their the Bible as they would defend their lives and souls, seeing that, this foundathe sand sours, scale solves and their thou gone, they themselves and their Church are gone. But no; the Bishop of Salisbury, Dr. Wordsworth, led the Salisbury, it, dealering that all parts onslaught on it, declaring that all parts of the Bible must not be regarded as of the Bible must not be regarded as equally infallible; and this infallible uterance was echoed by the King's chaplain in ordinary, Rev. Edgar Gibson Prebendaary of Wells, in a likening of the Bible to Shakespeare's mythical Macbeth, "a character around which the poet had built up a great human decument." The master of Harrow, document." The master of Harrow, Sir. A. Short, followed up these on-slaughts by recording his belief that the majority of school teachers adopt the school teachers. Instead of the ordinary spiked chain (Catinelia) which penitents are wont to change it is a strict of the condition of the condition of the paulist Fathers. In his youth, he belonged to no religious denomination, yet he was preserved in virginal innoceance, almost as if by angels visible, and although he was of a warm-hearted and sociable disposition, he could not bear to think of visition, he could not

orbids the practice of divorce and polygamy. From the synoptical reports to hand it does not appear that there we re any present at this "Church Congress" to stand up for the inerrancy or the authority of the Book which had long been boasted of as the corner-stone of the English Church, whether High or Low, Conformist or Nonconformist. Science attacks the Nonconformist. Science attacks the edifice at one end, Kensits at the other. It totters to its fall; and those who would not perish in the inevitable crash had best seek shelter while they may.—Phila -Philadelphia Catholic Standard

PRESENTATION OF MARY IN THE TEMPLE.

FEAST, NOVEMBER 21.

The priests stood was the an the boly place,
Impatient of delay
(Issian had been read)
When sudden up the missic there came a face
Like a lost sun's ray;
And the child was led
By Joachim and Anna. Rays of grace
Shone all about the child:
Simeen looked on, and bowed his aged head—
Looked on the child, and smilled.

Low were the words of Joachim. He spake
In a tremulous way,
As if he were afraid,
Or as if his heart were just about to break,
And knew not what to say;
And low he bowed his head—
While Anna wept the while—he, sobbing,
said:
"Prests of the holy temple, will you take
Into your care our child?"
And Simeon, listening, prayed, and strangely
smiled.

A silence for a moment fell on all;
They gazed in mute surprise,
Not knowing what to say,
Till Simeon spake: "Chiid, hast'thou heaven
cail."

call?"
And the child's wondrous eyes
(E ch look a lost eun's ray)
Turned toward the far myscrious wall.
(D)d the veil of the temple away?)
Tney looked from the curtain to the little child—

Simeon seemed to pray, and strangely smiled. 'Yes; heaven sent me here. Priests, let me

(And the voice was sweet and low).

Was it a dream by night?

A voice did eath me from this would of sin—
A spirit voice I know.

An angel pure and oright.

Leave father, mother, said the voice, and

win'
(I see my angel now)
The crown of a virgin's vow.' I am three summers old—a little child."

And Simeon seemed to pray the while he smiled.

* Yes, holy priests, our father's God is great,
And all His mercies aweet!
His any I bade me come—
Come thro' the tempie's beautiful gate;
He led my neart and feet
To this, my, holy home.
He said to me: * Three years your God will wait.

Your heart to greet and meet."
I am three summers old— I am three summers out.

I see my anget now—
Brigmer his wings than gold—
He knowen of my vow."
The priests, in awe, came closer to the childSin wore an angels look—and Sincon smiled

As if she were the very holy ark, As if she were the block his hand someon placed his hand On the fair, pure head.

The sun had set, and it was growing dark;
The root priests did stand
Arround the child. He said;
"Unto mr, priests, and all ye L. vites, hark!
Inis child is God's own gift—

Let us our voices lift In holy praise," They gazed upon the child In wonderment—and Simeon prayed and

And Joachim and Anna went their way-

And Josephin and Anna went their way—
The little chin, she shed
The tenderest human tears.
The priess and Leytics lingered still to pray;
And Simeon said;
The night is passing fore the coming day
(Isalan had been read)
Of our redemption —and some way the child
Won all their hearts. Simeon prayed and
smiler.

That night the temple's child knelt down pray
Lathe shadows of the aisle—
See prayed for you and me.
See prayed for you and me.
Why did the temple's mystic curvain sway?
Why did the shadow's smile?
The child of Love's decree
Had come at last; and 'heath the night-stars' glean

re side at last; and 'neath the least side and in each the least side of the child and in his side.

mystery of the child in his sleep he murmured prayer-and And twelve years after, up the very aisle

Where Simeon had smiled
Upon her fair, pure face.
She came again, with a mother's smile,
And in her arms a Child,
The very God of grace.
And Simeon took the Infant from her breast,
And, in glad tones and strong.
He sang his glorious song
Of faith, and hope, and everissing rest.
—Rev. Abram J. Ryan.

THE ORGANIST DIED AT HIS POST.

Unfailing was the remarkable pre-sentment of death that came to good John Demmer, organist for thirty years at the cathedral, Trenton, N. J. Oct. 22. Feeding the premonition, he had called for and received the Sacraments of the Church. He was sitting at the organ in his room where he had practised for years, when his white-crowned head dropped on his chest and his hand fell from the keys, leaving unfinished the strains of the requiem he

was playing. When the presentment came to Demmer he told several persons that he would die before the close of the next day. After Kilfillan had administered the last rites, the old organist said to

"Father, for thirty years I played the organ in the Cathedral. You are the only priest who has graced its altar who has not heard my music. While I have not sat at my organ since I left

Valuable Advice to Rheumattes
Lat meat sparingly, and take very little
ugar, Avoid intoxicants, keep away from
iammess, drink water abundantly, and
ilways rely on Nerviline as a quick reliever of
theumatic pains. Being five times stronger
hanordinary remedies. Nerviline's now-rover
vain is simply byyond bellef. It cures also
setatica, Lumbago, Neuralgia, and all psin,
whether internal or external. Large bottles,
price 25. Valuable Advice to Rheumatics



the hospital last spring, I am going to

Demmer crossed the room wearily to the old-fashioned organ touched the keys with infinite tenderness. Then he paused, and Father Kilfillan heard him "It is for you, Father, I am going to

play."
The old man began Mozart's "Last Requiem." His eyes were cast upward as he played. The priest approached softly and stood by his side. True was the touch of the old organist, and Father Kilfilan, with bowed head, was

awed by the solemn music.

The Requiem was half finished when the organist's hand dropped from the keys and his head fell forward. Father Kilfilan knelt by his side and supported him. Paralysis had stricken t e old musician. Assistance was summoned and he was carried to his bed. Five hours later he died.—Pilot.

THE CORDINAL SERENADED

The Miners' Glee Club, an organization which is going from city to city raising funds for the miners in Pennsylvania, the other afternoon erenaded Cardinal Gibbons, and was tendered an informal reception by His Eminence. The miners ap-peared in front of the archiepiscopal esidence about 3 o'clock and sang The Star-Spangled Banner" and Annie Laurie.

The Cardinal was so pleased with the singing and the complimen implied that he requested Rev. Wil liam A. Fletcher, the rector of the Cathedral, to invite them in to meet him. He received them in the large dining room and thanked them for the pleasure they had given him.

The miners chanted the Lord's prayer, after which they were invited to partake of a light lunch. They accepted of the Cardinal's hospitality and sang several other selections before leaving. It was nearly 4 o'clock when the men bade His Eminence good-by. While not one of the glee club is a Catholic, permission was asked of the Cardinal that the members of the organization might attend Mass next morning and near the Cardinal's sermon. The Cardinal granted the request at once and the next morning

the miners were seated in a front pew. RITUALISM IN AMERICA.

From the New York Sun. It is somewhat remarkable, as we pointed out, that in this country the Ritualistic movement is becoming more aggressive and is steadily gaining adher-ents in the Episcopal Church without provoking any considerable resistance; yet, avowedly, it is a movement against Protestantism. We have before us, for instance, the parish paper of Grace Church, at Elmira, and the most imporand conspicuous feature of it is article by the rector, the Rev. William Harman van Allen, in lauda-tion of a letter on "the Holy Eucharist" issued last June by Eucharist" issued last June by the Pope, or, as the article describes him, "the venerable Bishop who holds the Patriarchal See of Western Europe, Leo XIII." This Episcopal clergyman rejoices in "the wise, gracious and evangelical words of the Latin Primate touching the Blessed Sacrament of the Body and Blood of Christ," and the more because "alas! very rarely do our Bishops speak in such tones." * * * Ritualism, how-Ritualism, however, is thriving amazingly. It to be the most prosperous school in the Episcopal Church * * * But what says Protestantism to this prosperity? In England Protestantism is up in arms, but here it seems to be unaccountably

The punishment of falsehood is to aspect all truth.—John Boyle O'Reilly.

careless about a growth of mediævalism

which appears omincus.



"and the gentle-"man remarked "that they had "done his wife "more good than

"any remedy "she had ever "used."-H. W. Brown Drug and Book Lincoln, Neb.

A Gentle but Effective Laxative; not a Cathartic



The Standard Brews of Canada are the ale, porter and lager

MUTUAL LIFE

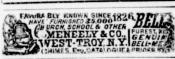
OF CANADA Formerly The Ontario Mutual Life.

This Company issues every safe and de irable form of policy. We have policies, it reasonable rates, that guarantee An 'ncome to Yourself for life.

An Income to Your Wife (if you have one) for her life. An Income to Your Children (if you have any) for twenty years after your and your wife's death.

They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy.

ROBERT MELVIN, GEO. WEGENAST, Manager. W. H. RIDDELL. See's . Waterloo. Ont.



WORLD'S GREATEST SELF RUPRES.

CHURCH, POAR AND CALINGE RELIA.

Lake Superior Opper and K. India Tin used exclusively.

White for Catalogue to E. W. V. AN DUZEN Co.

Buckeye Bell Foundry, Cincinnation. CHURCH BELLS
Chimes and Bartles

McSHANE BELL FOUNDRY Baltimore, Md.

PROFESSIONAL. HELLMUTH & IVEY, IVEY & DROMGOLD Barristers. Over Bank of Commerce. London. Ont.

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduat, Philadelphia Dental College. 189 Dundas Ba. Phone 188.

DR. STEVENSON, 391 DUNDAS Ser. Ray Work. Phone 510.

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty—Nervous Diseases. JOHN FERGUSON & SONS

The Leading Undertakers and Embalmers
Open Night and Day
Telephone—House 373 Factory W. J. SMITH & SON UNDERTAKERS AND EMBALMERS



O'KEEFE'S Liquid Extract of Malt



If you do not enjo your meals and do no sleep well, you need O Keefe's Liquid The Diastase in the the Hops insures soun

sleep. One bottle every two days in doses of a wine-glassful after each meal and at bed-time will re-store your appetite, give you refreshing sleep and build up your general health.

W. LLOYD WOOD, Wholesale Drugglet General Agent, TORONTO THE CATHOLIC YOUTH'S HYMN BOOK

BY THE CHRISTIAN BROTHERS Containing the Hymns of the Seasors and Festivals of the Year and an extensive collection of Swred Melodies. To which are added an Easy Mass, Vespers, Moters for Benediction, a Gregorian Mass for the Dead Quarto, Mill cloth, With Music, 60 counts; without music, limp cloth cover, 25 cests; paper, 15

Statues or the Sacred Heart, the Blessed Virgin, St. Authony. (colored) 12 inches high Very artistically made, Suttable for bedroor or parlor. Price one dollar each (Cash to ac-company order.) Address, Thomas Coffey, Catholic Record, London, Ontario.

DB A RB). CYY T

tory

ne 1219 IA. NTARIO

OSIT Inspectors

THE GLORY OF LIBERTY.

On Sunday morning in the Cathedral at Baltimore, His Eminence, Cardinal Gibbons, delivered a notable discourse on the subject of Francisco our will with the will of God will unlock the golden gate of heavenly Jerusalem and administer the fellowship of its application to existing conditions. It was attentively listened to be a way. It was attentively listened to by a vast throng which included the Miners' Glee Club. The Cardinal's text was taken from St. Paul's epistle to the Ephesians, v, 15 to 21. He said:

possess in common with the angels and which makes you like unto God Himthe only beings that have free will.

"What a tremendous responsibility is attached to this perilous gift! But righteously employed it becomes an instrument of unending bliss. If abused it becomes an engine of endless destruction. If kept within the bounds of the moral law it is a heavenly stream, enriching the kingdom of the soul with riching the kingdom of the soul with his Creator.

fruits of grace and benediction. If it his Creator.

'But perhaps you will say: 'How am 'But perhaps you will of God that I may ruits of grace and benediction. It leaps its legitimate barriers it covers leaps its legitimate barriers it covers I to know the will of God that I may the earth like ruin and desolation. It comply with His good pleasure? It is is the exercise of the will that dis-tinguishes the saint from the sinner, the martyr from the apostate, the hero from the coward, the benevolent ruler from

the coward, the benevolent ruler from the capricious tyrant.

"The names of Nero and Diocletian, of Achab and Jezebel are execrated by mankind because they abused their free will in indiction contains and property of the Holy Scripture. In the parable of the coward, the benevolent ruler from the capricious tyrant.

"The names of Nero and Diocletian, of Achab and Jezebel are execrated by mankind because they abused their free will in indiction." mankind because they abused their will in inflicting sorrow and misery will in inflicting sorrow and misery will in inflicting sorrow and misery upon their subjects. The names of Alfred the Great, Sts. Louis and Vincent de Paul are held in veneration because they consecrated their will to their personal sanctification and to the welfare of their fellow-heigs, and it is easily to the continuous continuo

so with us. "If we are destined to be of the number of the elect we will owe our salva-tion unto God and to the right use of our freedom. If we are to incur the vengeance of heaven it will be due to

the abuse of our liberty.
"Thy destruction is thine own, O Israel. In a word our liberty is a weapon with which, like Saul, we will inflict a deadly wound upon ourselves, or it is a sword with which, like Michael the Archangel, we can conquer the inernal enemy and win our way to

heaven. "How are we to exercise our moral freedom? We should employ it in resisting temptation and our vicious inclinations; we should be 'as free,' says St. Paul, 'and not as making liberty a cloak for malice, but as the servants of God,' to Whom to serve is region. And St. Paul says that we are region. And st. I all says the servants of him whom we obey, whether it be God or Satan. 'Whosoever,' say our Lord, 'committeth sin is the slave of sin.'
'What a degradation to fall from the

Heavenly Father's house and to become like the prodigal son, the hirelings of a heartless taskmaker! 'Man when he was in honor did not understand. He is compared to senseless beasts and is

become like unto them."
"Our Saviour told the Jews that the knowledge and practice of His precepts The Jews were indignant that their freedom should be called in question. 'We are the seed of Abraham,' they exclaimed,' and have never been slaves to any man.' But our Lord replied that though children of Abraham they were in bendage as long as they were in sin. 'Amen, I say to you in sin. 'Amen, I say to you; whosoever committeh sin is the slave of

nations. He will know us not, if our hearts and affections are estranged from God. He tells us that the harmony of our will with the will of God will unruler of our actions our Lord is echoing the voice of His Eternal Father.

"My son,' says Almighty God, 'give me thy heart.' He does not say

Figure 1. The Apostle St. Paul tells us in his epistle of to-day that the knowledge of God's will should be our study and the accomplishment of it should be the aim of our life.

Five me thy heart.' He does not say give me thy riches, or thy lands, or my possessions, for these belong to Him aiready. 'The earth is the Lord's and the fulness thereof, the world and all that dwell therein.' He does not all that dwell therein.' the accomplishment of it should be the aim of our life.

"How sublime is the faculty of free will! It distinguishes you from the brute creation. Man is the only creature on earth that enjoys moral freedom. It is a prerogative which you dom. It is a prerogative which you possess in common with the angels and which makes you like unto God Him Give Me thy heart and thy affections self. God and the angels and man are and thy will, for this is all that you can call our own. This is the only, free, unmortgaged property you can offer Him. If you lay on the altar of God a gift of gold or silver or precious vest-ment you make to Him an agreeable offering, but if you lay on the altar a heart subdued and attuned to the will of God you will make the most agreeable offering that a creature can offer to

true, indeed, that God does not make a special revelation to any of us as He did to the prophets of old. Neverthe-

Abraham to send someone from the dead to his five brothers on earth. 'Let him admonish my brothers,' says
Dives, ' to avoid my sinful life, that so
they may escape the torments I suffer
here.' Abraham replied to Dives:

whom He says: "This is my beloved Son. Hear ye Him." "Second. God reveals His will to

you by the voice of His church and her ministers, of whom our Lord says: 'He who heareth you heareth me.' Take to neart the words spoken to you in the friends. temple of God.
"Third. God reveals it to you

every hour of the day by the voice of conscience speaking without noise of words within your hearts. Scrupulously follow the admonitions of this sacred

monitor. "Fourth. You should discern the hand of God in the daily occurrences of hand of God in the dary occurrences of life. You should regard all events happening to you, such as poverty or wealth, sickness or health, and even the afflictions and persecutions arising from malice of man—you should regard all trese, I say, not as accidents and real evils, but as visitations controlled and subline estate of free-born children of God to the slaves of Satan! What a humiliation to cease to be heirs in our They are links in the chain of your They are links in the chain of your immortal destiny. They are so many gems in the diadem of your glory. This is the teaching of the Apostle, who says that ' to them who love God all things work together unto good.'

"I consider the recognition of this truth the highest Christian philosophy, bdge and practice of His precepts secure for them true freedom. tial basis of genuine peace. You will never enjoysolid tranquility until you ace-pt with composure and equanimity all the visitations which come from His loving hands. Whoever of you are animated by these sentiments are free indeed.

ARCHDIOCESE OF UTTAWA.

where in bendage as long as they were in sin. 'Amen, I say to you; whosoever committed his in is the slave of sin.'

"Do not Americans sometimes talk in this way? We are free-born elizizes and yield to no despotic power; but what will it profit us to enjoy the bless-ings of civil freedom if we do not enjoy the glorious liberty of children of God, by which we are rescured from ignorance and can trample on sin?

"What will it awall us to be recognized in the public walks of life as free and independent clitizons if in the circle of our own family and in the sanctuary of our own hearts we are lashed as slaves by the man of sin—If were always to the most capricions of all tyraits?

"Who mears we are lashed as slaves by the man of sin—If were always to the my the most capricions of all tyraits?

"Who possessed the greater liberty—Herod on his throne or John in his pleasure from place to place. He enjoyed civil freedom; his will was law to other; he had the power of life and each over the subjects. And yet his soul was bound in the chains of unlasted and marked with a statement. John's body was confined in a straigent freedom through the kind the presence of one and toply in repressing temptation that also in pursuit of victue and particularly by an entire conformity to he will of God. We should study 'and particularly by an entire conformity to the will of God. We should study 'and particularly by an entire conformity to the control of sanctity consists in the lower of God consists in the lowe of God consists in the lower of God consists in the lower of God, for 'love,' says the Apostle, is the fulfilling of the law,' and the prefect will of God. The prefection of sanctity consists in the lower of God consists in the love of God consists in the love of God consists in the lower of God, for 'love,' says the Apostle, is the fulfilling of the law,' and the prefect will of God. The prefection of sanctity consists in the lower of God consists in the love of God consists in an absolute conformity to the fulfilling of the VISIT TO THE CONGREGATION DE NOTRE

tiana Beauchamp, (Q'Appelle); Dora Gauveau; Banch: Mageau. (S.urgeon Faile); Fiora Leblano, (Cornwall, Oat.) L'ly Lamgevin, (Stancrew's, Oat.); Youne Roohon, (daughter of Judge Rochon, Hult. Que); Gabrielle Belcour. (daugh erast f N. A. Belcourt, M. P.) Bianche Williams, (New York); Rose Marie Guay and Josephine Lemay.

The effect of the dormitories is quite striking One is a very large, spacious room, with the

CROSSLAND-MORAN.

On Wednesday morning the marriage of Mr.

Will Crossland and Miss Mary Moran, tavek place at the Mr.

Analy's church. Barrie, the Very Rev.

Deal Egan offlication.

The bride was becomingly dressed in a mark, and wore a cream silk waist, trimmed with silk applique. The bridesmaid, Miss Toeresa Mr.

The state of Mr.

On Wednesday morning the marriage of Mr.

THE D'YOUVILLE ReADING CIRCLE.

The D Youville Reading Circle held its third meeting of the season, in the Rideau street Convent, on Nov. 4th. It was the evening for the study of the Renalsance. At each meeting, two books one of fiction and one of a more serious nature are reviewed. The two descuest on Taesday evening were Cass. D. Riberty Litest stary. Baroara Ladd, and Bishop Spalding's Fesays on Agnosticism, Reingion and Education. Brobara Ladd is a simple little story having no very deep plot. It takes us ont into the dieds to enjoy the rustling leaves, the running water and the singing birds Bishop Spalding's work deals with the more serious philosophical questions of the day. The fact that there is a demand for the old standard authors like Dickens. Thackeray, Chris. Lumb and Jana Austin was considered to be an indication of a loadithy literary taste. Bishop Spalding seems to be the ruling spirit as well as the spikesman of the commission. Considering the thoroughness with which the commissions are doing their work we may be quite conflict that there is a demand of the coals rike. Bishop spalding seems to be the ruling spirit as well as the spikesman of the commission. Considering the thoroughness with which the commissioners are doing their work we may be quite conflict that it is a subject to the work of the chalce would be done to be a subject. The Reading and the subject of the subject of the work of the chalce world, by Rev. Gilbert Simmons, C. S. P., and one in the Now York Messanger were recommended as giving a comprehensive treatment of the subject. The Readiseance was next considered. This movemen, began when felb in the Now York Messanger were recommended as giving a comprehensive treatment of the subject. The Readiseance was next considered. This movemen began when felb in the Now York Messanger were recommended as giving a comprehensive treatment of the subject. The Readiseance was next considered. This movemen began when felb in the Now York Messanger were recommended as giving a comprehensiv

THE IRISH LAND QUESTION,

Ottawa Free Press, Nov. 1, 1902.

Hanch Magoan, d'Surgon Fallet, Forder, and the services and help of the services of the domintories is quite striking. One is a very large, medium roup, will have been desired to the domintories is quite striking. One is a very large, medium roup, will have been desired to the domintories is quite striking. One is a very large, medium roup, will have been desired to the domintories is quite striking. One is a very large, medium roup, will have been desired present to the city will had visified the convent one of the picture way. of ford to the convent one of the picture way, of ford to the convent one of the picture way. of ford to the city will had visified the convent one of the picture way. of ford to the convent one of the picture way, of ford to the picture way. Of ford to the convent one of the picture way, of ford to the convent one of the picture way. Of ford to the picture way of ford to the convent one of the picture way. Of ford to the picture was a convent on the picture way of ford to the convent one of the picture way. Of ford the picture was a convent on the

and is I believe exposed to no risks. Under the act of 1891 and 1895 more than 30,000 purchasers are paying annually £17,214 to the state. I have no case of bad deots to offer."

The movement for compulsory purchase is universal in Ireland. Nationalists, Unionists. Unionists and Professional wanti. The or agreeation is he's basic and wanti. The or agreeation is he's basic for the sake of the la cr, the English Government has retused in 18 is one of the errongest askin ments i know a fascillation of the ireland. Since the Bri i has no of the errongest askin ments i know a fascillation will not help the people to end, the landlords to sell, the latter save or game and the landlords to sell, the latter save or game and the landlords to sell in spite of the refusal of the statish Parliament to passement of the statish Parliament to passement of the statish Parliament to passement and log slation and in spite of the fact the to do not be statish Parliament to passement and have placed all the forces of the offer and have placed all the forces of the order and have placed all the forces of the order and have placed all the forces of the order and have placed all the forces of the order and have placed all the forces of the order and have placed all the forces of the order and have placed all the forces of the order and have placed with the only way to secure reforms in Ireland Speaking at the landlords conference in August last. The O Connor Donomer of the best known resident landlores in the west of Ireland, admitted that when the cenant organization is strong, and the aritation active, the collection of rent is trouble-some velocion is made difficult, with the result that those districts are rewarded with rent reductions and land purchases. Judge O'Connor Morris a Unionist judge, hearing the appeal of Mesers Filzzibbon and Webb, who had been sentenced to two months' imprisonment in connection with the agitation on the Diffor state before Lord Difforment in the season of the same and the season of the same and the s

Saunderson have absolutely refused to confer with the Lenants' representatives as to a gossible settlement of the question. Messra, John Redmond and Wm O'Brica have site dy publicly expressed their willingness to axion in Iroland calls for immediate settlement by legislation to be brought shouter her by agreement or in some other, was admitted for all who know anything about Iriha affairs. Even Mr. Wyudham, the Chief Secretary for Ireland has said in speaking of the Land question that to nelsy justice is to defeat justice. What a pay it is that the English people look upon the Irish as an inferior race who are unworthy of confidence and are so prejudiced against them that apparently it is impossible for public opinion in England to become aroused and demand a settlement of the look duestion in Ireland as the public opinion in the United States recently demanded and secured estimates in the coal strike in that country. The average man in the States as in Canada knew little of the merits or dements of the recent coal strike the one day we found the miner and the unine owner face to fee before he bar of pupile opinion at the White House. The one after stating his case offered to abide be the decision of a fair and imperitia arbitration and the other with arrogance heaped abuse upon his opponent, and refused to spread to an arbitration of two consider any fair means of settlement. The public conscience was shocked by the selfshness of the mine owners, and the great weight of public opinion was prepared to be placed in the balance with the miners' claim when the mine owners recognizing their position were forced to agree to arbitration. The Irish tenants have a just at a other cause. It is a cause that should appear to all fair minded men, and per icularly to those throughout the British Emure who arbitration The high tenants have a just and arbitration. The high tenants have a just and appear to all fer minded men, and par icularly to those throughout the British Empire who coast of the iberty and free dom we possess. Unless you mancipate the tier of the soil in reland and allow him to resp the benefit of his labor, you will have no right to expect, and you will have no right to not Island a bappy, prosperous or contented neople. When will the British of the British dovernment have amor sympascial answer to give to a fair request from the British Parliament (he only Parliament the British Parliament (he only Parliament the distressing condition of affairs in Ireland, than have time can be given to distingt the har point from the account of the them between now of Carlsimas, the answer recently given by Mr. Balfour to such a request?

October 3lst. 1902.

October 3lst. 1902.

The meny friends of Mr. James Considine of Niagara Falls, formerly of St. Thomas, will be obtained to know that he is now convalencent and has left the Amassa Wood Hospital in the atter city. Mr. Considine is at present residing in London. We had the pleasure of a visit from him last week and found, him looking more ike his old self again. We but voice the wish his host of friends when we say that we hope his complete recovery will be rapid

In purgatory, all gives way to justice. To what justice says, to what it does, peace a ways replies, and replies quite alone. To Amen which the blessed say to God Whiglerides them, these souls say to God Whigurides them.

Secretary of the control of the cont

Toronto. Nov. 13 - Following is the range of orders for live stock at Toronto cattle yards

Toronto. Nov. 13 —Following is the range of prices for live stock at Toronto cattle yards to day.

Cattle — Export cattle per cwt. \$4.25 to \$5.60 do., light, \$4.00 to \$4.25; butcher choice, \$3.75 to \$4.40; butche. ordinary to zood, \$3.00 to \$3.50; stockers, per cwt. \$2.50 to \$3.25.

Sheep and lambs—Export ewes, per cwt. \$2.55 to \$3.50; bucke per cwt. \$2.50 to \$2.57; culled sheep, each \$2 to \$3.00.

Milkers and Calves—Cows, each, \$25 to \$5.00.

Hogs—Choice hogs, per cwt., \$5.75 to \$6.00; light hogs, per cwt. \$5.50 to \$6.73; heavy hogs, per cwt \$2.50 to \$2.73; cvs. per cwt \$4.00 to \$4.25; stags, per cwt \$2.50.

EASH BUFFALO.

\$4.00 to \$4.25; stage, per cwt \$2 to \$2.50.

East Buffslo, N. Y. Nov. 13.—Cattle—nothing doing; veals easier; tone, 88 to \$8.25; common to good, \$5.50 to \$7.75. Hogg fairly active, 5 to '96 lower; heavy, 86.60 to \$6.75; mixed \$8.45 to \$6.55; Yorkers, and light do, \$6.35 to \$6.40; pize, \$6.85 to \$6.45; roughs, \$5.90 to \$8.25; stages, \$5.50. Sheep and lambs—Sheep firm; lambs, 103 higher; top lambs, \$5.20 to \$6.50; cmilly to good \$4 to \$6.15; yearlings \$3.85 to \$4: ewes, \$3.55 to \$3.50; sheep, top, mixed \$5.50; to \$5.50; cmilly to good \$4.75 to \$5.30; mixed \$5.50; cmilly to good \$4.75 to \$3.40.



Walton's Grand Opera Pharmacy.

CATHOLIC HOME ANNUAL

FOR 1903.

TWENTIETH YEAR. 25 cents.

TWENTIETH YEAR.

Petil) I lustrace. Containing a variety of poems and series by well known Catholic writers Also other interesting and instructive items of a formation. Amongst them are: A G.f. from the Carist-Child by Rev. Francis J. Finn. S. J. (Illustrated.)
The Pope's Jubilee and Rome, by Rev. H. F. Fairbanks (tlustrated.)
Madame Champflaury, an episode in the Life of an American Girl, by Maurice Francis Egan (Illustrated.), A Paste Buckle by Sophie Maude (Illustrated.), Nine Illustrated vents in the Life of St. Jane Frances de Chantel.
A Tale of Three, by Anne T. Sadlier (Illustrated) San os-Dumont and the Airship. With portrate of the celebrated inventor and his Dirigible Air-Ship.
Finar Timothy, by Vicomto de Poli (Illustrated.)
Sketch of the Life of Most Rev. Michael Augustine Corrigan, D. D., third Archbishop of New York-Together with photograph of His Grace.
Nettee's Wager, by Mary T. Waggaman (Illustrated.)
How Ted Variett Kept His Promise; by David Selden. (Illustrated.)

How Ted Variett Kept His Promise; by David Seiden, (l'Iustrated.) The Fall of a Casele; by Marion Ames Tag-gart. (llustrated.) The Turbulent Tide; by Henry Ruffin

Address: THOS. COFFEY, CATHOLIC RECORD, Stamps Accepted. Also for sale by our Travelling Agents.

Some Notable Events of the year 1901, 1902.

TEACHERS WANTED

CATHOLIC TEACHER WANTED IF Uposable with second class certificate, knowing some German, for Section No. 48, 19, Wilmot, for the year beginning in January 3rd, 1963, Apply to Rev. H. Aeymans. St. Agatha, Co. Waterloo. Ont

TEACHER WANTED. FEMALE. HOLD T ing s cond class prefessional certificate for the R. C. S. S. Section No. 5, Raleigh, Duties to commence Jan. 1 1903. Applications Duties to commence Jan. 1 1903. Applie stating qualifications and salary, runtil Dec. 6 John T. O'Neill, Sec.

THE UNDERSIGNED PRIEST WANTS 10
Thear immediately from three teachers,
holding second class professional certificates,
"A. B," CATHOLIC RECORD office, London,
Ont. 1258-2

WANTED, CATHOLIC TEACHER FOR S No. 8 Huntiey, for 1993. One honding 2nd class certificate. Duties to commence Jan 5. Apply, stating salary, experience, etc. to Lawrence J. Curtin, Sec. Treas., Pewell, P. O., Carleton Co., Ont.

TEACHER WANTED FOR SCHOOL SEC tion. No. 4. S-bastopol. A Catholic teach rhotding a certificate of qualification for the Province Apply, stating salary, to Peter J Foran, Sec Treas. 8. 8 No. 4, Like Clear P O., county Renfew On. 2554.

Trachent FOR BAMBERG SEPARATE
School for y at 19.8 One capable of teaching English and German. Apply stating qualifications experience and salary expected, to Martin Kieswetter, Bamberg. 1965 2

WANTED FOR THE VEGREVILLE. R. C. Public school, Alberta, N. W. T. a male teacher holding a first or recond class professional certificate. Salary \$45 per month, All replies to be sent to C. L. A. Cameron. Seq. Vegreville R. C. Public School, Vegreville P. O., Alberta, N. W. T. O. Alberta, N. W. T.

PEACHER WANTED FOR R. C. S. S.
Woodslee, for the year beginning Jan. 5th.
1993. Male or female. Holding a 2nd class
certificate, Applications will be received up
till D. c. 1, 1902. Apply, stating salary, with
references and experience, to F. B. Fuerth,
Sec. Treas., Woodslee, P. O., Ont. 1256 3

WANTED A TEACHER FOR R C. SEPAR WANTED A TEACHER FOR IT C. SEPARATE AND ASSESSED BY STREET BY STRE

A FEMALE TEACHER FOR THE PRIM-A FEMALE HEADTH AND A FEMALE AND A FEMALE HEADTH AND A FEMALE AND A FE

FMALE TEACHER WANTED FOR S. S. No. 9 Admaston, Must hold brok S. S. l' No 9 Admaston. Must hold legal certifi-cate. Catholic preferred. Duries to com-mence Jan. 3 1993. Apply to Jas. Sammon. Sec. Tress.. Gorman. P. O. Oat. 12 6-2

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA

REID'S HARDWARE TABLE CUTLERY POCKET CUTLERY CARVERS SPOONS. FORKS. ETC. AT LOWEST PRICES

118 DUNDAS ST. LONDON. ON

INDICESTION CONQUERED BY K.D.C.

GOOD SMART SALESMEN FOR WEST-ern Ontario, also local agents, for the sale U ern Oniario, also local agents, for it of fruit trees, ornamental trees, etc. or commission basis. Also two smartract as general agents for Western Or Apply to Pelham Nursery Company, 10,000

20 M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall on Albier Block Richmond Street, T. J. O Meara, Presumbly P. Boyle, Congressive



The undersigned will receive tenders up to noon on MONDAY, 21th INST., for supplies of butchers' meat, creamery butter, flour, eatment, totatoes, cordwood, etc., etc., for the following institutions during the year 19.8,

f-llowing institutions during the year 18-6, viz:

At the Asylums for the Insane in Foronto, London, Kingston, Hamilton, Mimico, Brock-ville, Cobourg and Orillia; the Central Prison and Mercer Reformatory, Toronto: the Reformatory for Boys, Penetanguishene; the Institutions for Dark and Dumb, Belleville, and the Blind at Brantford.

Exception—Tenders are not required for the supply of meat to the asyluma in Teronto, London, Kingston Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto, nor for the Central Prison and Mercer Reformatory, Toronto,

A marked cheque for 5 per cent of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfillment of each contract, and should any tender be withdrawn before the contract, is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited.

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.
The lowest or any tender not necessarily accepted.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

J. R. STRATTON.

Provincial Secretary.

Parliament Buildings, Toronto, November

Parliament Buildings, Toronto, November 10, 1902,

The Catholic LONDON, SATURDAY,

SECTARIAN ALLUS

CHURCI

VOLUME X

A good deal of what erance nowadays is me contempt for all religion is preferable to the man from the teeth outwa thing that makes us v editors burning incens who happen to speak then of the Church. C veriest clap trap to o Politicians who know as ion as of statesmanship ling the ears of the int uents on the beauty of intelligent constituent with a facility bred of dence and ignorance of issue exercise the fra like fashion. And so "do us," gather in the us as a le acy - preci memory of their perfe We have been bunco handed out "gold brid be pardoned for being ever we chance upon allusions to the Ch pleased to hear them true because they m that the kindly light utterers a path throu But let us have no rh anent the fact. What compliment but prayer OUR BO

Have our Catholics whe run wild on the s pose they have. Well, are they going to do Catholics-the ones made a little bloodrum-regard these bo

hadly dressed, so u children of the same and that is all. It no that they have hel clothes off the backs and that the decent do is to put them or are talking to the a Are they going to l swell the ranks of all very well to keep off the streets. are surfeited with t not understand half want is sympathy and duty is to give it. "we do not care," Christians. Do we i ease and let souls re perish at our doors? there is none greater and women prating o and permitting the v kicked up in tenemer nated to the talk and Here is work for all

get Heaven's bless chance the seeds of "ARTISTIC" Why, we were a

ests of the Kingdom time from the hours

a little love for the

after our remarks or stage appeared, do attend "problem" is simple. People a because they are m cause they take litt after and have a l flesh and the devi art's sake? Do the tion of the Father make a free transla axiom-go because self. We have with a play not calcula taste in the n empty benches, after a vulga presented a drama matic situations, ap by a crowd of art-l forsooth! Why a enough to admit th cess pools are, as I

Wm. Winter in the " No spectator one of them, or eve practical effect is ters and pictures set the imaginat iniquities, and to with an almost human frailty and teur critics of life almost tremendou declaring them to a certain sense, tl opinion, or a pole Dr. Johnson, 'f

"just about their